

The YOUTH'S INSTRUCTOR

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No. 18



Drawn by May Wakeham

WHEN GOD STOOPS DOWN

Out in the forest, 'neath the trees,
Where tall pines sway in whispering breeze;
Out where the oriole sings his song,
And sunshine streams the whole day long,
 God stoops down and whispers.

Out in the open, 'neath the sky,
Where stars shine bright far up on high;
Out where the moonbeams gently fall,
And evening's hush is over all,
 God stoops down and whispers.

Out on life's highway, drear and brown,
Where wearied men have fallen down;
Whene'er you utter words of cheer,
And help to make one life less drear,
 God stoops down and whispers.

— *Frank M. Comrie.*

Earning a Scholarship Through Magazine Sales

You can earn a scholarship in any of our schools, and meet your vacation expenses, by the sale of our ten-cent magazines. Some of our most successful agents could easily earn two yearly scholarships during the twelve weeks.

Presidents U. S. Grant and James A. Garfield earned their college scholarships by selling the printed page from door to door. And among other notable recruits in the great army of canvassers might be mentioned George Washington, Abraham Lincoln, Napoleon Bonaparte, Daniel Webster, the great Bismarck, the poets Coleridge and Longfellow, President Hayes, Madame de Stael, James G. Blaine, Mark Twain, and scores of other self-made men and women.

The profits on the sale of two thousand to twenty-five hundred copies of *Life and Health*, *Liberty*, the *Protestant Magazine*, or the Temperance number of the *YOUTH'S INSTRUCTOR* (\$140 to \$175) will be amply sufficient to pay for a year's scholarship in any of our colleges or academies. The sale of a few hundred extra magazines will furnish the economical student with sufficient profits to defray the summer's expenses. Failing to sell enough copies to earn a full year's scholarship, even an inexperienced agent should be able to dispose of a sufficient quantity to secure a half-year's schooling.

Our Plan, Briefly Expressed

The Publishing Department of the General Conference has submitted to all of our publishing houses and schools a uniform plan for the earning of scholarships through periodical sales. Having accepted the same, the Review and Herald Publishing Association now makes the following liberal propositions to worthy students who desire to engage in this work:—

1. The student may sell *Life and Health*, *Liberty*, the *Protestant Magazine*, or the Temperance number of the *YOUTH'S INSTRUCTOR*, according to choice.

2. Those desiring to earn a scholarship shall make full and satisfactory arrangements with the State tract society for doing so, and shall uniformly order all magazines through the tract society office.

3. Cash should accompany all orders from students who, for a valid reason, can not order through the State tract society. In extreme cases the publishers may ship the first consignment of magazines without pay. In such cases, however, the magazines, once sold, must be paid for in full before a second consignment is sent. Once formed, the cash habit is the easiest and best for buyer and publisher alike.

4. The State tract society shall control the assignment of territory to the students, thus protecting the regular periodical agents already in the field.

5. The ten-cent magazines shall be furnished to the student at the regular rates until he has sold enough copies for a year's or half-year's scholarship, as follows: 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

6. As soon as the publishing house is informed by any State tract society or school that a student has sold the required number of magazines for a year's or half-year's scholarship, and that said student has deposited the money required to apply on said scholarship, the publishing house will remit to the business manager of the school the student will attend, the difference between the amount paid for magazines at the regular rates and three cents a copy. This will make the final cost of the magazines, to these students, only three cents a copy, regardless of the number ordered at any one time, during the effort.

7. In case any student who has earned a scholarship is unable for any good reason to attend school, his scholarship may be transferred to any one whom the State tract society officers may recommend, and whom the school authorities can accept as a student.

8. In view of the fact that our schools will be greatly advantaged by these cash-down scholarships, and also by the addition of such a desirable class of seriously minded students, a number of our educational institutions propose to offer to these student-canvassers a discount of ten per cent from their regular scholarship charges. Wherever carried out, this plan will, of course, materially reduce the number of magazines required to be sold. The Publishing Department of the General Conference will shortly announce a list of the schools that will make this discount.

Lay Your Plans Now!

As soon as you have decided which school you will attend next year, and which of the four magazines mentioned you desire to sell, write us, and we will give your case our personal attention, and place your name upon our list of special agents. Send fifteen cents in stamps for a sample copy of the four magazines, *Life and Health*, *Liberty*, the *Protestant Magazine*, and the Temperance number of the *YOUTH'S INSTRUCTOR*. Also ask for our circular, "How to Earn a Scholarship." Address Periodical Department, Review and Herald Publishing Assn., Takoma Park, Washington, D. C.

Loses Nicety of Touch

W. H. STUBBS, the expert linotypist, in his book of instructions to the linotype operator, says:—

In the effort to master the keyboard's technicalities, the suggestion is here offered that alcohol as a beverage of daily use, or even as a "bracer," should be eliminated entirely from the operator's make-up. That nicety of touch which has been dwelt on elsewhere in this manual, will not be his if he becomes addicted to its use. Aside from the moral point of view, the alcohol affects the nervous system, makes the nerves of the arms and hands weak and trembling, and will, if tipping becomes a fixed habit, nullify to a great extent months, and perhaps years, of studious effort. Tobacco should be placed in the same category of nerve-destroying "nervines."

"Fewer Saloons and Better Ones"

A RECENT article with the foregoing caption caught my eye, and I have since wrestled with the problem—"How to make a saloon better?" With every round, I leave off at the starting-point. In vain do I study how one can work iniquity and produce righteousness; how one may wring good out of evil. Not more futile is the attempt to add a cubit to the stature, or make one hair white or black. Fewer saloons but better ones, fewer thieves but better ones, fewer wars but better wars!

A better saloon is a better thing of its kind; and the best, the one that climbs to the superlative. Thus, the best saloon is the one that does the largest business; the best thief, the one that can impoverish on a large scale; the best war, the one that involves the most bloodshed.

No, let the saloon run wide open, in the back alley. Place the wolf outside in his own skin; and the average youth will "turn from it and pass away." But who will stand responsible, who will warrant for one year, one hour, for fifteen minutes, the gilded saloon in a fashionable quarter up-town, with the tones of its orchestra, and its champagne in bottles of cut glass, where the wolf has borrowed the raiment of the sheep, and seldom misses its prey?—*Will Carleton's Magazine*.

Wine Is a Mocker

RECENTLY I saw on the streets of Rochester a man dressed in almost rags. At one time he was the principal of one of the leading State normal schools of New York. Drink mocked him, drove him from the normal, made of him an object of pity, a sad wreck of humanity.

"Who hath wounds without cause?" The answer is universal. Everybody suffers. I would to God that all the sorrow and suffering from drink could fall upon the drinker. How many a child is cursed and branded "a drunkard's child." O, the woe and sorrow of broken-hearted wives, mothers, and sisters! I have in my church one of the sweetest Christian women that I know, yet she never closes her eyes in sleep without a tear of sorrow as her only brother, a drunkard, is remembered at the throne of grace.

A few weeks ago I was lecturing in Parish, New York. It was St. Patrick's anniversary. I watched a hotel-keeper, one of those so-called respectable country hotel-keepers, dump a drunken man into a sleigh driven by a mere boy. Upon inquiry I found that the man lives in a near-by village, that he had driven his wife into insanity, and she is now in the Ogdensburg asylum. His little twelve-year-old child is keeping house for him, and many a time this child of misfortune has sat up the long night through to let in a drunken father. O, what wounds without cause humanity suffers!—*Harry G. Greensmith*.

The Youth's Instructor

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TAKOMA PARK STATION, WASHINGTON, D. C., MAY 4, 1909

No. 18

Through Peace to Light

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead;
Lead me aright—
Though strength should falter, and though heart
should bleed—
Through peace to light.

I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand,
And follow thee.

Joy is like restless day; but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

—Adelaide A. Procter.

The South African Ostrich

SINCE coming to South Africa, it has been our privilege to become more or less familiar with the ostrich and some of its queer habits. It is one of the largest birds of the present day. There was a much larger bird, however, in Madagascar in prehistoric times. A leg of this extinct bird, measuring nearly five feet, and an egg a foot long, are on exhibition in the Cape Town Museum.

