

# The YOUTH'S INSTRUCTOR

Vol. LX

July 23, 1912

No. 30



DINING-HALL OF THE OAKWOOD SCHOOL, HUNTSVILLE, ALABAMA





LAST year Texas built two schoolhouses a day, at a cost of \$3,000,000.

THE word lens is derived from the Latin word for lentil, the lentil having convex sides.

ACCORDING to official statistics, 1,600,000,000 pounds of butter are made annually in this country.

THE three conferences of Texas, through their agents, took orders for \$3,193.85 worth of books during the week ending June 15, 1912.

OUR branch publishing house in Riga, Russia, has been closed by order of the senate in St. Petersburg. This action is a great disappointment to our people in Russia.

DR. W. O. SNELLING, of Washington, D. C., has developed a new gas, so strong that a small steel bottle full of the liquid is sufficient to light an ordinary house for one month. It is cheaper than the usual illuminating gas.

SAN FRANCISCO and Oakland are tiring of the ferry-boat service between them, and have obtained permission of the government to connect the two cities by a bridge, the estimated cost of which is to be \$20,000,000. The bridge will be four miles long, and will be large enough to accommodate ten railway tracks, besides driveways, walks, and conduits for wires.

THOSE who wish to obtain a condensed but comprehensive view of the late Chinese revolution will be interested to read Elder J. N. Anderson's articles that have appeared in the *Review and Herald*, beginning with the issue dated July 4, 1912.

TWENTY women have been appointed to the Chicago police force. It is said that this was made necessary from the fact that the men were slow to arrest well-dressed women who broke the law.

THE United States imports not less than 10,000,000 fishing-poles each year from Japan and China. The Bureau of Plant Industry is seeking to find what portion of this country is best adapted to the raising of bamboo. In case the bureau succeeds in gaining a substantial growth here, we can supply our own fishing-poles, furniture, and other things to which the bamboo is especially adapted.

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# THE PROTESTANT MAGAZINE

ADVOCATING  
PRIMITIVE  
CHRISTIANITY

PROTESTING  
AGAINST  
APOSTASY

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THE day is not distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again.—Sir Robert Peel, of England, about 1840.

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# The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 23, 1912

No. 30

## Lost, but Saved

WE need, each and all, to be needed,  
To feel we have something to give  
Toward soothing the moan of earth's hunger;  
And we know that then only we live  
When we feed one another, as we have been fed  
From the land that gives body and spirit their bread.

Our lives are well worth the living  
When we lose our small selves in the whole,  
And feel the strong surges of being  
Throb through us, one heart and one soul.  
Eternity bears up each honest endeavor;  
The life lost for love is life saved, and forever.  
—Lucy Larcom.

## A Visit to Oakwood

ARTHUR W. SPAULDING



WENTY-ONE years have passed since, a youngster, I first came upon a significant color-line, and first sensed a little the tremendous task facing us in the education of the Negro race in the last message of the everlasting gospel. Seventeen of those years have bloomed and faded over Oak-

wood, the first and as yet the most important school we have established for the education of our Negro youth. Upon its beautiful campus still stand a few of the massive old oaks that gave it its name,—a few, scarred by fire or broken by storms, lingering in aged watch-guard over the hopes and ideals whose birth they saw. The places of many of them are being taken by a growing host of young maples, elms, and cedars. Like the human veterans of the cause, these heroes of

the past, shorn by many a storm of their old-time grace and glory, yet towering still above their younger fellows, seem lingering in the hope of beholding the consummation of the work they saw begun.

A beautiful place is the Oakwood Manual Training-school. From out the grassy groves that make its campus, we look away four and a half miles to the beautiful little city of Huntsville, backed by the long ridge of Monte Sano. Huntsville is a historic old town, having been the Territorial capital of Alabama in the days when Andrew Jackson marched through to whip the Creeks at Tallapoosa. Along with a thousand other ancient mansions and inns of Tennessee, Alabama, and their sister States, the old Beasley mansion on the Oakwood estate boasts of having had "Old Hickory" stretch his long legs and spread his hands before the leaping flames in its great fireplace. But the tales of those days, along with some haunting memories of the great war (wherein, for instance, a Yankee soldier met his punishment and his death in the deep old well of the house), are fast becoming mere traditions and superstitions, vague and unsubstantiated.

Consecrated now to a higher cause, Oakwood is devoting its powers to the development of Christian

workers for the appealing fields. Its farm lands, which contain three hundred fifty-eight acres, for the most part lie in a level or rolling stretch on three sides of the school campus. A tract of forty acres across the road, cornering with the main body, is a wooded hill, with outcroppings of limestone rock, on the edge of which is located the school lime-kiln. The farm has

been increasing in fertility under good management, and provides practically all the needed farm produce for men and stock that the school uses, besides truck, fruit, and canned goods (through the school cannery) for the market. There are about two acres in small fruit, a thriving orchard of five acres or so, loaded this year with peaches, plums, cherries, and some apples, and a small vineyard. A wet spring has greatly hindered farming operations, but about one hun-



FILLING THE SILO

dred twenty acres were at the time of my visit either planted or about to be planted to wheat and clover, corn, oats, cotton, sweet potatoes, cow-peas, and garden produce. A large part of the farm is in pasture of Bermuda grass and Japanese clover, to support a herd of dairy cattle, about twenty in number. The farm also owns, along with the mules, a large barn and silo. Of work stock there were sixteen head; and an odd goat or two were, to the wrath of the doctor, playing Rocky Mountain upon the hives where the doctor's busy bees were humming and stinging.

Six years ago the first main building erected upon the place, containing class-rooms and the boys' dormitory, was burned to the ground. A handsome new study hall of cement blocks was erected the next year. This contains chapel, class-rooms, and offices. Domestic Arts Building, the newest structure on the campus, was recently completed, and contains well-planned and appointed rooms for kitchen, students' dining-room, and teachers' dining-room on the first floor, and for the sewing department and the broom factory on the second floor. Butler Hall is the main dormitory for the young men, and West Hall and the Old Mansion are the homes for the young women. Besides



these and several homes for teachers, there is a modest but handsome two-story rural sanitarium, over which Drs. M. M. and Stella Martinson preside, and where they are training a promising class of nurses. Not least important is the small but neat printing-house, the home of the *Gospel Herald*, where one of the teachers, Elder T. H. Jeys, a man of long experience and many responsibilities in the Southern work, uses half the day in editing and in teaching the printing art.

From the hospitable home of the principal, Prof. C. J. Boyd, I sallied forth to greet the teachers (most of whom I had known elsewhere as schoolmates or pupils), and to get acquainted with the students, none of whom I knew. I am glad that I know them now. I found among them earnest young men and women who sense the importance of the work God has committed to them, and whose lives are consecrated to the giving of the message. Some are doing this now, not only in their daily lives in the school, but outside, in Sunday-schools and Bible-reading classes, and during

lina, is training them in the important arts of house-keeping and cookery. Mrs. C. J. Boyd takes the raw, untrained girl who can not sew a stitch, and makes of her in due time a dressmaker. The boys, besides their training on the farm, where they are in charge of Prof. C. J. Harris, have training in blacksmithing and wheelwrighting under Prof. F. W. Halladay, who, with his wife, has the record of longest service in the school. Besides these trades are those, already mentioned, of printing and broom-making.

The aim is to give these students the atmosphere of home life, and each of the homes is in charge of a teacher,—the matron at the Old Mansion, Professor and Mrs. Harris at West Hall, and Professor and Mrs. Halladay at Butler Hall. The student, moreover, comes in contact with his teachers through the whole day's program; there is not one of the teachers of literary subjects who does not also bear heavy burdens in the business or industrial work. The talented teacher of music, Miss L. Mae Hollingsworth, is also

the secretary, stenographer, and bookkeeper of the school; and the shop, the farm, the kitchen, and the household are managed by the teachers. If the youth who attend Oakwood need example in strenuous living, they find it in their teachers.

I am glad to observe in the students the results of the teachers' devotion. I am not saying that everything is perfect at Oakwood. That school would indeed be a white sheep among the ring-streaked and speckled if that could be claimed for it. There are serious difficulties to be met, hard problems to be solved, ideals in the minds of its workers that are yet far from being attained. But I do say that the thoughtful,

considerate visitor must be impressed with the good results that are being obtained. And if he shall come within the inner circle of the lives of these young men and women, he will thank God for the influences set at work in such blessed havens as the Oakwood school. Here are young people many of whom have faced difficulties that would have discouraged and ruined not a few more-favored students who may have seemed to make brilliant successes. There are young men whose God-given courage and patience in meeting hard conditions I can not sufficiently admire; young women who have come through terrible ordeals, yet preserving a womanhood—unprotected and almost unhonored—pure and noble and strong, fit for a service that God is giving them.

