

# The YOUTH'S INSTRUCTOR

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## Good Thoughts

*Say not that we from heaven are far,  
When holy thoughts thereto may run,  
And every breath of faithful prayer  
Brings answer ere our words are done.*

*Say not that life is dark or lone,  
That here unseen, unheard, we lie,  
When stooping from his glorious throne,  
The Eternal hears our meanest cry.*

*Say rather, God and heaven are near,  
And we, by golden links of prayer,  
Are bound, with every human fear,  
To him the highest, holiest there.*

— G. Milner.





DETROIT offers a new Flanders automobile for the most appropriate name for its 1912 water carnival. The contest ends October sixteenth of this year.

THE automobile is destined to displace the fire-engine horse. The fire-insurance commissioner of New York City says that by the spring of 1912 there will be at least one hundred fifty automobile fire-engines in operation in the city.

THE paper-bag cookery demonstrations now being made in London, England, are attracting much attention. Cooking bags of various sizes, made of specially prepared, water-proof, sterilized paper are on sale in that city, and can be obtained for sixty-six cents up to two dollars a hundred, according to the size. M. Soyer is the chef who originated this method of cooking.

CONPETROLINE is a new generative power for air-ships. The inventor has succeeded in transforming gasoline into a paste, which is put up for use in the form of tablets. These can be dissolved and diluted by a certain liquid, the identity of which the inventor does not disclose. These tablets are non-explosive, and light.

THE great organ to be installed in the Cathedral of St. John the Divine, New York, is one of the most wonderful instruments in the world. There are nearly seven thousand pipes, the longest being a wooden conduit thirty-two feet long, while the smallest is a thin reed of tin about as large as a lead-pencil. Three organists will be required to operate it. It cost seventy thousand dollars.

"ONE earnest, conscientious, faithful young man in school is an inestimable treasure. Angels in heaven look lovingly upon him. His precious Saviour loves him, and in the ledger of heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will be laying a good foundation against the time to come, that he may lay hold on eternal life."

A MISSIONARY says of the condition in India: "It is as if one man should be put into a ten-thousand-acre field of wheat with a little hand sickle, and should be told that there were only a few days in which to get it reaped, and what he didn't get cut must be lost in the snows of winter. Souls out here are going down by thousands into Christless graves, and we must stand by and see them die without God and without Christ, and eternally lost to the world to come."

### Three Boys and a Clock

THREE boys in a house were told to go and take the exact time by a clock in the town. The first lad went, looked at the clock in the town, came back and said, "It is twelve o'clock." In after-life he became a prosaic bookseller.

The second boy was more exact. He said, on returning, that it was three minutes past twelve. He became a doctor.

The third lad looked at the clock, found out how long it took him to walk from the clock to the house, then added the time of his walk to the time of the clock, and reported the result thus: "It is at this moment twelve hours, ten minutes, and fifteen seconds." That boy came to distinction as Helmholtz, the scientist.—*Selected.*

### What Studies Do You Want?

THE Fireside Correspondence School, Takoma Park, D. C., is now giving instruction in the subjects in the following list:—

#### Preparatory Studies

Grammar	Bible doctrines
Composition-rhetoric	New Testament history
Literature	United States history
Arithmetic	General history
Algebra	Pedagogy and school management
Physiology and hygiene	Penmanship

#### Collegiate Studies

Advanced rhetoric	Church history
Journalism	New Testament Greek I
Geometry	New Testament Greek II
Bookkeeping	Latin I
Stenography	Latin II
Typewriting, office routine	Hebrew I

If any who are interested will check off the studies they would like to take up, cut out this list, and mail it to the school, a calendar of full information will be sent, showing how to enroll for the third annual opening, October 2 or later.

### A New Opportunity in Industrial Education

EDUCATION which ministers to self-support is attracting wide attention, and the need for the development of trade-schools in all important industrial centers has become everywhere recognized.

In this matter of trade-schools, Boston merits particular attention as it is especially in advance in this direction. The most recent accession to the list of existing educational institutions is the new Wentworth Institute. This most important addition to the present educational facilities of the commonwealth, which are so amply provided and so excellent in many other directions, furnishes new and very much needed opportunities in the industrial field where at present there are none.

The new trade-school was founded by the late Arioeh Wentworth, a citizen of Boston, who left over three and a half million dollars for the purpose of "furnishing education in mechanical art." It is located on a magnificent site containing thirteen acres of land, and is in the vicinity of some of Boston's famous institutions, such as the new Fine Arts Museum, Harvard Medical School, Tufts College, Simmons College, Boston Normal School, the Conservatory of Music, Young Men's Christian Association, Symphony Hall and its splendid new opera-house.

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# The Youth's Instructor

VOL. LIX

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No. 41

## Give Thanks Unto the Lord

MAY WAKEHAM

WE thank thee, O thou gracious Lord,  
For all thy mercies shown,  
For all thy patience and thy love.  
We bow before thy throne  
And worship thee.

All day thy hand has been outstretched  
To guide our wayward feet;  
And so we come, as night shades fall,  
To greet thy presence sweet,  
And praise thy name.

How great thou art no voice can tell,  
No pen can write thy love;  
No man below, nor saint that bows  
Before thy face above  
Can it declare.

Again we offer thanks to thee,  
And ask that thou wouldst give  
A tender, loving heart to us,  
And all our sins forgive,  
For Jesus' sake.

## Life in Guatemala

W. E. HANCOCK

**T**HAT which is usually expected from the Central American countries is the account of a revolution. No such account, however, need be given of Guatemala, for about fifteen years have passed since Guatemala had a revolution of any consequence. Generally speaking, the world knows little of this country. It has been called the "Switzerland of America;" and, from what I have read of Switzerland and its scenery, I think Guatemala is perhaps the most like it of any country in America. It is small, but is the largest of the Central American republics. Its area is about sixty-three thousand square miles. Its surface and vegetation are as varied as those of any country in the world. Its population is about two million.

Its capital, known as "The Queen City of Central

America," is beautifully situated in a valley among the mountains, at an elevation of five thousand feet above sea-level, with a population of about one hundred thousand. Standing like guards, and majestic in their appearance are to be seen on the west, two lofty volcanoes, "Volcan de Agua," and "Volcan de Fuego." On the south there is a less prominent one, "Volcan de Pacaya," with smaller hills; and, extending all around, these hills continue on the east and the

north; so that one approaching the city looks down upon it from the east at an elevation above the city of about five hundred feet. At night when the city is brilliant with its electric lights, the scene is beautiful.

The city is well laid out. The streets are straight and wide. It has good sidewalks, and the principal streets

are paved with flat stones about fifteen to eighteen inches square, which make a very good pavement. It has all the conveniences of an up-to-date, modern city.

The houses are nearly all one story high and have tile roofs, as will be seen by the cut (next page) giving a view of the city of Antigua, the old capital of Guatemala. Earthquakes are frequent, and for this reason there is but one house three stories high, and very few of more than one story. During the month of July there was an average of one



A MILKBOY OF GUATEMALA

shock a day, many of them slight, but a few were quite heavy.

Until recent years—since the insurance companies entered the republic—a fire was almost unknown in Guatemala. The houses are built of adobe, and hence are very difficult to burn. As there are no fire companies, when a house is set on fire or takes fire,—usually the former happens,—nothing is done by the people but to stand off at a distance and look at the



fire until it burns out. It should not be thought, however, that this is because of a lack of civilization. It is simply unnecessary to maintain a fire department at a great expense when the fires are so infrequent. It is said that insurance companies encourage fires

come with charcoal. There are also men who drive goats through the streets, selling milk at the homes by the glass. The poor people patronize these men. Early in the morning many go to the dairies with their glasses, and the milkman fills them, and the milk is drunk on the spot. "*Leche á la pie de la vaca*" (milk at the foot of the cow), is found above the door of almost every dairy.

The cut on the preceding page shows another way of distributing milk. However, this is the mode in vogue in smaller towns, and is rarely seen in Guatemala City. The boy carrying the milk-jar by a strap which rests upon the forehead, illustrates the mode of carrying things in Guatemala. It is surprising what an amount a man can carry in this way. A *mozo* will thus carry a trunk weighing from one hundred fifty to two hundred pounds for a mile or more for fifteen or twenty cents. The women carry their fruits and vegetables, or whatever it may be, in baskets on the top of their heads. They will carry from fifty to seventy-five pounds a distance of fifteen miles. Some tribes carry loads on their backs in a big white cloth fastened around their shoulders.