The ostrich is from six to eight feet high when it holds its head and neck upright, and has an unusually small head in proportion to its body. Sometimes the male roars not unlike the lion; this is done by enlarging the neck, midway between the head and the body, until it is as large as a child's head. The air is forcibly blown through the throat, and the sound, once heard, can never be mistaken. The ostrich has been domesticated within the last fifty years. Statistics show that in 1865 only eight birds were in captivity. A few wild birds are still to be found, but nearly all have become domesticated. In 1904 there were 357,970 birds here in Cape Colony. The feathers vary in price from year to year, and also the different grades bring different prices. Ordinary feathers bring five dollars a pound and upward, and are cut every eight months after the bird is six or eight months old, each bird producing from sixteen to twenty-one ounces.

The birds breed once a year, and can hatch sixteen or seventeen eggs. The cut on the following page shows the cock-ostrich standing on guard. He did his best to kick us while taking the photo. He was

sitting on the eggs until disturbed by our presence. He shares this part of the responsibility with the female, and makes himself congenial until disturbed; then he manifests the same spirit that prompted the gladiators of old, and those unfamiliar with his tactics sometimes get severely kicked and half killed. He is

afraid of a thorn bush, and, if this is placed against his neck, he will remain at a safe distance; but I always feel better behind a strong fence. If a person is caught in the open by the male bird, there is only one thing to do; lie on the ground until help arrives, or perhaps he may tire of your presence, and, after a time, leave of his own accord. The triumphant bird usually sits on his victim until driven off. It has not been scientifically determined just how long an ostrich will sit upon a man, but it is usually long enough. Certain birds are very valuable. One died at Montagu in 1893 at the estimated age of fifty-five years, and averaged one hundred twenty-five dol-



A PAIR IN FULL FEATHER

lars for each plucking during the boom in feathers.

The young birds, not unlike the natives of South Africa, are very fond of dancing. They will spread their wings and whirl around many times in the most fantastic fashion. They are also fond of eating all sorts of things. I once gave a bird an American biscuit, which stopped in his throat for a time, but finally disappeared. They will swallow a small ear of corn without any difficulty, or try to take a watch chain; in fact, anything that is loose. Ostrich farming is a promising industry in this country, and one of the chief sources of revenue.

J. F. OLMSTED.

Progress of the Message in India

LUCKNOW, our Indian Conference headquarters, is for several reasons one of the most interesting spots in India. This city was the center of the Sepoy Mutiny of 1857, and it was here that one of the most remarkable sieges of modern times took place.

I would advise any one who is at all interested in



A FLOCK OF YOUNG OSTRICHES (SEE PRECEDING PAGE)

India to visit some good public library, or any place where he can procure an English history or a good encyclopedia, and look up data of this country. It will be found interesting.

This city was the capital of the great Mohammedan kingdom of Oude, which existed less than fifty years ago; and it is in every sense a Mohammedan city still. The population is over three hundred thousand, of which fully one half are Mussulmans.

There are hundreds of mosques and tombs throughout the city. One of the sights worthy of special notice is the Great Imambara and the beautiful Jama Masjid, or cathedral mosque. The word Imambara signifies "Patriarch's Place," and is used in the Mohammedan feast of the Muharram, in celebration of the martyrdom of the sons of Ali, the immediate descendants of Mohammed.

These buildings are said to have cost about fifteen million rupees, and their minarets and domes, which are overlaid with gold, are conspicuous for miles around.

Our biennial conference was held in Lucknow, December 25 to January 3, and was in many ways the most interesting of any we have ever held in this country. Get a good map of India, and with a little study you can obtain a very fair idea of the Indian field and the location of our mission stations.

When you come to consider the distance between some of these stations, and the immense territory yet to be covered, you can get a faint idea of the work that lies before us.

Brother J. S. James and family, and Sister Shryock, are located in the Tinneveli district in South India; this place is only a few miles from the sea in the extreme south. Elder Geo. F. Enoch and family, and Miss Edythe Ayers, are in or near Poona, southeast of Bombay, on the west. These two stations are about one thousand miles apart.

Lucknow, where our publishing house and international tract society are located, is about seven hundred miles from Poona, in north central India; it is about the same distance from Calcutta. Mussoorie,

where our mountain mission and sanitarium are located, is several hundred miles north of Lucknow, and Dehra Dun (pronounced Doon) is near Mussoorie; we have a native school at this place. Our Garhwal Mission is located near Naini Tal. Brother L. J. Burgess is in charge of this mission station.

From Lucknow to Rangoon, Burma, is fifteen hundred miles, and Mektilla is about three hundred miles north of Rangoon. Mektilla is a beautiful location for a school; and as a good opening has been made for one among Mohammedan people, our mission is preparing for school work at that place. Dr. Oberholtzer is opening up work in Moulmein, Burma. She is the only worker in that isolated place, and is anxiously looking for help.

We have, near Karachi, Sind, in the northwest, two missionaries, who, though many hundreds of miles from any of our people, are doing what they can to scatter the precious seeds of truth in that dark and lonely corner of India.

From the land of the Tamil, in the south, to the state of Kashmir, in the north, is about two thousand miles; and from Baluchistan, on the west, to east Assam is over two thousand miles; and between these four points are three hundred million people, speaking over one hundred languages; millions of whom are in the lowest state of ignorance. The greater part of India has felt the effects of civilization, and schools and Western invention have done great good, but there are still dense masses of people in portions of India who have heard nothing of the gospel. There are many who have no written language, and it takes a great deal of prayer and perseverance to make much impression upon them.

India is bounded on the west and north by the mightiest fortress of heathenism in the world. The



COCK-OSTRICH BY THE NEST

countries of Baluchistan, Afganistan, and Tibet, especially the latter two, have never been entered by missionaries, and the inhabitants seem to be mostly roving bands of robbers and border bandits. The British government is kept busy all along the frontier in the effort to hold the people in check. No man's life is safe in these countries, but we hope the way will soon be opened for the work of the Lord, especially in Tibet, as recently active steps have been taken by the Chinese government to bring Tibet under the full control of the authorities at Peking, putting aside the power now held by the dalia-lamas, or high priests, who have ruled the country for hundreds of years.

As every province of China is now practically open to receive the gospel, we hope ere long to see workers carrying the message to this land, which has so long withstood Christianity.

We are anxious to see the gospel message preached in every province and state in India; and by the help of the Lord and those whom the Lord will send to help us, we expect to see this accomplished within the next few years.

H. J. JEWELL.

Lucknow, India.

Negro Girls in Georgia as Trained Nurses

OVER fifteen years ago a definite effort was made by Miss Laney, of the Haines School (Presbyterian), of Augusta, Georgia, to have some of her girl students taught nursing. Concerning this effort, and the results, M. C. Jackson writes:—

"The outlook was anything but bright, for there was no money for hospital appliances or for a teacher. But with a teacher in whom a physician and a trained nurse were combined, she felt that the way could be made for the next step. Fortunately, the services of such a person from the Woman's Medical School, of Philadelphia, were secured. This new teacher taught the classes in physiology and hygiene, chemistry and physics; gave a class of the older and more advanced girls instruction in general, pertaining to health, care of sick—such as foods and how to prepare them; how to take the temperature, pulse, and respiration; how to bathe patients in bed, change their clothes and bedding; and how to ventilate. These lectures were made practical in our school family as far as our facilities would allow. The students went by turns with the teachers, usually three at a time, to visit the sick among the lowly. With what conveniences the school could supply, opportunity was given to apply theory in these homes and in better homes that were able to supply what was needed.

"Thus was initiated this new idea of nurse-training for our girls, an idea altogether foreign and with no certainty that it would be accepted by the whites, who had for generations relied entirely upon the old slave negroes, who, though faithful and tender, were deficient, because ignorant.

"The splendid beginning went further than we anticipated. The girls themselves were delighted with the work, which they did enthusiastically and well.

"The white physicians of the old school did not take at all kindly to the new idea, but a few of the younger ones encouraged the effort, and through them the way was opened for these girls to work in the negro hospital. The building was nothing more than a large wooden shack used as a pest-house during the Civil War. It was a veritable den of filth and vermin. A negro man and his wife, neither of whom could read or write, were in charge of it. In spite of their opposition, these girls partly cleaned the two large rooms

and the yard. This had its good effects. A few young physicians were so impressed with Miss Laney's scheme of a school for trained nurses in connection with a hospital—even *that* hospital—that the city council was advised to place the hospital in Miss Laney's charge; and this was done.