The task that faces these young people is an earnest and an important one, not one that the world will applaud, but one that Heaven will approve. If they feel the peculiar responsibilities God places upon them, if they are enabled to see the vital work it is their duty to undertake, they will not be led by the hope of self-aggrandizement, by the love of applause on the part



A GROUP OF GIRLS AT OAKWOOD

vacation in canvassing and assisting in the work in various ways. And despite the fact that, unlike most of our denominational schools, Oakwood has a majority of students who had not received the truths of the third angel's message before coming to the school, I found them responding to its influence, I think I may say, without exception. Many have been baptized here. In social meeting Sabbath evening I saw none who did not testify for Christ. It is true that vocal testimonies are not the best evidence of Christian living, but it is something that these students make public witness for Christ instead of against him. To me it was an inspiring sight to face in the chapel over sixty of these young men and women, the girls in their neat, simple uniforms of blue and white, and to note their response to messages having relation to our common work.

And they are being prepared, not only in the classroom, but in the home and in the industries, for giving to their race a complete message of life and love. Miss Bertha Bartholomew, the matron, a teacher of experience who has recently come from South Caro-



of secular or religious leaders, or by the hope of becoming great and famous in pulpit or platform or council-room. They will seek the lowly and the needy; they will be willing to bury themselves in the furrow of the great needs of their race, that there may spring up bountiful fruit for the kingdom of God. The uplifting of the home; that betterment of conditions which makes the mind and heart more capable of grasping truth; patient, persistent, undiscouraged work for the simple, but terrible needs of the poor and the outcast,—to such a work it is the high privilege of these young men and young women to devote themselves. It is not only their privilege, but, because of others' neglect of that work,—neglect that is raising formidable barriers to white workers,—it is their stern duty to give themselves to that work.

In the company with whom I gained acquaintance, there are some of great ability, keen powers, considerable accomplishments, who might make, perhaps, an apparently brilliant success in the world or in the church. But those powers were not given that their possessors might bask in their glory. May you, dear students of Oakwood, as well as I and all who read this, remember well that lesson of our Lord, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

#### The Tally

It isn't the job we intend to do,  
Or the labor we've just begun,  
That puts us right on the ledger sheet;  
It's the work we have really *done*.

Our credit is built upon things we do,  
Our debit on things we shirk;  
The man who totals the biggest plus  
Is the man who *completes his work*.

Good intentions do not pay bills;  
It is easy enough to plan;  
To wish is the play of an office boy;  
To *do* is the job of a *man*.

—Richard Lord.

#### Our Work in South Africa

ONE of our mission superintendents once said, as he looked over a sea of people, "God only knows how we are to finish the work in this generation." But "the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear." We would not limit his power. He has begun a good work, and we are confident that he is able to complete it against "that day."

In the Cape province there are five colored persons to one white person, and up-country in the vicinity of our mission stations, there is no comparison; the white man there is about as scarce as the black man in the north of the United States. Now as never before in the history of our work in Africa, are the heathen calling for the gospel.

Less than twenty-five years ago, a half-dozen Americans began work at the Cape and at Kimberley. From this small beginning, and in these few short years, have sprung thirty-five organized churches, fifty-eight Sabbath-schools, and a membership of 1,033. This little band is scattered over an area of between eleven and twelve thousand square miles, and all are doing effectual work in heralding the closing message.

How we do rejoice to-day, here in this Dark Continent, that the Lord put it into the hearts of our loyal American brethren and sisters organized into Sabbath-schools, to donate their offerings to start the work

in Africa! Can the results of those pennies, nickels, and dimes be estimated?—Not until the Lord makes known the record. As a result of their example the Sabbath-school offerings here were set apart for opening mission work in Basutoland and Zululand.

During the last quarter the mission Sabbath-schools in Rhodesia, composed almost wholly of natives, two hundred seventy-three in number, contributed over \$36. The Barotseland Mission, with a membership of fifty-one, contributed over \$3. Our Zulu Mission, still in its infancy, contributed nearly \$5. Including the Nyassaland Mission, which gave over \$5, we had a total of \$59.71 for the closing quarter of 1911. This speaks of great generosity for God's black-skinned children in Africa, for this class handle but very little money; it comes nearer being the widow's mite than some realize. The power of example is strong, and what they see their white teachers doing appeals to them. They really sacrifice week by week that they may have an offering for the Sabbath-school, and it is given because they love to do so.

The heathen around us are calling loudly and pitiously for the message, calling as would a famine-stricken people call for bread. They do not understand why we can not come to them with the gospel when it is free to us. One of our Kafir evangelists received so many pressing calls, and he felt so distressed because he was not able to go, that he took the letters and burned them, thinking that if he did not see them his mind would be at rest on the matter. But he did not get peace that way.

Occasionally the truth finds a native minister. One such is now entering our work in Basutoland. Here is a portion of a letter just received from him:—

"I am keeping day-school with eighteen children, studying the Word of God with them every day. In the afternoons I go to the kraals to talk with parents, and to visit the sick and pray for them; and sometimes I give them treatments. The people are kind to me, and often send some nice food for us—milk, eggs, mealies, and watermelons. One chief visited me on the Sabbath. On speaking with him on the Sabbath question, he was much interested, and promised to come again next Sabbath. I am always doing my best on this mission. Sometimes in one day I meet ten or twenty, speaking with them. Now I am thinking my words are not endowed by the Spirit of God, because I have worked six or seven weeks with the people, and no one is interested. O pray for me that God may make my words sharper, like a piercer! I am afraid to preach without winning souls for Christ."

Thus we see these "diamonds in the rough" shining brightly for God when this blessed truth reaches their hearts. We should have one hundred of these evangelists where now we have but one.

Two of our mission stations are self-supporting, Barotseland Mission and Solusi Mission, the latter our first mission established in Africa. These are self-supporting this year, 1912, for the first time. God has most wonderfully blessed these two stations, especially this year. The drought was unusual in its severity, and these stations were located in its midst, yet never did they lack rain. The rain would come down for hours on the mission farm, and yet no rain fall on the adjoining farms. It has excited comment for miles around, and many had their minds turned to the true God. The harvest on these missions is now gathered, and they report enough to insure self-support for the entire year from what has already been sold. The drought made good prices for what was raised;



and the usual crops being harvested from our mission farms, through the special blessing of God has made self-support possible; and none are more thankful and happy than the superintendents and their coworkers.

The Solusi Mission, starting in 1896 with thirty famine-stricken children in attendance, now has an average of eighty. Here Elder G. W. Reaser organized the first mission church in South Africa, June 25, 1902, with a membership of twenty-four. It now numbers one hundred twelve. Several not included in this number have been transferred to other churches.

Our nine main stations, each with out-schools ranging in number from two to thirty, with between one thousand five hundred and two thousand students, could open double the number of schools to-day if only we could provide teachers. The chiefs in all the territory surrounding our stations say, "Come and choose for yourselves the best among us, land beautiful for situation and well watered; only come and teach us and our people." This invitation has not always been extended in the past, so we feel that now, while their minds are turned toward us, is the time the Lord would have us give them help. The time is short, and what we do must be done quickly.

Our workers in the Natal and Cape Conferences are also doing a good work. The churches are becoming quite generally aroused to share the burdens and blessings of giving the message, and our confidence is unwavering that if the work goes forward in the future as it is going to-day in South Africa, and with the same rapidity as during the last few months, it will not be long until the work will be finished.

Our books containing the message have been scattered like the leaves of autumn from center to circumference in our union, and some day the harvest will be reaped.

MRS. R. C. PORTER.

### School Life in Central Africa

SCHOOL life in Central Africa, as in all heathen lands, presents many new and difficult problems. The first in order of importance, and perhaps the most difficult to be surmounted by the teacher, is the native language. The teacher will have little real success until he has acquired a good working knowledge of the language; and if the gospel of the kingdom is to be given in "this generation," it is out of the question to attempt to teach it to the Central African through the medium of the English language.

That something can be accomplished through an interpreter is true, but even this means proves very unsatisfactory; the interpreter often fails to grasp the thought, or conveys it very poorly. Even if he performs his part perfectly, the listener can not be reached so well as when the teacher is able to speak directly to him. The teacher who has become proficient in the native tongue has also partially overcome another obstacle. He is able to provide text-books for his school, of which there are none; for the native has not so much as seen his language in print.

The native teacher who has spent years in acquiring a very poor education in English, has before him the Herculean task of teaching his people a foreign tongue before they can be given the message for this time.

As soon as a student acquires a little English, he becomes ambitious to earn money by working for the white man. This may prove his eternal loss, besides the loss to the cause of a future gospel teacher.