Real Indian life is not seen in Guatemala City. To see and know this, one must take a trip to the native villages and towns, or to some coffee or sugar plantation. Our next article will describe some of the scenes of the native villages.

THE left side of the face is said to be more regular, and slower to reveal age, than the right side. Photographers prefer to photograph the left side, though character lines are more prominent on the right side.



Antigua, the former capital of Guatemala. Destroyed three times by volcanic eruptions. The first city was completely buried, and the second was built upon site of first without excavation.

in order that their business may flourish more. No doubt there is some truth in this statement.

The most antiquated-appearing thing seen in Guatemala City is the street-cars drawn by mules. Fares are cheap and transit slow. If one is in haste, one walks; if one has plenty of time and is tired, one rides. A charge of three fourths of a cent is made for traveling from one end of the city to the other, a distance of three or four miles.

That which first attracts the stranger in Guatemala is the market,—a large building occupying an entire square. Here one sees native life, and native products, and native everything. The Indian women come in for miles from the surrounding country, with all manner of fruits and vegetables, with chickens and eggs, birds of all kinds, dogs and monkeys,—all the products of the country in baskets on their heads, and their babies fastened on their backs. The native products are usually fresh and reasonably cheap. Besides what the market furnishes, there are women who come to the door with fruits, vegetables, brooms, etc., and men who



OPEN-AIR MARKET IN ANTIGUA, GUATEMALA



## A Trip on an English Corridor Train

BY A. GREENE HORNE



I HAVE often wondered why the English continue to use their old-style compartment cars, with small compartments, half the passengers riding backward, and no opportunity to get out of the compartment until a station is reached. Why do not the English adopt the convenient American coach, with the aisle running through the car, and giving much more liberty? I asked the question of an Englishman on the "Baltic." He replied, "They do on some of the old-fashioned roads that have not had the energy to get a better equipment." I asked him what it was about the American coach that was objectionable. He replied, "The lack of privacy." "But we can have all the privacy we want if we engage drawing-rooms," I said. "Yes," he answered, "but the English traveler can have privacy even in a third-class car. A man with his family may enter such a compartment, close the door, and he will not be disturbed unless the train is crowded."

After one ride in an English railway train, I was ready to ask why the American roads do not adopt the English style of equipment. I was particularly fortunate in my first ride. The cars seemed to be absolutely new. There was not a scratch or any evidence of use. It was a through corridor train. I entered a third-class car, which is arranged with a very narrow hallway, or corridor, running along one side. Opening from the corridor are glass sliding-doors. Each compartment has high-backed plush seats, and large windows, so it is easy to view the landscape from both sides. The windows can be lowered, and as there is a screen at the top, one is not annoyed with cinders. There are buttons for controlling the electric lights, and also to control the electric heaters; and this in a third-class compartment. I went forward to see in what respect the second-class compartments were different from the third-class. I observed carefully, and noted just one difference; the plush in the second-class compartments was blue, and in the third-class it was brown. The color of the plush was absolutely the only difference in the compartments. Some of the roads are doing away with second-class altogether.

The run from Liverpool to London is about two hundred miles, and the third-class fare is about four dollars; but if the ticket is purchased from the steamer company, it is only two dollars and a half. The English law compels every railway to run at least one train daily carrying passengers at a penny a mile. This practically regulates the rate of the third-class fare—two cents a mile. First-class is four cents a mile, and second-class about three cents.

The corridor trains are run only as through trains. All local trains have the old-style compartment cars, and they are more convenient for short runs. There are no steps to English cars. The passenger goes on the platform, opens the car (or "carriage") door, and enters an apartment. A carriage can be emptied in one fourth the time it takes to empty an American train.

On local trains no tickets are looked at on the train. One purchases a ticket or "books" for the proper destination. The ticket is shown on entering the gate, and not again until going through the gate at the termi-

nal station. One who has lost his ticket or who attempts to leave at a station beyond the one which his ticket calls for can not get through the gate without paying.

Standing at the gate of the Charing Cross station, I saw a fashionably dressed woman who was coming off the train, stopped by the gateman. She said she had a ticket, but it was in her valise where she could not get it. She had to pay again and take his receipt before she could get through the gate. The same system is used on the "tubes," or subways, and on steamers.

If one has formed the opinion that it is merely conservatism that keeps the British following customs so different from Americans, he gradually awakes to the fact that in whatever the Britisher does, he has something practical. It works. The British transportation system certainly works.

### The Famine in China

THIS famine has been a disastrous one, especially in our locality. It resulted from three or four years' failure of crops, because of floods. As the Chinese say, a "man two hundred years old" has never seen in our territory such a famine year as this has been. It has been especially hard in this city (Ying Shang Hsien), because of the lack of proper aid. The merchants were too selfish to donate money, and the officials of the city too lazy to provide it before it was too late. In other places food was given away, and in others the price paid for two bowls of rice was ten *cash* (about one third of a cent). This money the poor people had to get the best way they could.

We were not able to assist in this supply work for lack of means; all we were able to do was to take care of those in our church. It was pitiful to hear the moans out on the streets, and the cries for food at our back door. But worse than this were the awful sights of starving persons hunting around for food or money. Many of them, filthy, ragged, crazed with hunger, and not able to walk, would crawl on their hands and knees, and at times grab hold of us as we passed. We hardly dared to go out on the street, or outside the wall for a walk, because of these dreadful things.

Once, as Dr. Key and I were out walking, we passed a crowd of about two hundred of these poor beggars, squatted down on the ground in their filthy rags. As we returned, about twenty came to meet us. When they got near, some fell down in front of us, and others held us and demanded help. We had no way to aid them, so God helped us to get away from them unmolested.

One of these beggars in China is a most miserable sight, such as one never sees in America; but to see hundreds was a sight the awfulness of which one can never forget. The misery represented was indescribable.

At another time, when out riding on our mule, I was held up by three beggars, and had to use force to get away. There were many desperadoes abroad, and because of murder, scores of heads were cut off, the bodies being sometimes hung up in a public place, or nailed to the city wall, as a warning.



Many mothers threw away or killed their children, so they would not have to provide for them. One morning as I was walking on the city wall just back of our compound, I saw below a child that had been strangled. Another baby, I was told, had been left there to die, the mother having thrown it from the top of the high city wall. Many came to us and urged us to buy their children. There were many instances of men selling their wives. Now we see scores of children going about without father, mother, or home. During the rainy days of March, it was heart-rending to see children from four to six years of age, hunting around for food. Some little faces that became familiar to us, we see no more, which undoubtedly tells of an awful death. During March, twenty to forty persons died every day. Their dead bodies were carried out in piles like wood to be buried.

But worse than this were the rumors of man eating man. We heard of one family, about sixteen *li* (five miles) from here, who cooked human flesh and ate it. Our Chinese teacher saw some of this cannibalism in our own city. Just outside our city wall is a temple, where these people gather. Several beggars came upon a man who they thought was dead. Famishing for food, they cut off some of his flesh to eat, and then ran away. Others heard of this, and were so horrified that they caught the men who did it, and sent them to the officials. They, however, said they could not punish the poor fellows for what they did in a desperate moment.

Hardly less destructive than the famine, was the pestilence that followed. This carried off hundreds. Hardly a home now is free from sickness and death. Just near us, about the same time yesterday, six died from fever.

But amid all these things, God's work is still progressing. These trials only strengthen those in the truth, and have, I believe, led others to a knowledge of the third angel's message. Nine or ten who have never known God before, have come to the truth during this trying spring. Surely, the Lord has been good to us, and protected his servants during this terrible famine and pestilence.

FREDERICK LEE.

### Why the Cities Should Now Be Entered

(Readings from "Testimonies for the Church" on the city work, Vol. IX, pages 118-130, 133-136.)

THE desire of man to make his home in the city is as old as the building of Babylon by Nimrod. In times past there has been opportunity for a limited number only to live in cities, but during the last half century there has been a phenomenal growth of cities. While this is especially marked in the United States, the same is true in other parts of the world. This rapid growth is due to two factors in particular. The change from hand work and the small shop, to machine work and the large factories, has made it necessary for large numbers of workmen to congregate in cities. The other cause is the rapid transportation which enables men to live a considerable distance from their place of employment. In fifteen States in the Union more live in cities than in the country. The tenement population of New York City is greater than the population of Maine, New Hampshire, Vermont, and Connecticut combined.

