

The YOUTH'S INSTRUCTOR

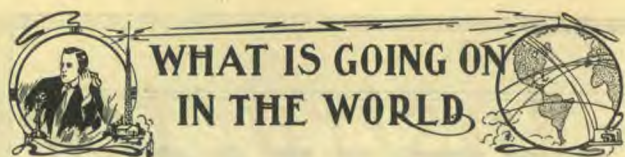
Vol. LIX

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No. 42



A SCENE IN GUATEMALA



WHAT IS GOING ON IN THE WORLD

ITALY and Turkey are at war over Tripoli.

WILLIAM BURGESS recently swam across the English Channel. It was his eleventh attempt.

UNITED STATES mail traveled in the air for the first time, by sanction of the government, on the twenty-third of September.

AUSTRALIA, recognizing the commercial value of the opossum, has started a number of farms for breeding this little trickster.

SEVENTY-TWO Chinese students, bound for the colleges and universities of the United States, landed at San Francisco on the third of last month.

NINE deaths and fourteen serious injuries resulted from an accident in an automobile race at the State fair-grounds at Syracuse, N. Y. It is time such races were prohibited.

"THE most magnificent villa yet found at Pompeii has recently been opened. A great hall, with a mosaic floor and frescos consisting of twenty-nine life-size figures, is a part of the mansion."

Two Red Cross workers, who were fighting cholera in Verbicaro, a town in southern Italy, were put to death recently by the ignorant inhabitants who thought the sanitary workers were trying to spread the disease.

WHEN King George visits India, he will live in a tent, as will thousands of visitors who go to attend the pageant in honor of the king. This course was decided upon by the British government to counteract the exorbitant charges that are already being made for houses.

MELVIN VANIMAN, chief engineer of the air-ship "America" which made a brave but futile attempt about a year ago to cross the Atlantic, is now assembling a larger air-ship at Atlantic City, expecting to start for Europe by the air route sometime during the present month.

MRS. FAGAN, wife of the president of the Pullman Motor-Car Company, died recently from eating toadstools, which were mistaken for the harmless mushrooms. It would seem that oft-recurring fatalities from eating poisonous fungi would deter one from running any risk whatever.

THE dam of the Bayless Pulp and Paper Company, at Austin, Pennsylvania, broke recently, and destroyed several hundred lives and millions of dollars' worth of property. The flood of waters rushed through the country at the rate of sixty miles an hour. Homes were torn from their foundations and tossed like corks upon the flood.

"THE Danish government has undertaken to prevent the migration of eels from a portion of the Baltic Sea into the outer ocean, by means of a barrier of electric lights. Fifty electric lamps are to be placed along a submerged cable between the island of Fano and the coast of Fyen. The eels migrate only during the dark hours, and it is believed this wall of light will keep them from passing."

A New Book

A LITTLE book entitled "A Book of Programs" has recently come to the editor's desk. It consists of a year's programs, or outlines, to direct the work of the kindergarten teacher. It will prove suggestive to primary as well as to kindergarten teachers; and the intelligent mother who desires to make the home an important factor in training her child to right habits of thought and action, will find this little book a helpful guide in her effort to secure this end.

The author, Miss Jane L. Hoxie, cites a number of books that many mothers would prefer not to have their children read. These can be omitted, and only the many helpful selections chosen.

The book can be obtained from E. Steiger and Company, New York, in paper cover, for sixty cents.

A Remarkable Mechanism

THE engines of a great ocean liner, like the "Olympic," are looked upon as wonderful, but they are not more so than a piece of machinery that practically every business man owns—a watch. Watches contain all the way from 175 up to nearly 1,000 separate parts, and the facts connected with their operation are quite remarkable. The power that moves the works has been calculated as only about five times the power that a flea exerts in jumping; so it might be called five "flea-power." One horse-power would be enough to operate nearly 300,000,000 watches.

The tiny balance-wheel in the average watch moves about one and a half inches with each turn, and arithmetic shows that this runs up to about 3,600 miles a year, or 72,000 miles in the twenty years the average watch is guaranteed to keep time.

To move the balance-wheel this distance, the roller jewel makes every day 432,000 blows against the fork, or 3,153,600,000 such blows in twenty years. The lubrication of this delicate machine also is on fine lines, for it takes only two drops of oil, one-tenth of a drop a year, to keep the average watch running smoothly during its life.—*Young People's Weekly.*

WHEN the fight begins within himself,
A man's worth something.

— Browning.

WE flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless blow
To those who love us best.

— Ella Wheeler Wilcox.

Principal Contents

CONTRIBUTED ARTICLES	PAGE
Life in Guatemala	3
Walking in the Ways of Cain	4
Old English Landmarks	5
The Difference in Tone	6
For Prospective Missionaries	7
Christian Help Work	8
Heaping Coals of Fire (poetry)	10
A Burial at Sea	11
Delay Dangerous	16
The Value of the Pledge When Kept	16
SELECTED ARTICLES	
Riches	6
Humility	6
A Spiritual Paralysis: How Cured	9
To Church Instead of to the Gambling Meet.....	9
Illustrations	10
Good Morning (poetry)	11
The Pride of Mary Jane	12
Building Expenditures of Three Eastern Cities	13
Morning Watch Helps: Resurrection	14
Breaking a Bad Habit	15
The Second Coming of Christ	16
China's Sea of Troubles	16

The Youth's Instructor

VOL. LIX

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Life in Guatemala

W. E. HANCOCK



THE republic of Guatemala is the home of the once great and powerful kingdoms of the Quiche and the Cakchiquel Indians. What little record of their history remains from the ruthless invasions of the Spaniards, shows them to have been an enlightened and progressive people. Their written language resembled the Egyptian hieroglyphics, and in many ways the civilization of these Indians, as well as that of the Aztecs of Mexico, bore much resemblance to that of the ancient Egyptians. Their knowledge of mathematics was surprising. Astronomy and architecture had reached a degree of perfection. Agriculture was carried on extensively. Their government was quite complete, being a mild form of despotic monarchy.

It is surprising that a people so enlightened in every other branch of knowledge and advancement should have had such a barbaric religion. It was a mass of errors, superstition, and cruel rites. The principal god was Tohil, a bloody deity in whose honor were sacrificed many human victims. The heart of the victim was taken from his breast by an obsidian knife as he lay upon the sacrificial stone, and was offered to the idol while the congregation engaged in prayer. The remains of the victim were cooked and eaten by the priests. So obligatory were these sacrifices that even expeditions were made for the sole object of obtaining human sacrifices.

There were great formalities in the ceremonies of their religious rites, which, I think, in a great measure accounts for the ease with which they were influenced to accept the Catholic religion. As was the case in the conversion of the barbarian tribes of Europe, so it occurred with the Indians of Mexico and Guatemala. Their pagan ceremonies were whitewashed, named Christian, and christened by baptism. Aside from the reform relative to human sacrifices, their nominal conversion was a calamity rather than a blessing. At the time of the conquest by the Spaniards, they

were, comparatively speaking, a temperate people; they were progressive, having schools, and a good government compared to what was afterward administered in the name of a government by the Spaniards.

Of the original independence and manhood of the Guatemalan Indian, we still have traces among the remnants of tribes. One tribe living between Guatemala City and Quezaltenango, the second city in size in Guatemala, prohibits the sale of spirituous liquors in their village. The government, however, forced

them to pay the revenues. They do this, and still prohibit liquors from entering their bounds. These Indians are exceptions to the general class, for as a race to-day the Indians are debauched by liquor.

The pure-blooded Indian tribes have their own villages, dress in their native costumes, and many of them have their own *terrenos* — little patches of land on which they raise garden products and a little corn. Not being encouraged in this line of work, the great majority of them, however, leave their small farms to go to waste, and they procure work on some large plantation for a while in order to gain a small amount of money, which, on returning to their homes, they spend largely for drink.