Their minds have been so darkened by ages of sin and superstition that only with patience and faithful

teaching of "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," can they be taught to comprehend the ways of God; but when once they grasp the truths of salvation, they make wonderful strides in the Christian pathway.

In our native schools Christ is held up before the pupils as the only standard of perfection, and his Word as their only infallible guide. The subjects taught are Bible, reading, numbers, geography, hygiene, and agriculture. The Word is given first place among their studies; they are taught to regard it as the source of all wisdom and understanding. Readers containing simple Bible stories have been prepared for the beginners; those more advanced read from the Gospels. Addition, subtraction, multiplication, and a little division is as far as they are capable of going in numbers. The lessons in hygiene, though most simple, are very difficult for them to learn. They are taught to discard the unclean, to abstain from smoking and drinking, to wash their clothing, and to keep their bodies, which are the temples of God, clean.

The large mission farm affords ample means for the practical teaching of agriculture. Many of the students who have not the ability to teach, learn to farm very well. A farmer is sent to help the teacher in each out-school, that it may become self-supporting. This affords employment for the backward student; he is not made to feel that there is no place for him in God's vineyard; he is not forced to seek employment wherever it may be found among those who do not honor God's holy Sabbath.

The school begins on Sunday morning and closes Thursday. Each evening is spent in the schoolroom preparing lessons for the following day. Thursday evening, in the place of study the time is spent in singing, which is a source of great enjoyment to the students. Friday evening at sunset all gather in the meeting-house for a praise service. Many heartfelt testimonies ascend to God for his wonderful love and mercy manifested in blessings to them during the past week. Sabbath morning all meet to study the Sabbath-school lessons on the life of Christ and to attend the preaching service following. In the afternoon they are formed into missionary bands and go to visit the near-by villages to sing and speak the word of God.

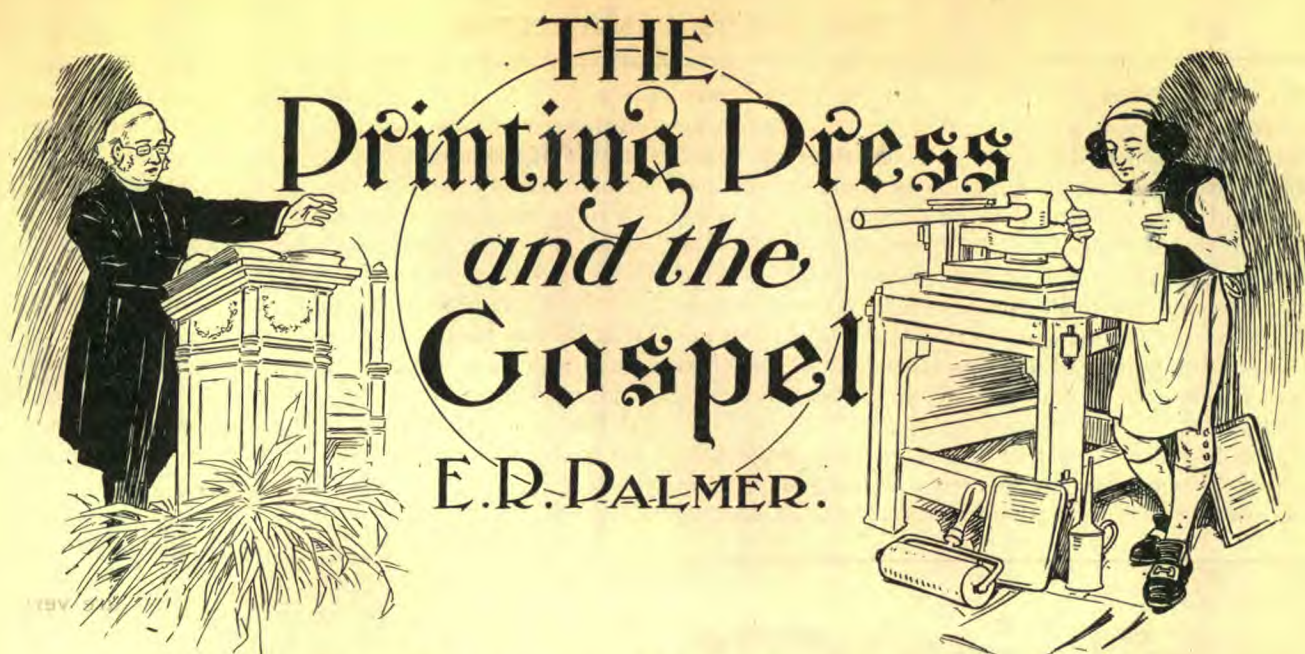
The meals are simple and easily prepared, consisting principally of corn-meal porridge and milk; sour milk is preferable. A sauce made of peanuts is often used in place of the milk. In their season, sweet potatoes afford a change of diet.

Very few girls attend school, and those who do come are backward, making no perceptible progress in their studies, term after term. As a rule, they are even more unstable than their brothers; but under the spiritual influence of the school some of them do accept Christ and remain true, as long as they are under Christian influence. Besides the apparent advantage of seeing them saved for the kingdom of God, they make good wives for the Christian young men, who otherwise would take to themselves heathen companions, who often prove a snare to their husbands, causing them to make complete wreck of their faith.

The teacher becomes even more attached to his dusky charge than he did to those of his own race. His heart goes out in sympathy to those who are so dependent upon him for light. Nothing but the leading hand of Providence could dissuade him from his

(Concluded on page fifteen)





## The Beginning of Modern Printing

### Movable Types



THE invention of movable types, by Laurens Coster, a native of Holland, in the year 1423, marks the beginning of modern printing. Coster was a resident of the old town of Haarlem, "in the land of the wind-mills," described as "a sleepy old town," where "the boats lie at the quays, and now and then a cart rumbles along the streets."

It is said by the people of Holland that Coster got his idea of carving letters on the ends of sticks by a very common incident. One day he took his family into the forest for an outing, and to amuse the children, he cut their names with his knife in the bark of a tree. The thought came to him, "I might carve the letters of the alphabet, each letter on a separate block, arrange them in words and sentences, tie them together, ink them over, and then stamp any word or sentence in the language."

Another report has it that the bark loosened from the tree, and a piece fell onto the soft earth. When Coster picked it up, he noticed the impression of the letters he had cut. This led him to the idea that movable types could be made with letters carved upon the end, which could be used to advantage in his business.

#### Ancient Forms of Printing

Previous to this time, there had been comparatively few books, for all had to be written by hand on parchment. It was the work of nearly a lifetime to hand-print a complete copy of the Scriptures.

This was not the first time, however, that letters had been carved upon wood. The Egyptians and Chinese had already printed from blocks with letters carved upon them; but up to this time no one, it is asserted by some authorities, had conceived that letters might be carved upon separate blocks so as to be arranged conveniently in sentences, used for printing, distributed, and then set again at will.

But authorities differ upon this point. It is believed by some that there are evidences that the use of movable type for printing was known both to the Greeks

and to the Romans, but that it was not developed "because there was absolutely no commercial demand for printing."

#### The First Practical Use of Type

Whatever may have been the knowledge of the ancients concerning the use of movable type, it is certain that Laurens Coster was the first man to lay hold of the idea and turn it to practical use. However, so far as is known, Coster himself did not achieve great success with his invention. His types were made from wood, which would not stand the pressure of the press. It is said that he printed various documents, including a pamphlet; but so far as is known, there are no copies in existence to substantiate the claim.

#### The Idea Carried to Germany

In the employ of Coster was a young German by the name of John Gutenberg. After Coster's death, Gutenberg returned to Germany, to the cathedral city of Strassburg, where he began setting type on his own account. He found the wooden type



JOHN GUTENBERG

so impractical that he resolved to make types of metal. He began to experiment. Lead was too soft. He had a little knowledge of metals, but very little money. He preferred to keep the invention to himself, but he could not proceed without assistance. Finally, he enlisted the cooperation of John Faust, a wealthy goldsmith of Strassburg, whose knowledge of metals and liberal investments supplied the needs.

#### The First Printed Bible

In the year 1448, the experiments in type-making had advanced to a stage of development where Gutenberg was ready to begin printing. The first work undertaken was the printing of the famous forty-two line Latin Bible. Eight years were required to carve the metal letters and print the first edition. The work was done in Strassburg, though the Gutenberg Bibles bear the imprint of Mainz, Germany. The first edition was completed in 1456.

Great secrecy was maintained while this work was going on. It was a new undertaking. By many it



was believed that the Bible was not for the common people, and it was a risky undertaking to publish an unlimited number of copies. Besides, the type which they had made was an imitation of hand-printed letters, and it was the purpose of Gutenberg and Faust to sell these Bibles as hand-printed copies at the regular high prices. That this new art might be kept a secret, and the printers not be easily found out, is doubtless the reason why the first Bibles bore the imprint of Mainz instead of Strassburg, and why the first books were sold in Paris, far from the place of publication.

