

# The YOUTH'S INSTRUCTOR

Vol. LX

September 24, 1912

No. 39



THE MISSION SCHOOL IN VISNAGA, MEXICO

*(See page twelve)*





AN ex-slave has died in Memphis, leaving a fortune of a million dollars.

NINE hundred students worked their way through Harvard University last year. Every year the number of students paying their own way through school increases.

MISS CORNELIA ROOP, writing from the church at Kansas City, Missouri, says: "In our Missionary Volunteer Society we have twenty-two members, and sixteen are taking the Reading Course."

A WOMAN who had renounced Romanism was told that as she was born in the Catholic Church, she ought to die in it. She replied: "I was born in sin, but I have made up my mind not to die in it."

SWEENEY, a large gorilla in Walbridge Park, one of Toledo's playgrounds, has adopted a cat for a companion. The friendship seems decidedly mutual, the cat remaining constantly with Sweeney, who treats it as tenderly as a child would do.

MISS KATHERINE M. DOUGLAS, a teacher of Fresno, California, has scaled the precipitous Mt. Morea, in the Hawaiian Islands, 7,000 feet high,—a feat never before accomplished. She was obliged to leave her guide two thirds of the way to the summit as the man was afraid to go farther.

THE Tri-Mu Class of Gary, Indiana, has attracted considerable attention from the citizens of Gary. It is a class of thirty boys who have organized under the foregoing name, which is the Latin for three "M's." The three M's the boys are interested in and are endeavoring to develop in the most satisfactory way stand for muscle, mind, and morals. Every honest, well-meaning boy should be a Tri-Mu boy, always working for the benefit of one or all of the three M's, whether he becomes a member of any Tri-Mu club or not.

THE offering on the thirteenth Sabbath of last quarter from all our Sabbath-schools, except those of five States from which reports have not yet been received, was \$11,282.06, while that of the entire quarter was larger than ever before. This money was set apart for the Seluke Reserve Mission of Africa. No doubt China will be as liberally remembered on the last Sabbath of the present quarter.

MRS. D. E. WELLMAN, the secretary of the young people's work in the Jamaica Conference, writes: "The Kingston (Jamaica) society is doing well, and I am thankful to report to you the interest the members have taken in the Reading Course. Twenty have given in their names for membership, and we have the books ordered for the beginning. I hope for more in other societies, as I have written them, and sent out the leaflets to all. I expect now to be able to give my undivided attention to the two departments."

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# The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 24, 1912

No. 39

## At School in the Himalayas

PERCY C. POLEY



MOST people have heard of the Himalaya Mountains of northern India, but fewer are aware of the existence of the beautiful hill stations to which many European residents resort during the warmer part of the year. It has been my privilege to spend a portion of two summers in the cool climate of Mussoorie, six thousand five hundred feet above the level of the sea. From this height on a cloudless day the eye will wander over a vast expanse of plain, taking in, by turn, the sacred river Jamma, the native farm land, and the clustered huts of the villagers. Like toy houses are the pretty bungalows of the European residents of Dehra, seven miles from the foot of the hills.

We are often high above the clouds, and sometimes entirely enveloped by them; but the curtains part or lift,—and what variety is to be seen! There are forests in valley and on hill; and ribbon-like mountain paths fall over steep hillsides in zigzag confusion. Perhaps the evening continues clear, and far away, though seemingly but a few miles distant, sunset is casting its crimson glories upon some rugged, barren peak, capped with never-melting snow.

Delightful especially to the little English and American people of the Annfield School are the conditions which Mussoorie affords. They live in a town seven miles long, without horse-carts or carriages; and I understand that every little student, boy or girl, who comes to that school, is expected to be provided with a pair of strong shoes, so the inference is that they make much use of their hardy little limbs. And a walk over these hills is not an easy matter. Even adults are commonly seen being carried by coolies in dandy-chairs. And what is the dandy-chair? It is a long boat-like seat, to which rods are strapped, the ends of which are taken on the shoulders of four nimble mountain coolies. You wonder no longer how these little people made the ascent to Mussoorie, though you did begin to wonder. And how thoroughly they enjoy the ride up, you may imagine; and how much more thoroughly they enjoy the ride down after forty weeks of schooling, to rejoin their parents in different parts of India and Burma, you know full well if you have ever been away from your own mother's home for any length of time.

