

# The YOUTH'S INSTRUCTOR

Vol. LIX

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No. 2

## "Africa Waiting"

This poem was composed on receipt of Bishop Tucker's telegram, "Africa waiting"

THEY are waiting ev'rywhere,  
Where the fields of earth are fair,  
Where the rivers nobly run,  
Where the blossoms seek the sun,  
Where the hills rise, high and grand,  
Looking proudly o'er the land —  
Waiting! Waiting!

They are waiting in the wild,  
Sick and weary and defiled,  
And the Saviour's healing word  
They have never, never heard;  
Ever hungry and unfed,  
Left without the living Bread —  
Waiting! Waiting!

For the happy beam of day  
That shall chase their gloom away,  
For the news, so glad and blest,  
That shall set their heart at rest,  
For the peace we know and prize,  
And the hope beyond the skies —  
Waiting! Waiting!

Yet not voiceless nor alone,  
For their cry to heav'n hath flown,  
And the Master waiteth too,  
Waiteth, ransomed souls, for you,  
Till the life-devotion sweet  
Be outpoured at his feet —  
Waiting! Waiting!  
— S. G. Stock.







SAN FRANCISCO is building an aerial garage.

THE Free Masons have begun a million-dollar temple in Washington, D. C.

THE Swedish state railways have introduced third-class sleeping-cars. These have six berths to a compartment, arranged in tiers of three.

NEW YORK CITY has 1,062,000 Jews. It is claimed that there are less than twelve million of this nationality in existence at the present time.

THE population of the United States, according to the 1910 census, is 91,972,266, not including Alaska, Hawaii, Porto Rico, and the Philippines.

"AN automatic, coin-in-the-slot gasoline dispenser, to be placed along country roads frequented by automobiles, has been patented by a Dayton, Ohio, man."

THE four million five hundred thousand dollars placed by Abdul Hamid in the German Imperial Bank has been secured from the bank by the Turkish government.

MR. CARNEGIE has just given ten million dollars to the cause of international peace. Mr. Elihu Root is president of the board of trustees in whose hands this sum is intrusted.

ASSOCIATE JUSTICE EDWARD WHITE, of Louisiana, succeeds the late Melville W. Fuller as Chief Justice of the Supreme Court. Joseph R. Lamar, of Georgia, has been appointed to take the place made vacant by the promotion of Justice White.

HOLLAND, which has about the same population as our State of Illinois, has received four Nobel prizes, while the United States has received only two. One of these went to Mr. Michelson, of the University of Chicago, and one to Mr. Roosevelt.

MR. ROCKEFELLER made a Christmas gift of ten million dollars to the University of Chicago. He says this is his last gift to the school, and with it he severed his connection from the university as one of its trustees. Mr. Rockefeller had previously given twenty-five million dollars to the university.

"A NOVEL device for counting passengers that pass through the gates at a railroad station is about to be installed in Pittsburg. The principal feature consists of a blast of compressed air which the body of the person going through the gates obstructs, and thereby causes it to register."

MRS. SARAH LOUISA VAN TASSEL, of Staten Island, recently died, at the age of ninety-one years. For seventy-seven years she had taught the infant class in the Sunday-school of the Brighton Heights Reformed Church. She had never missed a Christmas celebration, and attended church and Sunday-school regularly until within three weeks of her death.

JAMES OGILVIE CLEPHANE died Nov. 30, 1910, in New Jersey, at the age of sixty-eight. He has been called the father of that wonderful invention, the linotype machine for setting type. He furnished the idea, and also the financial support, that enabled Ottmar Mergenthaler to perfect the ingenious contrivance. The first Remington typewriter was built under Mr. Clephane's direction, and he was also instrumental in developing the graphophone."

THERE is no satisfactory reason why a package from a farmer's garden that could be carried in England for twelve cents should cost in the United States eighty cents, or why a ten-pound package, costing in England twenty cents for carriage, should in the United States cost eight times that, or \$1.60. In England it pays the government to carry at the lower rate; in the United States the government could find compensation in a sum very much lower than that demanded by the carriers at the present time.

### To Cleanse Lace Curtains

WHITE lace curtains are best cleansed by washing through two or three cold or tepid waters, washing-soda being dissolved in each one, then soaked overnight in cold water with soda added. Do not rub or wring them. They may be squeezed slightly when changed from the soiled water to the clean. After removing all the dirt possible out of them by means of the cold water, prepare fresh suds in the boiler by filling it half full of cold water, and adding a half cake of soap which has been previously dissolved in warm water. Then add a tablespoonful or two of borax. Place the curtains in this preparation. Heat slowly until the water comes to a boil. Let boil for several minutes. Remove from suds, rinse, slightly blue, and dry on a curtain stretcher.

### A Letter From Bermuda

I THOUGHT I would like to tell you a little about our work in Bermuda. We have a nice church and day-school here. Miss Cole, our former teacher, organized our Young People's society, but she was taken ill and could not stay with us.

We have now another teacher from Washington, who takes great interest in the young people, and I am sure that he will do much to forward the work here. We take up Bible subjects each week, and find them a great help in our efforts to make the Young People's society a success. We take the *Little Friend* and *YOUTH'S INSTRUCTOR*, and look forward to them every week. I think the *YOUTH'S INSTRUCTOR* is a lovely paper. I have been reading the "Great Second Advent Movement" and "Here and Hereafter," and think they are very interesting as well as profitable reading.

ROSALIE MUNROE.

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# The Youth's Instructor

VOL. LIX

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No. 2

## In the Far East

MYRTIE B. COTTRELL

**I**N these days of education and advancement, our young people are no doubt keeping in close touch with the political and ethical conditions existing in such countries as China and Japan. You have all heard of "China's awakening," and I suppose are watching with interest to see what she will do next. But those of us who are called to be bearers of the third angel's message in these still darkened countries, feel sure that China is waking up from its sleep of ages to join other nations in fulfilling the prophecy of Dan. 12:4.

For centuries Satan has claimed this great land, with its more than one fourth of the world's population, as his very own. This is everywhere seen and always being impressed upon the mind of the missionary by the superstition and ignorance of the masses, and the lengths to which disease, unrestrained for centuries by quarantine, good sense, or rational treatment, has plunged this people. It seems that China's national emblem, the dragon, so proudly floating on her flag, tauntingly says to the workers for King Jesus, "We have chosen our commander, the dragon of Rev. 20:2, and we are satisfied."

But we also know that there are many here who are unwilling servants of the hard master under whom they serve; who rejoice when they know of the love of Jesus, who died for them, and who is coming again to gather his faithful home. It is to find such as these that we are here.

Until a few years ago, China had no railroads. The great numbers of the common people knew little outside their own little clan or village. Formerly, if they could save enough money to pay the hire of a small boat or cart, they might visit some other town; but they were usually satisfied to live and die in their ancestral home. But since western ideas are being introduced, railways are either laid or planned all over the empire. Some of the trains which are run over these roads are of no mean length, and the third class (the cheapest) is usually so crowded that there is one grand rush to get a seat as soon as the train arrives. One thousand miles in the interior of China, I have seen as great a rush on the arrival of trains as would be seen in a large city at home. It is really quite surprising to see how the Chinese are "running to and fro." As their minds begin to broaden through travel, more and more we see them making use of every opportunity, until the vast waterways are simply crowded most of the time with crafts of all descriptions, and with so many people that the casual observer begins to wonder where they all come from.

Last year in the city of Shanghai were erected two large, modern depots, which compare favorably with American city structures of their kind. The inlaid marble floors, the electrical clock, and the various gateways directing to different trains, as well as the sheds for protecting the spacious platforms, make the westerner feel quite at home.

Four years ago, by imperial edict, the Chinese government turned its back on the old-style program in study of the classics and method of examinations, and began the organization of a new system of education, comprising the study of Chinese language, Chinese literature and composition, the various modern sciences, history and geography, foreign languages, gymnastics, and in the higher grades political economy, and civil and international law. A university at Peking was created by the government, and the high-, middle-, and primary-course schools proposed, and in many instances well started, show that China does not intend that her sons or daughters shall long fall behind other nations along educational lines.