The great increase of wealth in the cities of the United States has tended to bring about the conditions that were so prevalent in Rome and other great cities

that have gone down in the past. Great material development has always had a lowering effect on spiritual life. Many of the wealthy people live in hotels. The poor live in tenement-houses. In either case home life is not maintained. Religious life is on the decline in the cities. In San Francisco, with a population of 350,000, there are only 15,000 Protestants. In New York City there are about half as many Protestant churches in proportion to the population as there were fifty years ago. Within nineteen years eighty-seven churches and missions moved out of Lower New York City, while the number of people in that section steadily increased.

The inevitable crisis between the classes will come earlier and with more intensity in the crowded centers of population. Then work will be more difficult there. Before that time, spoken of by James, is fully reached, we must give the invitation of mercy in these centers.

In the cities are found the men who control affairs, and who have the money. Many of these are thoughtful men who are troubled over present conditions. When the last message of mercy is presented to them, they will respond to it, and will lay their means on the altar of service. Thus, means will come into the treasury of the Lord for the finishing of his work in the unworked portions of the earth.

A very large per cent of the foreigners who come to this country locate in the cities. Loosed from the old ties that bound them in the past, they are now more susceptible to the truth of God. Many of them will in turn become teachers of their own people. Some of them will take the light they have found to their native land. In a missionary conference held in Canton, China, there were fifty native evangelists present. Twenty-five of these had accepted the gospel in the United States, and had returned to work for their own countrymen.

This problem of the city work is a difficult one; and the longer we delay, the more difficult it will become. Now the way is open for us to work the cities by the living minister, by house-to-house work, by the Bible worker, and by the medical missionary. The field open there for the printed page is a large and fruitful one. The Master who wept over Jerusalem as he saw her unwarned multitudes rushing on to their doom, is looking in tender compassion upon the many in the great centers to-day who are like sheep without a shepherd.

Among the reasons urging us to immediate and earnest efforts for our cities we find, in summing up, the following:—

1. The larger portion of our population is now living in the cities.
2. A dire religious need is becoming more urgent each year.
3. The troubles of the last days will be more intense there, and will close the opportunities for service there earlier than in other places.
4. The judgments of God will be visited upon the cities because of their awful condition of iniquity.
5. Men of means and influence who will help largely in the finishing of the work of God, are there.
6. Many foreigners will be reached, and they in turn will take the message to their own people.

C. SORENSON.

THE great and splendid occasions on which a man can benefit his country are few: the humble duties by which her benefit may be advanced are of daily occurrence.—*Sidney Smith.*



## Foreign Population in the United States

### Immigrants in the City



O immigrants the city is a magnet. Here they find colonies of their own people, and prize companionship more than comfort. "Folks is more company than stumps," said an old woman in the slums to Dr. Schauffler. In the great cities the immigrants are massed, and this constitutes a most perplexing problem. If tens of thousands of foreigners could somehow be got out of New York, Boston, Chicago, and other cities, and be distributed where they are needed, and could find work and homes, immigration would cause far less anxiety. But when the immigrant prefers New York or Chicago, what authority shall remove him to Louisiana or Oklahoma?

The foreigner is in the city; he will stay there; and the question is, What can be done to improve his city environment? for the perils to which we refer are primarily due not to the foreigner himself, but to the evil and vice-breeding conditions in which he has to exist. These imperil him, and make him a peril in turn. The overcrowded tenements and slums, the infection of long-entrenched corruption, the absence of light, fresh air, and playgrounds for the children, the unsanitary conditions and exorbitant rents, the political leaders teaching civic corruption, the saloons with their attendant temptations to vice and crime, the fraudulent naturalization,—these work together for the undoing of the immigrant, and thus to the detriment of the nation. . . .

New York is a city in America, but it is hardly an American city. Nor is any other of our great cities, except perhaps Philadelphia. Boston is an Irish city, Chicago is a German-Scandinavian-Polish city, St. Louis is a German city, and New York is a Hebrew-German-Irish-Italian-Bohemian-Hungarian city — a cosmopolitan race conglomeration. Eighteen languages are spoken in a single block. In Public School No. 29 no less than twenty-six nationalities are represented. This indicates the complicated problem.

New York is the chief Jewish capital. Of the 760,000 Jews on Manhattan, about 450,000 are Russian, and they overcrowd the East Side Ghetto. In that quarter the signs are in Hebrew, the streets are markets, the shops are European, the men, women, and children speak Yiddish, and all faces bear the foreign and Hebrew mark plainly upon them.

Go on farther, and you find that you are in Little Italy, quite distinct from Jewry, but not less foreign. Here the names on the signs are Italian, and the atmosphere is redolent with the fumes of Italy. The hurdy-gurdy vies with the push-cart, the streets are full of women and children, and you are as a stranger in a strange land. You would not be in a more distinctively Italian section if you were by magic transplanted to Naples or to Genoa.

Nor is it simply the East Side in Lower New York that is so manifestly foreign. Go where you will on Manhattan Island, and you will see few names on business signs that do not betray their foreign derivation. Two out of every three persons you meet, will be foreign. You will see the Italian gangs cleaning the streets, the Irish will control the motor of your trolley-car and collect your fare, the policemen will be Irish or German, the waiters where you dine will be French, German, Italian, or English, the clerks in the vast

majority of the shopping places will be foreign, the people you meet will constantly remind you of the rarity of the native American stock. You are ready to believe the statement that there are in New York more persons of German descent than of native descent, and more Germans than in any city of Germany except Berlin. Here are nearly twice as many Irish as in Dublin, about as many Jews as in Warsaw, and more Italians than in Naples or in Venice. In government, in sentiment, in practise, as in population (thirty-seven per cent foreign-born, and eighty per cent of foreign birth, or parentage), the metropolis is predominantly foreign, and in elections the foreign vote, shrewdly manipulated for the most part, controls. Nor is this true of New York alone. In thirty-three of our largest cities the foreign population is larger than the native; in Milwaukee and Fall River the foreign percentage rises as high as eighty-five per cent. In all these cities the foreign colonies are as distinct, and practically as isolated socially, as though they were in Russia or Poland, Italy or Hungary. Foreign in language, customs, habits, and institutions, these colonies are separated from one another, as well as from the American population, by race, customs, and religion.

To believe that this makes no particular difference so far as the development of our national life is concerned is to shut one's eyes to obvious facts. As such an impartial and intelligent student of our institutions as Mr. James Bryce has pointed out, the conspicuous failure of democracy in America thus far is seen in the bad government of our great cities. And it is in these centers that the mass of immigrants learn their first and often their last lessons of American life.

#### Tenement-House Life

To those who have not made personal investigation, the present conditions, in spite of laws and efforts to ameliorate the worst evils, are well-nigh unbelievable. The cellar population, the blind-alley population, the swarming masses in buildings that are little better than rat-traps, the herding of whole families in single rooms, in which the miserable beings sleep, eat, cook, and make clothing for contractors, or cigars that would never go into men's mouths if the men saw where the cigars were made,—these things seem almost impossible in a civilized and Christian land. It is horrible to be obliged to think of the human misery and hopelessness and grind to which hundreds of thousands are subjected in the city of New York day in and day out, without rest or change. It is no wonder that criminals and degenerates come from these districts; it is a marvel, rather, that so few result, and that so much of human kindness and goodness exists in spite of crushing conditions. There is a bright as well as a dark side even to the most disgraceful districts; but there is no denying that the dark vastly predominates, and the struggle for righteousness seems too hard to the average human being. Nearly everything is against the peasant immigrant thrust into the throng which has no welcome for him, with no decent room; and yet he has little chance to get away. He is often cleaner morally when he reaches our shores than after six months of life here. Why should he not be? What has American Christianity done to safeguard or to help him?