But the relating of that closing event of the term is not the end of what I have to tell you. In their

class work they do much the same as boys and girls do in the home land. But there is one thing which made a favorable impression upon me. I must briefly digress to tell you that Europeans in India employ Indian servants to attend to all the housework, cooking, cleaning, and other domestic duties. Even the tailor comes to the house and does the mending for very modest pay. So, as a general rule, the European girls in India grow up with little practical knowledge of how these things should be done. But the board of management of the Annfield School happily does not think that a one-sided education is good for the young people whose training it is responsible for; so suitable industries are introduced. The boys do carpenter work and dig, and the girls sew and darn. They spread the table at meal-time, too, and clean the plates after

use,—a thing which would appear strange indeed to the girls of neighboring schools in Mussoorie. There is a class in which the art of cookery is learned, and of equal importance is the class in practical hydrotherapy.

The school is greatly appreciated by missionaries to India, laboring in purely native districts, far away from English schools and influences; and they send their children to the institution for the sake of its educational advantages, combined with a healthful location.

On Sabbath it is a pleasure to see them walk in orderly procession with their teachers to the meeting-hall for divine worship. They bravely face the two-mile walk, which for a little way is steep and rough. When the main thoroughfare running through Mussoorie is reached, the walk is smooth for the remainder of the way, although the road moderately rises and falls. A long native bazar is passed through, a description of which, with its wares and venders, would be too long for this article. Then the road widens and improves considerably, for they have reached the neighborhood of the English shops, the banks, and other business premises. The journey ended, they enter, in an orderly and becoming manner, the place where Christ is to meet his earnest seekers. I think every worshiper present is glad to see their fresh young faces, and hear their youthful voices engaging in the songs of praise.

My observations warrant the statement that at this school the corner-stone of a proper Christian education has been truly laid. The Bible is read, and morning prayers are not neglected. These young people

### Had I My Choice

Had I my choice, these are the things I'd ask:—

A little leisure for a well-loved task:

A quiet hill, where Space unfolds her wings,

And winds are fresh and breathe of far-off things;

Where winter snows fall crisply on the sod,

White and unspoiled just as they come from God;

Where summer heat descends with life, not death,

Because untainted by the city's breath:

A little house, where friends may come and sit:

An open gate, whereon this motto's writ:—

"Good friend, behold beneath these trees

A gate that loves a guest;

Here he who walks may wait at ease,

And he who runs may rest!"

Go to the city, watch the faces gaunt:

Is this so great a thing for man to want?

—Elsie V. H. Baldwin.



face the stormy path of life, with its service for the good of others, self-denial of worldly and harmful things, and resistance of temptations. We pray that they may have a willingness of mind, as well as the necessary thoroughness of training, to respond to the great waiting needs of this sin-darkened land. India needs the service of the consecrated young laborer.

### Voting Out the Street-Car Smoker

SOMETHING new in street-railway operation was seen in Kansas City, Missouri, recently. It was the referendum on the subject of smoking on the street-cars. There was quite as much interest in the outcome of this test of public sentiment as there is usually in a



A MUSSOORIE DANDY-CHAIR

public election in which the political issues are of great importance. Indeed, it may fairly be said that there was more, for the women and children had a part in this contest, and were deeply concerned as to the result.

The voting began on the cars on Saturday, June 1, and continued until the midnight of June 7—a full week. There were two ballot-boxes on each car, and every nickel-paying patron was given a ballot. There were two parts to this ballot,—one bearing the word Yes, and the other No. Each bore the same serial number, and there was a perforated line for tearing them apart. The voting patron was enjoined to tear up the portion of the ballot he did not use, lest somebody, picking it up, should render his vote a nullity.

About eighty per cent of the fare payers voted. Many put in the whole ballot,—that is, both ends,—which was understood to mean “indifferent.” Every now and then a passenger refused the ballot tendered, and others who accepted the ballots tore them up and threw them away; but these were not numerous, as most people were tremendously interested.