The historian says that the work was done in an out-of-the-way chamber. Citizens of Strassburg point the traveler to a little island in the river, and proudly



A VIEW OF STRASSBURG

say, "That is the place from which the light shone forth upon all the world; that is the spot where Gutenberg built his little print-shop, and published the first Bibles."

#### The First Colporteur for Printed Books

When the first Bibles were printed, these enterprising pioneers in the art were confronted with another difficulty. How were the books to be sold? There were no colporteurs upon whom they could rely. During the many years of experiment and labor much money had been invested in this work. They must get their money back. The books might be sold at a high price if the method of printing could be kept secret.

Faust, who alone had invested in the undertaking, resolved to sell the Bibles himself. He could not trust the work to others. A quantity of these wonderful, newly printed books was sent to far-away Paris, and there he began his work. With the keen instinct of the modern colporteur, he decided to head his list, if possible, with influential names.

#### King Charles VII the First Purchaser

He called first on Charles VII, king of France. Having secured an audience, he showed his beautiful Bible to the king in his royal palace. It was printed on vellum, and contained six hundred seven leaves. The king was delighted, and believing that he was purchasing the most magnificent copy of the Scriptures in existence, he paid \$825 for it.

This would seem to be a very high price for a copy of the Scriptures, which can now be purchased for twenty cents; but considering the fact that it required practically a lifetime to print by hand such a copy, the price asked was certainly not too great.

#### Sold at Auction for \$50,000

To-day those same Bibles are even more valuable. A short time ago one of the Gutenberg Bibles was sold at auction in New York City for \$50,000,—the largest price, we are told, ever paid for a single book.

It is most interesting, and a cause for thankfulness to those who love the Word of God, that the wonderful art of printing should first be made use of in the publication of the Scriptures; and that, after a lapse of more than four hundred fifty years, one of these same Bibles brought the highest price for which any book was ever sold.

Pleased, doubtless, with the success of his visit, and that he had the name of the king at the head of his list, Faust next called at the palace of the archbishop, and introduced his Bible. The archbishop subscribed at the same price paid by the king, and Faust went on his way looking for other customers.

#### The King and the Archbishop

A most interesting incident now took place, which gave a new turn to Faust's Bible-selling experiences. This is related as follows by Charles Coffin in "The Story of Liberty," pages 75-77:—

"The archbishop calls upon the king.

"I have something to show you—the most magnificent book in the world," says the king.

"Indeed!" The archbishop is thinking of his own book.

"Yes; a copy of the Bible. It is a marvel. The letters are so even that you can not discover a shade of difference!"

"I have a splendid copy, and if yours is any more perfect than mine, I should like to see it."

"Here is mine. Just look at it!" and the king shows his copy.

"The archbishop turns the leaves. 'This is remarkable. I don't see but that it is exactly like mine.' The pages are the same, the letters are the same. Can one man have written both?—Impossible. Yet they are alike. There is not a particle of difference between them. 'How long have you had this?' the archbishop asks.

"I bought it the other day of a man who came to the palace."

"Singular! I bought mine of a man who came to my palace."

"Neither the king nor the archbishop knows what to think of it. They place the two Bibles side by side, and find them precisely alike. There are the same number of pages; each page begins with the same word; there is not a shade of variation. Wonderful! But the archbishop, in a few days, is still more perplexed. He discovers that some of the rich citizens of Paris have copies of Bibles exactly like the king's and his own. More: he discovers that copies are for sale here and there.

"Where did you get them?"

"We bought them of a man who came along."

"Who was he?"

"We don't know."

"This is the work of the devil."

"The archbishop can arrive at no other conclusion. The Bible is a dangerous book. None but the priests should be permitted to read it. But here is the evil one selling it everywhere; or, if not himself in person, some man has sold himself to Satan for that purpose. He soon discovers that it is Dr. John Faust, of Strassburg.

"You have sold yourself to the evil one, and must be burned to death."

"Till this moment the great invention has been a secret; but Dr. Faust must divulge it, or be burned. He shows the archbishop how the Bibles are printed; and John Gutenberg has printed so many of them



that the price has been reduced one half. The archbishop, the king, and everybody else is astonished. So Faust saves his life; but the idea of selling himself to the devil has gone into story and song."

When Faust was arrested on the charge of being in league with the devil in making books, his room was searched, and many copies of the Bible were found, "highly embellished with red ink,—the reddest of red ink at that,—which was supposed to be his own blood." The magistrate, on this ground, declared Dr. Faust to be in league with the devil, hence the tradition of the devil and Dr. Faust, or the printer's devil.

This simple story of the invention of movable type by Laurens Coster, the printing of the first Bible by Gutenberg, and the sale of the first printed book by John Faust, covers the open incidents in the development of modern printing, and in the world-wide distribution of literature. Well may the citizens of Strassburg point with pride to the little island, which is believed to be the site of the Gutenberg shop, and say, "That is the spot from which the light shone forth upon all the world."

#### "Life Is Too Short"

"Life is too short," the young man said,  
"To ponder things beyond me;  
I'll seek to-day to earn my bread,  
And bring good cheer around me.

"Religion—let the parson search,  
And let him settle for me  
What is my duty toward the church,  
And what its duty o'er me.

"The Lord, they say, is very good;  
I know he will not curse me  
Because I don't just 'toe the mark,'  
And do all he would have me."

"Life is too short," the gay belle said;  
"I've only time to dress me  
And go to balls, return the calls,  
And laugh, and play, and rest me.

"I know they say that some sad day  
Account I'll have to render  
For days, and months, and years gone by;  
But I've no power to hinder

"The listless current of my life:  
I think that God will save me  
If only I refrain from things  
Too bad, and well behave me."

"Life is too short," the old man said,  
To bother with religion.  
If other, wiser heads than mine  
Can't understand the question,

"Pray why should I my peace of mind  
Disturb to try to settle  
The questions of theology?  
They'll put me in a nettle."

"Life is too short," the matron said,  
"My ways are now past changing.  
I want to have a tranquil mind,  
And keep my thoughts from ranging

"To things too deep for common minds.  
"So I shall not molest me,  
Nor try to peer beyond the grave  
To know what there awaits me.

"If others burn, then I'll be burned,  
If others saved, then I'll be —  
So drop it here, and let us seek  
Some pleasure to beguile me."

Is life short, friends? Then more's the need  
To know the truths of heaven.  
For earth's swift-passing years will speed  
Like ships that leave the haven.

And when, before God's judgment throne  
You're asked what preparation  
You've made for life eternal, you'll  
Be dumb with consternation.

Life, true, is short, but long enough  
To have all sins forgiven.  
And God and angels plead with you  
To now prepare for heaven.

LILLIAN S. CONNERLY.

#### Gave Up Art Career for His Race

THIRTY-EIGHT years ago a frail-looking Negro lad, an ex-slave, entered Ames College, Iowa, to specialize in agricultural science. The excitement awakened by a Negro listed in the cause of scientific agriculture was greatly heightened when it was learned that the young man was a painter and designer with a career already well assured.

"Why not push your studies along this line to some extent?" remonstrated James Wilson, Secretary of Agriculture, then a teacher at Ames.

"Because," was the reply, "I can be of no service to my race with this."

These words marked the farewell to the brush as a calling for Prof. George W. Carver, director of the Agricultural Research and Experiment Station of Tuskegee Institute, Alabama.

Professor Carver's experiments and instruction at Tuskegee Institute have been invariably with common things,—with just such things as the farmers, housewives, and school-teachers in Alabama have to deal with every day,—with the cow-pea, the wild plum, the sweet potato, cotton, with the common shrubs and plants about Macon County, Alabama, where Tuskegee Institute is located, and with the soil and its various uses.

It was hardly a decade ago that the cow-pea in Alabama, indeed in the whole South, was regarded as little less than a contemptible weed. It was fed to the cows or left to rot on the land for fertilizer. That man was poor indeed, a poor "red neck" or "hillside darkey," who served this vegetable as a food for man. This despised product was a subject of Professor Carver's early experiments. Applying his chemistry to the growing of the cow-pea, he soon turned it into a delectable food.

Perhaps the experiment which will come nearest to a direct national benefit is that which Professor Carver is now making on various kinds of clay. This clay—white, yellow, and blue—takes the place of lime and the various washes compounded by plasterers. Mixed with water, it will wash a rough surface as successfully as will lime. Mixed with turpentine, it becomes a rich stain for furniture.—*Selected.*

#### Don't's

DON'T throw your life away by indulging in any harmful act or thing that tends only to destroy your future usefulness.