Missions are also doing much toward introducing foreign learning. There are now fourteen institutions of college grade operated by missions; and when we consider that there are nearly sixty thousand pupils receiving instruction through these or lower-course mission schools, we can the better appreciate the part Christianity is playing in the uplift of China.

St. John's University, located in Jessfield, a beautiful suburb of Shanghai, stands as a good example of the higher-class mission schools. It was founded about twenty years ago by the American Episcopalian Mission, is still being directed by them, and is one of the largest schools in China. Beautiful grounds, numerous large study- and recitation-halls well equipped with laboratories and museums, together with the large dormitories and efficient teachers, afford the Chinese student the advantages of a modern college.

All of the foregoing, and more which might be written, go to show that knowledge even in China is being increased. We are so glad the prophecy of Dan. 12:4 is not confined to the United States or any one country; but to China as well as any other nation comes the inferred promise that the book of Daniel shall be opened in the time of the end. Nothing short of the hand of the Infinite directing affairs could revolutionize this old empire, and cause her to keep pace with the prophecies for these last days.

And now that China's doors are open, God calls to every one to do his full duty in giving her this closing message. May the measure of our effort be commensurate with China's need.

*Chang-sha, Hunan, China.*

### How Our Chinese Friends Bathe

ONE evening as I was bathing my baby, the Chinese boy who helps with the housework came in, and as soon as he saw what I was doing, he said, "Why, if that were a Chinese baby, it would get sick." And then he went on to say: "I never had a single bath till I went to the mission school at Cheo Chia K'eo. In our village, no one ever takes a bath." (He was seventeen when he went to the school.)

A few days afterward, he came and told me he



wanted to go out for a while, he was going to take a bath in a public bathing establishment. I asked him what kind of place it was, and he replied:—

"There is a large room with three pools in it, and opening off this, another room with three more pools. Those who can't afford to bathe in the second room bathe in the first."

"How much do they charge in each room?"

"One cent in the first room, and two cents in the second." (One cent Mexican equals about half a cent gold.)

"And do you bathe in the first room or the second?"

"In the second," he answered decidedly. "In the first room each one has to carry his own hot water from the kettle, and is provided with but one old towel. Those in the second room have the hot water carried in for them. And as soon as a person enters the room, an attendant comes along and takes off his shoes and helps him to undress, and then takes good care of his clothes and money while he is bathing. Here each person is provided with three good towels. Afterward he is given a cup of tea and a pipe of tobacco to smoke if he wishes it."

"How can they provide so much for such a low price?" I asked.

"There is a continual stream of people coming and going. As soon as I get out, some one else gets in; and as soon as he leaves, another person is ready. All day and all night the baths are used."

"Do they allow sick people to use the pools?"

"Any one who pays his cent or two cents can use them. If a person has malaria, he lies full length in a real hot bath for about half an hour. People with itch and smallpox go and seek relief by bathing. Some who go are covered with sores and ulcers."

"And aren't you afraid to use the pools after such people?" I asked. "Is the water changed for each person?"

"O, no!" he replied. "The water is changed only once in every twenty-four hours. But when a person goes in, a large bucket of steaming hot water is added to the water already in the pool. I am always careful to see who has just left the pool I intend to use."

"How large is each of these pools?"

"Four or five feet deep, and large enough for four men to lie full length in at one time."

Then I tried to show him what great risks he was running in using such a place, and finally persuaded him to heat water here, and take his bath in his room.

Yesterday he came in with a queer expression on his face, and said, "Well, I have had enough this time." I asked him what was the matter. He said he had just been down to the bathing establishment again, as he had malaria, and wanted to lie full length in the steaming water. He had just stepped into the pool, when he discovered that the man who had just finished bathing was covered with most awful sores.

These bathing establishments are to be found in every city of any size throughout this empire. The city people make good use of them, and consider themselves much superior to their country brethren, who never have a bath. These places are for men only. As far as I have learned, there is no provision whatever made for the women.

One can quite readily understand why these bathing places are so largely patronized, when he sees the miserable little homes most of the people come from. They have no vessel large enough in which to take a proper bath, and it costs them more to heat the water than

they have to pay for all the conveniences (?) of the bathing establishment. It is only when they realize what a great risk they are running in patronizing such places, that they can be persuaded to put up with some of the inconveniences of bathing at home.

MRS. EVA ALLEN.

### Our Work in Africa

(See map on page six)

IN 1873 an article in the *California Christian Herald* telling of the sale of our books attracted the attention of William Hunt, who was then living at Gold Hill, Nevada. He wrote to our publishing house desiring copies of all our books then in print. Soon after this he accepted the truth, and left Nevada for Du Forts Pan, in the diamond fields of South Africa, carrying our literature with him. Here he engaged in mining operations and became quite wealthy.

There were living in South Africa at this time several Dutch families who had united into a prayer band, and were earnestly seeking and praying for new light. As a result of their prayerful search of God's Word, they found Saturday to be God's holy day. They accepted the seventh-day Sabbath not knowing that another person in the world was keeping the seventh day.

Mr. Van Druten, a member of this band, met Mr. Hunt and spoke to him concerning the new light he had found. When told of our denomination in America, he at once sent a letter to the General Conference, enclosing \$250, with a request that a minister be sent to them. In response, Elders D. A. Robinson, C. L. Boyd, and other workers were sent to begin our first mission in South Africa. I. J. Hankins, A. Druillard, and A. T. Robinson, with their wives, soon followed the first company. Thus the work gained a foothold.

In 1892 the Cape Colony Conference was organized, with headquarters at Cape Town. At Claremont is a training-school for all South Africa, and to it the people are looking for the development of laborers for that field. At Plumstead a sanitarium is in operation, which is now reaching the wealthy class of patients, who are extending its opportunity by their favorable reports. Lack of laborers for general field work has been felt in these colonial fields, and the call comes for men who are willing to sacrifice and work.

J. M. Freeman reports active work being carried on among the Dutch farmers in the Orange River Colony. The Dutch brethren have shown a great interest in the Zulus and Basutus, and missions are now open among them. Our first mission in a heathen land was opened in Matabeleland, in 1894, with F. Sparrow in charge. In 1895 Elder G. B. Tripp and family, W. H. Anderson and wife, and Dr. A. S. Carmichael took up pioneer school and evangelical work in this mission.

Soon there came a long, severe famine. While food was scarce, God's promise to provide never failed. During this time a number of children were taken into the different families. Following upon the famine and other hardships, Elder Tripp and his son, Dr. Carmichael, Mr. Sparrow's little girl, Mrs. Armitage, and the native teacher, were laid to rest.

In 1899 Elder Fred Mead took up the work; out-stations were established, and various lines of work strengthened. Here also this devoted worker gave his life for the service of his Master. M. C. Sturdevant and wife left America for this field in 1902. A training-school is now conducted here, sending out native



teachers to the surrounding villages. Native boys also carry on Bible work here on Sabbath afternoons.

In 1901 a mission was opened at Somabula by Mr. and Mrs. Armitage. After the work had been successfully started, the mission was left to the care of others, and Mr. and Mrs. Armitage were released from this mission to open a station at Maranatha. At first there seemed to be trouble in awakening the interest of the natives to the need of an education. Mr. Armitage met the situation by showing pictures of the great beast of Daniel. Thus they became willing to be instructed, and the work has advanced until now the call is ever for consecrated men and women for service.

The Malamulo, or Nyasaland, mission was established in 1902. Elder T. H. Branch and family were soon actively engaged in educational and evangelical work.

In 1902 J. H. Watson took up the work; but he succumbed to the fever and died in less than a year after his arrival. The mission work is progressing; out-stations have been established in the neighboring regions, and an attendance of nearly a thousand pupils is reported from the schools.

At Basutoland, called the Switzerland of Africa, a mission has been opened which dates back to Elder Haskell's visit to Africa in 1896. Elder Haskell was invited by the chief to open a mission here. This was accomplished by J. M. Freeman.

In 1904 Mr. and Mrs. J. A. Chaney were assigned work at the Kolo mission. M. E. Emmerson has been studying this field and thinks that the native can be best reached through the circulation of our literature.

In 1903 Elder W. H. Anderson opened a mission station at Barotseland. Schools have been erected, and the work is becoming so extensive that it is far out-reaching our plans.