The existence of the tenement-house evils, it must be borne in mind, is chargeable primarily to the owner and landlord, not to the foreign occupant. The landlords are especially to blame for the ill consequences. The immigrant can not dictate terms or conditions. He has to go where he can. The prices charged for rent are exorbitant, and should secure decency and healthful quarters. No property is so remunerative. This rent money is literally blood-money in thousands of instances, and yet every effort to improve these conditions is bitterly fought. Why should not socialism and anarchism grow in such environment? Of course many of the immigrants are familiar with poor surroundings, and do not apparently object to dirt and crowding. But that does not make these conditions less perilous to American life. Self-respect has a hard struggle for survival in these sections, and if the immigrant does not possess that, or if he loses it, he is one of the undesirable class. Mr. Robert Hunter makes the statement that no other city in the world has so many dark and windowless rooms, or so many persons crowded on the acre, or so many families deprived of light and air, as has New York. He says there are 360,000 dark rooms in Greater New York. And these are almost entirely occupied by foreigners. But unsanitary conditions prevail also in all the cities, large or small, and especially in the mine and mill and factory towns, wherever large masses of the poorest workers live.—Howard G. Grose, in *"Aliens in America."*

#### Brotherly Kindness

A MAN may make a few mistakes,  
Regardless of his aim,  
But never, never criticize  
And cloud him o'er with blame;  
For all have failed in many things  
And keenly feel the smarting stings,  
Which haunt the mind by day and night  
Till they have made offenses right.

So liberal be with those you meet  
E'en though they may offend,  
And wish them well as on they go  
Till all the journey end.  
Sometimes we think our honor's hurt  
When some one speaks a little pert;  
But never mind, just hear the good,  
And ever stand where Patience stood.

Look for the good, the true, the grand  
In those you wish to shun,  
And you will be surprised to find  
Some good in every one;  
Then help the man who makes mistakes  
To rise above his little quakes,  
To build anew with courage strong,  
And fit himself to battle wrong.

JOHN FRANCIS OLMSTED.

#### A Girls' "Bird Club"

REALIZING that we were living too closely indoors, and needing an incentive to outdoor life, we, a dozen girls employed in office and schoolroom, formed a bird club.

One evening each month we devote to bird study, using the best bird books for reference, and exchanging our own observations. We make this a semisocial affair, meeting at the home of one of the members.

In parties of three or four, armed with bird book and opera-glass, we take little excursions for observation on Saturday afternoons or Sundays. On our way to and from work we keep our eyes open. Of course we learn the most during the spring and summer, but it is surprising how much may be observed in the dead of winter.

At the end of a year girls who were unacquainted with the most common birds have long lists of birds that they have learned to recognize.

Many of us have improved in health, all of us have learned to love the out-of-doors, and we have had many delightful times together.—*Selected.*

#### Christ's Return to Earth

You are all familiar with the picture of the maiden standing on the shore looking out over the sea, and waving her handkerchief in welcome to her returning lover. He had been absent many a long day. She had watched for his coming until hope deferred made her heart utterly sick. Sometimes she had seen a distant sail that she fancied was his. But it passed on, and her hopes vanished with it. Many a time she arose in the morning murmuring to herself, "Surely he will come to-day," only to watch vainly during the long hours until night came, and she lay down worn out with her disappointment. But at last the day she prayed for and hoped for came. She saw the gleam of the sail as soon as it appeared above the horizon. On it came, her hopes rising with its approach. Her faithfulness and patience at last were to have their appropriate reward. As the vessel drew near, she thought she could descry her lover standing in the forward part, looking as anxiously for her as she was looking for him. She ran to a conspicuous place on the promontory, and while her heart beat fast with love and her eyes filled with tears of gladness, she waved to her lover the white symbol of welcome.

So the church watches for her absent Lord, often with fainting heart because his coming is so long delayed. But some day our waiting will be rewarded, for the Lord will not disappoint his waiting bride. Before long a day will dawn that will have no end, for it will be the beginning of the eternal day. Or it may be that he will come in the still watches of the night. We shall hear the cry, "Behold, the bridegroom cometh; go ye out to meet him."

I have read that when the relief expedition searched for Sir John Franklin in the arctic seas, they found a little boat out in the icy solitudes. There were some of the utensils with the Franklin crest upon them, and near by were the skeletons of some of the men. There were New Testaments, it is said, and prayer-books with verses marked here and there. Leaning against the ship's side where they had been placed twelve years before, were two double-barreled guns pointing upward. All of these precious relics are now in the British Museum. It seems to me that there can be no more pathetic suggestion of patient waiting and watching than these mementos give us. There these men were out in the unknown polar sea, danger threatening them on every side, with scarcely any hope of rescue, face to face with death; and yet there, amid the precious promises of God and their own prayers to him, they waited and suffered, hoping for help, and determined at the first sound of the approach of rescuers among the hills of ice to have their muskets ready for an answering signal. So they lingered on, watching unto death.

O, may that be our pattern in the troubled life we live! May we be faithful in our every trial. May we be patient in waiting the issue of things. May we be always on the alert for signs of the Lord's approach. And if we die, not having received the promise, no matter for that. We have proved ourselves faithful at any rate.—*Frank M. Goodchild, in the Examiner.*





### How Our Maps Are Made



EVERY year with the coming of the open-field season, survey parties hurry away from Washington to the four quarters of the United States and Alaska. The result of their season's work is the topographic and geologic mapping of tens of thousands of square miles of all sorts of country, ranging from the most forbidding swamps and morasses to the loftiest of the glacier-covered mountains of the Rockies and the high Sierras.

While these parties are thus traversing untrodden fields, the survey engraving and printing plant throughout the summer is turning out thousands of copies of the results of the last year's field work.

In a single midsummer month this year the survey's map factory printed 102,404 topographic maps, 5,345 geologic folios, each containing many maps, and 111,170 copies of other geologic maps and charts. Besides its own maps, many are printed at this big map factory in Washington for other branches of the government.

Stephen J. Kubel, the chief engraver, has been running this extensive map factory for the last twenty-two years. Most of the maps turned out in the plant are printed in colors, and for the total number of 218,919 maps and charts printed in a single month this summer the number of separate impressions, or printings, was 1,287,609.

The big geologic map of North America now being printed in four sheets, shows 42 different color and pattern distinctions. Each sheet requires twenty separate printings, so the 13,700 copies of the southwest sheet of the map just printed necessitated 274,000 printings. The total edition of the 13,700 copies of the map has required 1,096,000 printings.—*Selected.*

### An Enemy of Health

THE following "fly catechism" is distributed to the schoolchildren of North Carolina:—

1. Where is the fly born?—In manure and filth.
2. Where does the fly live?—In every kind of filth.
3. Is anything too filthy for the fly to eat?—No.
4. Where does he go when he leaves the vault and the manure pile and the spittoon?—Into the kitchen and dining-room. What does he do there?—He walks on the bread, fruit, and vegetables; he wipes his feet on the butter, and bathes in the milk.
5. Does the fly visit the patient sick with consumption, typhoid fever, or cholera infantum?—He does, and may call on you next.
6. Is the fly dangerous?—He is man's worst pest, and is more dangerous than the wild beasts or rattlesnakes.
7. What diseases does the fly carry?—He carries typhoid fever, tuberculosis, and summer complaint. How?—On his wings and hairy feet. What is his correct name?—Typhoid fly.
8. Did he ever kill any one?—He killed more American soldiers in the Spanish-American war than the bullets of Spaniards.
9. Where are the greatest number of cases of ty-

phoid fever, consumption, and summer complaint?—Where there are the most flies.

10. Where are the most flies?—Where there is the most filth.

11. Why should we kill the fly?—Because he may kill us.

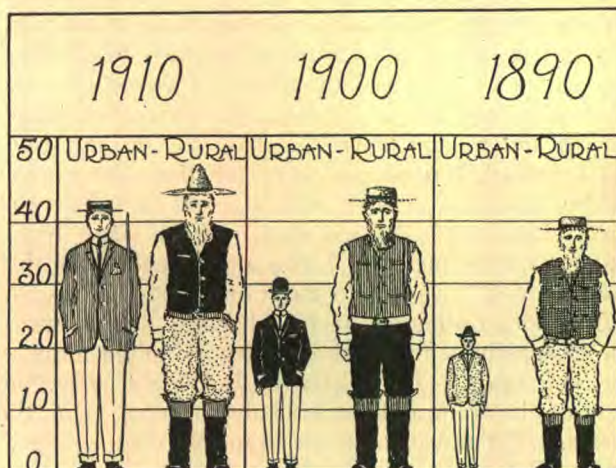
12. How shall we kill the fly?—(a) Destroy all the filth about the house and yard; (b) pour lime into the vault and on the manure; (c) kill the fly with a wire-screen paddle, or sticky paper, or kerosene oil.