Their houses are mere shacks made of split bamboo cane with thatched roofs. In these houses, twelve or fifteen feet square, will live a large family, which in all prob-



THE HUMAN DRAY OF GUATEMALA

ability consists, as far as the habitation of the house is concerned, of men, women, children, dogs, cats, pigs, chickens, turkeys, in fact, anything which they possess that can get into the building. It is not to be wondered at, as one sees the unsanitary conditions, that such diseases as consumption and smallpox make great ravages among them. In the higher altitudes it becomes very cold to live in a house of this kind. In some parts where it is cold enough for frost, a fire is built in the middle of the house, and all sit around it. When the time comes to go to bed, all turn their feet toward the fire, wrap up in their blankets, and sleep on the ground or on a board, as it

may be. Their principal food is *tortillas* and black beans. The tortillas are made after the manner in which the ancients ground their wheat,—a big, flat stone with four short legs being used. After the corn has been cooked in lime-water, so that the outside husk of the grain can be easily removed, it is placed



PLANTATION CHILDREN

upon this stone and ground by hand with a stone roller which resembles a pastry rolling-pin.

Such is the condition of a people nominally Christian. Christian conquerors and Christian missionaries ought to blush as they behold such conditions. Considering the claims of the Catholic religion and the greatness of the Catholic nation which conquered this country, and the opportunity which was theirs to uplift the people; then, contrasting with these the present demoralized and degraded condition of this people, we see a retrogression which speaks no commendation for the work or religion of the Catholics. Never was a conquest more barbarous from the view-point of civilization, and never the baneful influence of a religion more surely manifest than in the experiments practised upon the Indians of Guatemala.

Upon this point John Frost in his "Illumined History of North America," says:—

"In the decade of years that followed the conquest of Mexico, the spot where some of the most important conquests were completed and the greatest expeditions prepared, where the strangest experiments were made for the conversion of the natives, where the discovery took place of the most remarkable monuments of American civilization, and the theater wherein was enacted that series of events which led to the greatest changes in Spanish legislation for the Indians, was the province of Guatemala."

Does not this people have some claims upon us? Are not their needs as appealing as those of any other people in the world? They are entitled to salvation. As Adventists, we recognize in a general way that the people of all countries and nations are entitled to the gospel, and are included in its commission, but somehow we hear more of the needs of China, India, Japan, and Africa, with their millions of unenlightened, than we do of the millions of Indians in Central and South

America. I believe the time for us to do something for our red brothers is now while the doors are open for missionary work. They may not always be so.

"This gospel of the kingdom shall be preached in all the world . . . and then shall the end come."

Illustrated Songs in the Home

A NEW attachment for the phonograph is a device which illustrates the text of songs as they are sung, by projecting lantern slide views upon a screen in front of the horn. A small electric light chamber is attached to the small end of the horn, and a disk containing the slides is placed in front of it, and moved at regular intervals by the motor of the phonograph. This device does not interfere with the use of non-illustrated records.—*Selected.*

Walking in the Ways of Cain

A wo is pronounced in the book of Jude against those who walk in the ways of Cain. Cain was the eldest son of his father, which fact, according to ancient custom, gave him the rulership over his brothers; and, as his father was the progenitor of the human race, Cain would naturally have succeeded to the rulership of the whole earth at his father's death. Being a ruler, then, he did have a certain authority over his brother, Abel. But this rulership did not satisfy Cain. He decided to disobey the command of God, and worship him according to his own will. When Abel refused to follow him in this new mode of worship, and he saw that God was with Abel and not with him, he became jealous. He may, perhaps, have feared that God would take his rulership from him and give it to Abel. At any rate, his jealousy turned to hatred, and he murdered his brother.

Abel therefore was the first martyr, and Cain the



PUBLIC WASHING PLACE OF GUATEMALA

first persecutor. He, then, is walking in the ways of Cain who lightly regards the Word of God, who persecutes another, or who holds jealousy or hatred in his heart, whether he be the ruler of the earth or an ordinary man going about his daily work.

WINDON C. WELCH.

Old English Landmarks

BY A. GREENE HORNE

THIS sketch is written from the view-point, not of a student of history, or even of a sight-seer, but of one who, while on a professional or business tour, has filled in the chinks between times with a few side-trips.

Shortly after our arrival in England, Mrs. Horne (she for some reason resents being called Mrs. Greene Horne) expressed her desire to see a "really truly" castle. Well, since then we have seen several,— castles in ruins, castles restored; castles used as private residences of noble families, castles used as hotels; castles used as government fortresses, castles used as restaurants and beer-gardens; castles on the Rhine, castles



OLD CHURCH AND PHAROS OF DOVER

on the Elbe; castles on the seashore, castles in the interior; castles on precipitous rocks, castles surrounded by water; and a few castles in the air built by ourselves.

But the old landmarks of England are not all castles. The oldest existing structures are the military works of the Romans, the most extensive of which was the great wall erected in the north as a defense against the unsubdued barbarians of Scotland. First a wall of earth was thrown up across the island; then about 200 A. D. a more substantial wall eight feet thick and twelve feet high was built of stone. Comparatively little now remains of this structure.

At Dover on the cliff within the castle grounds there is a pharos, or lighthouse, which, because of the construction and the materials used, is conceded by antiquarians to be Roman. The lighthouse is perhaps the best preserved Roman structure now standing in England.

In London portions of the old wall built around the ancient city by the Romans, and now almost buried under later constructions, are pointed out to tourists. In various parts of England fragments of Roman work have been discovered,—the remains of Roman houses, military roads, and other structures,—and there are probably Roman foundations still unearthed; but there are no buildings representing Roman art, such as are found on the Continent. The Roman structures erected previous to 412 A. D., were for military purposes.

In order to refresh the memory of readers, we might say that the Romans occupied Great Britain from B. C. 55 to A. D. 412. About 455 A. D. the Saxons and other Germanic tribes gained ascendancy over the Britons, and established the English nation. In 1066 the Normans invaded and conquered England.

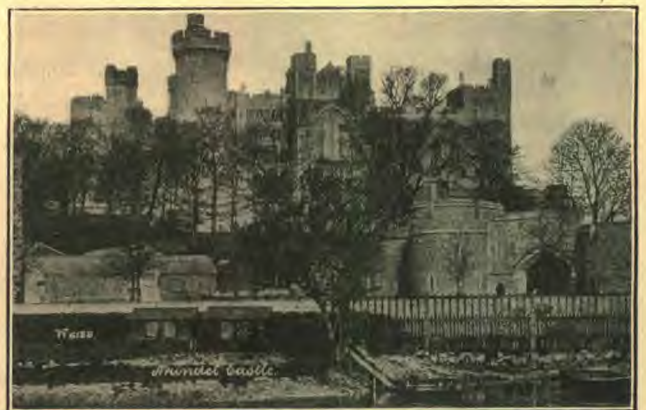
Of the remains of Saxon churches but few are per-

fect, and there is no large church that antedates Norman times. From what remains of Saxon churches and from descriptions written at the time, it is known that the Saxons used a Romanesque, or modification of the Roman, type of architecture.

After the Norman conquest, the Norman style of architecture was introduced. This was also a Romanesque, or modification of the Roman, but differing from the earlier Saxon style. The Norman style, at first heavy and plain, but afterward lighter and more graceful, was gradually replaced by the Gothic (a name probably given in derision, as the Goths had nothing to do with this style), which has since been the prevailing style of architecture in England, though it has gone through a number of modifications and was itself replaced in the middle of the sixteenth century by a return to the Italian style, the most notable example of which is St. Paul's Cathedral, at London, built by Sir Christopher Wren, who detested the Gothic forms.

During the nineteenth century there was a revival of Gothic style, which was much used; but it may be truly said that this century was a "go-as-you-please" in architecture, for every architect was a law unto himself and chose models for his work where and when he pleased. For this reason there is no characteristic nineteenth century architecture, though there was a marked tendency to return to the Gothic.

The oldest architectural landmarks in England are the churches, though in practically none of these does the building remain as it was constructed. Churches erected in Saxon or Norman times have been enlarged, repaired, and altered until there is little of the original work left; and in nearly all of the old churches there is a medley of different styles of architecture, indicating approximately the periods in which the respective alterations were made. It should be remembered, however, that style of architecture is by no means an infallible indication of the age of a structure, for



ARUNDEL CASTLE

architectural styles do not necessarily change in different localities at the same time.

The construction of English castles began with the Normans. In the castles we see the same styles and forms as in the churches, but adapted, of course, to military use. About this time, or soon after, also began the erection of private residences or manors. As the style of architecture changed in the churches, similar changes took place in the architecture of castles and other buildings. As with the churches, so with the castles. They were enlarged, strengthened, repaired,

and altered from time to time, so that each old castle with its varied styles is in itself a study in architecture.