Work was opened among the Kafirs in 1904 by Elders G. W. Shone and R. Moko. A permanent station is now established here, together with many out-stations.

We have pushed northward also into Rhodesia.

The Natal and Dutch republics are fields in which we are carrying on extensive work. In 1902 they were organized as independent mission fields. Here schools and sanitariums, together with many out-stations, have been started.

Our first effort to place the message in western Africa was accomplished by the old International Tract Society sending literature to the Gold Coast. In a short time appeals were sent in for ministerial help. R. G. Rudolph and E. L. Sanford, the first representatives of the field, received a friendly welcome from the native tribes. A few Sabbath-keepers were found, among whom they began immediate work. Cape Coast Colony was chosen as headquarters for a mission station.

The medical missionary work has aided to a great extent in reaching the natives, many coming to receive the simple treatments.

One of the wealthy chiefs who was cured by these treatments gave the mission a tract of land for an industrial school. Marked success attended the efforts of our workers, and there seemed every prospect of our work becoming firmly established. But soon they were made to realize that the country had been properly termed "the white man's grave," and several of their number were laid to rest. The remaining workers were compelled to depart to preserve their lives, leaving only a few Sabbath-keepers, who send forth the call for help. Very little opposition has confronted the

workers in this field. The people are favorable, and are standing, as it were, with open arms. Shall we go up and possess the land?

In 1905 Elder D. C. Babcock and wife were sent to Sierra Leone to take up work at Freetown. They began by selling literature and holding meetings, and as a result of their efforts a church was erected, many having embraced the truth.

A training-school is in operation at Waterloo. At Freetown a Bible-school has been established for the purpose of training native workers to go into the interior. A school was also opened at Cape Coast, but because of climatic conditions the workers were obliged to discontinue their labors.

The believers in Germany realized that the gospel should be carried to German East Africa through the German people. Elder Conradi, in an interview with the governor of the province, was greeted with the words, "I welcome you to East Africa." Three thousand dollars was raised by the German believers for the opening of the field. J. Ehlers and A. C. Enns were our pioneer workers. They secured a mission site in the Pare Mountains. Elder Conradi, with four additional laborers, visited the mission and preparations were made for erecting buildings.

British East Africa was entered in 1906 by Elder A. A. Carscallen. Peter Nyambo also was assigned to this field. These workers secured a mission site at Kavirondo Bay, Uganda.

In 1907 J. D. Baker, with his wife and Miss Thompson, joined the mission. Several buildings have been erected, including a schoolhouse. The work is progressing rapidly. Another station has been established at Gendia. So far as can be determined, we are the first Christian missionaries to this people.

Our work in Abyssinia is gaining a foothold. It is one of the most difficult fields. The people are superstitious and distrustful. In 1909 a station was opened at Asmara, a school established, and out-stations started. Those in charge are working hard for the success of this mission. Calls for medical workers come from all these stations.

Our last field is northern Africa. Here we have accomplished the least in our work in Africa. In 1905 Brother Jaspersson and wife, medical missionaries, arrived at Algeria, the extreme north of Africa. They have now a small company of believers, who are endeavoring to spread the message.

Egypt has been entered by our missionaries, although we have not established a permanent mission.

The history of our work at any time is incomplete; for we are now making it more rapidly than ever before. But we are glad that we can see these lights that shine forth and tell us what has been accomplished in this land of darkness.

We can hear the calls from Africa. Why do we tarry? God is revealing his special care over those who have consecrated their lives to this difficult and needy field. Remember, Africa is waiting.

JANET MORRIS.

### Africa and Its People

BEFORE the Christian era the only parts of Africa of which there was any accurate knowledge were the regions along the Mediterranean and the Red Sea coasts, Egypt, the Nile, the Great Desert, and the Ethiopian territory, centering in Meroe, on the Upper Nile. Scarcely anything was added to geographical knowl-







dignity of bearing. He does not practise witchcraft, burial alive, nor cannibalism, but his heart usually remains unchanged. The superior religion approves of lying, stealing, intemperance, the social vice, and murder. The Koran promises an immoral life in paradise as the highest incentive to the faithful.

It is a most urgent necessity that Christianity should be introduced before the religion of Islam. Once converted to Islam, the difficulty of winning the African to a higher civilization is immeasurably increased,

IDA N. BOWEN.

### When the King Calls

THERE is one person in England, and only one, whose calls for a telephone trunk line are honored immediately. That person is King George.

When he telephones to the central post-office in London (it must be remembered that the post-office and the telephone are one in England, as they will be some day in the United States), asking to talk with Paris, or St. Petersburg, or Berlin, the number and exchange required are written on a card which is stamped with the word "Royal" in red. That stamp gives the docket precedence of all other calls, though ordinarily a call is taken up in the order of its receipt, and it is usually about half an hour before the busy trunk line can be handed over to the applicant. But King George gets it at once, and holds it, not the three minutes which is the limit for his subjects, but as long as he pleases. Moreover, he is not on any account to be interrupted in his conversation by an operator.

I wonder if that is what occurs when the King of kings calls us up on the telephone of the universe. I wonder if all other calls are laid aside, all other business at once postponed, and we bend all our attention to his message. I wonder if he has the line to our hearts as long as he wishes to talk with us, and if all interruption is forbidden, though it concerns our most important earthly interests.

King George's business must be instantly furthered. Ah, yes; but is there not another King whose business also requires haste?—*Caleb Cobweb, in Christian Endeavor World.*

### A Soliloquy

THERE is a group of simple little words that persist in staying in my mind to-day. Why do they come to me over and over again? Can it be that the Father is sending a message to my heart? Is there in them a meaning for me? "As my Father hath sent me, even so send I you." That is all.

Jesus spoke those words long years ago to his disciples; why do they ring in my ears to-day? "As my Father hath sent me, even so send I you." Of course that pronoun "you" can apply to me just as well as to Peter or to John: "even so send I you."

I should be sad if he did not want to send me—grieved indeed if there were no place in his vineyard for me. Yes, I shall take that message to myself,— "as the Father hath sent me, even so send I you." Where did the Father send him? And why did he send him? And how? And what did he find when he got there?

Let me consider it candidly. In the first place, he sent him away from home, yes, and from friends and loved ones, and from heaven, that was his native country, "As my Father hath sent me" from home and friends and native land to a strange people, "even

so send I you." Why was he sent?—"The son of man is come to seek and to save that which was lost." I could not save anybody, only Christ can do that, but I can seek.

"Search for the jewels embedded in sin;  
Bring them to Jesus; his blood washes clean."

That I can do. And he said, "Lo, I am with you always, even unto the end of the world." Yes, I will go. Wherever he wants to send me, I will go.

How did he send him?—"Made himself of no reputation, and took upon him the form of a servant." "Not to be ministered unto, but to minister." "Even so send I you." That is the way I must go, "not to be ministered unto, but to minister," to serve, to give my life, moment by moment. Then, too, Jesus did not come down here to tell us how much he had sacrificed for us, and how beautiful, and convenient, and pleasant was the home he had left: what an enjoyable climate, neither too hot nor too cold; what luscious fruit grew in his native land; and how kind and thoughtful the people were there. It would be well, I am sure, for me to remember this when I go to another people, and not talk of what I have given up, and of the desirable country I have left, but become one with those I have come to seek.

And, lastly, "What did he find when he got there?" He did not find kind friends waiting, with cordial words of welcome and outstretched arms, to receive him; and he did not find a home all conveniently furnished and ready for him; and there were not crowds of people gathered together waiting anxiously for the message he had come to bring. True, at times there were many around him, but he said it was for "the loaves and fishes" they came, not for the "bread of life." I wonder if I might not be in danger of expecting to find people coming to me for the truth; might I not wait for them to seek me? Yes, I am sure I shall need to remember that my work is "to seek," and that my Example spoke often to just one. But there is something more; sometimes they will not want me at all, nor the message I bring. Can I stay even then, and faithfully, lovingly labor on, and not become discouraged?—Yes, when I remember that "he came unto his own, and his own received him not."

CLARA ASHTON.

### The Family Altar League

THE Family Altar League was founded two years ago by Dr. Biederwolf, the well-known evangelist, and some of his associates. Up to the present time about ninety thousand requests have come in for covenant cards, and from all parts of the world letters are pouring in daily asking for information on the subject and particulars as to the plans of the league and the conditions of membership.