"The old pest-house and grounds were literally made over during the summer vacation, Miss Laney herself and a few of the girls doing the work, and the boys partitioning a part of the large upper room into private wards and an office. The improvement, and the service of these girls, who had only a general idea of nursing, wrought a wonderful and glorious change in the minds of the physicians and the city council. With Miss Laney's consent to remain in charge, an appropriation of several thousand dollars was made for a new hospital, to be built on the most modern plan, and with corresponding equipment. This appropriation was supplementary to a fund left by Mr. Lamar, a noted Southern philanthropist, for negro hospitals in Augusta and Savannah. The site chosen for the building was just two blocks from our school. This was to serve not only as a city hospital, but also

as a nurses' training-school for negro girls. The building was erected, and equipped with all modern conveniences. A competent nurse from the Philadelphia Training-school, then working in our school, was put in charge, with ten of our girls, and a good training-school was put in operation.

"The work was encouraged and helped by Augusta's best physicians, who lectured to the nurses, and also in-

structed in the State medical college in this city.

"Four of our graduates and as many undergraduates were in the first class that completed the course. They made their way into the aristocratic Southern families, which we thought would never give up their old black nurses. The trained nurses were paid, without protest, fifteen and twenty dollars a week—striking contrast to eight and ten dollars a month for the old service. Soon they were in demand in and out of Augusta.

"From all parts of this State, and from other States, came applications from young women to enter this training-school. Many were admitted and trained. When there was not room, provision was made by Miss Laney to send them to some Northern hospital and training-school.

"The physicians say the services of our girls were never secondary to those of white nurses—in fact, they were preferred; perhaps, by virtue of their inheritance from an ancestry of patience, endurance, and long-suffering, they are better fitted. . . .

"The services of the nurses have brought untold good and enlightenment to the negro families, and there has been a beneficial reaction on the entire community. This is no insignificant part of the mission of our nurses."



NURSES' CLASS, HUNTSVILLE (ALA.) SANITARIUM

The History of Negro Education in the South

As is commonly known, the first colored people in America were twenty negroes who were brought to Jamestown, Virginia, from the West Indies by a Dutch trading vessel, and sold as slaves in 1620. At that time slavery existed more or less all over the world. For a considerable period of time, in fact until 1810, negro slaves were imported into this country without governmental restriction, perhaps the majority of them being brought directly from Africa, with no education other than the knowledge common to the wild tribes of the Dark Continent.

In these early days there was no law regulating the education of slaves, and many of the more kindly disposed masters taught their negroes to read and write, in order that they might more readily become recipients of Christianity. In fact, it was not until the abolition movement began to be agitated in the North that the Southern States began to pass stringent laws forbidding the teaching of the slave. Perhaps until 1820 or 1830 it was a common thing for at least some of the more trusty slaves about the great plantations to be able to read and write. Their education was limited, often amounting to no more than they could pick up from the teaching of the children of the family, and it was most frequently the colored mammy or the colored cook who had the good fortune to receive this education.

When the feeling between the North and the South over slavery began to grow intense, the Southern States, almost without exception, made it a crime—and attached a heavy penalty—to teach any colored person, even so much as to sign his name. But it was hard to prevent children from teaching a much-beloved nurse the things that they were daily learning in their school, especially when the nurse was eager to learn; and so with all the legislation there was quite a number of colored persons throughout the South who could read and write at the time the emancipation was proclaimed.

But negro education of any importance dates from the efforts of the Northern soldiers and of the general government to educate the colored people who came into the camps during the war and immediately at its close.

The first school for colored people of which I can find any record was opened under the protection of the guns of Fortress Monroe in 1861 for the avowed purpose of educating the contrabands of war. The next year several other schools were opened; and as the contrabands increased in number, the expense of educating them increased. In 1864 the government issued an order through the military department creating a board of education for the rudimentary instruction of the freedmen. The intention was good, and doubtless a great many colored persons received instruction that was later a help to them; but with the wastefulness of the carpet-bagging days immediately following the war, enormous amounts of money were wasted under the cloak of negro education, with few practical results. The war department attempted to superintend, through their department of

education, the educational work for the negro throughout the South, and looked with more or less disfavor on other schools.

Industrial education, consisting principally of sewing and garment making, was taught in many of these schools, and much clothing was collected in the North and sent there to be remade for the colored people. It was reported in 1865 that one hundred forty-eight thousand colored people were receiving instruction in these schools. Many of the public buildings in the South that had been held by the late Confederate States were seized, and appropriated to the education of the freed people; some of these were sold, the proceeds going into this fund.

At this time the bureau of negro education began to look with more favor on private institutions, and to offer encouragement to them. In 1866 the government reported that 1405 teachers were conducting 975 schools, in which were enrolled 90,778 students. Taxes were levied in many of the late Confederate States to help support these; and in the same year it was reported that the bureau had expended \$13,029,816 in the education of the colored people the year just past, and had made the recommendation that free schools for that people be established everywhere. Of

course this necessitated the expending of vast sums of money which it seemed impossible to get by taxation in the Southern States, impoverished as they were by the late war. While many of the States have from that time until this had laws providing free education for the colored people as well as for the whites, and while in many places an equitable division of

the funds has been made, each colored child being allowed as much money as the white child, yet the fact remains to-day that there are more colored people in the United States who can neither read nor write than there were at the close of the Civil War. And from the present outlook it seems as if it would be a long time still before the public school system could be so extended and supported as to furnish education to all the people, either white or black.

In many of the Southern States public schools for the white children do not reach more than a small per cent of these children, and it is little to be wondered at that the same condition prevails even to a greater extent among the colored people. However, white children have been benefited by subscription schools and private schools of various sorts, because their parents were better able financially to support such schools; and also because they were in a position to appreciate more fully the necessity of education. In many counties in the black belt the colored population often exceeds the white. In one county in Mississippi the colored population is over one hundred eighty-six thousand, while the white population is less than ten thousand. This being a poor county, it is reported that there are not more than ten or fifteen thousand children, both white and black, in the schools of the county, the remainder having no educational advantages.

FLOYD BRALLIAR.

Nashville, Tenn.



SIDE VIEW OF NASHVILLE (TENN.) SANITARIUM

Need of Negro Nurses

THE need for medical missionary training-centers in the South, for the negro race, is very great. Negro nurses are in demand almost everywhere. This is particularly true in the South. As Dr. G. S. Dickerman, in an article in the *Southern Workman* for September, 1905, has said: "In this field there is beginning to appear a rare opening for the educated young women of the negro race."

"The multitudes of negro people throughout the South are in crying need of those various ministrations for which the training of a hospital is the best qualification. Among the poor, and especially in the country, physicians are seldom called. Instead, it is customary to depend on the care of certain old women who received a sort of practical training for the sick-room in the homes of their masters, before emancipation. These mothers and grandmothers, famed throughout the neighborhood for their skill, have been the resort for every domestic crisis of birth, accident, and disease. Employed much by the white families, they have been the dependence of their own people for countless services of love. But forty years have passed since the schools in which they were trained ceased to exist, and these good souls, quietly disappearing one by one, grow fewer. None like them are coming up to take their place. Their loss is keenly felt. For want of them, homes are stricken, children are left motherless, and the whole life of the helpless community suffers.

"Here is an exigency that all the learning of ordinary schools fails to meet. How can it be met? The trained nurse is the answer. Give to these communities young women of noble character, who have passed their two or three years in sympathetic touch with human suffering as found in hospitals, and have learned there to afford healing relief, and they will be able to do more than fill the places of those who have gone. They will add high intelligence to native aptitude, inculcate lessons on the conditions of health as well as the cure of sickness, and lead the people to better habits and sounder principles of conduct. We can hardly imagine the power for good that a pure-minded negro woman might exert in this capacity."

It is for the alleviation of suffering, for the education of many people in rational methods of treating and preventing disease, and for the training of just such nurses as Dr. Dickerman pleads for, that our small colored sanitariums at Nashville, at Huntsville, and at Atlanta have been established.

M. E. KERN.

Loaded With Fetters

It is told of a famous smith of medieval times, that having been taken prisoner and immured in a dungeon, he conceived the idea of escaping, and began to examine the chain that bound him, with a view to discover some flaw that might make it easier to be broken. His hope was vain, for he found, from marks upon it, that it was one of his own workmanship, and it had always been his boast that none could ever break a chain that he had forged. And now it was his own chain that bound him!

It is thus with the sinner. His own hands have forged the chain that binds him—a chain which no human hand can break. Jesus only can break the fetters.—*The Traveler's Guide.*

Negative Capability

"AMES is the cleverest man in the class," said a college student to his tutor just before graduation. "When he gets out into the world, how he will distance the rest of us!"