13. Kill the fly in any way, but kill the fly.

14. If there is filth anywhere that you can not remove, call the officer of the board of health, and ask for relief before you are stricken with disease, and, perhaps, death.—*Selected.*

### Our Urban and Rural Growth

WE have heard so much of late about the movement "back to the soil," that it is of interest to note whether the tendency toward the more rapid increase of the cities has been checked during the past decade. The census figures upon this subject are now available, and show that 46.3 per cent of our population resides in urban communities, or places of over 2,500. In 1900, 40.5 per cent was in urban communities; and in



1890, 36.1 per cent. The proportion living in rural districts has declined from 63.9 per cent in 1890 to 53.7 in 1910. Unless some new force becomes operative, it seems probable that the census of 1920 will show more than half of our population to be residents of urban communities.

In Rhode Island 96.7 per cent and in Massachusetts 92.8 per cent of the population is in cities and towns with a population of over 2,500. At the other extreme are North Dakota with 11 per cent and Mississippi with 11.5 per cent in places of this size. In fifteen States more than half the population is in cities.

Since 1900 the increase in urban population for the entire country has been at the rate of 34.9 per cent, and of the rural, 11.1 per cent. In no State has the urban population failed to show an increase of over 10 per cent since 1900, and in six States it was over 100 per cent, while in seven States there has been a decrease in the rural population. Montana and Wyoming are the only States in which the increase of the rural population during the past decade has been more rapid than that of the urban.

Apparently the effects of the application of steam and electricity to manufacture, transportation, and communication, and the attractiveness of city life have not yet spent their force.—*The Independent.*





### One to Be Trusted

**O**UR Father above is not a taskmaster, hard and exacting. He knows how little at best we have to give compared to what he has given us. Neither is he grieved that we know so little of what consecration means in all the sweep and fulness of it. All he asks is that we give ourselves to him as best we know how. And however stumbling, faltering, and feeble our consecration may seem to us, yet if it comes from an honest, earnest, loving heart, it is "a living sacrifice, holy, acceptable unto God"—this sacrifice, O how acceptable!

I went one night to a near-by city to hear an address on consecration. No special message came to me from it. But, as the speaker kneeled to pray, he dropped this sentence: "O Lord, thou knowest we can trust the Man who died for us." And that was my message. I rose, and walked down the street to take the train. As I walked, I pondered deeply all that consecration might mean to my life, and—I was afraid. And then, above the noise and clatter of the street traffic came to me the message, "You can trust the Man that died for you." I got into the train to ride homeward. As I rode, I thought of the changes, the sacrifices, the disappointments which consecration might mean to me, and again—I was afraid. But again, above the roar of the train and the hubbub of voices, came the message, "You can trust the Man that died for you." I reached home, and sought my room. There upon my knees I saw upon my past life. I had been a Christian, an officer in the church, and a Sunday-school superintendent for years, but had never definitely yielded my life to God. Yet as

I thought of the darling plans which might be baffled, of the cherished hopes to be surrendered, and the chosen profession which I might be called upon to abandon—I was afraid. I did not see the better things God had for me. So my soul was shrinking back. And then, for the last time, with a swift rush of convicting power, came again to my innermost heart that searching message: "My child, my child, you can trust the Man that died for you. If you can not trust him, whom can you trust?" And that settled it for me. In a flash I saw that the Man who so loved me as to die for me could be absolutely trusted with all the concerns of the life he had saved.

Friends, you can trust the Man that died for you. You can trust him to lead you in the path which is the very best in this world for you. You can trust him to baffle no plan which is not best to be foiled, and carry

out every one which is for God's glory and your highest good. You can trust him to ask no obedience which will not end in highest blessing both for your life and the kingdom of God. You can trust him to rob you of naught which is for your highest good, and to bestow in fulness upon you the riches of his grace and love.—James H. McConkey, in the *Examiner*.

### Human Nature

ONE Sunday morning a young woman, while on her way to church, mysteriously disappeared from a little Maine village on the edge of the great woods. When she did not return by the end of the day, searching-parties were organized, and early the next morning they began a systematic hunt.

That day was Monday, and ordinarily one hundred fifty of the people of the village would have gone to their work in the factories. On this Mon-

day, however, they joined the searching-parties. The factories closed to permit every available man, woman, and child to assist in the hunt. They remained closed for three days, till the searchers succeeded in finding the missing girl.

Now the fact that these factory employees and other villagers voluntarily joined this search is so natural—in a way, so commonplace—that it was taken quite as a matter of course. In that very fact lies its significance.

Factory employees are not millionaires. They earn small wages and work hard for them; yet they willingly sacrificed three days' pay to do a kindness, to be neighborly.

Other working men and women in other villages would do the same thing if occasion demanded.

Whenever and wherever a Macedonian cry for help goes up, there are hearts ready to respond. In everything that is in the nature of a crisis, human nature shows itself to be sound and sweet. If only the spring could be made to flow as freely day by day as when some great emotional upheaval sends it boiling out!—*Youth's Companion*.

### Bonds Not Needed

To put a promise on paper does not strengthen it as a promise. Said a business man of experience: "Every man's word is as good as his bond. I have found that if a man's word is not to be trusted, he'll find some way to get out of his bond. If I can't trust a man's unwritten word, I do not want to do business with him under any circumstances." In other words, it is character, rather than paper and ink, that counts. And if we find ourselves attaching more importance to the keeping of our written promises than of our verbal assurances, it is time to turn our eyes away from the bond to the character, and do a little healthy self-examining.—*Sunday School Times*.

"Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold of any small way that presents itself. Practise economy."

A man is specially and divinely fortunate, not when his conditions are easy, but when they evoke the very best that is in him; when they provoke him to nobleness, and sting him to strength; when they clear his vision, kindle his enthusiasm, and inspire his will.—Hamilton Wright Mabie.





## “What’s Come Over Murray?”

ARTHUR V. FOX



**W**HAT can I do to hasten the coming of the Lord?” How often we hear this and similar expressions that come from honest hearts, zealous for the advancement of the cause they love! Many are the ways in which we may help, but here is a suggestive story:—

A young man came to his pastor and asked, “What Christian work can I do?” With a heart full of sympathy, the kind old minister stroked the head of this ambitious youth, and then, beckoning to a seat that they might talk it over, began to question the young man as follows: “What time do you rise in the morning?” “At half-past six,” was the answer. “What time do you have breakfast?”—“At seven o’clock.” “What do you then do?”—“Go to the offices where I work.” “What do you do there?”—“Work steadily until twelve o’clock.” “What do you then do?”—“Go to lunch.” “What do you do next?”—“Work until half-past five or six, and sometimes later.” “And then?”—“Read some of our papers or books, or perhaps study the Sabbath-school lesson. Being too tired to do much, I loaf around home generally until bedtime.” “Is that a sample of every day?”—“Yes, every day.” “When would you do Christian work if I suggested something for you to do?”—“I don’t know.”

“Murray,” the minister said, “God has so placed you, so filled your day, that you do not see where you would get time for Christian work, and I do not see. I think God does not mean for you to add any Christian work to your daily burden.” Murray looked serious for a moment, then said, “I guess that’s so,” and rose to go.

“Wait, Murray,” the minister said. “Are there other men employed where you are?” “Yes, many,” he answered. “Now do you do your work as well as the rest, more poorly, or better?”—“O, as well as any of them, I think!” “Do they know you are a Christian?”—“Why, yes; I suppose so.” “Do they know you are anxious to do Christian work?”—“No, I don’t think they do.”

“See here, Murray; here’s a Christian work you can do; start to-morrow. Do your work better than you ever did. See what needs to be done as you never did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his oaths. Get another to

drop his beer. Show Christ living in you and controlling you. Preach the gospel among your associates by the *best life you can live* with God’s help. I think *that* is the Christian work that needs to be done on a big scale. Try it. Will you?”

Murray said he had never looked at the question from that view-point, thanked the minister, and went away.

Six weeks after this conversation the minister met the superintendent of Murray’s department in the offices of the great corporation where he worked. The superintendent said, “Isn’t Murray a member of your church?” “Yes,” was the minister’s reply. “What’s come over Murray?” said the superintendent. The kind old man could only say, “I don’t know. I didn’t know anything had come over him.” “Well, there has. He’s the best clerk in the whole force, and has developed into that in the month past. He’s the best influence about the whole place. The men all notice it. There’s a different atmosphere in his department. He’s a Christian now, sure,—quiet, earnest, and full of a spirit that imparts itself to all those who are around him. Surely, something has come over Murray!”