We do not find one style of architecture for churches and another for military structures, but in churches, castles, residences, and even barns, we find a Norman style, a Gothic style, etc., with transition styles, for architectural styles do not as a rule change suddenly. As the new is adopted, it replaces little by little the old. Moreover, we do not find, except in rare instances, an old building which is all of one style. Salisbury Cathedral, which was forty years in building (1220-1260), is mentioned as an example of exceptional purity of style, and Ely Cathedral (1083-1550) as the most varied in style.

The Difference in Tone

WE are told that in the Chinese language the same character may represent several different words, the difference being made in the accent. Naturally this makes the language a difficult one to learn, for even though one may know the word one wishes to use, the slightest variation in tone and accent may make one say another thing altogether.

But this is by no means characteristic of the Chinese language alone. The English language is capable of much the same variation. Every one knows what a world of difference the tone of the voice can give to a word. One says to one's neighbor: "I believe our friend Henry is a devoted Christian." The neighbor replies with one word, but with a rising inflection, "Yes?" In an instant a doubt is formed. The neighbor knows, or thinks he knows, or wishes to imply that he knows something to the contrary; and he has given the impression of doubt with the word of assent.

Another example, the one which suggested these paragraphs. The organist was ready to play the song selected. The leader of the choir stood waiting for the organist to begin. Each waited for the other. Now just a word from the leader to the organist would have started the music off smoothly. He might have said, "All ready, Miss B—," "Give us the key, please," or any one of half a dozen polite expressions. Instead, he said, in a tone of complaint, "We're waiting for you." Indeed, he might have used these same words, but with a different tone. As a result, the organist, a sensitive, timid young woman, was hurt and worried, and could not do her best, although she was an accomplished musician. The chorister of course "didn't think."

So while the Chinese make queer distinctions in the pronunciation of their words, we see that the English is fully as flexible in many respects. Our care should be that whatever words we use, we shall make them sweet in tone, and that we use only such words as can be so spoken.

MAX HILL.

Riches

GOD entrusts men with means. He gives them power to get wealth. He waters the earth with the dews of heaven, and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. And he asks for a return of his own.

Our money has not been given us that we might honor and glorify ourselves. As faithful stewards we are to use it for the honor and glory of God. Some think that only a portion of their means is the Lord's. When they have set apart a portion for religious and

charitable purposes, they regard the remainder as their own, to be used as they see fit. But in this they mistake. All we possess is the Lord's, and we are accountable to him for the use we make of it. In the use of every penny it will be seen whether we love God supremely and our neighbor as ourselves.

Money has great value, because it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick. But money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ.

Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor. The Scripture says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord."

But Christ sanctions no lavish or careless use of means. His lessons in economy, "Gather up the fragments that remain, that nothing be lost," is for all his followers. He who realizes that his money is a talent from God will use it economically, and will feel it a duty to save, that he may give.

The more means we expend in display and self-indulgence, the less we can have to feed the hungry and clothe the naked. Every penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honor and glory which should flow back to him through the improvement of his entrusted talents.—*Christ's Object Lessons.*

Humility

THE first test of a truly great man is humility. Some one has said that the higher a man is in grace, the lower he will be in his own esteem. "Whoso knoweth himself," says Thomas a Kempis, "is lowly in his own eyes, and delighteth not in the praises of men." Another has said, "They that know God will be humble; they that know themselves can not be proud." After all, may we not say that true humility is forgetfulness of self in service for others?

"No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I can not give it. It is thy property. Keep it pure, for I can not keep it for thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of thy love can flow through my soul.

"It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God."—*Selected.*

For Prospective Missionaries

W. C. HANKINS

[The following article is an extract from a personal letter written to one who had made of Elder Hankins many inquiries about things of especial interest to prospective missionaries to China. The suggestions given are of general interest, we believe.]



THE books in your libraries tell things in only a general way about China; and they deal with this subject in the only way possible to give one a broad view of the whole. For to particularize upon what one notices in one locality, is likely to give the reader an erroneous view of China as a whole, because of the diversity of customs, climate, and productions. We notice this among the Chinese with regard to their views of America and Americans. Sometimes a Chinese who has seen mostly sandy-haired foreigners, will state gravely that all foreigners have red hair, or a Chinese may return from California and say that America has a hot climate with no cold winters; or one, coming from New York, may state the opposite. Thus you will readily see how difficult it is to particularize.

In general the climate of China is much like that of North America. The five northern provinces produce grains and fruit quite similar to those found in Canada, except that the Chinese are not scientific in their fruit growing, and therefore some of their fruit is a disappointment to the foreigner. The central division, containing eight provinces, is the richest portion of all China, and it is sometimes designated as the granary of China. Here are produced much the same kinds of grain and fruit as are found in the Middle States, but the fruit is scarcer and of poorer quality.

The five southern provinces are noted for their production of tropical fruits, as oranges, bananas, mangoes, litchi, guavas, plums, peaches, and pomeloes. Rice is the staple grain, and is very cheap, a pound of the best grade costing only about two or three cents gold. Peanuts, sweet potatoes, and many other kinds of vegetables are produced in abundance.

There are many navigation companies, mostly English and Japanese, operating between the Chinese ports, so that the portable products from the southern provinces are interchanged with those of the northern. This is true, however, only of the coast provinces. Shanghai, situated on the coast of the Kiang-su Province, is said to have one of the best markets in the world. The great commercial palaces may be seen within a few minutes' walk of the small Chinese shops of ancient design and construction; and electric cars, beautiful carriages, and automobiles are constantly passing and repassing the slower-moving wheelbarrow, rickshaw, or heavily laden coolie, who carries his burden suspended from the ends of a pole over his shoulder. There are thousands of foreigners here who are carrying on great commercial enterprises.

In Hongkong, situated on an island off the coast of Kwangtung Province, there may be seen for the most part the same things that are seen in Shanghai, although the market is not so good in some respects. Missionaries coming from the home land must first come either to Hongkong or Shanghai; so that much that one needs can be bought at either of these places, and from there shipped to places along the coast or into the interior. The China Union Committee has sent to the General Conference Committee a list of

things which may be bought here to advantage, and also those things which it would advise missionaries to bring with them. Any one planning to come to China should obtain this information from the secretary of the General Conference.

At present we are comfortably located in a little cottage by the sea, where we get good cool air off the water, and where we are free from vile smells and filth, both of which are usual accompaniments of a Chinese community. Kulangsu being a foreign concession, we are able to hold property in our own name, so we bought a piece of land and built our own home. But most of our workers are not so well situated. Those living in Shanghai and Hankow are able to rent good foreign houses, but have to pay a high rent, as do all others living in any port city in China.

Our workers in the interior, with the exception of the workers among the hakkas, are living in Chinese houses in Chinese cities. Their quarters are very unsanitary and in other respects unsatisfactory, the conditions being such that no pen-picture is able to give an exact idea of them. They are surrounded by the Chinese, who live in the most unsanitary conditions, so that the workers can not get out for even a little walk without having a crowd gather around them. They are in constant danger from plague, smallpox, etc., for they are so close to their Chinese neighbors that any sickness that they may have is liable to affect the workers too. The gravity of this situation is apparent when one considers that the Chinese as a whole know nothing whatever about disinfection, so that in extremely dangerous cases of the most infectious kind, they take no means to warn their neighbors, nor to disinfect their homes, and will, in nearly all cases, allow any one to come in to the extent of exposing every one in the neighborhood. The idea of a quarantine even here on a foreign concession is considered in the light of a joke or a grievance, according to the temperament of the persons involved. Mrs. B. L. Anderson caught the smallpox by going over to Amoy to her school while, unknown to her, the schoolchildren, teacher, and caretakers were going every day to visit a smallpox patient as freely as though she had only a slight cough. If a person has the plague, which is most contagious, and means almost certain death, relatives, friends, neighbors, and acquaintances go in and out of the sick-room with perfect freedom, thus scattering the germs broadcast. They can not conceive the foreigner's point of view in trying to check the spread of the disease; they only think and say that the foreigners are *afraid*.

Industrial Education

The more trades a young man knows, the better. Carpentry, masonry, farming, horticulture, mechanics, printing, tailoring, are all trades that are likely to be of use to any one at any time in the mission fields. There is a call just now for two men who are college graduates and practical farmers to connect with the Union Mission Training-school to act as teachers. A number of our brethren here in China have already had to superintend the building of their own homes, and many more will have to do so before the mission homes are all built; so a practical knowledge of quarrying, masonry, carpentry, architecture, painting, etc., is of great value in such cases, as well as in building churches, printing-houses, and hospitals.