"On the contrary, from my observation of Ames, I should predict that three fourths of the rest of you will distance him within five years."

"O, come now!" remonstrated the student. "You don't know Ames or his magnificent capabilities."

"I know one capability that he hasn't, and that's enough," responded the tutor, with a smile. "He has no negative capability."

"Why, who wants negative capabilities? Ames has positive ones. Isn't that better?"

"Positive capabilities without negative capability are like one without the cipher that makes it ten," said the tutor. "Negative capability is nothing striking, perhaps, in itself, but it creates tremendous values when rightly placed."

"Now, you're mystifying me," said the student.

"Not at all. Negative capability is the capability, if I may explain it so, not to see or to know or to think about things. No man, even with great positive capabilities, ever yet has accomplished the greatest things in life without negative capability to enhance his natural gifts. For example, take a man with unusual talent as a scientific investigator. Whenever he is working along his chosen line, he must not see or think of outside things. He must be negative to everything but his work. Unless he has the capability to turn away from everything which assails his senses or his thoughts, and concentrate his whole powers on his positive effort, he falls short of achievement. The great soldier, the great statesman, the great saint, must ignore and even refuse to see many things, in order to see and know only his task and his duty. 'But this one thing I do' is not only the motto of an apostle, but of every man who distances his fellows—which your friend Ames will not accomplish, just because he lacks this negative essential."

Many young people make the mistake of trying to be positive Christians without renouncing anything. "My religion is not a religion of 'don't's,'" said a young woman not many years ago. "I see no harm in doing as other people do. I believe in love and joy and truth without too much dogma and doctrine." It sounded well; but in twelvemonth she had developed, easily and naturally, into the spineless kind of Christian that can not be recognized except by an examination of the church records, and was as powerless for good as a handful of chaff. She saw and felt everything else besides her religion—she shut out nothing that came. "Love, joy, peace," do not grow haphazard: they come in their fulness, out of sacrifice and consecration, effort of will, concentration of aim. "I determined not to know anything among you, save Jesus Christ, and him crucified." The cross is not the symbol of broad and easy faith, but of concentrated sacrifice with a definite, infinite aim. A Christianity from which the lust of the flesh, the lust of the eye, the pride of life, the vanities and temptations of the world, the love of money, are not barred out as far as it is possible to the will and the mind, is a weak, powerless Christianity, liable to doubt, unhappiness, and backsliding. Though the trolley wire may be narrow, the trolley that keeps swinging wide of it is not admirable, but idiotically useless.—*J. R. Miller, in Our Young Folks.*



Car of Many Uses

ARMY authorities in Germany are considering the adoption of a transportable bivouac invented by a Russian engineer, Mr. Ostrowsky, at present living in Berlin.

This bivouac is likely to render invaluable services in warfare and during maneuvers, affording to the men the benefits of camp life.



Courtesy of Technical World

BIVOUAC CAR EXTENDED

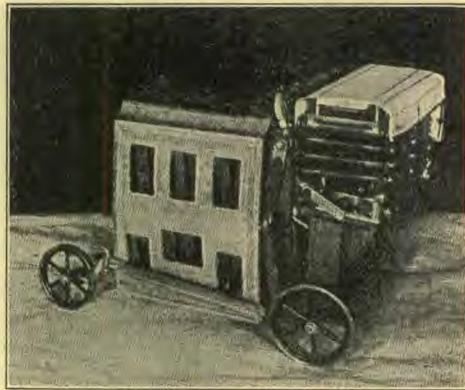
The bivouac takes the form of an ordinary car of modest dimen-

sions, and in itself constitutes a small flying barrack, comprising, outside of men's compartments, an officer's cabin, a field kitchen, and even an observatory tower, which may also be used as a wireless telegraph station. The frame and the roof of the compartments are made of steel tubes, insuring an extremely low weight and remarkable stability. The men's quarters are provided with a roof of aluminum sheets. After the car, which is readily hauled by a team of two horses, has arrived at its destination, two levers terminating in anchors are taken off the driver's seat and dropped on the ground; these levers, which during the transport of the car were passing through its rear axles, while keeping back the fore axles by means of hooks, now maintain the rear wheels in position while the front wheels, being released of the levers, are carried along by the horses until the car is drawn out to a distance of about eighty feet.

Each of the compartments of the flying barrack constitutes a room of its own, with three windows.

Those compartments are arranged in two stories; a large staircase connects the entrance with the upper floor, while a big sliding door gives access to the lower compartments.

The whole structure constitutes a lengthy building, including in its two stories twelve compartments for the soldiers, an officer's cabin and a sergeant's office with a cabinet for documents. At the end of the car is the field kitchen, with a larder. Each of the compartments is provided with any necessary pieces of furniture, such as beds, tables, etc., arranged so ingeniously that each of them, during the closing of the car, is folded up automatically. The officer's cabin is even appointed with a certain luxury,—electric light, writing-desk, looking-glass, wash-stand, etc.



Courtesy of Technical World

BIVOUAC CAR FOLDED UP

At the rear end of the car is arranged an observatory tower, susceptible of being lowered and raised to a height of about one hundred feet by the aid of lazy tongs and a screw spindle. This also lends itself for use as a wireless telegraph station. A well-protected platform, which communicates with the car by means of an elevator, is actuated by the muscular energy of the men themselves.

The same type of car can be used as a flying hospital, and in this connection may prove itself even more useful. It may in fact be taken for granted that many lives are lost simply because the wounded are unable to stand the transport to the too frequently distant hospital. These cars, which, when used for camping purposes, accommodate a whole company, will render invaluable services in the case of catastrophes by which many persons are wounded. The Red Cross is considering the adoption of these transportable hospitals, the price of which—twelve hundred to fifteen hundred dollars—may be said to be very moderate.

When the car is used as a flying hospital, the observatory is replaced by a room for surgical operations.—*Dr. Alfred Gradenwitz, in Technical World.*

The Projector in Surgery

THE operating rooms of our hospitals are commonly arranged with a bank of seats at one side for the accommodation of students who desire to witness the operations. Situated thus to one side, and at some distance from the operating table, the students can not see much of the actual manipulations of the surgeon, and have little or no opportunity to study his technique. The favorite few who are allowed on the floor are more fortunate, but even they are obliged to peer over

the shoulder of the surgeon, and to dodge the attendants, in their effort to witness the operation. Furthermore, they are apt to prove quite a hindrance to the operating surgeon. With a view to lessening the students' difficulties, the bank of seats in some operating rooms is made very steep, so that



Courtesy of Technical World

BIVOUAC CAR EXTENDED; WALL AND ROOF REMOVED; TOWER ERECTED

students can look over the heads of the surgeons and attendants, and thus obtain what practically amounts to a bird's-eye view. But there is a serious objection

to such amphitheatres. Dust is the surgeon's greatest enemy; for on its wings disease may be carried into the open wound and infect the patient. It is bad enough to have a body of unsterilized students in the operating room. But when they are perched high up above the patient, the scuffling of feet or even the slightest motion of the body will dislodge dust, which is quite liable to settle down on the region of the operation. The danger of infection increases directly in proportion to the number of persons in the operating room. And on this account many prominent surgeons will not permit students to witness their operations.

In order to enable the embryo surgeon to study the work of the skilled masters in the profession, although debarred from the room, Dr. Charles H. Duncan, who is prominently identified with St. Gregory's Hospital in this city, has devised an apparatus, which without interfering in the least with the operating surgeon, will project a bird's-eye view of the operation on a screen in the next room. This projection will show the work life size, or larger, if desired, and a lecturer may explain the operation as it progresses, without disturbing the surgeon.

One of the most important advantages of this system is the fact that moving-picture records can be made of important operations. At present, when a great surgeon dies, his technique dies with him; for there is no way of graphically preserving to posterity the methods he pursued. But by means of a moving-picture film, an invaluable record of his work could be preserved for all time. A surgeon who was called upon to perform a rather unusual operation could study the moving-picture record of the work of noted surgeons on similar cases, and thus prepare himself to perform the work to better advantage.—*The Scientific American*.



cause of the saving of trouble, clothing, and temper that it affects, but also because it saves a considerable quantity of fuel. The device itself need not cost a single penny, for if the material required in its construction can not be found around home, it can be obtained free from the corner grocer. The main parts are a common barrel and a box. The first thing to do is to tighten all the hoops on the barrel, and mark it around the center of circumference to saw in two. Do not imagine you can saw it straight without careful marking, for you can not. When you have sawed it in two equal parts, cut round notches opposite each other for the axle to rest on. On the inside of that half of the barrel which has the bottom in it are nailed four small cleats, as shown in the drawing. We now take the box, which should be small enough to fit inside the barrel, and, removing the top and bottom, tack coarse screen on instead. On the top of the box the screen is put on by first making a small frame, then tacking the screen thereto, and lastly putting the frame on with hinges like a door. We now bore holes opposite each other in the sides of the box, and insert the axle. The axle may be made of an old broomstick; the crank, part of an old pump handle. A brief inspection of the accompanying picture will make the box construction clear.