“Never you mind the crowd, lad,  
Or fancy your life won’t tell;  
The work is the work, for a’ that,  
To him that doeth it well.  
Fancy the world is a hill, lad,  
Look where the millions stop;  
You’ll find the crowd at the base, lad;  
There’s always room at the top.”

### The Christian Sabbath

“WELL, what have you discovered, Mr. Rogers, about the change of the Sabbath to the first day of the week?” asked Mr. Summers, as the three friends met once more for their weekly Bible study.

“I have several texts,” replied Mr. Rogers. “At first I was afraid I had undertaken too much; there did not seem to be as many statements in the New Testament about the first day of the week as I had thought, and what there were did not seem to help me much. In fact, I was a bit disappointed with the result of my investigation, and I had to ask somebody else to help me; but I think I have it all right now. The apostles undoubtedly kept the first day of the week in honor of Christ’s resurrection, and he taught them to do so by repeatedly meeting with them on that day.”



"Very well," said Mr. Summers. "Let us begin with Christ's instruction. Where is it recorded that he taught the disciples to observe the first day?"

"Why," answered Mr. Rogers, "there is no definite statement that the disciples were to observe the first day. They kept it in honor of the resurrection of their Lord."

"Did he ask them to do so?" Mr. Summers inquired.

"It isn't recorded," admitted Mr. Rogers.

"Well, is it recorded anywhere that the disciples kept the first day of the week in honor of the resurrection?" asked Mr. Summers.

"Not in so many words," was the answer, "but we can infer it from their frequent meetings on that day."

"Wait a moment," said Mr. Summers. "Do you mean to tell me that you are going to set up a mere inference against the fourth commandment? You have the Word of God for the seventh day, and for the first day you confess that you have no definite command of Christ, and no definite statement by the apostles, only an inference, and that drawn, not by an inspired writer, but by uninspired men."

"Let me give you the texts," replied Mr. Rogers. "When they are all together, I think they furnish a good reason for keeping the first day of the week."

"Very well; give us the texts," answered Mr. Summers.

"First," said Mr. Rogers, "I will deal with Christ's meetings with his disciples on the first day of the week. All the evangelists speak of these. Matthew does so in the last chapter of his Gospel, which begins: 'In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.' That is one text referring to the first day of the week."

"You notice, of course," put in Mr. Summers, "that the first day is not the Sabbath, but quite distinct from it, in the mind of Matthew."

"But that was before the resurrection," said Mr. Rogers, "when they still regarded the seventh day as the Sabbath."

"You must remember, however," said Mr. Summers, "that the Gospels were not written till many years after the resurrection. By the time they were written, the evangelists would certainly know all about the change of the Sabbath, if such a change had indeed taken place; and in writing their accounts of the resurrection, the evangelists would naturally be led to make some comment on the new standing of the first day of the week. Yet Matthew, writing at least ten years after the resurrection, calls it simply the first day of the week, and gives the old sacred title of 'Sabbath' to the seventh day of the week. Is it not evident that Matthew still regarded the seventh day as the Sabbath, and the first day as an ordinary day of the week? Unless the evangelists speak of a change of the Sabbath, how is anybody to know that there has been a change?"

"I admit that Matthew does not say anything in favor of the first day of the week, but Mark says more about it," continued Mr. Rogers. "In his last chapter he speaks of it twice. Once in the second verse: 'And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.'"

"I suppose," Mr. Baker remarked, "that Mr. Summers will say that Mark also is careful to give the seventh day its old title of honor while he gives none

to the first day. The first verse begins: 'And when the Sabbath was past.'"

"But," said Mr. Rogers, "Mark brings in the first day again in the ninth verse: 'Now when Jesus was risen early the first day of the week, he appeared first unto Mary Magdalene.' Why are we twice told that it was the first day of the week if it was not the intention that we should honor the first day as the day of the resurrection?"

"It is easily understood why the details connected with the resurrection are given so minutely," said Mr. Summers. "The resurrection was one of the great events on which the faith of the church was to be founded. It was the great subject of the witness of the apostles, and the facts must be plainly and fully declared; and it is the resurrection itself, not the first day of the week, that is to be made much of. Besides, if you read on, you will see that the disciples were not meeting with Christ on that first day because they believed in his resurrection. Verse eleven says of those who heard Mary's testimony that they believed not. Then he appeared in another form to two as they walked, and they told it to the rest, but still the rest would not believe. 'Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief.' Then they were not meeting for worship on that day, and neither Matthew nor Mark speaks of any subsequent meeting on the first day of the week. Can you show us, Mr. Rogers, a single statement in the Gospels of Matthew or Mark that the first day is made holy, or that Christians are to observe it? Is there any evidence in their writings that either of them ever heard of any such change?"

"No," replied Mr. Rogers, "I must admit there is none."—*The Present Truth*.

### A Guessing Exercise

At a pleasant home gathering of twelve or fifteen ladies, a musical guessing exercise offered fifteen or twenty minutes' entertainment. Various articles suggesting musical terms were numbered and scattered about in various parts of the room.

Then each person was given a card and a pencil, and she was to pass around the room and write on her card the musical term represented by each article.

The perfect card registered the following:—

1. Choir — a quire of writing-paper.
2. Triplets — three tiny china dolls in a box.
3. Brace — a carpenter's brace.
4. Time — a watch.
5. A sharp — a razor.
6. Rest — a foot rest, or ottoman.
7. Signature — the signature of a letter.
8. Two beats in a measure — two slices of beets in a measuring cup.
9. Chord — a bunch of wrapping cord.
10. B flat — an ironing-flat on which was the letter *b*.
11. High C — the letter C fastened to the chandelier.
12. Hymn — a gentleman's photograph.
13. Tie — a gentleman's tie.
14. Staff — a cane.
15. Swell — the bulb of an atomizer.
16. Hold — an anchor.
17. Pianissimo — two peas.

No pleasure is comparable to standing upon the vantage-ground of truth.—*Bacon*.





M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

## Study for Sabbath, October 28

### Missions — The Great Cities

LEADER'S NOTE.—Good help on this program may be obtained from the following books: "The Challenge of the City," "Christianity's Storm-Center," and "Aliens or Americans?"

#### Program

Scripture drill (review Morning Watch texts for week).

Why the Cities Should Now Be Entered. See page 6.

Foreign Population in the United States. See page 7.

Select reading. See references in note on page 6.

Report of work.

## Missionary Volunteer Reading Courses

### Senior No. 5 — Lesson 2: "The Price of Africa," Chapter 2

#### Notes — Livingstone

The life of this great servant of God is, like that of Daniel of old, a testimony to the power of a great purpose. The first year after he had given his life to his Master, he resolved that because "the salvation of men ought to be the chief desire and aim of every Christian, he would give to the cause of missions all that he might earn beyond what was required for his subsistence." The next year, as a result of feeding his purpose on the stirring accounts of what God had done through such men as Henry Martyn in India, and Gutzlaff in China, he decided that he would give his own service to the cause of missions. All through his long career of noble service he never once swerved from the purpose formed in youth.

His early life was one of poverty and hardship. At the age of ten he was set to work in a cotton-mill. The hours were from six in the morning till eight at night. He studied Latin at night until midnight. By that means he was able to master Virgil and Horace by the time he was sixteen. Speaking in later life of the training he received, he said: "The toil of cotton spinning, to which I was promoted, was excessively severe on a slim, loose-jointed lad, but it was well paid for; and it enabled me to support myself while attending medical and Greek classes in Glasgow in winter, and also the divinity classes of Mr. Wardlaw. I never received a farthing of aid from any one. Looking back on that life of toil, I can not but feel thankful that it formed such a material part of my early education; and, were it possible, I should like to begin life over in the same lowly style, and to pass through the same hardy training."

A generous heart, and a noble character won by earnest effort merit appreciation from those great in this world. Livingstone was with the Turkish ambassador one day when the crowd cheered him. Livingstone said, "These cheers are for you." The ambassador replied, "No, I am only what my master made me; you are what you have made yourself."

Livingstone was great enough to have convictions and to live up to them at any sacrifice, and in the face of criticism. To certain persons who did not think far enough or clearly enough to appreciate the great work he was doing, but were criticizing him for not being enough of a missionary, he wrote: "I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation, or writing to one of his children who forget, during the little time of penning a note, that charity which is eulogized as 'thinking no evil'; and after having by his help got information which I hope will lead to more abundant blessing being bestowed on Africa than heretofore, am I to hide that light under a bushel merely because some one will consider it not sufficiently, or even not at all, missionary?"