(To be concluded)

Christian Help Work

EVA L. BOWEN



ONE of the most material lines of work given to man is Christian Help work. Its importance is clearly manifest. It was to a large degree the life-work of Christ, and has been made part of the Christian religion. Says James, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." All who wish to gain the approbation of God must engage in this work, for we have been told that "if we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, whatever else we may do, we shall fail of pleasing God."

The key-note of the work is the key-note of the life of Christ. His work has been summed up by Paul in the words, "Jesus of Nazareth . . . went about doing good." That was his mission on the earth—not being ministered unto, but ministering; visiting the afflicted, bringing joy to the despondent, and light to those who were sitting in darkness. And that is the mission of the Christian Help worker.

To work for others as Christ worked means much. It means an utter abnegation of self, a pouring out of one's self for one's brothers, and being ever ready to spend and be spent. But this is the service Christian Help work calls for. Nor does it mean the giving of material aid alone: it includes the breaking of the bread of life to those hungering for it. Going about doing good, ministering to both body and soul, that is Christian Help work.

Opportunities for Service

The opportunities for such service are limitless. Close to all of us are those who are suffering from lack of the bare necessities of life. To all such we owe an inexcusable duty. In every case of need which comes to our notice, God has bidden us interest ourselves. The temporal blessings which he has given us, he wishes us to share with those less favored. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

Those who are confined to their homes by illness or age are another class that should engage the services of the Christian Help worker. The carrying of fruit or flowers or other remembrances to them brings cheer into their lives; or just a pleasant, cheery visit brightens their hearts for days. The sick in hospitals are especially appreciative of such visits, and to them literature can be carried. Untold good can thus be accomplished; for in times of affliction the mind is drawn out after God more than at perhaps any other time, and such a time may be the only one to reach some soul.

Prisons offer another opportunity for the worker. Those confined in them have as great a claim upon the love of God as we who have professed his name. Christ came into the world to save sinners; those, then, who are engaging in Christian Help work should work for the ones most needy of such help. The deeper a person is sunk in sin, the more strongly does his need draw upon the heart of God, and heaven's richest blessings will rest upon those who seek out and endeavor to help such ones.

Giving to the poor, visiting the sick, working for those in prison,—these are definite things which the Christian Help worker can do. But there is another

class of individuals who should engage one's sympathies. These are the persons who have no confidence in themselves, who feel that they are in every one's way, and that they are practically the outcasts of society. They go among us unnoticed, their hearts longing for human sympathy and friendship; or having become hardened, they care little what comes to them here or hereafter. Let the Christian Help worker keep on the alert for such ones. To the lonely let him extend a warm hand, speaking words and performing deeds prompted by a heart filled with the love of Christ. For the hardened let him be the interpreter of God's tender regard for them, till their hearts shall become tender, and thrill with love for their Saviour. Thus would Christ work, for "every neglect or insult shown by men to their fellow men, only made him more conscious of their need of his divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God."

Blessings of Service

There is no more blessed work than this serving the Master by caring for the wants of his needy children. "Blessed is he," says the psalmist, "that considereth the poor [or "the weak, the sick," the margin reads]: the Lord will deliver him in time of trouble." Even were there no future reward promised, the happiness and joy which one experiences while engaging in such work would highly compensate one for the sacrifice and self-denial put into the work. There is nothing which causes us to forget ourselves more quickly than to lose ourselves in the lives of others; and as we see the need and suffering of the poor, our wants and supposed needs grow very small, and our blessings stand out in bold relief.

"If you want to grow rich toward God," says Amos R. Wells, "invest in the grateful tears of the poor." What better bank could there be than the bank of heaven? All money is safe there, and the rate of interest is high. "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again."

Besides these rewards, we have the privilege of walking in Christ's footsteps, and ministering to him more directly than is possible in scarcely any other work. "Many think that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where he trod. . . . But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find his footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation." And after each deed of mercy, we may hear Him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In his poem, "The Great Guest Came," Edwin Markham has touchingly illustrated this ministering to Christ. Conrad, the cobbler, was expecting a visit from his Lord. As he sat musing, a beggar came to his door, and he took the man in from the rain, "and gave him shoes for his bruised feet." An old woman, with a bundle of fagots on her back, passed, and to her Conrad gave his loaf of bread, and helped her with

the load. Then came a little child, "lost and afraid in the world so wild." Taking the child in his arms, he gave it some milk, then led it to its mother. Thus the day passed, but the Lord did not come.

"And Conrad sighed as the world turned gray:
 'Why is it, Lord, that your feet delay?
 Did you forget that this was the day?'
 Then soft in the silence a voice he heard:
 'Lift up your heart, for I kept my word.
 Three times I came to your friendly door.
 Three times my shadow was on your floor:
 I was the beggar with bruised feet;
 I was the woman you gave to eat;
 I was the child on the homeless street.'"

Such service Christ asks of each of us. "Is not . . . the fast that I have chosen . . . to deal thy bread to the hungry, and that thou bring the poor that are afflicted to thy house? when thou seest the naked, that thou cover him?" All must engage in it to a greater or less degree in order to stand the test of the judgment. To those who gave no meat to the hungry, nor drink to the thirsty; who took not in the stranger, nor clothed the naked; who did not visit the sick, nor those in prison,—to these the denunciation is made, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But to those who have done these works is given the gracious invitation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

A Spiritual Paralysis: How Cured

SEVERAL cases of partial paralysis have come under my treatment, but the most interesting one was that of a young woman who had lost the use of her right hand and foot, and so she went hobbling along, not able to do much more than take care of herself.

The trouble originated in this manner: being an only daughter, she had been humored in every way until she had become imbued with the idea that she was of more importance than other people, and as a consequence was entitled to have her way in everything. This way of thinking led her to a one-sided way of acting, and gradually her right hand was called upon less and less for service, and in time ceased altogether to perform the functions for which it was created.

So gradual was this process that she did not realize her condition till one day she thought she would try shaking hands with a stranger, and, much to her surprise, the hand refused to rise to the occasion. She solaced herself with the thought that this affliction would excuse her from any consideration of other people, but when her foot began to refuse to carry her about, she found that she needed the sympathy of other people, which was not forthcoming. It was at that time she decided to come to the hospital, and it was in a very uncomfortable frame of mind that I found her.

Having a theory of my own about such cases, I first analyzed her blood, which I suspected was lacking in iron (a determination to do whatever the Lord would have me do). I found that to be the case. Going to my office, I mixed up a good portion of iron in a cupful of the milk of human kindness, and left it for her to take three times a day before meals. I, even, was surprised to see the effect. It was the first time I had tried any foreign substance in connection with the tonic, but I found that the milk spoken of readily united with the iron, producing a very elevating effect on the system.

One morning as I was making the rounds, my young patient held up a bunch of violets as I came to her,

saying with a smile, "These are for the poor little waif in the charity ward;" and as I turned to deliver them for her, she added, "But you did not notice that I was using my right hand." Sure enough, miracles were being wrought under the influence of the tonic.

It was but a few days later that she met me at the door as I entered, and with a new light in her eyes said, "I have given my crutch to the young man who sprained his ankle so badly, and I trust I never shall need one again." Thus she was cured, but I firmly believe if she should allow one side to fall into disuse again, she would soon be as bad off as ever.—*C. F. Baker.*

To Church Instead of to the Gambling Meet

YEARS ago from a simple but lovely Virginia country home a big, broad-shouldered, able-bodied, noble-hearted young man of twenty-two years went to South Dakota, and hired himself to a ranchman out upon the plains. There, with seven other boys, he camped in a little shack, and watched the cattle.

Months and years passed by, and he lost sight of home and mother and father and training, and became like his associates, a rough, wicked young fellow. One Saturday night he sat outside the little shack while his seven mates lay fast asleep inside. The next day they had planned to join a number of ranchboys and spend the day gambling. He sat there and thought about it. After a while as he sat looking and thinking, he seemed to have a peculiar sense of the presence of somebody, though he did not see any one, nor did he hear any one; an awful sense of solemnity was about him. As he looked, he saw a picture between him and the mountain; a picture of the old homestead, and through the window of that home he saw his aged mother, long since dead, kneeling by the side of the bed, with her head buried in the bedclothes, and he heard her pray, "O God, save my boy, somewhere in the great West, tonight." The picture disappeared, but the voice continued to ring in his ears, "O God, save my precious boy."