The league is unique in the fact that it has no organizations, no meetings, and no fees. It is simply a company of people who have taken the same vows, and are seeking the same blessing.

The plan of the league is this: Attractive cards are issued, bearing the following covenant:—

Believing myself to be largely responsible for the eternal salvation and religious training of my children, and realizing the need of God's grace for my own Christian life, I covenant with God to make it the rule of my life to gather together each day, so far as possible, the members of my family, and together read some portion of his Word, and pray for his blessing upon my home.

Husband \_\_\_\_\_  
Wife \_\_\_\_\_

—Record of Christian Work.





### Self-Illuminating Pencil

**A**N electrically lighted pencil for persons who sometimes have to write in the dark is one of the latest novelties in writing implements. The holder of the lead is provided with a source of electric supply and a tiny bulb, which throws a circle of light on the paper around the point.

The pencil is adapted for the use of physicians, newspaper men, policemen, and for workers in other branches of industry who find it at times necessary to make notes while on the street at night or in darkened rooms.—*Popular Mechanics*.

### Growing Umbrella Handles

AT Maule, a small village near Paris, is carried on a singular industry which is little known. It is a nursery for the cultivation of trees suitable for use as umbrella handles, walking-sticks, and alpenstocks. Nearly five hundred acres of ground are given over to ash, oak, chestnut, and maple saplings. One year after planting, these are cut off near the root so as to make them grow several branches, which are then kept free from secondary stems.

The most curious part of the industry comes the following year. Incisions are made in the bark, thus engraving upon it various designs. When the bark is stripped, these designs are found traced on the wood. At the end of the third year, the branches are cut, stripped of their bark, bent into various shapes, and sent to the manufacturers. Certain forms of handles are shaped while the branches are still growing on the trees.—*Popular Mechanics*.

### Getting Work Out of Mice, Ants, and Spiders

SINCE the days when man discovered the uses to which he might put his domesticated animals, no more curious form of animal power to operate machinery has been recorded than that devised by a canny Scot, one David Hutton, who, in the last century, conceived the notion of putting mice to work for him.

Hutton had seen certain toys and trinkets manufactured by the prisoners in a French jail. His attention had been especially attracted by a little toy house there, with a wheel in the gable, that was caused to revolve rapidly by a mouse of the common house variety. Hutton bought this device, and for a long time it afforded him much amusement; but later he began seriously to consider how a "half-ounce power" (the weight of the mouse) might be applied to some practical end. It finally occurred to him that the manufacture of sewing thread might be aided in this way.

Now it happened that during the course of the Scot's experiments and investigations, he ascertained that an ordinary mouse would average a run of ten and one-half miles a day; but he got one mouse that actually did the extraordinary distance of eighteen miles in that time. A half-penny's worth of oatmeal porridge was found to be sufficient to feed it for a period of thirty-five days, during which time it made 362 miles.

From that time Hutton enlisted the constant services of two mice to propel his mill for the making of

sewing thread. This mill was so constructed that the mouse was able to twist, twine, and reel from one hundred to one hundred twenty threads a day, Sundays not excepted, for the Scot did not permit his religious convictions to interfere with the project.

To perform this task the little rodent was obliged to cover its ten and one-half miles a day, which, however, the mouse could do with ease. On the half-penny's worth of oatmeal porridge, lasting five weeks, one of the little fellows made 3,350 threads twenty-five inches long; and, inasmuch as one penny was paid to women for every hank made in the ordinary way, the mouse at the rate mentioned earned eighteen cents every six weeks.

So, allowing for board and for machinery, there accrued to Hutton a yearly profit from each mouse of one dollar and fifty cents. Just as the inventor, having demonstrated the feasibility of his plan, was preparing to enlarge the scope of his enterprise by setting up ten thousand of these mouse mills, he was stricken by the illness that resulted in his death.

In Burma and the far East there is a curious fashion of setting ants to work. Sandalwood, as we know, is worth its weight in silver, but it is only the hard heart of the wood that is fragrant and valuable. This precious portion is overlaid by a soft and worthless layer, which forms two thirds of the trunk of the tree. When a tree is felled and cut into suitable lengths, the loggers just let it lie. Then the ants, attracted by the sweetness of the wood, attack the chunks. Within a few weeks the little insects have finished their work, and the heart of the wood is freed of its worthless sappy covering, and becomes a valuable article of commerce.

There is in successful operation at Chalais-Meudon, near Paris, a spider-web factory, where spider-web ropes intended for balloons for the French military aeronauts are manufactured.

The spiders in this queer factory are arranged in groups of twelve above a reel, upon which the threads are wound. It is by no means easy work for the spiders, inasmuch as they are not relieved until they shall have furnished from thirty yards to forty-one yards of thread apiece.

The webs are washed, in order that they may be freed of the outer reddish and sticky covers, which would render them entirely unsuitable for the purpose for which they are sold. Eight of the washed threads are then combined, and of this combination yarn cords of considerable strength are woven, which are much lighter than cords of silk of the same thickness.—*Selected*.

### To Skate at Home

IT is a simple matter to place a skating-rink at your back door, and once there, particularly if extended over irregularities in the yard, and to include the trees, it will develop infinite delight. Clear off every snowfall, pushing the snow into a bank around the selected site. After sundown, the first hard freezing night, water the clear space and the inner base of the bank, using spray hose or a sprinkling can. From this beginning, the trick is merely to produce a skating surface in as short a time as possible, taking advantage of melting snows that freeze again at night to help. The ground being frozen, it acts as a water-tight bottom. In a cold, open winter no enclosing bank is needed — just cover your lawn with successive layers



of ice. Obviously, grass should be closely cropped in advance.

My children and their friends were saved hours of walking to a distant lake, and were safer and happier on the rink that gave me fine exercise in the making. Evenings the old folks had their turn, and refused to miss it. Our rink occupied the back lawn of an average plot in the residential part of a large suburban town. The plan is practical and delightful for any sized place, while spots fifteen feet square will give children under twelve huge fun without danger of discomfort. The rinks do not injure lawns, and are ideal for learners.—*The Circle*.

### Invented the Electric Motor

IN the hamlet of Forestdale, Vermont, sixty years ago, Thomas Davenport made the green hills ring with the rhythmic blows of his hammer on the anvil as he labored as a blacksmith in the most humble circumstances. Only a few weeks ago several of the foremost electrical men of the day, representing the greatest electrical society in the country, and a large number of New Englanders, gathered at the little mountain village to honor the site of the old blacksmith shop; for it was there that Davenport began his electrical discoveries which brought about the motor as we know it to-day.

What Davenport did for the future of electricity is best understood when it is shown that if his patents were in force to-day, and he were alive, he would be enjoying a greater income than either Carnegie or Rockefeller; for he would receive a royalty on every electric motor made. But the inventor is dead, and the patents have long since expired.

Thomas Davenport was born in Williamstown, in 1802, and his untimely death occurred at the age of forty-nine years. Davenport's father died when the lad was barely ten years old; and at the age of fourteen he was apprenticed to the blacksmith trade at Forestdale, three miles from Brandon, Vermont. The boy's education was meager, but one day he chanced upon a few scraps from a scientific work treating with the "galvanic magnet" of Henry, and soon after this he secured a magnet and made a battery of his own.

In one corner of his little blacksmith shop Davenport set up a bench for his laboratory. Here he began his first experiments with electricity, which were later to make his name famous throughout the world. From the first his struggles were pathetic and bitter. Poverty stood as a gigantic barrier between him and success, and upon one occasion it was necessary for his young wife to sacrifice her silk wedding gown to supply insulating material for the new motor. It was a heaven-born flash of insight which revealed to the young inventor the availability of power from an electro-magnetic source, and, although he had to work entirely with batteries, the generator being still undiscovered, his success in this field was truly wonderful.