Don't pursue any course that will ultimately bring about a harvest of shame, remorse, or regret.

Don't expect that things will turn out to your advantage, when you are pursuing a course that will result to your disadvantage.

Don't forget that in the affairs of life, as in everything else, all matters have to do with cause and effect.

Don't fail to see, then, that you are in a great measure the architect of your own fortune, whether it be good, or ill.

J. W. LOWE.





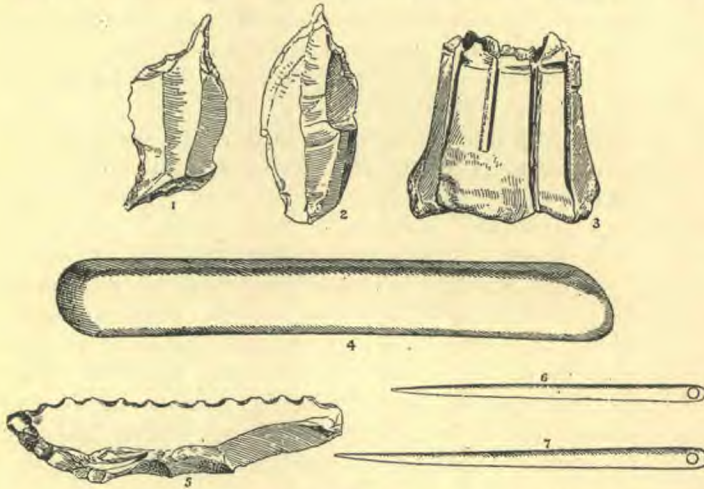
### Man's Unwritten History

As Told in the British Museum



MAN may be said to differ from the animals in that he uses tools. Take away his tools and the ability to make tools, and man would be but a sorry creature, scarcely distinguishable in his method of living from the higher animals.

The lowest savages make use of tools of some kind; and as civilization advances, the tools become more elaborate and more useful. Each improve-



BONE NEEDLES AND PROCESS OF MANUFACTURE

No. 3 is a bone from which slivers have been chipped out. A sliver is scraped by the flint tool No. 5, and smoothed by the sandstone file, and the eye drilled by the pointed flints Nos. 1 and 2.

ment in the art of making tools gives man an added advantage over his ancestors.

Among the later tools that man has invented and uses are the steam-engine, the electric engine, the telegraph, the telephone. We can hardly conceive what we would do without these. But as we go back, or as we go to more simple tribes, we finally come to a place, or time, where iron was not known. Preceding the use of iron we find bronze implements were used, and preceding bronze implements we find that man made use of stone and bone implements. For this reason it has been customary to speak of a stone age,



HARPOON HEADS

a bronze age, and an iron age; but it should be remembered that the expression "stone age" does not necessarily mean a definite time.

Many hundreds of years ago—how many nobody knows exactly—there were people in England and other parts of Europe who had only stone implements. How do we know this? Do we have histories written of those times telling us the manners and customs of the people?—Not such histories as we now have, for

none of these early men knew how to read or write. What we have are the implements which they have left, which are found in gravels, river drifts, and in caves or shelters. It is the magnificent collections of such implements in the British and similar museums which form the basis of the history of these early peoples. And the stone age savages were not all of this remote period, for there are even now savage races who are still in the stone age.



PICTURE ON STONE

Another fact to remember is that there is no hard-and-fast line between one age and the age following it; for after it was learned how to make bronze instruments, stone instruments were still largely used for a long time. The change was gradual, so when men learned how to use iron, bronze still continued to be used for many purposes.

So far as is known, implements of chipped flint were the first to be used by man.

It is exceedingly interesting to study a collection of these flints, some of which are so crude as to raise a query in the minds of a novice as to whether they were really made by man. More developed flints show quite evidently that they are the work of man.

It would be impossible within our limits to give even a cursory account of the great number of objects of this kind in the British Museum. The guide-book of the stone age occupies one hundred forty-four pages, and this gives only typical examples of the different objects shown in the exhibit. We have drawn from this guide-book for illustrations.

Some very interesting specimens from France are shown, as for instance the flint borer, found in the cave of Les Eyzies. It is supposed that during this same age, work on teeth, shell, and bone was done. Other implements attributed to this time are harpoon heads and bone needles.

During this period considerable skill was developed in the art of picture-making, which was usually executed on bone or stone.

G. H. HEALD, M. D.

### The Troubles of the Patent Office

FROM basement to attic, in rooms and galleries, along corridors and under the steps of the Patent Office building, the storage of patent documents has continued until there are now over two miles of cases, nine shelves high. If all the copies of patents stored in the building were laid end to end, they would form a strip seventy-five thousand miles long, which would reach three times around the earth. Placed in a pile, they would form a mass fifteen feet square and as high as the Washington Monument, and, if placed on one continuous shelf, a shelf nineteen miles long would be required.

The quantity of the material, however, is not the only feature that troubles the department. The dust accumulates faster than it can be cleaned off, and the great quantity of paper and wooden shelves makes the danger of a disastrous fire always imminent.

An average of eight hundred patents is granted each week. An estimate of \$220,000 has been submitted to Congress for an appropriation for the construction of an additional wing.—*Popular Mechanics*.



## An Illustration of Matt. 28:1

## The Levites and the Week

[The following article is taken from the book entitled "From Judaism to Christianity." The book is well worth reading.]

As is well known, the week from earliest times has been divided into seven days. Six of these days are called working-days, and the other day, the last day, is known as the Sabbath. See Eze. 46:1; Gen. 1:1-31; 2:1-3; Ex. 20:8-11. The Israelites have always had this reckoning, and have ever kept count by it. The Lord gave them much instruction concerning the Sabbath, and everything was done by the Lord to have the people keep count of the days of the week. Num. 28:26.

For centuries the priests and Levites had a method of keeping track of the days, and this, too, in an interesting way, so that it could be observed with a great deal of pleasure. In fact, the Jews had come to learn that the one great object of the week was the Sabbath. So with them everything pointed to the Sabbath. At the time of the second temple, therefore, there was introduced the following custom among the Levites, which was used in connection with the daily service of the sanctuary:—

Seven psalms from the one hundred fifty were chosen, and every morning one of these psalms was used in connection with the temple service, as we would use a hymn of praise before we begin the service.

On the first day of the week they would say the following: "This is the first *in* the Sabbath, in which the Levites would say the following in the temple." Then would follow the psalm. On the second day of the week they would say: "This is the second *in* the Sabbath, in which the Levites would say the following in the temple." Then another psalm especially for that day would be quoted.

On the third day they would say as follows: "This is the third *in* the Sabbath," etc. Thus they would repeat the same expression every day, as each successive day would come, but each day would always point forward to the Sabbath. When the Sabbath would come, they would say, "This is the holy Sabbath," etc.

In this way every week the Levites would repeat the seven different psalms, and every day they would look toward the Sabbath; that is to say, the climax of the week was the Sabbath, and each day of the week looked forward to this Sabbath day. Thus after a time, with the Jews the Sabbath and the week became almost synonymous. The Sabbath being the last day of the week, when the Sabbath had come and gone, another week had come and gone; and a new week would begin at the close of the Sabbath.

There had also grown up among the Jews a custom of having a service in connection with the beginning and ending of the Sabbath. At the beginning of the Sabbath, after the mother of the house had lighted and blessed the Sabbath candles, the father of the family would pronounce the benediction or blessing on the Sabbath with a cup of wine. This service at the beginning of the Sabbath was called *Kid-desh*, literally meaning, holy or hallowed. This word comes from the same Hebrew word, *Kad-desh*, which means, holy. This service was hallowing the Sabbath.

At the close of the Sabbath, as the sun was setting, the other service was held, and this service was called *Hav-do-lah*, literally, division. This word comes from the Hebrew root-word which means to divide. At

this time the man of the house would take a cup of wine, some spices, a candle, and in this way by pronouncing this blessing, he would divide the Sabbath from the next week. From this time on, now that the Sabbath was ended, it would begin to dawn, or be on the way, toward the first day of the week. So the Jews would regard the time when the Sabbath was divided on Saturday night till the daybreak Sunday morning, as the dawning toward the first day of the week. In other words, now that the Sabbath was divided and the week fully gone, it was getting to start toward another week, and by the people was recognized as being on the way toward the first day of the week, or toward the first of another Sabbath. The people having been so accustomed to enumerate the days of the week with the Sabbath in view, it is easy to see what is meant therefore in that text, when it says that the Sabbath was ended, and it began to dawn toward the first day of the week, or the first of the Sabbath. Every day with the Jews was looking forward toward the Sabbath, as when it came, another week was done and finished.