Morning broke, and he went into the little shack where his mates were waking, and said, "I can not go with you this morning." And they said, "Why?" "Because I have seen my mother and heard her praying." "Why, your mother is dead," said one. "Yes, but I have seen her and heard her praying, and she prayed this prayer while kneeling by the old wooden bed on which I used to sleep: 'O God, save my boy.' I am going to church this morning instead of to the gambling meet." And they all went with him away across the plains. The minister was conducting an old-fashioned revival, and that great broad-shouldered young man was the first to go the front, giving his heart to Christ. After he had done so, one after another of those other seven men came, and all together were saved. To-day that man is the leading citizen and the greatest religious philanthropist in all his State, one of the greatest in all the West. He has perhaps the largest ranch in all that great country.—*Len G. Broughton, D. D.*

"TAKE heed that thou be as good as men believe thee."

OUR business in life is not to get ahead of other people, but to get ahead of ourselves.—*Maltbie D. Babcock.*

Illustrations

The Small Act Counts



ANY years ago an invalid lady, whose home was in the country, visited a large city near where she lived, on a sultry summer day. She had business in some of the smaller streets and alleys, and was appalled at the number of pale, puny, sick babies in their mothers' arms, who were literally dying for a breath of fresh air. What could she do? "I can not save all," she said, "but I can save *one*. There is room for a mother and her child at my home." She took the one mother and her child to her country home, and kept them for a fortnight. Then she took them home, and brought others. Her neighbors followed her example. The next summer the number of children entertained amounted to hundreds; and the next, to thousands. Another woman who lived in the city could not give a cent, but she wrote of the work. It was published in a New York paper. A woman of wealth read the article, and sent the editor a thousand dollars with the request that a fund be opened for this noble purpose. The fresh-air charity was the result. It all grew out of the little deed of the woman who took care of *one*.

No Time to Pray

The Rev. Dr. Wilson was pastor of a large and prosperous church. One day he learned that in a lonely place in that vicinity a certain widow with several children was living in dire poverty. With impulsive eagerness he jumped into his buggy, and drove to the cottage. The scene which there met his gaze was so distressing that he felt as if something was tearing at his heart. After a hurried conversation, the widow asked, "Dr. Wilson, will you pray with me?" "Pray!" thundered the doctor, "I haven't any time to pray." He jumped into his buggy, and drove to grocer, baker, butcher, and coal merchant. When he returned, he busied himself until he had the place as warm as toast, and the family generously fed. Then he said: "Now I'll pray with you all the afternoon, if you wish."

Evidence From the Book

A chaplain in the army during the war was passing over the field when he saw a wounded soldier lying on the ground. The chaplain had his Bible under his arm, and he stooped down and said to the man, "Would you like me to read you something from the Bible?" The wounded man said, "I'm so thirsty, I would rather have a drink of water." The chaplain hurried off, and as quickly as possible brought the water. After the man had drunk the water, he said, "Could you lift my head, and put something under it?" The chaplain removed his light overcoat, rolled it up, and, tenderly lifting the soldier's head, put the coat under it as a pillow. "Now," said the man, "if I only had something over me, I'm so cold." There was only one thing the chaplain could do, and that was to take his coat off and cover the man. As he did so,

the wounded man looked up in his face, and said, "If there is anything in that Book that makes a man do for another what you have done for me, let me hear it."

Outcast, But —

Several years ago a Chinese woman brought a slave girl to a Christian hospital in Canton. This girl was blind, as the social outcasts of China often are, but was also becoming lame, and so might become useless to her owner. The doctors said amputation of one leg was necessary; whereupon the owner decamped, abandoning her human property. The girl worked about the place, but at length had a new sorrow added to her already heavy load by the discovery of signs of leprosy upon her. Blind, lame, diseased, she departed to be segregated in a colony of similar unfortunates. Yet she departed not as she came. While in the hospital, the love of those about her had won her to Christ. And in the leper colony she told others of the great love that had come to her. In two years she

had a group of leper Christians about her. In five years she had a leper church. To-day she is the central figure in a nucleus of grateful Christian life and service.

The Healing Christ

Miss Ella D. MacLaurin, when visiting the mission fields, wrote: "To give you a simple illustration of the wonderful influence of medical work, I must tell you an experience of Dr. Gillson's of

Hankow. A man came to him totally blind, with cataracts on both eyes. The doctor operated on him, restoring his sight. In great joy he returned to his home, two hundred miles away, telling everybody he met the story of the opening of his eyes by the wonderful Jesus Christ man. When he reached his own village, he called all the blind people together, and started with sixteen of them, roped to one another, on the long journey to the hospital. It is difficult to estimate the far-reaching influence of our medical missionaries in these lands where suffering abounds."

The Twelve Christs

I have read of a bridge in Austria which has, in twelve niches, twelve different representations of Christ. In one of them is the figure of Christ the carpenter; in another, Christ the physician, and so on; and as the poor people pass over the bridge, the artisan offers his devotion to the carpenter, the sick man prays to the good physician, the shepherd stands before the good shepherd. Christ adapts himself to the special needs of every man.

Do Something

Do something. Jesus never failed to put his feelings into action. "When you have been stirred by oratory, or by music, or picture, or example, act upon it, or you are worse off than as though you had never been stirred. Do *something*, if it is only to give a drink to a child, or a chair to your old grandmother." — *Selected.*

Heaping Coals of Fire

THE deadly "root of bitterness" sometimes
Will enter hearts, e'en those that love the Lord,
And there will grow and fruit despite the Word,
Which bids us cast them hence. Then, God's own vines
Of peace and love are choked, and in their place
Grow poison weeds of discord and annoy.
The heart becomes a stranger to true joy;
Courage departs; we falter in life's race.
But God has sent a remedy for this,
Which can not fail to heal and to restore.
Is one — thine enemy — in need of food?
Give food; or thirsty? drink. Thus know the bliss
Of heaping coals of fire, which evermore
Will purify his soul, and lead to God.

LILLIAN S. CONNERLY.

Ancon, Canal Zone.



Good Morning

Good morning, Brother Sunshine;
 Good morning, Sister Song.
 I humbly beg your pardon
 If you've waited very long.
 I thought I heard you rapping:
 To shut you out were sin.
 My heart is standing open;
 Won't you
 walk
 right
 in?

Good morning, Brother Gladness;
 Good morning, Sister Smile.
 They told me you were coming,
 So I waited for a while.
 I'm lonesome here without you;
 A weary while it's been.
 My heart is standing open;
 Won't you
 walk
 right
 in?

Good morning, Brother Kindness;
 Good morning, Sister Cheer.
 I heard you were out calling,
 So I waited for you here.
 Someway I keep forgetting
 I have to toil and spin
 When you are my companions;
 Won't you
 walk
 right
 in?

—Selected.

A Burial at Sea

JULIA J. JACOBSON

WE took passage on the steamer "United States" from New York, and during the ocean voyage a death occurred on the ship. Naturally we wondered what disposition would be made of the body; but we had not long to wonder, for the arrangements for the funeral were soon made, and it was passed from lip to lip that the burial would take place from the middle deck the next day at eleven o'clock.

Next morning at the appointed time the fifteen hundred passengers on board were assembled on the broad deck, many from curiosity as well as from sympathy for the relatives of the dead woman. A section of the railing on the right side of the ship had been removed so that everything would be in readiness. The choir chanted a funeral dirge, and soon we saw the coffin being brought to the place by the seamen. Following them in procession were the relatives, the ship surgeon, and the chaplain. The coffin had been hastily made from rough boards by the seamen, but it had been given a coat of paint, so it appeared very respectable. Across the top was thrown the American flag. A few choice carnations were the only flowers. The dead woman was a Norwegian, so the flag of her native country was spread on the deck, and the coffin was placed upon it.

After a few words of comfort and a prayer by the chaplain, the relatives withdrew. The seamen removed the American flag, and placed two strong ropes around the coffin, fastening them on the top. It was but the work of a moment to slip the box through the opening and lower it to the water, throwing the ropes in after it. Then the ship stopped, but only for a moment. This was to allow the coffin to sink, or float past without getting caught in the screw. Unfortunately the box was not sufficiently weighted, and

did not sink, but went riding up and down over the waves, while a great mass of black sea creatures immediately surrounded it, trying their best to get at the contents.