The box, when complete, is set down into the notches in the lower half of the barrel, the upper half is then placed on, after having filled the box with coal ashes, and the crank is vigorously turned. If you have carefully followed the instructions, no ashes will fly out to soil your hands or clothing, and in a short time you may remove the box. It will be found to contain the clinkers and half-burned coal. The fine ashes will have sifted through. The barrel is easily moved from place to place, thus preventing the accumulation of ashes in one spot. Why not improve one of your summer vacation days by making a dustless sifter, so that you will be ready for your first winter ash sifting?—*The American Boy*.

Calcium

"CALCIUM is not a new metal, but it has hitherto been confined to the laboratory. It now appears ready to go forth, like aluminum, and assume an important place in industry. Numerous uses have already been suggested. At the time of the great rise in the price of copper it was proposed to make electric wires of calcium. Its immediate promise, however, is in metallurgy, for calcium is an excellent reducing agent. According to a paper communicated to the British Association for the Advancement of Science, calcium is very efficient in refining metals, reducing oxides and sulphides, eliminating dissolved gases, and combining with impurities to form less injurious compounds. Calcium is a silvery white metal, easily oxidizable in moist air, very malleable, and a good conductor of heat. Its hardness is equal to that of aluminum.

The Dustless Ash Sifter

EVERY boy whose daily task is to carry out the ashes knows what a vexatious job it is to pick out the half-burned coal. The device shown herewith is designed to do away with the unpleasant feature of this necessary task; and not only is it valuable be-

Daffodils

I WANDERED lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd—
A host of golden daffodils
Beside the lake, beneath the trees
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle in the milky way,
They stretched in never-ending line
Along the margin of a bay;
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced, but they
Outdid the sparkling waves in glee;
A poet could not but be gay
In such a jocund company;
I gazed—and gazed—but little thought
What wealth the show to me had brought.

For oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

—William Wordsworth.



How Much?

YESTERDAY was mother's birthday," remarked Billy Stone, as he walked proudly by the side of Miss Fowler, his Sabbath-school teacher. "We gave her presents."

"How nice! I suppose you love her very much?" replied his teacher.

"Lots," answered Billy.

"Well, Billy, my man," said Miss Fowler, stopping a minute at the corner where she was to turn off, "don't forget your lesson last Sabbath. You know what your Bible tells us about how true love shows itself."

Yes, Billy knew. He walked on thinking of it, and presently his round face grew very sober.

"Yesterday we told mother that we gave her the presents with our love. To-day is only a day off, and I wouldn't get up in time for breakfast. I was late at school; I made the twins mad, and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody, by looking at the way I've acted, could tell that I liked my mother at all."

It was beginning to rain when Billy reached home. He, and the twins, who had been playing in the yard, all went into the shelter of the kitchen together. Mrs. Stone, at work in the next room, looked out of the window with a sigh. She had so much to do, and there was liable to be trouble when the children must stay indoors. Billy thought of this, too. The twins were hanging their caps up with a scuffle.

"I say, Robin," asked Billy, abruptly, "how much do you love mother this afternoon?"

Robin turned round and stared at him. What a queer question; it was not a bit like a boy.

"Why?" he giggled, "do you want me to write some poetry about it?"

"Poetry!" sniffed Billy. "I want to know how much — just plain how much; that isn't poetry, is it?"

"That's arithmetic," said Dora.

Dora was the eldest of them all. She was bolstered up in a big arm-chair by the fire; she had been sick for two weeks.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways," said Billy, wisely. "I'll tell

you one right now: I love mother a whole box full."

With that he picked up the kindling box and marched out into the shed.

A light broke upon the twins.

"Oh-o!" cried Harry, "that's what you mean, is it? Well, I love her a pailful," seizing the water bucket and starting for the pump.

"I love her a scuttleful," said Robin, and he plunged down the cellar after coal.

Dora looked at the clock. She had looked at it five

minutes before, and said to herself: "I do believe that my darling mother is going to forget the medicine this time. I shall not remind her, that is one thing sure!"

"But I guess," she said now, reaching for the bottle with a wry face, "I guess, at least, I can love her a spoonful."

There was a shout of laughter.

Mrs. Stone heard and glanced anxiously at the door. "I hope there is no mischief on foot, I am in such a hurry to get this sewing done."

Kitty Stone had roused herself from her book in the old-fashioned kitchen window-seat to listen to Billy and the rest. So far she had said nothing. But when the kindling box was full, and the pail and scuttle, and the medicine bottle was a little less full, the covers of Kitty's book went together with a snap.

"Don't you think," she said, "that all of us together, if we hurried, could love mother this roomful before she came in and caught us? I'll clean the stove."

They worked like beavers. The last tin was hung on the nail, and the last chair set back to the wall, when Mrs. Stone's step was heard coming rapidly down the hall.

"Dora, child, your medicine!" she said.

"Yes'm," she said, demurely, "I took it for pure love — to you, not to it."

Her mother looked around the tidy room, and when she saw how clean it was, and when she saw the ring of smiling faces, she kissed them every one, and her own was just as bright as the brightest.

"There's no other mother in the country," said Mrs. Stone, "that has such children as mine!"

"There, now, do you see?" said Billy to Robin. "Can't you tell how much you love a person? It feels nice, doesn't it?" — *Home and School Visitor.*

HARD TO BEAR

"I'm very drowsy," said the bear;
"I think it's anything but fair
That just about the Christmas season,
Without a sign of rhyme or reason,
I get so tired I have to creep
Into a cave and fall asleep."



"I take a nap, and — to my surprise —
I find, when I wake and rub my eyes,
That winter's gone, and I've slept away
Thanksgiving, Christmas, and New Year's day."

"I believe that I'm not given to croaking,
But you'll admit that it's provoking!"
— *Tudor Jenks, in Our Young Folks.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

General Conference, No. 1

NOTE.—This lesson is introductory to the series announced last week. The short articles below contain valuable information. How clearly the "Historical Sketch" indicates that God has "led us hitherto." Either on a blackboard or on a large piece of paper represent the progress made by this denomination during the various decades mentioned. The preparation of all the other programs of this series must necessarily be left with the local societies. Each society should have one or more copies of the *Bulletin* sent to it regularly. The reports of the returned missionaries, the addresses on Christian life, the resolutions which concern the future, will all be of intense interest to every earnest Missionary Volunteer. Remember the *Bulletin* is fifty cents. Address orders to D. W. Reavis, Takoma Park, D. C.

Historical Sketch

One of the most interesting studies in which a believer in this message can engage is a study of its rise and progress. During the year 1864 the leaders in this cause began the proclamation of those fundamental truths which constitute this message, and soon it began to make its influence felt in the lives of men and women. Its progress at first, however, was very slow, and it was not until after seventeen years of effort that this cause was sufficiently strong to organize conferences. On the twenty-third of May, 1863, at Battle Creek, Michigan, the General Conference was organized, a constitution adopted, with a delegate representation. Six local conferences were represented at that meeting, by twenty delegates. Five of these conferences were organized the preceding year, the first to organize being the Michigan Conference, dating from Oct. 5, 1861.

The original draft of the constitution adopted by the General Conference provided that in the annual sessions the local conferences should be represented by delegates on the following basis: one delegate for each conference, and an additional delegate for every twenty delegates of the State conference elected at this ratio, each church entitled to one delegate, and one additional for every fifteen members.

With the exception of a slight change in 1869, by which ministers in the employ of the General Conference were made delegates by virtue of their office, the foregoing arrangement continued in force until the twenty-third annual session, at Battle Creek, Michigan, November, 1884, at which the representation was changed, so that "each conference shall be entitled to one delegate in the General Conference, without regard to numbers, and one additional delegate for every three hundred church-members."