The ballot-boxes were gathered up after each shift, and, after being checked at the division headquarters, were taken to the general office to be inspected, checked, recorded, and counted. For this work a small regiment of workers was required.

The ballots were placed in envelopes, the affirmative vote in one, the negative in another, and the indifferent in a third, with the figures showing the totals found. These envelopes, duly certified, went to the tabulators, who made the computation on an adding-machine. It took ten days to make the count, some of them long days, but it was as well made as is the official count in the most scrupulously conducted public election.

There were 3,100,000 printed tickets, and of these approximately 2,000,000 were given out by the conductors and voted on. From the morning of the

first day to the night of the last, the noes had the best of it, for the smokers themselves voted that way quite generally, not only because they had considerate regard for women and children, but because they had become convinced that a clean and sanitary car was best. The vote stood about three to one for the noes, and in favor of the maintenance of the company rule. The cost of the election was about \$3,000.

The no-smoking rule has prevailed in Kansas City since Nov. 1, 1910, when President Egan instituted it. When the cards were posted announcing it, there was a loud guffaw. A rule of that kind could not be enforced, it was said. The right to smoke was too well entrenched. President Egan took the position that smoking rendered the cars filthy and insanitary, and was a gross imposition on women and children, if not on everybody. So tactful and firm was he in putting the rule in operation that it was successfully enforced practically without disturbance. Moreover, it won public sentiment, and habitual smokers themselves unhesitatingly pronounced it a good thing.

The cigar men, however, were not pleased. The politicians got busy during the summer of 1911, and put an ordinance through the council authorizing smoking within circumscribed limits on the cars. Mayor Brown, responding to overwhelming protests, vetoed it.

That settled the matter until another mayor was elected. Then another “smoke” ordinance was passed, and the mayor disregarded protests and signed the measure.

The company, while not acknowledging the right of the city to permit smoking on its cars, then ordered this referendum. In the meantime it kept on enforcing the no-smoke rule. Deprived of the influence of official support, it found some wilful violators, though they were rare. When they persisted, the car was stopped to wait until they got off or threw away their cigars, a result which was always aided by the manifestations of outraged and indignant sentiment on the car. The announcement of the big referendum vote in its favor has helped to establish peace, and acquiescence in the company's rule.—*F. J. Munagle, in Harper's Weekly.*

### Holding the Ropes

#### THE PLEA

Down amid the depths of heathen darkness  
There are heroes true and brave,  
Shrinking not from death, or toil, or danger;  
They have gone to help and save.  
But hear them crying:  
“Do not leave us mid these dreadful depths to  
drown;  
Let us feel your arms of love around us;  
Hold the ropes as we go down.”