When Davenport came upon the scene, Faraday and Henry had already done their great work, and the principles of the electric generator and the electric motor had been clearly perceived and enunciated. Yet there were no real motors before Davenport's time, and had the dynamo been known, his work would have been carried to instant fruition. Davenport and others much later failed because they had no ready source of cheap power, and because the reversibility

of the motor was unknown. Energy produced by battery is at least twenty times as costly as that produced by coal through the medium of a steam-engine and dynamo. All the electrical parts except telegraphy were held back by the absence of cheap power. When Davenport told the great Joseph Henry that he proposed to build his motors up to one-horsepower, the cautious philosopher warned him to "go slow," and hinted that electricity could not compete with steam.

It was in the corner of the old blacksmith shop that Davenport produced the first successful electric motor; and even before Vermont had a mile of steam railroad, Davenport was successfully operating a model electric road, which ran on a circular track, the embryo of the magnificent electric railways of to-day.

Davenport's miniature electric railway was almost a perfect model of the railway systems now in use. He advocated the central station methods of developing power, using the rails for the return circuit and the motor drive. But ill luck seemed to pursue the inventor to the very day of his death. From Vermont he moved to New York, to be nearer the financial centers; for he sorely needed money to carry out his experiments and inventions. Once all his models and apparatus were destroyed by fire, and at another time they were lost in a shipwreck. Davenport tried by every known method to raise money for his work. He gave exhibitions, and lectured, and finally established the first electrical technical journal, which was even printed by electricity.

Broken in health, and in dire poverty, he returned to his native State, where he died July 6, 1851.

Living, he struggled against adversity; dying, he had not a dollar to his name; and for many years his very name was almost forgotten, while the entire world was enjoying the fruits of his years of toil and study. To-day this modest, simple son of Vermont stands forth as one of the greatest inventors the world ever saw.—*Electrical News*.

### Arrow Points From Solomon

"LET another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov. 27: 2.

"As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." Prov. 26: 21.

"Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long." Prov. 23: 17.

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it." Prov. 24: 17, 18.

"Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease." Prov. 22: 10.

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22: 15.

"He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit." Prov. 17: 27.

"Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished." Prov. 17: 5.

"Better is a little with righteousness than great revenues without right." Prov. 16: 8.

"Yea, my reins shall rejoice, when thy lips speak right things." Prov. 23: 16.

"Remove not the old landmark; and enter not into the fields of the fatherless." Prov. 23: 10.





## Papa's Way of Spelling

I'm having such a dreadful time  
At learning how to spell!  
You see, I'm just a little girl,  
And can't do very well.  
I've been to school for two months now,  
And so some words I know;  
For teacher writes it on the board,  
And says "g-o" spells "go."

I've learned that "r-a-t" spells "rat,"  
And "h-e-n" spells "hen;"  
That Rover is a "d-o-g,"  
And "B-e-n" is "Ben."  
My teacher says she thinks that I  
Am doing very well;  
But papa spells a different way,  
And says, "Sh! Don't you tell."

You see, my names are Alice May,  
And my last name is Hall,  
And yesterday I spelled them out  
At school before them all.  
My teacher said, "That's nicely done!"  
And so at home last night  
I spelled them out for my papa,  
And thought I had them right.

But papa said, "You're wrong, my pet;  
For 'A-l-i-c-e'  
Spells 'darling,' dear, and 'M-a-y'  
Spells 'sweetheart'—don't you see?"  
I told him what my teacher said,  
But he declared: "O, no!  
That's not the way your papa spells:  
Your teacher doesn't know."

My papa wouldn't tell me wrong,  
Or say what isn't true,  
And yet my teacher says that *she*  
Spells just the way *I* do.  
I'm 'fraid I'll never learn to spell—  
No matter how I try—  
If "darling" 's "A-l-i-c-e,"  
And "sweetheart" 's "M-a-y."  
—Ida L. McIntosh, in *St. Nicholas*.

## Returning Good for Evil

**Y**EARS ago a gentleman, in the garb of a hunter, stopped one evening at a farmhouse in northwestern Ohio. He stated that his pursuit of game had brought him farther from home than he had intended, and asked for entertainment overnight. The farmer curtly replied that they never kept strangers, and, in response to a more urgent request, emphatically refused to break his rule this once.

"Very well," said the hunter, "I must try to get back to town then. You will have no objection to my crossing your place, will you?" he added: "it is a short cut, and will save me a mile or more."

"Yes, I will," exclaimed the farmer. "I've been bothered enough by you city fellows trampin' all over my land, and I'm going to put a stop to it. There's the road, and ye better go that way."

Without a word the hunter turned and pursued his journey along the highway.

Two years later this farmer was in trouble. His home was about to be sacrificed under a judgment. Efforts had been made to negotiate a loan sufficient to pay the judgment, but those having the money were fearful of advancing the required sum upon the security offered. One chance, however, remained. If he had a month's respite the farmer hoped to interest a gentleman in an Eastern city, and by securing the latter's assistance, save his home. His attorney informed him that it all depended upon the counsel of the other side whether the needed delay could be secured.

Together they called upon the opposing lawyer. The latter greeted them cordially, and as he shook hands with the farmer, remarked to the other attorney:

"I believe I have met your friend before, though he probably did not then know who I was."

And then the farmer knew he stood in the presence of the hunter he had formerly so rudely repulsed

from his door. While his lawyer told of the object of their visit, he sat silent and hopeless, expecting each moment the emphatic denial of the favor they had come to ask. The gentleman, however, heard the story to the end, and then asked a number of questions, the more completely to inform himself.

"Your plan seems feasible," he at length said. "We will gladly grant the delay. We certainly should like to see this man keep his home if he possibly can do so. By the way,"

he added, "I know the gentleman to whom you are going, and I may be able to render some assistance. Just wait a moment."

And turning to his desk, he rapidly indited a note and gave it to the farmer. It was a letter addressed to the capitalist to whom the latter was going, and, as it developed, played an important part in securing the aid which made it possible ultimately to save the farmer's home. A few years later, when the president of the United States selected this lawyer, Morrison R. Waite, to preside over the greatest court of the nation, there was a man on a little farm in Ohio who felt, great as was the honor conferred, it was too insignificant to add to the greatness of him on whom it was bestowed.—*Clem V. Wagner, in Young People.*



TEXT TO BE MEMORIZED

PUNISHMENT is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it.  
—Ralph Waldo Emerson.



### Didn't Want the Job

DURING a recent examination of applicants for the position of mail-carrier, a colored boy appeared before the civil service commission.

"How far is it from this earth to the moon?" was the first question asked him.

"How fah am it from de earf to de moon?" he repeated, as he began to reach for his hat. "Say, boss, if you's gwin to put me on dat route I doesn't want de job."

And with that he left, as though he were escaping from some calamity.—*The Circle*.

### The Children Bought a Tent

WE have been told by the servant of God that the children should have a part in the closing work of God in the earth. One of these parts seems to be, at the present time, that of helping to supply means for carrying forward the message.

You may be interested to know what the boys and girls in Louisiana have been doing the past year, and I am glad to tell you that they have been successful in buying a field tent for our conference, costing \$139.50. This amount looked like a very large sum of money for the children to earn themselves, and it was; but that seemed to be the need that presented itself at that time, so we went forth believing and trusting in the promises of God, realizing that his strength is sufficient to help us over the steep places when we are trying to work for him.

Now we began by giving the children each a nickel, at the same time asking God to bless the girls and boys, and the nickels, that they might grow to his glory and honor. Then when the gathering time came, and the dollars began coming into the treasury, we found some had more than others; but God looks at the heart and not at the dollars. All had had experiences which we trust will be profitable to them in the future.

At the appointed time for the funds to be sent in to the conference, we found that we did not have enough to meet the full expense of the tent, but our president sent in the order for it, and we had the use of it at our camp-meeting, but were still short of meeting the bill. The president said, however, that the children had done so well that the conference would be able to pay the remainder. So we asked the children, "Shall we finish raising the money? or shall we allow the conference to finish paying for the tent?" We are glad to say that most of the boys and girls said, "Let's finish the work," and they went at it with renewed energy, so that now we have the amount all raised. In this way the few scattered Sabbath-keeping children have been able to be of material help in the conference work.

This tent was in the field the past season, and some are rejoicing in the truth as a result of the work that the possession of the tent made it possible to do. When the cold weather came on, the tent was stored away; but in the spring it will be brought out again, and other honest persons will hear and accept the third angel's message, as a result of the work that the children did. Eternity alone will reveal how far-reaching the efforts put forth by them have been.