In 1889 the representation was changed to four hundred members; in 1897 to five hundred. In 1889 provision was made for holding sessions biennially. At the 1901 session the representation was changed to one thousand members for each delegate, which provision is in effect at the present time. At this session union conferences were organized for the United States, and local responsibilities transferred thereto. At the 1905 meeting, quadrennial sessions were provided for, and the coming meeting is therefore the first quadrennial gathering.

At the time the General Conference was organized, and for twenty years afterward, three persons constituted the executive committee. In 1883 an effort to increase this number to five was defeated, but the provision was carried in 1884. In 1886 the number was increased to seven; in 1889, again increased to nine; in 1897 to thirteen; in 1901 to twenty-five; in 1903 the constitution was changed to include as the members of the executive committee, the president, two vice-presidents, the presidents of union conferences, the superintendents of organized mission fields, and twelve other persons representing departments. At the last session, in 1905, the same arrangement was continued, only that there are fifteen other persons representing departments. Presidents of union conferences being members of the executive committee *ex officio*, the number has gradually increased as these unions have been formed, so that the number at the present time is thirty-eight.

At the time the General Conference was organized there were about 125 churches, an approximate membership of 3,500, 30 ordained and licensed ministers, and annual tithes amounting to approximately \$8,000.

The organization of this work brought new life into the ranks, and greater progress was soon manifested. Ten years later there were 13 conferences, 239 churches, 5,875 members, and 134 laborers, with annual tithes approximating \$30,687.

By another decade, or 1883, the number of conferences was 26, with 680 churches, 17,436 members, and 300 laborers, and annual tithes amounting to \$96,418.

During the next decade a greater extent of territory was covered, so that in 1893 there were 35 conferences and 11 missions, 1,151 churches, 37,404 members, 460 laborers, and an annual tithe of \$350,690.

Still greater was the progress of the next decade, during which the organization of union conferences was effected. At the present time there are twenty-one union conferences, most of which are stronger, numerically and financially, than the General Conference was for many years after its organization.

During the past ten years facilities for the prosecution of this work have been greatly multiplied and strengthened, so that now there are nearly two hundred educational institutions, publishing houses, and sanitariums, with which are connected in active service approximately thirty-two hundred persons. In addition there are over thirty-five hundred evangelistic laborers, so that the entire number of active laborers in denominational lines of work stands related to the entire membership of the denomination as one to fifteen. This large proportion of laborers indicates much for the future of this cause.

The growth in institutional lines during 1908 constitutes a cause for rejoicing at the progress seen. During that year twenty-nine new educational institutions, publishing houses, and sanitariums were opened, creating an expense of over three quarters of a million dollars, or an increase of sixteen per cent in valuation; and the number of new workers who connected with these institutions during 1908 was three hundred sixty-four, or over fifteen per cent.

A special cause for rejoicing in view of recent developments in connection with this work is the formation of the Missionary Volunteer Department, which now has enrolled over ten thousand members, who are thus being led and trained in service—an army of workers from whose numbers will come those who in

the immediate future will join the ranks of active laborers to herald this blessed truth to all the world. The enlistment of these young people for labor, their training in service, and their consequent zeal and devotion to this work can only result in hastening forward its consummation.

H. E. ROGERS.

The Importance of the General Conference

THE importance of the General Conference soon to convene may be briefly summarized as follows:—

1. It will be the largest and most representative meeting in the history of the denomination.
2. It will mark the nearest approach to the coming of the Lord, and the glorious consummation of the work.
3. Practically the whole world will be brought together through the representatives from nearly every nation.
4. This interchange of hope and experience will acquaint each with the needs of his fellows, and will strengthen the bonds of Christian fellowship and greatly unify Christian faith and activities.
5. The needs of the world's great harvest-field will be represented by the delegates, who from personal knowledge will tell of actual conditions which exist.
6. Every department of the work—evangelistic, educational, medical, publishing, etc.—will receive consideration.
7. Plans of far-reaching importance for the extension and prosecution of the work will be considered and adopted.
8. Existing conditions in every mission field, with the present and future needs, will be placed before the church of believers throughout the world, and their active interest awakened and enlisted.
9. Additional means and devoted recruits will be secured to hasten the message to all the world in this generation.
10. Unitedly seeking God will result in a great spiritual uplift, and bring added heavenly power for the future development of the work. Pray that these results may be obtained.

F. M. WILCOX.

Question Box

1. WHEN was the General Conference organized? When was the first local conference organized?
2. How has the plan for delegates to the General Conference been changed from time to time?
3. What did the General Conference session of 1901 do to distribute local responsibility?
4. Explain the growth of the General Conference Executive Committee.
5. How does the progress made during the first decade of the General Conference compare with that made during the last?
6. What per cent of our membership is engaged in denominational work?
7. What indications of progress does 1908 give?
8. Give several reasons why the coming session is especially important.
9. How can you help to make this conference a success? Will you?

The General Conference Bulletin

FULL reports of the coming session of the General Conference will be published in a daily *Bulletin*,—a paper of sixteen to thirty-two pages, of the same size

page as the *YOUTH'S INSTRUCTOR*. This *Bulletin* will be of special value to all our young people, in that it will contain accurate and inspiring reports of the present development of the message in all phases of the work, in all the fields of the world; it will report all the measures and resolutions adopted, all the plans and policies for future work, all the changes made in the election and location of workers, infusing the general spirit of the Conference among all its readers, and will serve for the coming four years as the very best and most authoritative denominational reference published. All who desire to keep up with the rapid progress of the message in all of its phases can not afford to be deprived of the benefits of the *General Conference Bulletin* for 1909.

D. W. REAVIS.

Missionary Volunteer Reading Course

Lesson XXIX—"Daybreak in the Dark Continent," Chapter III

A Religion of Darkness

Notes

REVEREND WINBUSH says: "The practical religion of the natives may be summed up in the word witchcraft. Their belief in the supernatural seems to come but especially in times of calamity."

Encompassed on all sides by the enemies of their religion, the Ethiopians slept nearly a thousand years, forgetful of the world, by whom they were forgotten.—*Gibbon*.

"So Send I You"

The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight;
One path is their and ours—of sin and care,
But we are borne along, and they their burdens bear.
Foot-sore, heart-weary, faint they on their way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

Father, why is it that these children roam,
And I with thee, so glad, at rest, at home?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,
And guess that that is home, and urge their way
To reach it, haply, somehow and some day?
May not I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love thy love portray?
And news of home make home less far away?

Yea, Christ hath said that as from thee he came
To seek and save, so hath he, in his name,
Sent us to these; and, Father, we would go,
Glad in thy love that thou hast willed it so
That we should be partakers in the joy
Which even on earth knows naught of earth's alloy—
The joy which grows as others' griefs grow less,
And could not live but for its power to bless.

—R. Wright Hay.

From South America

IN the *INSTRUCTOR* of Oct. 20, 1908, mention was made of the imprisonment of one of our young men in Argentina for refusing to work on the Sabbath in the army. The following extracts from a letter from Prof. C. D. Lude, give the good news of his release and other interesting items:—

"We have good news to tell you. Our faithful brother, Pedro Kalbermatten, is free again. On January 29, as I was en route for the camp-meeting in the republic of Uruguay, where we have some German brethren, I stopped at the office in Buenos Aires over Sabbath. On the last Friday of January, almost at the beginning of the Sabbath, our dear brother came along once more as a free man. I assure you that it

was a glad day of liberty and rejoicing. He received his liberty before the time was out. He went with us to the camp-meeting the next day to Uruguay, and the church was glad that he is among us again. He will attend our school, and prepare himself for the work at once.

"While he was among us, he related to us a thrilling experience which happened recently in prison. Some time ago another young, intelligent prisoner became interested through our dear brother. He freed himself from vices and bad habits, and began to study the Bible. He is sentenced to a year and a half on account of revolting in company with others against an officer. Realizing that when our Brother Pedro was set free, he would be left without a companion in prison, he laid plans to escape at the risk of his life. Our brother persuaded him to be thorough and faithful in his situation, to put his trust in the Lord, and he would help him gain his liberty.

"Soon it occurred that this young man was put to work with eight others near the bank of a creek, which, on account of heavy rains, was more dangerous than it appeared. An army officer attempted to cross the stream in a buggy, but through some mistake got off the crossing. Soon all disappeared in the deep water below, in plain view of the guard and all the prisoners. All were afraid to assist, but this young man who is interested in the truth, plunged into the water at the risk of his own life and rescued the officer. On account of this noble deed, our dear brother hopes that he also will soon be set free. This is the Lord's work, and he sets his light-bearers free in his own appointed way.