#### THE RESPONSE

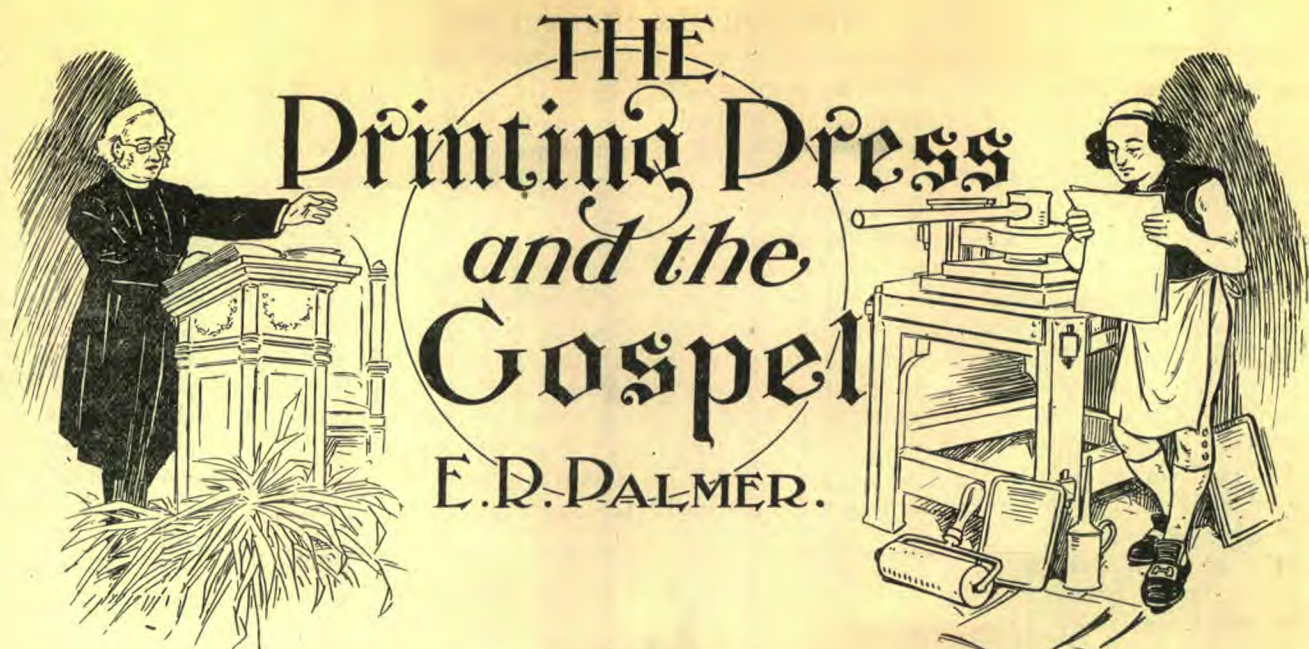
“Though far from friends and kindred dear,  
We're holding the ropes for you.  
The work is God's. Cast all your care  
On him who doth your burdens bear;  
Leave all to him; do not despair;  
Walk in his way; thy Saviour fear:  
We're holding the ropes for you.”

“Take courage, brother; fear thou not;  
We're holding the ropes at home.  
Though dark at times thy path appears;  
Though freely flows the fount of tears  
For darkened souls, thy Saviour hears.  
A rich reward will be thy lot;  
We're holding the ropes at home.”

—Selected.

“WE are a business people, and it is our duty to be in our place on time to see that everything is in working order.”





## An Organized Movement



THE Reformation in Germany, under Luther and Melanchthon, took on a more definitely organized form than any of the movements that had preceded it; and to this fact we may attribute, to no small degree, the power and success of that movement. It is interesting to note the similarity between the plan of operation adopted by Luther with which to meet the darkness of popery, and the organized system for disseminating light and dispelling darkness now being employed by those who are heralding to the world the great closing gospel message of warning and truth.

### Printers and Wholesalers

Not only in Germany, but in all the surrounding countries, Luther engaged printers to publish his works, and arranged with them to supply the publications at cheap wholesale prices to colporteurs who were laboring in their respective territories. The demand for literature produced by the Reformers became so great that it was not difficult to secure printers, and the Reformation literature rapidly became their chief output.

### Tract Societies

Luther and his associates also established tract societies, which made it their exclusive business to secure colporteurs to distribute the Reformation literature. The first of these was established at Basel, Switzerland, in 1524, and was known as the Religious Tract Hawking Society. It is an interesting coincidence that the first tract society established in connection with the great Reformation of the sixteenth century should have been established in the very city where later were established the first publishing house and tract society outside of the United States in connection with the work of a people who are doing more perhaps to dispel papal error to-day than any other Protestant society in the world,—the Seventh-day Adventists.

### Scholarships

The Reformation received its strongest support in some of the leading universities of Europe. Indeed, the movement was largely directed from the university at Wittenberg, with which Luther and Melanchthon were connected. Young men whose hearts had been touched by the power of the Reformation, flocked to Wittenberg to learn more of the great truths that were

being taught by the Reformers. In these young men Luther saw the hope of the Reformation,—the prospect of strong workers who would break the bands of Catholicism, and teach the simple gospel. Therefore, to a large degree, the circulation of Reformation literature became a student movement. Luther himself says, "We gave them large profits, that they might make their way, and be able to return to school."