So, children and youth, let us rally to the work. As you are a help in our homes, so you can be a help in God's work. The church and the world need you. God has a work for each to do in 1911; let all find the work, and do it willingly.

MRS. E. H. REESE.



### A Horse's Letter to His Master

DEAR MASTER:—

I am thy faithful servant.  
God gives my life to thy service.

God gives my being into thy care.

I depend upon thee utterly, my master.

As you hope for mercy, be ye merciful unto me.

Thou hast it in thy power to make my life happy, or thou canst fill it with suffering and pain.

I am in thy hands.

I am powerless.

I can not speak to tell my sufferings.

I can only raise my eyes to thine in prayer for mercy, as thou prayest to thy God.

Thou art my god.

How would you like it?

Art thou a just god? Art thou a merciful god?

As ye hope for mercy, be merciful to me.

As ye hope for justice, be just to me.

If thou art not just and merciful, hast thou the right to beg for mercy for thyself?

I will trust thee.

I will serve thee.

Betray not my trust.

Up the hill please hurry me not.

Of warm, dry bed deny me not.

Of sponge and bath deprive me not.

O master, master, starve me not!

Tired or hot pray leave me not.

In freezing stable abandon me not.

In pain and sickness work me not.

Doing my best whip me not.

With bit and reins, O, jerk me not!

Loose in my stable forget me not.

THY HORSE.

HAVE you read what the Lord says of the horse in the thirty-ninth chapter of Job?



Professor Axe, of the Royal Veterinary College, London, says the check-rein is responsible for poll-evil, abscesses, sprung knees, paralysis, and disorders of the brain, and that over five hundred veterinary surgeons have signed a petition condemning the tight check-rein.



## Moffat and Africaner

**R**OBERT MOFFAT, the poor Scotch lad, who, by living on beggar's fare, managed to get an education in theology and medicine, must evermore stand as one of the great pioneers of Central African exploration. When on the last day of October, 1816, that memorable year of missions, he set sail for Cape of Good Hope, he was only twenty years old. But in all the qualities that assure both maturity and heroism he was a full-grown man.

His whole life in Africa was a witness to miracles of transformation. He had no scorn and contempt toward the sable sons of Africa. He found the most degraded of them open to the impressions of the gospel, and even the worst and most unimpressible among them were compelled to confess the power of that gospel to renew.

Moffat was specially warned against the notorious Africaner, a chief whose name was the terror of all

He set his subjects to building a house for Mr. Moffat, made him a present of cows, became a regular and devout worshiper, mourned heartily over his past life, and habitually studied the Word of God. He could not do enough for the man who had led him to Jesus. When Moffat's life hung in the balance with African fever, he nursed him through the crisis of delirium; when he had to visit Cape Town, Africaner went with him, knowing that a price had been set for years upon his own head, as an outlaw and a public enemy. No marvel that when he made his appearance in Cape Colony, the people were astonished at the transformation! It was even more wonderful than when Saul the arch-persecutor was suddenly transformed into Paul the apostle.

The world may safely be challenged to produce one such change in character and conduct as the fruit of mere scientific or ethical methods. Here was a notorious monster, a freebooter, the scourge and curse and terror of the whole of South Africa. He was brought under the influence of the gospel, wept like a child, and sought and found pardon and grace in Jesus. The lion became a lamb. Moffat afterward testified that during his entire residence among his people, he remembered no occasion on which he had been grieved with Africaner, or found reason for complaint; and even his very faults leaned to the side of virtue. On his way to Cape Town with Mr. Moffat, a distance of six hundred miles, the whole road lay through a country which had been laid waste by this robber chief and his retainers. The Dutch farmers could not believe that this converted man was actually Africaner; and one of them when he saw him lifted his hands and exclaimed: "This is the eighth wonder of the world. Great God, what a miracle of thy power and grace!"

He who had long shed blood without cause would now with as little hesitation shed his own for Christ's sake. When he found his own death approaching, he gathered his people around him and charged them, as Moses and Joshua did Israel: "We are not now what we once were, savages, but men professing to be taught according to the gospel. Let us, then, do accordingly."

Then, with unspeakable tenderness and gentleness, he counseled them to live peaceably with all men; to engage in no undertaking without the advice of Christian guides; to remain together as one people; to receive and welcome all missionaries as sent of God; and then gave them his parting blessing. His own dying confession would have graced the lips of the apostle of the Gentiles: "I feel that I love God, and that he has done much for me, of which I am totally unworthy. My former life is stained with blood; but Jesus Christ has bought my pardon, and I am going to heaven. Beware of falling back into the same evils into which I have so often led you; but seek God, and he will be found of you, and direct you."

Having said this, Africaner fell asleep, himself having furnished one of the most unanswerable proofs that the gospel is the power of God unto salvation. It may be doubted whether, since Saul of Tarsus was converted near the Damascus gate, any one transformation has more effectually silenced the clamors of the skeptic and the infidel.—*Arthur T. Pierson, in "Miracles of Missions," Vol. II.*



the country. Some prophesied that he would be eaten by this monster; others were sure that he would be killed and his skull be turned into a drinking-cup, and his skin into the head of a drum. Nevertheless, the heroic young missionary went straight for the kraal of the cruel marauder and murderer. He was accompanied by Ebner, the missionary, who was not in favor at Africaner's court, and who soon had to flee, leaving Moffat alone with a blood-thirsty monarch and a people as treacherous as their chief.

But God had armed his servant with the spirit, not of fear, but of power, and of love, and of a sound mind. He was a man of singular grace and tact. He quietly but firmly planted his foot in Africaner's realms and began his work. He opened a school, commenced stated services of worship, and went about among the people, living simply, self-denyingly, and prayerfully.

*Africaner himself was his first convert!* The wild Namaqua warrior was turned into a gentle child. The change in this chief was a moral miracle. Wolfish rapacity, leonine ferocity, leopardish treachery, gave way before the meekness and mildness of the calf or kid. He whose sole aim and ambition had been to rob and to slay, to lead his people out into expeditions for plunder and violence, now seemed absorbed by one passion,—zeal for God and his missionary.





M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

## Society Study for Sabbath, January 28

### Missions, No. 1 — Africa

**LEADER'S NOTE.**—For Scripture drill review texts for the week in Morning Watch Calendar. If possible draw the map in this paper on a blackboard or a large sheet of paper, to be used in the meeting. The following books give excellent help on this program: "Daybreak in the Dark Continent," "Africa Waiting," and "An Outline of Mission Fields." References in the program are to this paper unless otherwise stated.

#### Program

Scripture drill.

Africa and Its People (eight-minute paper). See page 5.

Moffat and Africaner (reading). See page 12.

Our Work in Africa (twelve-minute talk). See page 4.

"Africa Waiting" (recitation). See first page.

Report of work done.

## Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 14: "Story of John G. Paton," Chapters 8-14

#### Test Questions

1. WHAT trouble did Paton have because of his temperance principles?
2. While a city missionary, what studies was he pursuing?
3. What needy mission field appealed to him? and how did he answer the call for help?
4. With what favor did this decision meet from his parents and friends?
5. How had Paton especially prepared himself for foreign work?
6. When did he sail for the New Hebrides? How long did the journey take? Locate these islands on a map.
7. On what island did the missionaries settle?
8. Locate Aneityum and Tanna on the map.
9. How did Paton gain a knowledge of the new language?
10. Who was the first missionary to the New Hebrides?
11. How was money raised to print the first Aneityumese Bible? Draw a practical lesson from the incident.
12. What great sorrow came to Mr. Paton at this time?

#### Notes

In his "Autobiography" Paton says: "When I left Glasgow, many of the young men and women of my classes would, if it had been possible, have gone with me, to live and die among the heathen. Though chiefly working girls and lads in trades and mills, their deep interest led them to unite their pence and sixpences and buy web after web of calico and woolen stuffs, which they themselves shaped and sewed into dresses for the women, and kilts and pants for men on the New Hebrides. This continued to be repeated year by year, long after I had left them."