"We have another young brother who accepted the truth while he was in our school; he was baptized, and would make an excellent worker for the cause. At present he meets great opposition at home, inasmuch that he can not come to our Sabbath meeting, and is not allowed to write to us. He is about eighteen, and has a good knowledge of both Spanish and German. We helped him through school, and he was the happiest lad among us. He had some idea what was awaiting him at home, but resolved with the help of the Lord to be firm even unto death, and follow the example of Pedro Kalbermatten. Just the other day I received a letter from his mother, forbidding us to write to her son any more. I would like to request the prayers of the young people in the United States for these two young men until they are free.

"The same time our dear brother was set free, five lady nurses arrived in Buenos Aires to take up work in this great mission field. With trained help from the home land, and with faithful light-bearers from our own field, the message will soon be pressed to every dark corner of this great field."

May all our young people be as firm for principle as these young men, and let us, as requested, remember them in prayer.

M. E. KERN.

"THE highest mission on earth is submission."

EVERY human soul has the germ of some flowers within; and they would open if they could only find sunshine and free air to expand in. I always told you that not having enough of sunshine was what ailed the world. Make people happy, and there will not be half the quarreling or a tenth part of the wickedness there is.—*Mrs. L. M. Child.*

Instant Decision

A YOUNG woman once refused to come to the Saviour, saying, "There is too much to give up." "Do you think God loves you?"—"Certainly." "How much do you think he loves you?"

She thought a moment and answered, "Enough to give his Son to die for me." "Do you think if God loves you, he will ask you to give up anything it is for your good to keep?"—"No." "Do you wish to keep anything that is not for your good to keep?"—"No." "Then you had better come to Christ at once." And she did.—*Selected.*

Story of Wanamaker's Conversion

ONE Sunday during revival meetings in Philadelphia I called upon John Wanamaker, who told me the story of his conversion when he was just starting on his business career. Mr. Wanamaker said:—

"I was a country boy who had come to the city. A salesman asked me if I wouldn't attend services at his church. I was at a prayer-meeting there one night, where there were perhaps two hundred persons.

"It was a quiet, old-fashioned meeting. There was a handsome old man of about seventy, who got up and in the gravest way said that he was just waiting for God to take him; that he had lived his life; that God had been good to him, and it was all summed up in the statement that religion was a good thing to die by. I sat way back, and I always had a great fashion of talking to myself. I said: 'Well, old man, you can't touch me; you have lived your life; you haven't any sympathy with a big boy; it has passed over my head.'

"Soon after a young fellow got up. He was perhaps thirty-five, and he said: 'You have heard an old man tell you that religion was good to die by; I want to tell you it is good to live by. I have just begun the Christian life. Two years ago I was converted. I had just begun business, and I had had a prejudice against religion: they told me that a man had to have a face a yard long and couldn't smile, or do anything that would make him happy. You see I was deceived about that; I am a great deal happier since I became a Christian, because it settled things. I am a better business man; a great load has rolled off my heart, and I can do better work.'

"I listened to him, and I said to myself, 'There you are; you want to be a business man, and he tells you how you can be a better business man. He tells you that religion is good to live by. Another man tells you that religion is good to die by.' I said, 'Suppose you were in a court and heard two testimonies like that, would you believe them?'—'Yes,' I replied to myself. 'Well,' I said, 'do you intend ever to be a Christian?'—'Yes.' 'Well, if it's a good thing, why don't you be it now?' I said, 'Yes, I will.'

"I waited in the meeting until everybody went out except the janitor and the old minister, and as he came down the aisle, he met a country boy coming up, and I was the chap. I simply said to him, 'I have settled it to-night to give my heart to God.' And he reached out his hand and said, 'God bless you, my son; you will never regret it.' That was the whole business. I didn't wait to get some feeling. I accepted the fact that I was a sinner, and that there was a Saviour for sinners, and I came to him simply on the proposition that the gift of God is eternal life."—*Chas. M. Alexander.*



VII — Baptism and Temptation of Jesus

(May 15)

LESSON SCRIPTURE: Matt. 3: 13 to 4: 11.

PARALLEL SCRIPTURES: Mark 1: 9-13; Luke 3: 21-23; John 1: 32-34.

MEMORY VERSE: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10.

The Lesson Story

1. When Jesus heard of the work and teaching of John the Baptist, he left the carpenter shop in Nazareth, and followed the crowds on their way to the Jordan. At this time John was not acquainted with Jesus; for he said, "I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

2. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" When John saw Jesus coming to him, he felt sure that he must be the Son of God. He felt that he, a sinner, could not baptize the One who knew no sin. "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him."

3. Jesus was not baptized because he had sin to put away, but to set us an example. In his Word he tells us to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." When we repent of sin and accept Jesus as our Saviour, our next duty is to be baptized.

4. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age."

5. As John heard the prayer of Christ pleading for grace and power for his work, and as he saw the Holy Spirit like a dove rest upon him, he said, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me." "And I saw, and bare record that this is the Son of God."

6. After his baptism, Jesus went into the wilderness. The Holy Spirit led him there. "And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." Jesus met the tempter with no companions but wild animals. He fasted and prayed for forty days, and it was when he was weak from lack of food, that he met the tempter in all his power.

7. "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." This temptation was designed to make Jesus doubt that he was the Son of God, and to lead him to use his power for himself. Forty days before, God had declared that he was his Son, and he

would not doubt what his Father said. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

8. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Satan quoted only part of the text, and misapplied the portion he used to tempt the Saviour. (See Ps. 91: 11, 12.) But the devil can not force any one to do wrong. Jesus would not yield to the tempter, and place himself where his Father must interpose to save him from death. "Jesus said unto him [Satan], It is written again, Thou shalt not tempt the Lord thy God."

9. "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Jesus knew the path he had entered would bring him deepest suffering and sorrow, and that he must finally die on the cross to redeem the world; but he answered: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

10. We may resist Satan as Jesus did. We have the promise, "Resist the devil, and he will flee from you." As we leave the service of Satan, he will tempt us and lead us into sin if we do not resist him. But Jesus "suffered being tempted," that he might show us how to overcome the enemy. He was "in all points tempted like as we are, yet without sin." He has left us this precious promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

11. "Then the devil leaveth him, and, behold, angels came and ministered unto him." He was strengthened with food, comforted with the message of his Father's love, and the assurance that all heaven triumphed in his victory.

Questions

1. When Jesus heard of the work of John, what did he do? What did John say of his acquaintance with Jesus? What had the Lord said to him? John 1: 33.

2. For what purpose did Jesus go to John? What did John say when Jesus asked for baptism? Of what did John feel sure? Why did he refuse to baptize Jesus? How did the Saviour answer his objections? Then what did John consent to do? Matt. 3: 13-15.

3. Why was Jesus baptized? What is our first duty? What is the next? Why should we be baptized? What promise is made to those who repent and are baptized? Whose example do they follow? Acts 2: 38.

4. When Jesus had been baptized, what did he do? As he prayed, what was opened to him? What descended upon him? In what form? What words were spoken from heaven? Who spoke them? How old was Jesus at this time? Luke 3: 21-23.

5. Of what was John now sure? What did he tell the people to behold? What did he say of Christ? To what did he bear record? John 1: 29, 30, 34.

6. Where did Jesus go after his baptism? Who led

him there? How long did he stay in the wilderness? By whom was he tempted? Whom did he have for companions? Who ministered to him? To whom do good angels minister? Heb. 1:14. At what time did Satan come with his strongest temptations to Jesus? Mark 1:13.

7. What was the first temptation? What did the devil wish to lead Jesus to do? What evidence did Jesus have that he was the Son of God? How did Jesus meet this temptation? Matt. 4:3, 4.

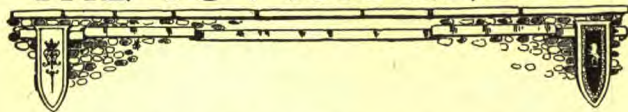
8. To what place did Satan take Jesus? Where did he place him? What did he tell him to do? What did he say was written? In what ways did he make a wrong use of what was written? Why would Jesus not do as the tempter said? How did he meet this temptation? Matt. 4:5-7.