How sad it is to lay loved ones away! How much more dreary a drifting, storm-tossed coffin on the deep than even an unmarked grave on land! But we thought of the time so soon to come when even the sea will give up its dead; when death itself, the last enemy of righteousness, will be overcome. So though this unexpected event of the voyage was a sad one, we found comfort in it, and learned a valuable lesson.



MEMORY TEXT

Skā), a cripple with no use of hands or feet. He was neglected by his parents, and was many times laid, uncared for, in a corner. But for the kindly assistance of his little brothers and sisters, he would have died.

He early had religious desires, and as he heard his parents talking of the pilgrims and the shrines, he longed to be a Buddhist or a Shintoist. His desires, however, were only laughed at. Finally a new religion came to Yamanaka. One day Dai's little sister came in saying that a man was preaching that all one needed to do to be saved was to believe. The little fellow was deeply interested, thinking that if he could not clasp his hands in worship, or be a pilgrim, he could at least believe. He asked many questions, and coaxed his brothers and sisters to teach him the alphabet and how to read, so that he might read the New Testament that had been obtained from the missionary.

Missionary Work of a Japanese Boy

THE following story was told the writer by Rev. G. M. Meacham, D. D., one of the pioneer missionaries of the Canadian Methodist Church to Japan:—

In Yamanaka was born Dai Tsuke (pronounced D a - e e

There he read of Jesus, was converted, and became very happy. He began to talk and to pray with his brothers and sisters, and also with his parents, with the happy result that every one of them was converted. His thought was then of the people in the village, and he longed to reach them with the story of Jesus. He made many plans, but did not succeed until he persuaded his father to establish a public bath near their home, a custom prevailing in all the towns and villages of Japan, where the villagers might at small cost come to bathe. At the door of the bath-house little Dai was laid, and as the villagers went to and fro he interested many of them in the gospel story, and so prepared their hearts that when later missionaries came to the place, large numbers were speedily converted to Christ.—*J. M. Denyes.*

The Pride of Mary Jane

JACOB WESTMAN and his wife had decided to offer a corner in their pretty Canadian home to a young orphaned niece in the old land, and one stormy March this cheery little English maid first appeared beneath the Westman roof. She was a bright, well-built girl of seventeen, and the plain, practical name of Mary Jane seemed to suit her stalwart, common-sense view of life. Erelong a gay, happy throng of girls had found and welcomed to their midst a schoolmate who was every whit frank and sincere. Mary Jane was a student, too, of no mean ability, and the fact that she could lead in the class room, as well as in every sort of honest, whole-hearted frolic, served to make her one of the popular girls of Townsend.

But there came a change in all this, and the story runs along very somber lines. About the middle of May, a loan company, in which Mr. Westman had deposited much of his hard-earned savings, closed its doors, and before the thrifty old builder had time to recover his startled thought, one wet, slippery day he fell from a second-story building, and was carried home,—a helpless cripple. Of course Mary Jane had to remain home from school, and naturally there followed a time of great anxiety in the Westman household. Because there was neither son nor daughter, Mrs. Westman turned, in her trouble, to the sturdy young English niece, and Mary Jane was not long in squarely facing the situation.

She discovered that her uncle's restless days of suffering were not the sole reason for her aunt's worried, tired face. The fact that money was exceedingly scarce, was a very material part of the burden, and this the girl determined to lift.

After much careful thought and planning, she sought her aunt for permission to leave home and procure a situation; but this suggestion found no favor.

"I could not spare you, child, with your uncle so sick," said her aunt: "we will make the money stretch out some way, but I must have you by me."

"Then, aunt, could you let me go for two or three hours, morning and night? I would be on hand by seven-thirty each morning, and I should not need to leave again until after supper was out of the way."

Mary Jane asked this question eagerly, and when her aunt gave a wondering assent, she added in her cheery fashion: "Don't you worry, auntie dear, I shall not do anything dreadful, and I might as well earn a bit if I can."

That very night, this energetic young business woman, after using the lawn-mower and grass-clippers in tidy fashion upon her uncle's lawn, applied at the

homes of half a dozen neighbors for permission to do likewise for their outdoor premises.

Old Mr. Saunders said: "Yes, indeed, my girl. My rheumatism's that bad I shall be right glad to get rid of the care of my place for a while."

Miss Dobson declared that she was "run off her feet trying to attend to the store and the garden too," and she would "willingly hand over her premises to Mary Jane."

At Mr. Johnson's, too, it was the same story. "I take the seven o'clock car every morning for the city," he said, "and I am not home again until seven, so it's not much care my lawn gets. You may take it and welcome."

Thus, with these and other similar responses, Mary Jane found herself, after one night's canvass, established as gardener for half a dozen of her neighbors. Her aunt said dubiously: "It is rather queer kind of work for a girl. I am afraid your schoolmates will laugh at you, child."

Whereupon Mary Jane responded sturdily: "I can stand it if they do, aunt. It is healthful work, and it is decent work, and moreover, I have helped father in the old country with his gardens, so it's work that I know how to do. Does it not seem that when I can earn five dollars a week by doing this little extra, I ought to do it?" And Mrs. Westman could only reply: "Yes, Mary, it does, but they won't see it that way, I am afraid."

And sure enough, they did not. Grace Semmens declared that "it was just too bad that a nice girl like Mary Jane Westman should demean herself in such a fashion;" and Nellie Beamer stoutly affirmed that "a decent girl ought to have pride enough to keep her from such work."

Mary Jane, when confronted with her ignoble deeds, said, in her clearest tones: "You don't understand, girls; it is just my pride that makes me do this gardening. Do you suppose when uncle has lost money, and is so sick, that I am going to sit around and let him keep me for one idle hour? No, Mary Jane Westman has too much pride for that. And as for the kind of work—there is more money in gardening than in crocheting doilies, or making dust caps, and that is the plain, square reason I do it."

Not many months after this declaration, Widow Jason advertised for an assistant for her school janitor's work, and who should apply for the position but Mary Jane Westman!

"There is no gardening now," she announced, "and I do not see but that under some circumstances, sweeping up a school floor may be just as honorable as solving a problem in algebra." At which her former schoolmates laughingly said: "It's the queer pride of Mary Jane again."

A week or two after beginning her school duties, this brave young workwoman was discovered by the school principal, eagerly gazing at a blackboard problem in Euclid. And when inquiry revealed the fact that the girl's heart was longing for the old school-days, Dr. Brown said, emphatically: "Mary Jane, you can earn your certificate next summer, if you will. Work honestly at night, and every day after four bring me your difficulties, and I predict that between us, we will capture nothing less than the Peters gold medal."

It was a daring word of prophecy, but it was spoken of a daring sort of girl.

The following June, the Townsend high school closing exercises were held, and of course there were certificates and prizes galore. The chief interest, how-

ever, centered about the coveted Peters gold medal.

"This trophy," said Dr. Brown, as he held aloft the splendid bit of gold, "goes to a student who has steadfastly dared to do with her might every bit of honest work that her hands have found waiting, and her daily life has been a demonstration of the fact that even very humble work, when necessary, may be transformed into service royal. To-day I have the pleasure of handing the Peters gold medal to our brave young townswoman, Mary Jane Westman."

As this sturdy English girl walked to the front, her eyes shone, and her head was erect; but the applause of her fellow students seemed to justify "the pride of Mary Jane."—*Rose E. Wakefield.*

Building Expenditures of Three Eastern Cities

THE extent to which building operations have been conducted in New York, Boston, and Philadelphia in the past five years is here given, the figure for New York being stupendous. The records of the New York building department show that in this period \$20,000,000 of new capital was expended in theaters, \$15,000,000 in hotels, and \$97,000,000 in office buildings, making a total of \$132,000,000.