LUTHER'S LECTURE-ROOM IN THE UNIVERSITY AT WITTENBERG

### Luther as General Agent

Luther was more than a local organizer of the colporteur work. During

the school year he taught the young men the principles of the gospel, and fired their hearts with zeal to carry his writings; then in his lecture chapel he organized them into companies, and sent them out, even beyond the limits of Germany, to distribute literature under the direction of other Reformers.

### Zwingli as a Field Agent

On seeing the great work that Luther was accomplishing through his student forces, Zwingli wrote to Luther and asked him to send as many young men as he could spare to Switzerland to work during one vacation period. In response, Luther sent forty. Zwingli assigned their territory, and encouraged them in their work. Shortly after their arrival, he wrote to Luther:—

"I have never before seen such young men as these. Their hearts are full of the power of the Reformation; and like flaming torches, they go through these valleys



of Switzerland. Would that we had a hundred instead of forty; for then we could set the mountains of Switzerland on fire."

What a testimony was this to the work of those faithful colporteurs, and how it should inspire the hearts of those who are now engaged in similar work to be as earnest and brave and faithful as were they!

Wesley once said: "Give me one hundred men who fear nothing but God, who hate nothing but sin, and who are determined to know nothing among men but Jesus Christ and him crucified, and I will set the world on fire." The world to-day needs such men as much as it did in those stirring days of the sixteenth century. The final conflict will be the greatest the world has ever seen. God is now preparing forces for the final struggle between light and darkness, and a great army of well-trained, devoted colporteurs will doubtless be in the van to fight valiantly for the truth.

Thus the work of the sixteenth century was organized, and rapidly grew into a mighty movement. The great iron pen of Luther, described by the elector of Saxony in narrating his dream, had become "so large that its end reached as far as Rome, where it pierced the ears of a lion that was crouching there, and caused the triple crown upon the head of the Pope to shake."

#### The Victorious Mission of the Press

Under such conditions was the mighty work of the printing-press carried on in the Reformation of the sixteenth century. Banished from home and country, pursued from place to place, or shut up within prison walls, the Reformers translated the Scriptures into the language of the common people, and hundreds of tracts and pamphlets were written and given wide distribution.

Printers often did their work in secret. Supplies of literature were hidden in cellars, garrets, and closets. Publications shipped to colporteurs were marked as crockery, molasses, or wheat. Colporteurs went about in disguise, evading the ever-watchful eye of their persecutors.

But the work of God moved on apace. The gospel plant flourished while borne onward by the stormy times and the persecutions of wicked men. The seed was the living Word. The soil was the awakened consciences of men. Bibles were burned, but not lessened in number. Every bonfire only increased the light. The call of the people for Bibles increased, and "the fruitful press" supplied the growing demand. Booksellers were imprisoned, tortured, and killed; but their number rapidly increased. Thus the gospel seed germinated more quickly, and the gospel-tree grew more rapidly, as the ground was enriched by the blood and ashes of the martyred followers of Christ.

The printing-press was accomplishing its mighty

work. Its mission was established,—a mission which, though often perverted, it is better able to fulfil to-day in the proclamation of the closing gospel message than it has been in any movement of the past.

The proclamation of the third angel's message in this last generation is the renewal, and will mark the final triumph, of that mighty conflict which was waged by the Reformers of the sixteenth century. Their message was a protest against the beast, and a call to faith and obedience. The third angel's message is a final warning against the beast and his image, and is a call to "keep the commandments of God, and the faith of Jesus."

"Those Reformers whose protest has given us the name Protestant, felt that God had called them to give the gospel to the world, and in doing this they were

ready to sacrifice their possessions, their liberty, and their lives. Are we in this last conflict of the great controversy as faithful to our trust as were the early Reformers to theirs?

"In the face of persecution and death, the truth for that time was spread far and near. The Word of God was carried to the people; all classes, high and low, rich and poor, learned and ignorant, studied it eagerly, and those

who received the light became in their turn its messengers. In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writings, scattered broadcast, stirred the world. The same agencies are at our command, with facilities multiplied a hundredfold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to all the world. We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light!"—*Testimonies for the Church*, Vol. VI, page 403.