With this thought in view, one clearly sees what is meant by the text in Matt. 28:1.—*F. C. Gilbert.*

## Circumstances

MILTON says: "Circumstances have rarely favored famous men. They have fought their way to triumph through all sorts of opposing obstacles." What are circumstances but opportunities for overcoming? What is defeat but opportunity for a greater victory? What are adverse conditions but to stimulate us to render a sublimer triumph? What are circumstances to a West, whose first colors were made from crushed leaves and berries, and whose brush was made of hairs pulled from the cat's tail? What are circumstances to a Rittenhouse, who calculated eclipses on fences and plow-handles?

What are circumstances to a Kitto, deaf and penniless, whose home was an almshouse, and who, on the threshold of manhood, wrote in his journal: "I am not myself a believer in impossibilities. I think that all the great stories about natural ability and circumstances are mere rigmarole, and that every man may, according to his industry and opportunities, render himself almost anything he may wish." These words were prophetic, for the pauper Kitto became one of the most celebrated Bible scholars of his generation.—*Home and School.*

## Reminders

## HEINOUS

SAY:

Hay'nus

NOT:

He'nus

SENTENCE.—They committed a heinous offense ("ei" in "heinous" has the sound of "ey" in "they").

## HYGIENE

SAY:

Hi'ji-ene

NOT:

Hi'jene

Hi-ji-en'ik

Hi-jen'ik

Note that there are three syllables in the noun and four in the adjective.

## MISCHIEVOUS

SAY:

Mis'chi-vus

NOT:

Mis-che'vus

Mis'chi-vus-li

Mis-che'vus-li

Note that the adverb is accented the same as the adjective.—*Correct English.*





## The Power of Prayer



MY uncle and aunt, with their two youngest children, lived at A—. I sometimes visited their home in my childhood, and always saw evidence of poverty, although my uncle was capable of making a good living. My young heart understood that whisky and sin were the author of all the suffering and misery in that home.

The mother had seemed to settle down into a helpless and hopeless monotony, every ambition for better things having been crushed out by the blows of repeated disappointments; she was hardly capable of putting forth any further efforts to extricate herself from the bondage sin had wrought, and she knew nothing of God's grace for such trials.

The daughter, about sixteen, attended a revival service with some girl friends, and was soon convicted of her own lost condition. She gave her heart to God, consecrated her life to him, and found great joy in accepting Jesus as her Saviour.

God put in her heart a burning desire for the salvation of her home, and a special burden of prayer for her brother, two years older than herself, was laid on her. She cried unto God for his salvation. They had grown up together, and had played together, and now she felt the need of his cooperating with her in the salvation of their parents. He knew nothing of churchgoing or of any religious influence; but the earnest prayer of the sister prevailed for him, and he was drawn to the place of meeting by the Spirit's own drawing power. He yielded himself to God, and a new heart was given him.

The brother and sister now agreed that they would pray for their mother. Their prayers were to be centered on that dear mother alone. They importuned God day and night for her. He did not keep them waiting long for their answer. Soon the mother was drawn into the fold through the power of prayer. And now, could God also reach their father, who had gone so far in sin? Mother, son, and daughter agreed that they would ask this of their God. It seemed hopeless, but had not God already worked wonders in answer to prayer?

The mother was called away from home to be absent two weeks, but the three kept knocking at the door of mercy in behalf of the ungodly father. In the mother's absence, suffice it to say, the father was saved through and through, and made a new creature by the power of God's mighty working through prevailing prayer.

The mother was about to return. O, what glad news awaited her coming! As she neared the house, the father hid behind the door. What a transformation in this man! His heart was now beating with tender love for her whose youthful hopes he had blighted by his life of debauchery. His heart was filled with praises unto God, and not with curses; his face was glowing with the love of Jesus, and no longer was it bloated with whisky; his eyes were lighted up with heaven's hope, and not bleared and reddened by strong drink. One look at his face, and you would know that God had worked in his behalf. As the mother entered the home, he stepped from his hiding-place, and clasped her to his bosom, kissing her for the first time in twenty years.

Prayer and songs of praise go up from the family altar morning and evening now. To each in this home is truly given "the oil of joy for mourning, the garment of praise for the spirit of heaviness." Love has full sway where Satan once reigned with an iron hand. This is what prayer can do.—*Their Niece.*



*Popular Mechanics*

PERCHED ON THE DESK AND LOOKING WISE WHILE HIS MASTER RECITES

The jackdaw, which is now two years old, and which was found by the boy after having fallen from its nest while young, is never satisfied to let him out of its sight. The bird is so fond of the boy that it goes to school and to church with him, pecks other boys who fight him, sits by him at meals, and sets up a mournful cawing when kept away from him. For over a year the bird has gone to school with its young master, sitting quietly on his desk. The teacher allows the bird in the school, since, if she kept it out, its caws, as it fluttered around the schoolhouse, would disturb the other children.—*Popular Mechanics.*

### A Jackdaw That Goes to School

### Grandfather's Penny

"SEE what we found!" cried the children, rushing in from the garden. "We were digging up a bed for the geraniums and this dollar was in the dirt."

Their mama took the old, black coin and put it in a small saucer with some salt and vinegar. "We shall see what it is as soon as the vinegar and salt cleanse it a little," she said.



Presently the vinegar was washed off and more put on, and the coin began to grow very bright. Mama rubbed it with a cloth and some more of the salty vinegar till every letter and figure was plain and clear. "It is a penny," she said, when it was handed around for inspection.

"Why, mama," said Dot, "pennies are little wee things, and this is great big."

"It is an old-fashioned copper cent," said mama. "Look! here are three letters cut on one side, 'J. M. C.,' and they look as if a boy might have put them there. Does any one know who 'J. M. C.' could be?"

"Grandfather!" screamed Ben. "James Marshall Curtis! Do you suppose it is his penny?"

"What is all this fuss about?" asked grandfather, when they ran to show him the penny. "Well, I declare! Yes, that is the penny I lost so many years ago. Where did you find it? I earned it picking gooseberries for my mother, and was saving it for the new church, when I lost it and never could find it. All the copper cents I had marked with my initials and saved them—all but this one."

"What did you do when you lost it, grandfather?" asked Grace.

"I hunted for weeks, dearie, and I cried about it, too. You see, everybody worked so hard to get the new church, and every penny counted in those days, so it is no wonder I was disappointed."

"Is that the church we have now?" asked Ben.

"Dear me, no! That church was a log one, and it has been gone these many years. We have had two since then, and need a new one now. I shall give this penny to the building fund, since it did not help long ago."

"That penny is worth three dollars," said George, who had just come in and was examining the date. "I know a dealer who will give that much gladly. Shall I take it to him?"

So the penny was sold, and the three dollars went to help build the church after lying in the ground all those years. "I guess I'll bury a cent in our garden and see if some little boy will find it when I'm old," said Dot.

"I won't," said Ben. "I'm going to give mine to the church, so it will do good all the time instead of getting black and ugly."—*Western Christian Advocate*.

### His Mistake

A WEALTHY man was suddenly confronted with the fact that he was dying. He sent for a lawyer to make his will; and as he was willing away first one thing and then another, he came to his beautiful home, and directed that it should be left to his wife and child. His little girl was an attentive observer and listened to all that was going on. As he willed his home, she said: "Papa, have you another home in that land to which you are going?" The arrow reached his heart. He saw his great mistake. He had no home beyond the grave.

Alas! how many there are like him. They live for sin, self, and the world, but make no provision for the world to come. It is only those who are "kept by the power of God" through a personal living faith in a personal Saviour, for whom the inheritance is reserved.—*Selected*.

NOTHING proves nothing. Often a hen that has merely laid an egg cackles as if she had laid an asteroid.—*Mark Twain*.



M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

## Society Study for Sabbath, August 10

### Into All the World, No. 16—Our Work in Africa

LEADER'S NOTE.—Have the roll-call as suggested in the note for last week. For all subjects following see INSTRUCTOR, "Outline of Mission Fields" or "Missionary Idea," and back numbers of the *Review and Herald*. Remember the plan for this program as given in leader's note last week. Urge all to make thorough preparation. The work in Africa is interesting. It is marvelous to see how the natives press into our mission schools here. Have the map, prepared for last week, where it can be used by all taking part. So far as possible locate all our stations. The talk "News From the Mission Field" is to be given by the individual gleaning these items from all current papers. Make some use in this program of the splendid article, "School Life in Central Africa," in this paper. Do not forget the reports of work done. Close with some earnest prayers for this needy field.

Do not forget that Sabbath, August 17, is Educational day. If you have not already secured copies of the Campaign number of *Christian Education*, order them without further delay. Order from your tract society.