Boston invested \$1,500,000 in theaters, \$2,000,000 in hotels, and \$15,000,000 in office buildings, making a total of \$18,500,000; while Philadelphia invested \$8,000,000 in similar construction.—*Selected.*

Train of Melons More Than Mile Long

THE transportation of melons from the Imperial Valley, California, during the past season is considered one of the most remarkable crop movements in the history of the Southern Pacific Railroad. The total number of cars shipped was 2,700, which is about 900 more than in any other season. The biggest day's packing was June 11, when 133 car-loads of cantaloups were harvested and transported from Brawley, the shipping center, to Imperial Junction, in one train, the length of which was 6,175 feet. There were 324 crates in each car and 45 melons to the crate, which makes a total of 14,580 melons to each car, and 1,939,140 melons on the train. The amount of ice required to take care of the Imperial Valley shipments was 56,000,000 pounds.—*Popular Mechanics.*

A New Company

A NEW steamship company, capitalized at \$15,000,000, has been formed at Trenton, N. J., to take advantage of the opportunities offered by the Panama Canal and the mail-pay subsidy granted by the Post-office Department. This company will build fifteen fine steamships for service from New York and New Orleans to Colon, and from Seattle and San Francisco to Panama. There will be continuous passenger service from New York to San Francisco, at about two thirds of the present railroad charges, and freight from coast to coast will be carried at rates much lower than those of the transcontinental railroads. It is said that the reduction may amount to \$10,000,000 a year on shipments of oranges and lemons from California. To insure the independence of the corporation, it is provided that no one connected with a competing railroad or steamship company shall be made a director. Trade from coast to coast now amounts to about 4,000,000 tons a year.—*The Independent.*



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Study for Sabbath, November 4

Missionary Volunteer Methods, No. 16 — Christian Help Work

LEADER'S NOTE.—You may be glad to use the illustrations on page 10 in the form of a symposium. On the topic "Christian Help Work in All Lands" reports may be gleaned from our papers showing that Christian Help work is one of the entering wedges of the gospel. The last talk or paper suggested should be given by a member of the Christian Help committee. Definite needs may be suggested, and definite plans for meeting them outlined. It might be well to report briefly the work done in the past along this line.

Program

- Scripture drill (review Morning Watch texts for week).
- "He Went About Doing Good" (five-minute paper on the work of our Saviour).
- What Is Christian Help Work (eight-minute paper)? See page eight.
- Christian Help Work in All Lands (eight-minute talk).
- Opportunities for Service (talk or paper).
- Report of work.

Missionary Volunteer Reading Courses

Senior No. 5 — Lesson 3: "The Price of Africa," Chapter 3

Notes

Ah, let us tell the generous tale
Of giants real and bold,
Who grew so great they would not stoop
To gather fame and gold;

But hurled the mountains from our path,
And drained our quagmires dry,
And held our foes at bay the while
They bore our weaklings by.

Ah, may you miss the dismal tracks
That aimless feet have trod,
And follow where our pioneers
Make open ways to God.

—*Vautier Golding.*

Junior No. 4 — Lesson 3: "Uganda's White Man of Work," Chapters 3 and 4

1. WHAT had Mr. Mackay accomplished in his first six months in Africa?
2. What directions did he receive from the mission secretaries at home?
3. Mention some of his experiences in preparing for his second journey.
4. Describe the building of the road.
5. What impression did the road make on the natives?
6. What difficulties did the caravan encounter?
7. When and by whom was the first visit to Mutesa made?
8. Tell something of the surroundings of the palace, and their reception by the king.
9. How did the missionaries find opportunity to introduce the Bible?
10. What was Mutesa's attitude toward the Christian religion? How many of the original party of missionaries were now left?

Morning Watch Helps: Resurrection

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for he has life in himself to quicken whom he will. He is invested with the right to give immortality. The life that he laid down in humanity, he takes up again, and gives to humanity. "I am come," he said, "that they might have life, and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep my saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at his second coming all the precious dead shall hear his voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise his church, and glorify it with him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come.—"*Desire of Ages*," pages 944, 945.

The Invitation to Come

A LITTLE boy who saw for the first time the sign "Common," in Boston, at the entrance of the great park known as Boston Common, called out joyfully: "It doesn't say, 'Keep off the Grass;' it says, 'Come on!'" And this is the gospel invitation. Not "Keep off," but "Come on!" An interested listener said to Mr. Moody, "One might think that the word 'Come' was your pet text." "I have two; one is 'Come,' and the other is 'Go,'" was his answer. "Come for cleansing and acceptance. Go into service; go and get others to come."—*Mary E. Watson*.

AN Irishman built his fence three feet high and four feet wide. When asked why he built it wider than it was high, his answer was, "So that if any one kicks it over, it will be higher than it was in the first place." Thus it has always been with the Bible. All down through the ages any attempt to overthrow it has always resulted in its rising higher in the estimation of the people.—*Rev. T. Bray*.

PLANT the seeds of kindness where you pass along;
Keep the note of courage always in your song,
Though the fates may drive you onward day by day,
Spread the cheerful gospel as you go your way.

—*S. E. Kiser*.

Work as if you expected soon to see the Saviour.



IV — Paul Before the Council; a Division

(October 28)

LESSON SCRIPTURE: Acts 22: 23 to 23: 11.

MEMORY VERSE: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

Questions

1. By whom had Paul been seized? How was he protected? What took place on the stairs of the castle? What caused the Jews to cry out against Paul? What did they say? Note 1.

2. How else did the Jews manifest their hatred of Paul and his words? What did the chief captain command? How did he think that he might find out the truth about Paul? Acts 22: 23, 24.

3. What had the chief captain not understood? What did he conclude? What did he propose to do? What conveniences for such a proceeding were at hand? Note 2.

4. What question did Paul ask as they were binding him to the whipping-post? What did the centurion then do? What did the chief captain ask Paul? How had the chief captain obtained the privilege of Roman citizenship? Verses 25-28.

5. Who was the "chief captain"? How did he feel when he heard that Paul was a Roman? Why would no man falsely claim such right? What did the Roman law forbid? Note 3.

6. What did the men who were to scourge Paul at once do? Why was the chief captain also afraid? What effort did he make the next day to learn of a certainty why Paul was accused of the Jews? What great body of men was Paul now before? Verses 29, 30.

7. When Paul was brought in before the council, how did he frankly assert his innocence of any wrong? What insult was given Paul by the high priest's command? How did Paul rebuke Ananias? Acts 23: 1-3.

8. What did some that stood by say to this? What courteous reply did Paul make? Verses 4, 5.

9. What did Paul now perceive with reference to the council? What did he cry out? What was the immediate effect of his words? How did the Pharisees and Sadducees differ in their belief concerning the resurrection? Verses 6-8.

10. What did the scribes that were of the Pharisees say? What did this cause? What did the chief captain fear? What did he command should be done? Verses 9, 10.

11. Who appeared to Paul the following night? What message of comfort was given to him? How was he assured that his life would be spared? Verse 11.

12. Upon what other occasion had Paul been comforted in a similar manner? Acts 18: 9, 10.

Notes

1. Paul had been seized by a mob of angry Jews intending to kill him. Roman soldiers protected him, and took him to the castle of Antonia, whither the Jews followed. Upon the castle stairs Paul addressed the Jews, who gave heed to him while he told them of his miraculous conversion, and of God's call to him to carry the gospel to the Gentiles. When he spoke of the Gentiles, the Jews cried out, "Away with such a fellow from the earth: for it is not fit that he should live."

2. The chief captain had not understood Paul's speech on account of his ignorance of the Hebrew language. When he saw the outburst of rage against him, he concluded that Paul must be some great criminal, and he thought to force him to confess by torture. The implements for such a proceeding—the posts, the binding thongs, and the knotted whips—were always at hand in a Roman garrison.

3. Claudius Lysias, the commander of the garrison, the "chief captain" referred to in the text, was alarmed when he heard that Paul was a Roman. He knew that no man would dare to assume falsely the right of Roman citizenship, for detection was certain, and the punishment was death. The Roman law forbade the scourging or binding of any Roman citizen, and gave the right of appeal to the emperor.

THE YOUTH'S LESSON

IV—Paul Before the Council; a Division

(October 28)

LESSON SCRIPTURE: Acts 22: 23 to 23: 11.

LESSON HELP: *Sabbath School Worker*.

PLACES: Jerusalem; the castle of Antonia.

PERSONS: Paul; the chief captain; the centurion; the Sanhedrin.

MEMORY VERSE: John 16: 33.