THE NATIVES AT PORT RESOLUTION were in a very unsettled and excited state when Paton and his party landed. Threatened wars between neighboring tribes kept them in constant

terror. The chiefs readily sold sites for houses, but declined to promise the missionaries protection. They said that they themselves would not do them harm, but they could not say what the inland people might do. The natives believed that they kept their promise if they inflicted no injury with their own hands, even though they hired others to do so.

JOHN WILLIAMS, early in life, felt called of God to labor for the natives of the South Sea Islands. For years he worked in Rarotonga, Raiatea, and Samoa, and finally felt called of God to press on to Eromanga. The first white man known to have visited this island was Captain Cook, and, unhappily, the visit ended in a fight with the people, which left several of them dead on the beach. This was the first lesson which the natives had learned from representatives of Christendom. Mr. Williams, accompanied by Mr. James Harris, set sail for this island on Nov. 4, 1839, and they landed fourteen days later. The following is an account of what took place, as told by the captain of the vessel:—

"All three (Williams, Harris, and a Mr. Cunningham) walked up the beach. After they had walked about a hundred yards, they turned to the right alongside of the bush, and I lost sight of them. Mr. Harris was the farthest off. I then went on shore, supposing we had found favor in the eyes of the people. I stopped to see the boat anchored safely, and then walked up the beach; but before I had gone far, the boat's crew called out to me to run to the boat. I looked around and saw Mr. Williams and Mr. Cunningham running, Cunningham toward the boat and Mr. Williams straight for the sea, with one native close behind him. I got into the boat, and by this time two natives were close behind me. Mr. Williams got to the water, but, the beach being stony and steep, he fell backward, and the native struck him with a club and often repeated the blow. Other natives came up and pierced his body with arrows, and quickly dragged it out of sight."

Junior No. 3 — Lesson 14: "How the World Is Clothed"

#### Review

NOTE.—The book may be used in answering these questions.

1. Where are the world's great cotton fields? Its cotton factories?
2. What kind of cloth is made from flax? hemp? wild pineapple? agave? ramie? jute? cocoanuts? coir?
3. Name five kinds of sheep, and tell for what each is most useful.
4. Where do we find the Angora goat? the two-humped camel? the llama? the yak? How does each help to clothe the world?
5. What are cocoons? What is raw silk?
6. How is cochineal used in making the world's clothing? indigo? quercitron? coal-tar?
7. How were shoes made in 1629? How is the work done to-day?
8. Name ten animals whose skins are used for making gloves. Name ten whose furs are used for clothing.
9. How do ostrich farmers pluck their birds? Name four other birds that are hunted for their feathers.
10. Mention three gems, and tell how each is obtained.
11. For what are the following men noted: Eli Whitney, Dr. Edmund Cartwright, James Hargreaves, Joseph Marie Jacquard, Dr. Joseph Priestley, Charles Goodyear, Elias Howe, Allen Wilson, Isaac Singer?
12. Why are the following places of interest: Fall River, Massachusetts; Lancashire County, England; Belfast, Ireland; Patterson, New Jersey; Frankfurt, Germany; Calais, France; Pribilof Islands; Manabi, Ecuador; Pretoria, South Africa?

"THERE'S so much good in the worst of us,  
And so much bad in the best of us,  
That it doesn't behoove the most of us  
To say much about the rest of us."





### III — Christ and Him Crucified

(January 21)

LESSON SCRIPTURE: Acts 2: 22-47.

MEMORY VERSE: "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." Acts 2: 38.

#### The Lesson Story

1. Peter preached to the people, after quoting the prophecy of Joel saying: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

2. Many of the psalms are prophecies concerning Jesus and his work. Read the twenty-second and sixty-ninth psalms for a description of the sufferings of Jesus on the cross. Peter then quoted from the sixteenth psalm: "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell [the grave], neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."

3. King David was highly esteemed by the Jews, so Peter continued: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell [the grave], neither his flesh did see corruption."

4. Peter no longer denied that he knew Jesus. The Holy Spirit made him very bold as he declared: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Priests and soldiers declared Jesus had not risen from the tomb, and that the disciples had stolen his dead body. Peter was not afraid to say he was alive, and that the disciples were all witnesses that God had raised Jesus from the dead. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

5. As the people heard Peter's words, the Holy Spirit made them feel how sinful they were, and their need of a Saviour, so they said to Peter and to the rest of the apostles, "Men and brethren, what shall

we do? Then Peter said unto them, 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."

6. Peter encouraged them to become disciples of Jesus by saying: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That promise is for us as well as for those to whom Peter preached at Pentecost. God has called every one of us. We are those who were said to be "afar off."

7. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles." Jesus had promised that signs should follow them that believed, and his word can never be broken.

8. The love of God took away selfishness from the hearts of the Christians, and the poor were provided for by the rich. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

#### Questions

1. Who preached to the people on the day of Pentecost? Of whom did he speak? What did he say the people knew? What did wicked men do to him? Who raised him from the dead? Why?

2. What do many of the psalms contain? From which one did Peter quote? What did David say concerning Christ? Why did he believe he should not be moved? What made him glad? Why would his flesh rest in hope when he died? What did he say God's Holy One would not see? What had been made known to him?

3. How did the Jews regard King David? What did Peter say concerning him? What was David besides being king? What had God sworn to do for him? Knowing this, of what did he speak? In what two ways was the death of Jesus different from that of others?

4. What made Peter so bold at this time? What did he declare concerning Jesus? Who did he say were witnesses of his resurrection? Where did he say Jesus then was? What had he shed forth upon his disciples? What had the priests and soldiers declared? What was Peter not afraid to say? What might all Israel surely know?

5. What did the Holy Spirit do for the people who listened to Peter's sermon? What question did they ask? Repeat the reply given them. What did the apostle say they should receive? Was more promised them than to us?

6. To whom was the promise of the Spirit given? Whom has God called? In what class are we?

7. How did some of the people receive Peter's words? What did they do? How many were added to the church that day? In what did the new converts continue? What came upon every soul? What was done by the apostles? What wonders had Jesus said they would do?



8. What did the love of God do for the believers? What did they do with their possessions? How were the needs of all supplied? What did they do daily? How did they feel when eating their food? Whom did they praise? With whom did they find favor? How often were people added to the church? Who did this work?

## THE YOUTH'S LESSON

### III — Christ and Him Crucified

(January 21)

LESSON SCRIPTURE: Acts 2: 22-47.

LESSON HELP: *Sabbath School Worker*.

MEMORY VERSE: Acts 2: 38.

#### Questions

##### PETER'S ARGUMENT

1. Having explained the manifestations of the Holy Spirit, whom did Peter at once set forth as the theme of his discourse? What evidence had been given them that Jesus was the Messiah? Acts 2: 22.
2. What, however, had they done? Of what was this a fulfilment? Verse 23; Acts 3: 18.
3. What great truth was then stated? Verse 24.
4. Give the substance of the scripture quoted to prove this. Verses 25-28; Ps. 16: 8-11.
5. How does this prove the resurrection? Acts 2: 29-31, 34 (first clause); note 1.
6. What other evidence of the resurrection did Peter present? Verse 32.
7. What third proof was brought forward? Verse 33.
8. With what scripture did he prove the exaltation of Christ? Verses 34, 35; Ps. 110: 1; note 2.
9. What was the conclusion of Peter's argument? Acts 2: 36.

##### THE EXHORTATION

10. What was the effect of the sermon on the people? Verse 37.
11. What were they exhorted to do? With what assurance? Verse 38.
12. How many may receive forgiveness of sin and the gift of the Holy Spirit? Verse 39.
13. What was the burden of the invitation that day? Verse 40.

##### A HARVEST OF SOULS

14. What result followed this effort? Verse 41; note 3.
15. What spirit did these early Christians manifest? What did they do? Verses 41, 42, 46; note 4.
16. How were the temporal wants of all supplied? Verses 44, 45; note 5.
17. What was the attitude of the people toward this work? With what results was it continued? Verses 43, 47.

#### Notes

1. If the righteous receive their reward at death, Peter's argument proves nothing. But David's body had been left in *hades*, or the grave, so the text must refer to Christ, who was resurrected.

2. In this reference we have allusion to two ancient customs, one that of kings' placing on their right those for whom the highest honors were intended (1 Kings 2: 19), and the other of conquerors' treading on the neck of their vanquished foes as a symbol of complete subjection. See Phil. 2: 5-11.