### Suggestive Program

Scripture drill (review Morning Watch texts for the week).

Roll-call.

Our Work on the Gold Coast (eight-minute talk).

Our Work in East Africa (eight-minute talk).

Our Work in South Africa (eight-minute talk).

Open Doors in Africa (reading). See INSTRUCTOR of July 30.

A Cry From Africa (recitation). See page 14.

News From the Mission Fields (three-minute talk).

### Gift Books

To every young person holding five Missionary Volunteer Reading Course certificates the Young People's Department will send post-paid one of the following books, selected by the young person himself or by his Missionary Volunteer conference secretary:—

1. "Steps to Christ," gilt, Mrs. E. G. White.
2. "Mount of Blessing," cloth, Mrs. E. G. White.
3. "Seer of Patmos," cloth, plain, S. N. Haskell.
4. "Story of Daniel," cloth, plain, S. N. Haskell.
5. "Paradise Home," gilt, S. H. Lane.
6. "Advance Guards of Missions," cloth, marble, C. G. Howell.
7. "Testimonies for the Church," cloth (any volume), Mrs. E. G. White.
8. "Bible Footlights," plain, W. H. Granger.
9. "From Judaism to Christianity," cloth, F. C. Gilbert.
10. "The King's Daughter," J. E. White.
11. "Tiger and Tom," J. E. White.
12. "Uncle Ben's Cobblestones," cloth, W. H. B. Miller.

Numbers 10 to 12 are especially adapted for Juniors. "Better than having a purpose, is to let the purpose have you."

### A Cry From Africa

THE following lines were suggested by a story told by Rev. P. Cameron Scott, a missionary in the Kongo Free State. One day, when Mr. Scott was preaching



to a group of natives, an old chief approached him, and said, "Why didn't you tell this story sooner? Why didn't you let us know?"

"Why didn't you tell us sooner?"  
The words came sad and low.  
"O ye who know the gospel truths,  
Why didn't you let us know?  
The Saviour died for all the world,—  
He died to save from woe,—  
But we never heard the story:  
Why didn't you let us know?"

"You have had the gospel message,  
You have known a Saviour's love;  
Your dear ones have passed from Christian homes,  
Knowing of the blessed heaven above.  
Why did you let our fathers die,  
And into the silence go  
With no thought of Christ to comfort:  
Why didn't you let us know?"

"We appeal to you, O Christians  
In lands beyond the sea!  
Why didn't you tell us sooner  
Christ died for you and me?  
Nineteen hundred years have passed  
Since disciples were told to go  
To the uttermost parts of earth and teach:  
Why didn't you let us know?"

"You say you are Christ's disciples,  
That you try his work to do;  
And yet his very last command  
Is disobeyed by you.  
It is, indeed, a wonderful story!  
He loved the whole world so  
That he came and died to save us:  
But you didn't let us know!"

"O souls redeemed by Jesus,  
To think what your Lord hath done!  
He came to earth, and suffered,  
And died for every one.  
He expected you to tell it,  
As on your way you go;  
But you kept the message from us:  
Why didn't you let us know?"

### How Many Can You Answer?

A LECTURER at the University Club, of Chicago, propounded twenty questions, and says that any man who can answer correctly one half of them may consider himself an educated person. Here are the questions:—

1. Name the Vice-President of the United States.
2. Name the Treasurer of the United States.
3. Name the conductor of the New York Symphony Orchestra.
4. Name the leader of Tammany Hall.
5. Name your congressman.
6. Who is Hugo Munsterberg?
7. Who was Sir Christopher Wren?
8. Who was Ali Baba?
9. What is the Pentateuch?
10. What is a seismograph?
11. What is a clevis?
12. How many justices are there on the bench of the Supreme Court of the United States?
13. Name five of them.
14. Who said, "The child is father of the man"?
15. Who said, "The groves were God's first temples"?
16. Who said, "Once more unto the breach, dear friends, once more"?
17. Who was Mommsen?
18. Who is president of the Lake Shore Railroad?
19. What is the fourth city in size in the United States?
20. What is a preposition? — *Selected.*



## THE INTERMEDIATE LESSON

### V — Faith

(August 3)

MEMORY VERSE: "And Jesus answering saith unto them, Have faith in God." Mark 11:22.

#### Questions

1. What is said of faith? Heb. 11:1-3; note 1.
2. How necessary is faith? Verse 6.
3. What is the foundation of all true faith? Rom. 10:17; note 2.
4. What always goes with true faith? James 2:15-17, 20.
5. How only can we understand the deep things of God's creative power? Heb. 11:3; note 3.
6. How only can we overcome the world with all its temptations and evils? 1 John 5:4, 5.
7. How shall the just live, and how shall they walk? Heb. 10:38; 2 Cor. 5:7.
8. At what time does this experience seem to be emphasized? Heb. 10:36, 37.
9. How does Christ dwell in our hearts? Eph. 3:17.
10. How only can we make the promises of God our own? Gal. 3:14; James 1:6, 7.
11. Faith is what part of the Christian's armor? What will it enable us to do? Eph. 6:16.
12. What was the measure of Christ's power to heal disease when here upon earth? Matt. 9:28, 29.
13. Why did he not perform mighty works at one place? Matt. 13:58; Mark 6:5, 6; note 4.
14. Choose any two persons from the list in Heb. 11:7-32, and tell their story to illustrate how they overcame by faith.
15. In view of all this, what should be our daily prayer? Luke 17:5; note 5.

#### Notes

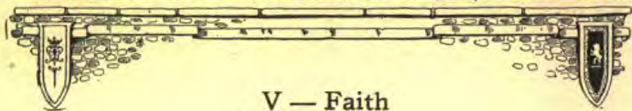
1. "Faith is trusting God,—believing that he loves us, and knows best what is for our good. Thus, instead of our own, it leads us to choose his way. In place of our ignorance, it accepts his wisdom; in place of our weakness, his strength; in place of our sinfulness, his righteousness."—"Education," page 253.
2. Any pretended faith which has not the Word of God for its foundation is a false faith. The faith that pleases God is the faith that believes the Word, and acts according to its teaching.
3. Many persons do not believe that God created the world and all things therein in six days. This is because they do not have faith. "Through faith we understand" things that otherwise our weak human minds could not grasp.
4. Well may we ask, Can it be that my lack of faith—my unbelief—is keeping from me and those about me the rich blessings of God? How can I answer in "that great day" for the effect of my influence?
5. If we should pray that our bodily strength might be increased, we should feel that we must do what we could to bring that about. We should at least feel that we must take proper food to nourish our bodies and proper exercise to develop them. Just so faith is a living, acting thing. It needs spiritual food to promote its growth, and exercise to develop its strength. Given these it will work by love and purify the heart.

### An Umbrella Carrier

AN ingenious carrier for umbrellas and parasols, designed to prevent the loss of this often-forgotten article, has been invented by an English woman. It is a hanger made of cord, designed to be passed around one shoulder, and the umbrella or parasol is hung from it in somewhat the same manner as a sword.—*Popular Mechanics.*



# THE YOUTH'S LESSON



## V — Faith

(August 3)

LESSON HELPS: "Steps to Christ," chapter on "Faith and Repentance;" "Education," pages 253-257; "Ministry of Healing," pages 59-72; the *Sabbath School Worker*.

MEMORY VERSE: Mark 11:22.

### Questions

1. What relation does faith sustain to unseen things? Heb. 11:1.
2. What must we have in order to please God? Verse 6.
3. What is the foundation of all true faith? Rom. 10:17; note 1.
4. What proof has God given of the immutability of his promises? Heb. 6:16-19; note 2.
5. How only can the deep things of God be understood? Heb. 11:3; note 3.
6. With what is true faith always accompanied? James 2:15-17, 20.
7. What gives victory to the soul struggling under temptation? 1 John 5:4, 5; note 4.
8. What will be the experience of the righteous in that trying time just before the coming of Christ? Heb. 10:37, 38; note 5.
9. How does Christ dwell in our hearts? Eph. 3:17.
10. How is the promise of the Spirit received? Gal. 3:14. To what extent will unbelief hinder the fulfillment of the promise? James 1:6, 7.
11. What part of the Christian armor is faith? What will it do for us? Eph. 6:16.
12. In the days of Gideon how great was the encampment which came against the children of Israel? Judges 6:3-5; 7:12.
13. What did the Lord say he would do with three hundred chosen ones who believed him? Judges 7:7; note 6.
14. How great was the victory that came to Israel as a result of their faith? Verses 21, 22; note 7.
15. What request did the Syrophenician woman make of Jesus? What did he say? Mark 7:24-27.
16. How did she reply? What was the result of faith? Verses 28-30.
17. What testimony did Joshua leave concerning the fulfillment of God's promises to Israel? Joshua 21:45.
18. What is an appropriate prayer for us at this time? Luke 17:5; note 8.