#### The Remnant of Geronimo's Band

THE last act in the tragedy of a race will be written when Congress passes, as it seems likely to do, the bill to release the Apache prisoners of war, who have been confined for thirty years at Fort Sill, Oklahoma, and to return them to their old haunts in New Mexico. These are the remnants of old Geronimo's band and their descendants, for many of them were born in captivity. For years they have been the only prisoners of war in the United States. They are broken in spirit, and reduced to habits of peace, yet in the hearts of the elders still lives the fierce longing to see their native mountains again. If they go, they will go as freemen, each with his allotted share of the tribal possessions.—*Youth's Companion*.

"It is the heart that makes the home."



Monument in Worms representing the chief Reformers, cities, and electors that helped to forward the Reformation. Luther is the central figure, with Huss and Melancthon at his immediate right, and Wyclif and Savonarola at the left; the outer sitting figures at the left and right represent the cities of Augsburg and Magdeburg; while the two outer front figures represent Frederick of Saxony and Philip the Great.





## A Reading-Room

D. D. FITCH



AM confident that there are many among the lay members of our denomination who could so situate themselves that it would cause them but little inconvenience or expense to conduct a reading-room similar to the one shown in the illustration. Much good would follow. If the advantages of

carrying on such a work were placed before our churches, many would be willing to give or lend books, magazines, or papers from their homes. If properly conducted, those not of our faith would willingly contribute toward the maintenance of the enterprise.

In most towns there are vacant stores, the use of which might be obtained for a small figure, subject to rental on short notice. Although it would be desirable to have permanent quarters, the item of finances would demand a consideration of the above suggestion. The fixtures necessary for fitting up such a place are few, simple, and inexpensive, and could easily be moved from one location to another.

There are those who for various reasons can not canvass, preach, or give Bible readings who could keep up such a room, and study with those who desired information on subjects suggested by the literature or charts displayed. When it is once known that the work is conducted by Adventists, prejudice will arise on the part of some, and a spirit of inquiry on the part of others; and when it is also known that they can get information along these lines without having undue pressure brought to bear upon them, they will frequent such a place. When competent help can be obtained, lectures on health or religious subjects can be held in such a room.

At least one table should be set aside in the room as a writing-table; this should be provided with pen and ink. Firms desiring to advertise will gladly furnish blotters and stationery.

High-class literature on travels, biography, history, and health subjects should be freely displayed with our religious literature if we expect the visitors to pay more than one visit. If properly approached, the local editors will contribute from their exchanges valuable current literature. The plan of displaying the literature as shown has many advantages. It gives the appearance of a greater supply than if placed on shelves in the ordinary manner. The visitor may examine a

book without removing it from its place, if he so desires.

It is not absolutely necessary that some one should be in constant attendance. It would be desirable, however, if the one responsible for the care of the room could live in the rear, and at least spend the evenings in the room, thus being on hand to answer questions and select literature suitable for the various ages and tastes of those who might enter.

As soon as it is known that your church has entered upon a philanthropic work of this kind, it will put you in a favorable light before the public. Through this avenue many may be reached that could not be reached otherwise.

Literature given out by the attendant in the reading-room, or by the workers in the town, could be stamped with a rubber stamp similar to the following:—

*Additional literature or information on  
these or kindred subjects may be  
obtained at the*

**FREE READING-ROOM**

*over San Jacinto hardware store*

This will serve a double purpose; it will advertise the room, and also give the interested reader an opportunity to follow up his study.

These suggestions are made after several months of personal experience in conducting an enterprise of this kind in San Jacinto. Several persons of real worth are rejoicing in the light of the third angel's message as a result of an acquaintance developed in our reading-room.