9. To what place did Satan next take Jesus? What did he show him? What offer did he make? What did Jesus know concerning his own future? How did he reply to this temptation? Whose place did Satan seek when he asked Jesus to worship him? Matt. 4:8-10.

10. How may we overcome when we are tempted? What precious promise is given us? James 4:7. If we do not resist Satan, what will he lead us to do? In how many ways was Jesus tempted? Heb. 4:15. What special promise has Jesus given for the overcomer? Rev. 3:21.

11. What was Satan finally forced to do when tempting Christ? Who then ministered to Jesus? In what way? What are angels still doing for the children of God? Heb. 1:14.

THE YOUTH'S LESSON



VII — Baptism and Temptation of Jesus

(May 15)

LESSON SCRIPTURE: Matt. 3:13 to 4:11.

PARALLEL SCRIPTURES: Mark 1:9-13; Luke 3:21-23; 4:1-13; John 1:32.

LESSON HELPS: "Desire of Ages," chapters 11, 12; "Spirit of Prophecy," Vol. II, pages 58-61, 85-98.

TIME: A. D. 27.

MEMORY VERSE: Matt. 4:10.

Questions

Baptism of Jesus

1. While John was baptizing at Jordan, who came to him to be baptized? Matt. 3:13.

2. What were John's feelings regarding this? Verse 14.

3. What reply did Jesus make? Verse 15; note 1.

4. What occurred as Jesus came up out of the water? Verse 16; note 2.

5. What was heard from heaven? Verse 17.

Temptation of Jesus

6. Through what experience did Jesus then pass? Matt. 4:1.

7. How long did he fast in his struggles against the enemy? Verse 2.

8. How did the tempter seek to take advantage of the physical needs of Jesus? Verse 3.

9. How did our Lord meet the temptation? Verse 4.

10. What did the enemy then do? How did the

devil seek to enforce this temptation? Verses 5, 6.

11. How did our Lord meet this temptation? Verse 7.

12. What did the devil then do? What did he show the Saviour? Verse 8; note 3.

13. What did Satan promise to give the Saviour? Upon what conditions were all this glory and power offered him? Verse 9.

14. How was this temptation met? Verse 10.

15. By what scriptures were each of these temptations met? Deut. 8:3; 6:16, 13; note 4.

16. What did the devil then do? Who then ministered unto Jesus? Matt. 3:11.

Notes

1. "To fulfil all righteousness." Jesus was God acting in sinful flesh on behalf of the sinner. He made himself one with humanity. He took upon himself the woes, the needs and sins, of humanity, so that he felt the consciousness and keenness of it as no other soul ever felt it. He was baptized for humanity. In all that he did he was fulfilling righteousness for humanity.

2. The word "baptize" is taken directly into English from the Greek, and means "plunge," "immerse," "whelm." If the water had been sprinkled or poured upon the Lord, he need not have gone down *into* the water, as he must have done to have come up *out* of the water.

3. Satan is "the God of this world." 2 Cor. 4:4. When man yielded himself to temptation in Eden, he yielded his dominion over the earth given him by the Creator. Satan holds this dominion in fact, but not by right; for man had no authority to yield that which he held in trust from God. Jesus came to win back the lost possession by giving his life to meet the penalty of sin. The devil offered what seemed an easier way: Only worship me, and all shall be thine. The Master, however, did not yield him homage. Yet many of his professed followers have done so, and through yielding, have themselves become subjects of Satan.

4. It is worthy of note that one of the books of the Bible which has been assailed by the "higher critics" was the armory from which our Lord drew all his mighty weapons in this contest with Satan. These three temptations were representative — appetite and the flesh, presumption, and the love of power.

When the Current Flashes

HUMAN electricity is invisible while it is moving smoothly and powerfully about its work. So is the electricity that drives our street-cars. It coruscates only when there is a hindrance or clogging, some impediment for the current to bridge as best it may. The trolley arm slips aside, and there is a shower of sparks. Ice wraps the feed wire, and the heavens are lighted with the brilliant efforts of the current as it seeks escape through the crannies that are left open. Let a fuse burn out, and the passengers are terrified by the pistol-like noise and the flash of flame. And in our human labors it is the spasmodic workers that make the most noise and the spectacular show. Accomplishment means much to them because it is rare, and they advertise it widely. But if you want to discover who is doing the hard work in any business office, church, or community, you must quietly investigate; he will not obtrude himself on your attention.—*Sunday School Times*.

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

THE Alaska-Yukon-Pacific Exposition opens the first day of June.

PRESIDENT TAFT, in his recent inaugural address, declared: "There is in the South a stronger feeling than ever among the intelligent, well-to-do, and influential element in favor of the industrial education of the negro and the encouragement of the race to make themselves useful members of the community."

"BECAUSE the Russian government refused to sanction prohibition in Finland, on the ground that the government needed the liquor revenues, three hundred thousand Finns have signed a pledge that they will boycott every saloon in Finland from June 1 to December 1. Thousands of others are signing the pledge daily, and it is expected that practically every adult in Finland will soon be enlisted in the boycott."

Another New Book

"BIBLE LESSONS IN OLD TESTAMENT HISTORY" is the name of this new and attractive addition to our list of church-school text-books. Mrs. Alma McKibben is the author, and she relinquishes her royalty for the benefit of the church-school teachers, allowing them desk copies at a reduction of fifty per cent from the regular price of ninety cents.

The book is attractive in cover design, paper, type, illustrations, and subject-matter. Address Pacific Press Publishing Company, Mountain View, California.

A Call

SEVERAL young persons have written to the Office, stating their intention to use the Temperance INSTRUCTOR this summer in earning a scholarship. Will not each one of these young people send a post-card to the editor of the INSTRUCTOR, giving his name and address? From every part of the country come favorable words about the Temperance INSTRUCTOR. Mrs. Iza E. Clement, a Bible worker, writes: "I think the Temperance INSTRUCTOR a most beautiful and creditable work, and wish that I were able to put my share of them into circulation, as they are most timely here in the South, where the subject of temperance is being

so strongly agitated." Mr. D. E. Welch, editor of the *Kansas Worker*, says: "When I read the Temperance INSTRUCTOR, I said it was the best compilation of temperance matter I had ever seen." As the temperance question is a live one everywhere, it would seem that those wishing to earn scholarships could find no readier way than by the sale of the INSTRUCTOR. Try it, and then let us know the result of your effort.

A Disappointed Briber

THE story of how one of South Dakota's governors received the offers of a briber is especially interesting to-day, when it is perhaps easier to find men who will for money relinquish principle than it is to find those who count loyalty to right as the chief thing of life.

"The infamous Louisiana State lottery sought to entrench its hunted carcass in the State of South Dakota, and for that purpose a representative of the lottery came into the office of the governor with a satchel containing two hundred thousand dollars. 'This is yours if you will permit the lottery to enter South Dakota,' he said. 'My price is higher than that,' was the governor's answer as he opened the door of his office, suggesting the way of exit. After that the people conferred on the governor the title of 'Honest John Miller.'"

Many sell themselves for a much smaller sum than was offered Mr. Miller. Sometimes it requires only fear of loss of position, sometimes only a little opposition from friends, sometimes only an upturned lip of an acquaintance, to cause one to relinquish principle. But God is calling now for boys and girls, young men and women, of staunchness of character, persons who will not yield righteous principles even at the cost of their own life's blood. Will you not answer this call?

Our Wonderful Hands

PUT out your hands, and I will tell your fortune. Blacksmith, carpenter, merchant, bank clerk, school-boy, cigarette fiend, among all the many millions of hands in the world, there is not another like yours. Your hand is you. In olden times the lover asked the father for his daughter's hand, and got the whole girl. The French police experts keep a record of criminals by recording the lines of their hands. Photographs and measurements may change. The hand never changes. Mark Twain's story of Puddin'head Wilson, is founded on the fact that the lines of the hand never change from the cradle to the grave. Nor does the hand of God ever change. It is a wonderful hand. Nothing that ever gets into it can ever be gotten out,—especially one of you fellows who confesses his sin. John 10:28, 29. With some people the hand seems almost the very soul. The hand sometimes almost talks. To touch and be touched by the hand is for a life to touch another life. Your mother's hand! Her hand!

"But O for the touch of a vanished hand,
And the sound of a voice that is still!"

God's hand! Have you ever felt it turning you to the right or left in guidance? Have you ever felt it upon your troubled brow in love and helpfulness? Well, thousands of God's children have. And to have God's hand with you is to have God.—*Sunday School Times*.