### Notes

1. Much that is called faith is a mere belief founded on the opinions and assumptions of men. The devils believe and tremble (James 2:19), but this is not faith. Real faith is founded upon the eternal rock of Scripture. To those who believe, the word of Jehovah is the end of all controversy.

2. "The ship that rides at anchor experiences rackings and heavings that ships which drift with the tide do not know. So souls who have no hold of Christ seem to lie softer on the surface of a heaving world than souls that are anchored in his power and love. The drifting ship, before she strikes, is more smooth and more comfortable than the anchored one; but when she strikes, the smoothness is all over. The pleasures of sin are sweet to those who taste them, but the sweetness is only for a season.

"When the anchor has been cast into good ground, the heavier the strain that comes on it, the deeper and firmer grows its hold. As winds and currents increase in volume, the anchor bites more deeply into the soil, and so increases its preserving power. It is thus with a trusting soul; temptations, instead of driving him away from his Saviour, only fix

his affections firmer on the Rock of Ages."—*The Sermon Bible*, Vol. XI, page 219.

3. Faith is not speculation. It does not guess its way through. Faith *knows*. We understand by faith. It is folly for one to claim, as some do, that he will not believe that which he does not understand. Faith precedes understanding. All the infidel ideas advanced concerning the stupendous work of creation are set forth, simply because what God says in his Word concerning creation is not believed. Faith believes things beyond the power of human understanding.

4. Rotherham's translation of 1 John 5:4 reads, "And this is the conquest that conquers the world, even our faith." The Bible abounds with examples showing how unwavering faith in the words of Jehovah has brought victory to God's people in the past. And the Lord is the same to-day as in the past. Heb. 13:8.

5. Righteousness is the gift of God (Rom. 5:17), as is eternal life (Rom. 6:23), and the two are so inseparable that one involves the other. Both these gifts, as all others, are received by believing. During the time of probation, life is continued to the impenitent in order to give them the opportunity to repent; but after probation closes, the coming of the Lord will be attended by such a manifestation of glory as will destroy those who have not been living the life of faith in Christ. 2 Thess. 1:7-10. Those, however, who have become sons of God by believing (John 1:12), and have learned how to lay hold upon eternal life (1 Tim. 6:19), will not perish with the wicked in the day of Christ's appearing, but will continue to live by their faith.

6. "Poetry and eloquence for long centuries have delighted in proclaiming the glory of the brave Leonidas and the three hundred Spartans, whose heroic valor and death-defying patriotism made the pass of Thermopylae a shrine and an altar for Greece. Their equals in courage and patriotism, and their superiors in faith, were Gideon and the immortal three hundred who remained on Mt. Gilead, while their comrades bade them farewell and marched to their homes. It was no ordinary daring they displayed when, armed with pitchers and trumpets, they went forth to meet the multitudes of their foes. It was the boldness of faith in the divine word. 'One, with God on his side,' said the old German Reformers, 'is a majority.' Thus the three hundred outnumbered the hosts of Midian, for God was with them. It is grand to stand with God's minorities. Better be with them than with the myriads of his enemies. Better be with them than with the large majority of cowardly, half-hearted Christians whom he can not use."—*Half Hours With the Lessons of 1883*, page 320.

7. "The sleeping army was suddenly aroused. Upon every side was seen the light of the flaming torches. In every direction was heard the sound of trumpets, with the cry of the assailants. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. With wild cries of alarm they fled for life, and mistaking their own companions for enemies, they slew one another. As news of the victory spread, thousands of the men of Israel who had been dismissed to their homes returned, and joined in pursuit of their fleeing enemies."

"In this signal defeat, not less than one hundred and twenty thousands of the invaders perished. The power of the Midianites was broken, so that they were never again able to make war upon Israel. The tidings spread swiftly far and wide, that Israel's God had again fought for his people. No words can describe the terror of the surrounding nations when they learned what simple means had prevailed against the power of a bold, warlike people."—*Patriarchs and Prophets*, pages 550, 553.

8. The gospel commission lasts until the end. The promises of these mighty workings of the Holy Spirit for those who believe are for us to-day as well as for the apostles. The fact that so little power is seen among God's people at the present time is sad evidence of the lack of real faith and trust in the promises of God.

### School Life in Central Africa

(Concluded from page six)

work. The Heavenly Father sustains through trials of sickness and of separation from loved ones in the home land, and the knowledge that some will be permitted to enjoy an eternity of bliss because of his sacrifice lightens the burden.

MRS. J. R. CAMPBELL.

If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he may build his house in the woods, the world will make a beaten path to his door.—*Emerson*.



# The Youth's Instructor

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## Didn't Have to Strike Deep Enough

"THEY get their water too near the surface," a woodsman said of some large pines that had been easily uprooted by the winds. "Their roots didn't have to strike deep enough." So it is likely to be with youth who get their education or their business start too easily. The young man who has to work hard to keep on with his school work, is the one who is likely to value rightly his educational opportunities. He is the one who lays a good foundation for his business career. He is the one who learns to rightly estimate things of eternal moment. It is backbone, or character, and not money, that young men and women most need to enable them to pursue a course of study in one of our higher schools.

## The Wisdom of Many

[The following quotations on dress were compiled by the *Christian Endeavor World*.]

WE do not need to ticket ourselves a potential failure by going about with our clothes in need of the attention of a whisk-broom, our shoes unpolished, our collar frayed and soiled. We will find enough obstacles in the world to conquer without making a few extra ones in the shape of an unfriendly manner and a forbidding expression. It is not worth while to handicap our future by forming the habit of walking with our shoulders stooping, our eyes fixed on the ground, and our hands pushed into our pockets.—*Young People's Weekly*.

There are strength, repose of mind, and inspiration in fresh apparel. God gives nature new garments every season. You are a part of nature. The tree trusts, and grows, and takes storm and sun as divinely sent, and believes in its right to new apparel, and it comes. It will come to you if you do the same.—*Ella Wheeler Wilcox*.

When I see a young lady with a flower garden on her head and a draper's shop on her body, tossing her head about as if she thought everybody were charmed with her, I am sure she must be ignorant, very ignorant. A sensible man does not marry a bonnet-box or a wardrobe; he wants a woman of sense, and she dresses sensibly.—*Rev. C. H. Spurgeon*.

The man whose shoe-string always breaks when he is in a hurry to catch a train is seldom worried by the cares of managing a big business.—*The Youth's Companion*.

## A Good Reminder

"My boy," said a wise father, "you do not own your own face." The boy looked puzzled. He had come to the breakfast-table with a frowning countenance, and had started moodily to eat his food. "You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel them to look at a sour, gloomy, and crabbed face."—*The Christian Herald*.

## Unspoken Words

"It is impossible but that offenses will come." Every day brings its provocations, its perplexities, its misunderstandings. Irritations arise; frictions make their appearance; hurts are received. How hard it is amid all these conditions, to guard one's tongue, and leave unspoken what is best covered by silence!

A mosquito bite may, if properly cultivated, develop into an ulcer! Keep the skin thoroughly abraded, sprinkle on a little acid, touch it with minute particles of poison, and one may have a canker or a gangrene. The body will soon discharge its impurities partially into that sunken place, and help convert it into an open sewer. But let a mosquito bite alone, or apply a little sweet-oil and ammonia, and it soon disappears, leaving no trace.

A little wound in the spirit may be cultivated until the whole nature is infected. "A soft answer turneth away wrath." "Gentle silence prevents untold trouble."

"A word fitly spoken is like apples of gold in pictures of silver."—*Exchange*.

## Think Twice

IN a recent examination of railway engineers held by the Chicago and Northwestern Railway Company a young applicant for promotion was asked the following question:—

"What controls you most in your work?"

His reply was:—

"I try to think twice every time that I do anything. My first thought is as to what I am doing, and my second thought is how I can best do it."

He won his promotion, not only because of his past excellent service, but on account of the wisdom displayed in his reply.

The habit of thinking twice before taking any action was once referred to by Commodore Vanderbilt as a danger-signal which if properly heeded would be certain to prevent many disasters. There are many times in which quick action is required, but there are few occasions in life when one can not take the time to think twice before acting.

Temptations in life are plenty enough. There is the temptation to be reckless with money or with the character of other people. There is the temptation to contract expensive and bad habits. There is the temptation to be disloyal to father, mother, and friends. There is the inclination to be lazy, not to work in every waking moment of the day.

Before yielding to any of these switches from the main track of life—

Think twice.—*The Boys' World*.

From the body's purity, the mind  
Receives a secret sympathetic aid.

—*Thomson*.