Questions

1. How did the Jews give vent to their rage aroused by Paul's speech? What did the chief captain command concerning him? For what purpose? Acts 22: 23, 24; note 1.
2. What did the soldiers at once proceed to do? What did Paul ask the centurion? Verse 25.
3. What was the effect of this question? Verse 26.
4. Give the conversation which followed between Paul and the chief captain. Verses 27, 28; note 2.
5. What was the result of Paul's statement that he was a Roman citizen? Verse 29.
6. What did the chief captain do with Paul the next day? Why? Before what assembly did he bring Paul? Verse 30.
7. How did Paul begin his address before the Sanhedrin? Acts 23: 1.
8. Upon hearing this statement, what did Ananias, the high priest, do? Verse 2; note 3.
9. In what language did Paul denounce this act of injustice? Verse 3; note 4.
10. How did those who stood by reprove him for using the language he did? Verse 4.
11. How did Paul excuse himself? What words did he quote to show his respect for the law? Where are these words found? Verse 5. Compare Ex. 22: 28.
12. What division did Paul perceive in the council? What advantage did he take of this? What did he declare to be the cause of his persecution? Verse 6; note 5.
13. What was the result of his words? Verse 7.
14. What was the point of difference which caused the contention between the Pharisees and Sadducees? Verse 8.
15. As a result of Paul's declaration, what did the Pharisees cry out? Verse 9.
16. What scene ensued in the council? How fierce was the strife concerning Paul? What did the chief captain do? Verse 10.
17. Who visited Paul the following night? What assurance and comfort were given? Verse 11.

Notes

1. "This commotion threw Lysias into new perplexity. He had not been able to understand the apostle's Hebrew speech, and when he saw its results he concluded that his prisoner must be guilty of some enormous crime. He ordered him therefore to be taken immediately from the stairs into the barracks, and to be examined by torture in order to elicit a confession of his guilt."—*Life and Epistles of the Apostle Paul* (Conybeare and Howson), page 557.

2. "Tarsus had received great benefits both from Julius Caesar and Augustus, but the father of Paul was not on that account a Roman citizen. This privilege had been granted to him or had descended to him as an individual right; he might have purchased it for a 'large sum' of money; but it is more probable that it came to him as the reward of services rendered during the civil wars to some influential Roman. . . . The family of Paul were in the same position at Tarsus as those who were Jews of Asia Minor, and yet citizens of Rome at Ephesus; and thus it came to pass that while many of his contemporaries were willing to expend a 'large sum' in the purchase of 'this freedom,' the apostle himself was 'free-born.'"—*Id.*, page 52.

3. "The apostle's bearing was calm and firm. The peace of Christ, ruling in his heart, was expressed upon his countenance. But his look of conscious innocence offended his accusers, and when he fearlessly addressed them, 'Men and brethren, I have lived in all good conscience before God until this day,' their hatred was kindled afresh, and the high priest ordered him to be smitten upon the mouth."—*Sketches From the Life of Paul* (Mrs. E. G. White), pages 221, 222.

4. "These words were not the outburst of passion. Under the influence of the Holy Spirit, Paul uttered a prophetic denunciation similar to that which Christ had uttered in rebuking the hypocrisy of the Jews."—*Id.*, page 222.

5. "This exclamation produced an instantaneous effect on the assembly. It was the watchword which marshaled the opposing forces in antagonism to each other. The Pharisees felt a momentary hope that they might use their ancient partisan as a new weapon against their rivals."—*Life and Epistles of the Apostle Paul*, page 559.

The Celestial Surgeon

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain,
Lord, thy most pointed pleasure take
And stab my spirit broad awake.

—Robert Louis Stevenson.

Breaking a Bad Habit

ONE of the most exasperating faults of two impulsive boys proved to be a disposition to interrupt when some one else was speaking, in order to interpolate their own views, understanding of the matter, or comments. The disagreeable habit did not yield to explanations of the rudeness of the practise, nor to reprimands upon the numerous slips in this line.

Each boy was the recipient of a small weekly allowance of pocket-money to supply minor personal and school needs, and the distressed mother noticed how eagerly plans were made ahead for its use. She determined to use this fact as a leverage of control. Quietly she announced that at the least sign of a break in the way of interruption of another's conversation, she would unostentatiously raise her forefinger. If this warning was not heeded, she would raise two fingers, which signal would mean a fine of five cents.

At the end of the first week both boys had not only lost their whole allowance, but were in debt besides; this, too, without a word of faultfinding or scolding. The second week saw a decided improvement, and at the end of the month the objectionable habit was a bit of ancient history.—*Harper's Bazar*.

WHY not make ancient history of all disagreeable habits?

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"THE man who's always fretting
Will find he isn't getting
The good of life, which ought to be a season of delight.
So never trouble borrow,
Or fuss about to-morrow—
Live one day at a time, and live that one day right."

Delay Dangerous

AT the time of the recent flood in northern Pennsylvania, when many lives and much property were destroyed by the breaking of a dam, the following suggestive incident occurred:—

A woman who was waiting on customers at a soda fountain when given the alarm, laughed and said, "Oh, let the lad drink his soda." Neither the woman nor the child has been seen since. Delay meant death.

So it may be with us, for the warning is sounding now for us to "flee from the wrath to come," when sudden destruction shall break upon the world. If immediate preparation does not begin, we may find ourselves overtaken as in a snare.

Let not any pleasure, therefore, tempt us to delay for one moment. But let us be wise, and yield ourselves *now* to Him who is not willing that any should perish, and who is able to save to the uttermost.

The Second Coming of Christ

THE greatest day in past history was the day when the Lord Jesus came into the world the first time. The greatest day in future history will be the day when the Lord Jesus comes into the world the second time. If we may measure the importance of a day by the number of times it is spoken of in the Bible, the day of our Lord's second coming is the supremely important day in all history. In the 260 chapters of the New Testament there are 318 clear allusions to our Lord's return to the earth. If you divide your New Testament into blocks of verses, one verse in every twenty-five has to do with Christ's second coming. And if you take the two epistles to the Thessalonians, the part of the New Testament that deals especially with this great subject, you will find that one verse in every four directly refers to the return of the Master.

I know that whenever the second coming of our Lord is spoken of, there are some who look askance, and display nervousness, and shrug their shoulders as though they disbelieved the whole thing, or if they

believe it, feel that we know very little about it, and that it is of small importance anyhow. But it ill becomes us to disparage what God lays emphasis upon. And whatever the Almighty has taken pains to make known to us, deserves our most earnest efforts to understand, and it surely will be for our spiritual profit to contemplate.—*The Examiner.*

The Value of the Pledge When Kept

A YOUNG man when asked of what service the Christian Endeavor pledge had been to him, cited the following points:—

- It has made me a more thorough Bible student.
- It has made my attendance at church a duty, and not a matter of convenience or personal enjoyment.
- It has made me meditate upon the theme planned out for the week.
- It has made me voice some of these thoughts at every meeting.
- It has made me stronger to meet the conflicts of the following week, after these public expressions.
- It has made me see that I must forego certain worldly pleasures if I would keep the pledge sincerely.
- It has thrown the responsibility of my Christian living upon myself, and not upon my environment, or the actions of others.

If the Missionary Volunteer pledge does these seven things for its signers, our young people ought to be a strong young people; they ought to be ready for active service in any part of the great harvest-field.

China's Sea of Troubles

THE Western world is so deeply engrossed in its own excited affairs that scant thought is given to the far more precarious situation which has been precipitated in the Eastern world. China has been struck a staggering blow by a convulsion of nature, on top of which comes the rebellion of 70,000,000 of her people. The missionaries and other "foreign devils," against whom every popular outburst breaks a lance, are seeking safety in flight. Rioting in the great valley where the overflow cost 100,000 lives, and left famine and pestilence in its wake, is a further source of grave concern. Shanghai reports the practical exhaustion of the supply of rice in that market, thus tying the hands of the authorities in the work of providing relief for the wretched survivors. Manifestly, the prospect bespeaks a fresh appeal to the Christian world for money and supplies on a vast scale, a fund beside which the generous response to the call for help during the recent severe rice famine will look insignificant.

The central government at Peking has its hands full in dealing with the outbreak in Szechuen, where the wrath of the warlike mountaineers, whose numbers exceed the population of Germany, is directed against imperial authority for having granted railroad concessions in their territory to the foreign syndicate which proposes to make heavy investments in that quarter.—*Selected.*

"ONE of the natural curiosities of South Africa is the 'sneezewood' tree, which is so called because one can not cut it with a saw without sneezing, as the fine dust has exactly the effect of snuff. Even planing the wood will sometimes cause sneezing. No insect or worm will touch it; it is very bitter to the taste; and when placed in water, it sinks."