3. This was doubtless a fulfilment of Jesus' promise to his disciples in John 14: 12. "A work similar to that which

the Lord did through his delegated messengers after the day of Pentecost he is waiting to do to-day."—*Testimonies for the Church*, Vol. VII, page 33.

4. As disciples, or learners, they studied the doctrines or teachings perseveringly. This, with the ordinances and prayer-meetings, bound them together in Christian fellowship, and built them up. All this was a willing and joyful service.

5. There were doubtless great numbers from all over the world, away from their usual means of support, who wanted to become more thoroughly instructed in the Christian life before returning home. Having consecrated *all* to God, those who had property voluntarily turned it into money to meet this need. There seems to have been no holding of property in common, or public ownership. Private ownership of property did not cease among Christians. See Acts 12: 12. Every able-bodied man was charged with the duty of supporting his own household; and to fail of this, through neglect, was a denial of the faith. 1 Tim. 5: 8. But every believer is a steward of God, and in cases of need and distress, or when the cause of Christ suffers need, no believer can say that aught that he has is his own.

#### Martin Luther

Not his the dreamer's lot, idly to dwell  
In pleasant fields, far from the strifes of men,  
Who vex their souls with trifling why and when,  
And in the marts of fame their conscience sell.  
Nay, he had drunk from life's pure, sparkling well,  
And felt the rapture of the life divine,  
And, with his eyes anointed, 'held the shine  
Of God's great glory, which he fain must tell.

Long years he labored in the realm of right,  
The deathless right, and fought for conscience free  
From priestly bondage, while blind Error's night  
He flamed with heav'nly truth, that all might see  
The Way to God, and, like him, fearless stand,  
A freeman in God's faithful Christian band.

GEORGE E. TACK.

Baltimore, Md.

#### Suggestive Thoughts

WHEN Cyrus captured Sardis, the only son of Cræsus, who was dumb, saw a soldier ready to give the king, whom he did not know, a stroke upon the head with a scimitar. The son made such a violent effort to save his father by a word that he broke the string of his tongue, and cried out, "Soldier, spare the life of Cræsus." If we really love Jesus, our tongues will also be loosened, and loosened exclusively for him and his cause.

There is nothing that so clearly defines and stamps the Christian as his language. You can not pump muddy water from a full well of pure water, nor pure water from a roily well. Purity comes from things pure, roil from the roily. If a heart is full of God, the language must be godlike, and godlike words must be spoken before we open our mouths. It was said of a saintly man that his words were "those of a man who had something to say, not of one who had to say something." May it be so said of us.

After Jenny Lind had left the stage, for no apparent reason, a friend who went to see her found her sitting by the sea, with an open Bible upon her knee, looking out on the sunset glory. During the conversation the friend said:—

"Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success, when money and affluence were pouring in upon you?"

Laying one hand upon the Bible, and pointing with the other to the sunset, she quietly said:—

"When my success was making me every day think less of this dear Book, and nothing at all of the sunset's glories, what else could I do?"

"The Swedish nightingale" counted her success by losses instead of gains. This difference is always seen between the worldling and the Christian.—*Ida I. Moulton*.



# The Youth's Instructor

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## Fragrance From Association

"Who works 'mongst roses soon will find  
Their fragrance budding in his mind."

## The "Morning Watch" Illustration

THE Indian's unique way of teaching how salvation comes only through Christ, will help us in our subject of the Morning Watch texts this week. When asked what the Lord had done for him, he gathered some dry leaves into a circle, and, placing a worm in the center, set them on fire. As the flames drew nearer and nearer on every side, he lifted the worm out, and, placing it safely on a rock, said, "This is what Jesus did for me."

## Have You Read It?

If you have read the book of Philemon with understanding, you will agree fully with Dr. Alexander Whyte in his opinion of it. If you have not read it, you will be interested in doing so, I am sure. Dr. Whyte says:—

"The pathos, the tenderness, the refinement of feeling, the sweet Christian courtesy of the epistle to Philemon, all combine to place it away up at the head of the peace-making letters that have ever been written in any age or in any language. The epistle to Philemon is simply perfect in its taste, in its tact, in its tenderness, and in its heart-subduing and heart-winning power."

Paul, while a prisoner in Rome, met Onesimus, who had once been a slave to Philemon, one of Paul's converts in Asia Minor. Onesimus, it seems, stole money from his master, and then ran away. He met the apostle Paul in Rome, and was converted.

His first obligation as a Christian was to restore what he had taken from Philemon, and that included himself. So he heroically decides to return to Asia Minor and deliver himself over to his former master.

The apostle reveals his own gracious spirit in the letter he sends to Philemon by the hand of Onesimus. He exhorts Philemon to receive the one who has done him an injustice, but who has since sincerely repented of the wrong, as a beloved brother in the Christian faith. And he adds that "if he hath wronged thee, or oweth thee ought, put that on mine account; . . . I will repay it."

He then expresses his confidence in the magnanimity of Philemon by saying, "I wrote unto thee

knowing that thou wilt also do more than I say."

This is the apostle's shortest epistle, but it is strong in helpful suggestions to every follower of Christ.

## Why Is It?

I JUST read an account of a young man of Jewish descent who last summer heard some lectures given by Elder O. O. Bernstein. He is a young man of ability, and had a good position, when he decided to forsake all for the truth of God. His own account of his religious experience is of interest. He says:—

The truths presented by Elder Bernstein so forcibly entered my soul that I was determined to know more. I wrote to the Southern Publishing Association, which published the tracts being distributed by Evangelist Bernstein, and these people made me acquainted with Elder F. C. Gilbert. Even though I had seen the truth time and again, I wished to keep in my old paths, so difficult and unprofitable did it seem to follow the road of righteousness; and if Elder Gilbert had not come to New York, and practically yanked me out of a comfortable position in a newspaper office, I would still be in darkness. I need not say that I do not regret in the least "the break" I made, as Elder Gilbert terms it.

The first sparks of light came to my soul when I was a boy. While browsing among the books in a large library, I became acquainted with the life and teachings of Christ and of his apostles, and many an hour, forgetful of time and meals, I spent absorbed in the wonderful miracles of the Master, although not understanding his words. Although I was born a Jew, of German parentage, I early broke away from the customs of my people, and continually hoped for something more satisfying and righteous, without hypocrisy, attached to the service of God.

I am indeed glad that I can blend the beautiful precepts of Judaism with the charity and love of Jesus.

HAROLD MAYER.

A letter from Harry Bernstein, another young man also connected with the Good Tidings Home at Concord, Massachusetts, is of equal interest. He says:—

It is with a heart full of gratitude to God that I write these words. Having been brought up a Jew, in a family of strict orthodox Jews, where the name of Jesus was always bitterly opposed, I often wondered what there was about him that he was so hated. Being one who wanted to study and to read for myself, I obtained a copy of the New Testament, and read it in secret. It was in this book that I found that Jesus Christ was the only one through whom there was any means of salvation.

After I read, I believed without prejudice just exactly what I read there, and commenced to talk about it at home, where I caused much sorrow and trouble. I also read in the Scriptures that it would probably mean the loss of relatives and friends, in addition to being disowned by parents. In the face of all that, I thought I would take my stand. So I just suddenly disappeared from home one day, the nineteenth of August, 1909, and finally landed in Michigan.

While in this State the Lord led me to his people. I came to Battle Creek, Michigan, and I got work at the Tabernacle. While here I learned more of the truth of God, and took the final step by being baptized.

We are glad to have these young men join the army of King Immanuel, and we hope each will in time win many of their own blood to join them.

But the question presses itself upon us, Why is it that, while young men and women everywhere are renouncing all for this glorious gospel message of a soon-coming Saviour, others who have known it from childhood are letting go their hold, and are slipping out into the world? Surely this is a time to heed the injunction to "hold that fast which thou hast, that no man take thy crown."

Let us all, dear young people, boys and girls, gird on the armor of God anew, and fight more valiantly than ever the battles of the Lord during this new year. "Only the eternal is important." Why not take that thought for our 1911 motto, and test all our ways by it? And let us never allow ourselves to slip away from that which alone can keep us secure in the coming conflict.