### Junior No. 4 — Lesson 2: "Uganda's White Man of Work," Chapter 2

1. How many missionaries were sent out in response to Mr. Stanley's appeal, and what occupations did they represent?

2. By what means did the Missionary Society obtain funds for equipping the party?

3. Tell something of Mr. Mackay's life before going out as a missionary.

4. What impressive incident occurred during the leave-taking of the missionaries?

5. At what point in their journey did they leave the comforts of civilization?

6. Describe the obtaining and fitting out of the caravan.

7. In what respects did the journey differ from one in civilized lands?

8. How did the caravan subsist on the road?

9. Relate some of their experiences with chiefs through whose territories they passed.

10. What finally caused Mr. Mackay to return to the coast?

11. What had become of the various members of the party at the end of the first year, and what had been accomplished?

## Morning Watch Thoughts: Personal Testimony

As followers of Christ we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart-treasure. When Christ is thus revealed in our speech, it will have power in winning souls to him.

We should speak of Christ to those who know him not. We should do as Christ did. Wherever he was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, he spoke to men of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by him with the words of truth. The hearts of his hearers were drawn to him; for he had healed their sick, had comforted their sorrowing ones, and had taken their children in his arms and blessed them. When he opened his lips to speak, their attention was riveted upon him, and every word was to some soul a savor of life unto life.

So it should be with us. Wherever we are, we should watch for opportunities of speaking to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to him. Not abruptly, but with tact born of divine love, we can tell them of him who is "the chiefest among ten thousand," and the one "altogether lovely." This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour.—"Christ's Object Lessons," pages 338, 339.

"ALEXANDER MACKAY, writing from Uganda, in Central Africa, home to England, said: 'I often think if I were in England, how I would plead with Christian men and women to leave the fashions of the world, with the terrible expense which compliance with these involves, and consent to spend and be spent in saving a lost world.'"



### Report of Missionary Volunteer Institute

OUR conference Missionary Volunteer Institute, held at Hutchinson, Kansas, opened May 26. The Spirit of the Lord came very near to all present. During the institute consecrations were made that I believe will bear fruit in this life and in the kingdom of heaven. Two young women decided to go into the Lord's work as soon as a place opened for them.

The attendance from our societies in the conference was small, but, with one exception, we had the members of our conference committee present, and I believe the blessings bestowed upon us in our institute will be felt throughout the conference.

The camp-meeting work for our young people was considered. All requests were granted to us by the conference committee. Our "Annual Policy" was also read and accepted by all. The Standard of Attainment was considered. Twenty (including four conference laborers) agreed to study for the obtaining of certificates.

One of our conference laborers said in the last service, that the institute was the best four days he had ever spent in a meeting; another said that he had gained more benefit than he ever had in a camp-meeting. I believe this institute meant greater blessings for us as a conference, and marked a new era in our Missionary Volunteer work. MAGGIE OGDEN.

### Work

THE sincerity and reality of prayer will be tested by work. It is not enough for the church to be clean and free; its members must go about doing good in the community. Many unbelievers criticize the church unmercifully, and say all manner of evil against it falsely. How shall we put to silence these accusers of the brethren? We may use strong arguments, and preach convincing sermons, and write good books in defense of the kingdom, and all these will do good. But there is a better way. The apostle says, "With well-doing ye may put to silence the ignorance of foolish men." This is the strongest argument. Nothing will so effectively put to silence those who falsely accuse the church as constant well-doing on the part of those who profess to be followers of the Lord Jesus Christ.

The work to be done is abundant. The call is loud and strong for laborers. "Go work to-day in My vineyard," is the call which every Christian may hear if he will listen. The vineyard is large. It includes the home, the church, the Sabbath-school, the young people's societies, the missionary societies of the church, the community, the city, the whole world. "The world is My parish." Wherever there is a vine of grace, water it and help it to grow and prosper. Wherever there is a harvest ready for the garner, thrust in the sickle and reap. Wherever there is a stronghold of evil, put forth a hand and help to pull it down. Wherever there are thorns and briers of error and wickedness, root them up.

Every Christian should be a worker. The work of the church is often left to a very few, while the large majority seek to escape the burdens. "All at it and always at it," was one of Mr. Wesley's mottoes. In this way early Methodism made rapid progress. Every Methodist was a worker. The people believed in salvation by faith alone, but they practised a religion which was full of good works. The prosperous church is a working church.—*Selected.*



### III — Paul's Address on the Castle Stairs

(October 21)

LESSON SCRIPTURE: Acts 22: 1-22.

MEMORY VERSE: "The God of our fathers hath chosen thee, that thou shouldst know his will." Acts 22: 14.

#### Questions

1. Under what circumstances did Paul preach the sermon which is the topic of this lesson? Note 1.
2. With what words did Paul begin his address? What effect did his speaking in the Hebrew tongue have upon the people? Acts 22: 1, 2.
3. What did Paul say of his early life? of his devotion to God? Verse 3; note 2.
4. To prove his zeal, what did Paul say he had done? Who could bear witness to the truth of his statements? What had the elders at Jerusalem given him to help him in persecuting the followers of Jesus? Verses 4, 5. See also Acts 9: 1, 2.
5. What story did Paul tell them? Whose account of this have we already studied? What did Paul tell that Luke did not? Verses 6-9; Acts 9: 1-9; note 3.
6. How had Paul replied to the voice which he heard? What had the Lord said to him? How had he been brought into Damascus? Acts 22: 10, 11.
7. How did Paul speak of Ananias? What had Ananias said to Paul? What did he say God had chosen Paul to do? What ordinance did he urge Paul to receive at once? Verses 12-16. Read also the account in Acts 9: 10-18.
8. What did Paul say of his experience in Jerusalem? What was revealed to him? Verses 17, 18.
9. What had Paul confessed to the Lord concerning his persecution of believers? Verses 19, 20.
10. What special work had the Lord given to him? Verse 21; Acts 9: 15.
11. Why did Paul tell this experience to the people? What could many who were there have done? How did he announce his special mission to the Gentiles? Note 4.
12. Why did Paul not continue his speech? Why did the people become angry? What did they cry out? Acts 22: 22.

#### Notes

1. The sermon which is the topic of this lesson was preached by Paul upon the stairs of the castle Antonia. He had been seized by his enemies, and was about to be killed by them, when the Roman soldiers took him from them, and protecting him from violence, conducted him to the castle. Paul asked permission of the chief captain to speak to the people. He began to speak in Hebrew, the tongue known and loved by all Jews. The noisy mob became silent, and listened to Paul's message to them.
2. Gamaliel was one of the most celebrated Pharisees of that time, a teacher of the law, and member of the Sanhedrin.
3. About twenty-five years had passed since Paul's conversion, but the details were fresh and clear in his mind. It had been the turning-point in his life, an unforgettable experience.
4. Paul told the story of his experience to show the people that God had called him, had accepted him, and had given him a definite work to do. Many were present who could testify to the truth of his words. He announced his mission to the Gentiles in the words of the Lord spoken to him in vision in the temple there at Jerusalem.



# THE YOUTH'S LESSON

## III — Paul's Address on the Castle Stairs

(October 21)

LESSON SCRIPTURE: Acts 22: 1-22.

LESSON HELP: *Sabbath School Worker*.

PLACES: Jerusalem; the stairs in the Castle of Antonia.

PERSONS: Paul; the mob.

MEMORY VERSE: Acts 22: 14.

### Questions

1. With what words did Paul, standing on the castle stairs, begin his speech? Acts 22: 1.
2. What was the effect of his using the Hebrew language? Verse 2; note 1.
3. What did Paul say concerning his birth and training? How had he been taught? What about his zeal? What did he say as to the zeal of his persecutors? Verse 3. Compare Phil. 3: 4-6.
4. How did he say he had manifested his zeal in times past? Acts 22: 4. Compare Gal. 1: 13, 14.
5. To what witness did he appeal as to his ardor as a persecutor of Christians? What did he proceed to tell? Acts 22: 5.
6. Relate again the story of Paul's conversion. Verses 6-13.
7. How did he describe the glory which shone around him? Verses 6, 11.
8. What did he say concerning the reputation of Ananias? Verse 12.
9. For what did this devout Jew say that God had chosen Paul? Verse 14.
10. What did he tell Paul he should be? Verse 15. Compare Acts 9: 15.
11. Repeat the exhortation of Ananias to Paul. Verse 16.
12. What came to pass after Paul had returned to Jerusalem? Verse 17. Compare Gal. 1: 17, 18.
13. What instruction did the Lord give him while in this trance in the temple? Why was he to leave Jerusalem? Acts 22: 18.
14. What plea did Paul urge as a reason why he should stay and preach in Jerusalem? Verses 19, 20.
15. Nevertheless, what did the Lord say to him? Verse 21.
16. What word in Paul's speech was the signal for an uproar among the Jews? What did they cry out? Verse 22; note 2.

### Notes

1. "Had he [Paul] spoken in Greek, the majority of those who heard him would have understood his words. But the sound of the holy tongue in that holy place fell like a calm on the troubled waters. The silence became universal and breathless."—*Life and Epistles of the Apostle Paul* (Conybeare and Howson), page 555.

2. "But when his mission to the Gentiles was announced, though the words quoted were the words of Jehovah spoken in the temple itself, even as the Lord had once spoken to Samuel,—one outburst of frantic indignation rose from the temple area and silenced the speaker on the stairs. Their national pride bore down every argument which could influence their reason or their reverence. They could not bear the thought of uncircumcised heathen being made equal to the sons of Abraham. They cried out that such a wretch ought not to pollute the earth with his presence—that it was a shame to have preserved his life; and in their rage and impatience they tossed off their outer garments (as on that other occasion when the garments were laid at the feet of Saul himself), and threw up dust into the air with frantic violence."—*Id.*, pages 556, 557.

### Do You Always See Beauty?

I NEVER knew a day so dull that I could not find a glimpse of beauty somewhere. Sometimes in a sheltered little ledge I find a spot of pure snow, when all about it is soot-covered or foot-stained or trampled; sometimes it is only a pansy that bravely raises its head from under its protection of dead leaves and snow; sometimes a spot of blue gleams from leaden skies.

An experienced hunter sees pheasants in the woods where the untrained eye sees only leaves. So one trained in living sees beauty where the untrained sees only dulness.

Ragtime and Beethoven are one to the deaf. A sunflower and a rose are marked by no difference to one who keeps his eyes shut. Half the people in the world go through life seeing nothing more in a primrose than the primrose itself; while those who walk beside them find in every flower a thought, in every stone a science, in every bird's nest a religion and a philosophy.

I know a naturalist who declares that he never saw a homely person. His eyes had been trained to see, and, looking better and farther than most of us can, he saw a humanity which gave a trace of beauty to the plainest exterior.

One spring I dropped some pansy seed near our division fence. Drays laden with coal went over it, later several cords of wood were drawn upon it. In the summer I found a little dwarf flower sticking its purple and yellow face up at me between the sticks of wood. I began to clear a space for the brave little plant, and discovered that it had twisted and bent itself about, seeking a place to unfold, until its bloom was several feet to the right of its roots. Its stem was colorless and twisted, but it bloomed nevertheless.

Some lives are like that pansy stalk,—trodden, dwarfed, colorless; but open the way just a little for them and they will send out a flower.—*Jean K. Baird*.

### How to Win Men

To win men is a fine art; it is the science of sciences. No other earthly achievement is so high or great or glorious as this. "He that winneth souls is wise."

And yet this supreme art, or science, is reachable to all, at least to all who truly love God.

Here are a few very good suggestions which William Evans makes:—

Be a Christian yourself. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Live in the Spirit. "Then the Spirit said unto Philip, Go near, and join thyself to the chariot." We must "live, and move, and have our being" in the Spirit.

Have a desire to see souls saved. "And when he was come near, he beheld the city, and wept over it."

Have a working knowledge of the Bible. The Word of God is "the sword of the Spirit."

Have confidence in the word and promise of God. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Have confidence in the power of God. "For the Son of man is come to seek and to save that which was lost."

Be a man of prayer. "Continuing instant in prayer," remembering that though Paul may plant and Apollos water, yet it is God that giveth the increase.—*Selected*.



# The Youth's Instructor

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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.

BE wise to-day, 'tis madness to defer;  
Next day the fatal precedent will plead;  
Thus on, till wisdom is pushed out of life.

— Young.

## A Correction

IN Mr. Jaeger's article found in last week's paper, a serious typographical error occurred. In the line from Pollok —

"He who grasps at earthly fame, grasps wind,"

the "r" in the word grasps was omitted. Though the error would be quickly observed by readers, we regret such an oversight.

## The Boy Scout

EACH boy belonging to the Boy Scout organization must be able to repeat from memory the scout law, which says: —

A scout is trustworthy.

A scout is loyal.

A scout is helpful.

A scout is friendly.

A scout is courteous.

A scout is kind.

A scout is obedient.

A scout is cheerful.

A scout is thrifty.

A scout is brave.

A scout is clean.

A scout is reverent.

He must also subscribe to the scout's oath, and be able to repeat it. This oath consists of promises, as follows: —

On my honor I will do my best  
To do my duty to God and my country, and to obey the scout law;  
To help other people at all times;  
To keep myself physically strong, mentally awake, and morally straight.

Every manly, self-respecting, well-bred boy, whether he has joined the Scout organization or not, has these ideals before him, and if he is a Christian boy, he daily seeks divine strength to meet these marks of nobility. But the enemy of Christian manhood is ever seeking to divert the well-meaning youth from reaching his ideals. So as a reminder it might not be amiss for every boy to carry constantly in his pocket or purse, or have on his desk, a card bearing the following words: —

A manly boy is trustworthy.

A manly boy is loyal.

A manly boy is helpful.

A manly boy is friendly.

A manly boy is courteous.

A manly boy is kind.

A manly boy is obedient.

A manly boy is cheerful.

A manly boy is thrifty.

A manly boy is brave.

A manly boy is clean.

A manly boy is reverent.

The quality which a boy realizes needs most to be strengthened in himself can be underlined, then every glance at the card during the day will put him on especial guard lest he fail on that point. Then if each glance is accompanied by a prayer for heaven's aid, youth of mettle, true worth, and Christian character will be in preparation for the world's service.

The Boy Scout movement has President Taft for its honorary president, and Colonel Roosevelt for its honorary vice-president. But the Father above and his Son Jesus Christ will be the real leaders of all the youth who strive for perfection of character, that heaven may be honored by their life of service and devotion to the cause of truth.

## Pay What You Owe: Do It Now

DON'T procrastinate. This is a trite saying, but as long as the serious results of procrastination are so much in evidence, and as long as there is a disposition in youth and age to heed advice, it is timely counsel. Don't procrastinate about paying bills. If you owe anything, make haste to pay it. You may not think you received your money's worth; but if it is a sound business debt, pay it, and *make haste to pay it*. Procrastination in the payment of debts quickly tarnishes the best of reputations, whereas promptness in meeting bills will cover a multitude of sins. Then don't procrastinate. Deny yourself of even accounted necessities to meet the payment due. A professed Christian who procrastinates in such matters brings serious reproach upon the cause of Christ.

## Africa's Youngest Teacher

WHEN Elder Enns went to Africa, he secured the services of a boy to teach him the language. This boy was converted to God, and gave his life to the truth. After a time the mission needed a teacher to open an out-school, and this boy was selected. He had a black face, but his heart was white, and God went with him to the work. A schoolhouse was built, the school was opened, and then Elder Enns left him alone for a year with his school before visiting him.

When he went back, he found that a school of one hundred seventy-five students had been organized. The teacher had arranged his pupils in three groups. The first division recited from eight to ten in the morning; the second, from ten to twelve; and the third, in the afternoon. Everything about was neat and clean, and the school was opened and closed with reading the Scriptures, and prayer. This young teacher was teaching his pupils reading, writing, geography, and arithmetic. His school was orderly, he had the respect of the students, and God was blessing this little black school in the jungles of Africa.

The most remarkable thing about it all was that this little man, who had taught Elder Enns the language of the country, and who was now teaching this out-school, was but twelve years old.

THE more we do, the more we can do; the more busy we are, the more leisure we have.— *Haslitt*.

No power in society, no hardship in your condition, can depress you, keep you down in knowledge, power, virtue, influence, but by your own consent.— *Channing*.