THE most pitiable life is the aimless life. Heaven help the man or woman, the boy or girl, who is not interested in anything outside of his or her own immediate comfort and that related thereto; who eats bread to make strength for no special cause; who pursues science, reads poetry, studies books, for no earthly or heavenly purpose other than mere enjoyment of acquisition; who goes on accumulating wealth, piling up money, with no definite or absorbing purpose to apply it to anything in particular.—*Jenkyn Lloyd Jones.*





### Zones of Silence

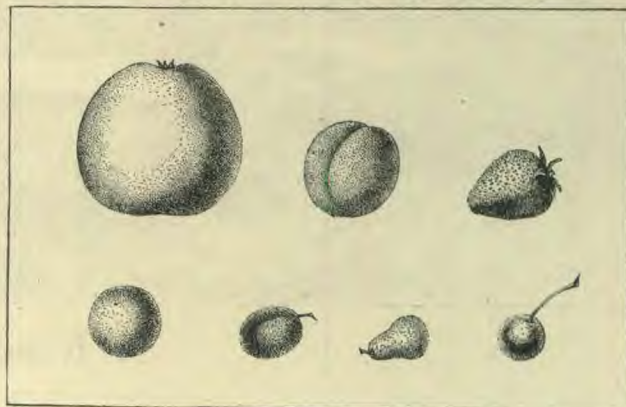
**T**HAT there are certain air spaces throughout the earth's area where sound does not travel is a fact that has been for some time accepted by scientists. A German vessel a year or so ago had a remarkable experience in one of these zones of silence just off a section of the coast of Newfoundland. Her siren whistle failed to make itself heard aboard passing vessels, and theirs also remained inaudible to the crew of the German ship. Three times a collision was avoided "by the skin of the teeth," as the saying is. At length the captain of the German vessel, suspecting that something was wrong, decided to put it to the test. Going out in a small boat, he left instructions for the whistle to be blown when he had reached a certain distance. This was done. He could see the clouds of steam, but could hear no sound, although the whistle was blown at its full force.

A similar condition was shown to exist when the big French passenger-steamer "La Bourgoyne" collided with the British vessel "Cromartyshire" some years ago, a most fearful ocean calamity, in which over five hundred lives were lost. During the investigation that followed, reliable testimony was brought out to the effect that, although the steam-whistle aboard each vessel was being continuously sounded for some time prior to the collision, to no one aboard either ship was the sound audible. They were in a zone of silence; neither could hear the other's warning; and a fearful toll in human life was the consequence.

These spaces of silence are not always found at sea. About three years ago two members of a coaching party were killed and three others badly injured at

ty-five miles, respectively, from the city. At each inquest the testimony of the railway employees was to the effect that on each occasion the warning-signals for the crossing had been given. On the other hand, the assertion was equally as assured with reference to the failure of engineers and firemen to sound a warning note. People living in the vicinity and others who did trading in the town declared that no whistle was ever heard at that crossing.

Certain railway officials decided to put the matter



The Independent

### THE RELATIVE VALUE OF OUR FRUIT CROPS

to a test. Two stationed themselves at the crossing, while two others occupied the cab of an engine. Although on approaching the crossing a series of sharp blasts were sounded by the whistle of the engine, they were not heard by the men at the crossing. One of them from his position at the top of the embankment could see the puffs of steam arising from the whistle, could even see the bell in motion, which was also being rung, but not a sound was borne to him. When further investigation was made, it was found that a certain wall of forest trees not far from the track acted as a barrier to the sound-waves. They were removed, whereupon the noises made by whistle and bell became clearly audible at the crossing. When the wall of trees stood close beside the track, the sound was borne upward instead of outward, so that it went above the elevation at which it was distinguishable to the ear.

It is very rare that the puzzle of these zones of silence is solved as easily as was this one.—A. M. Barnes, in the Visitor.

### Rayograph Invented to Save Human Lives

WHAT is intended as a help to the wireless telegraph for ships at sea and the protection of human lives has been invented by S. H. Harrington, of New York City. He calls it the rayograph, and states that it will be particularly valuable to sailing vessels to show the position of ocean greyhounds that sometimes come on them unawares in darkness.

The rayograph's sign is a beam of light, a foot and a half wide, and 1,500 feet high. This is a sign continually above a ship's deck. It takes only a three-horsepower current to produce it, and it can be seen for forty miles, providing there is not a fog, and it would be seen above the fog clouds if they lay low.

Besides the vertical light, the rayograph throws a horizontal ray of light which can be used as a searchlight. The ray that goes to the sky can be used for sending messages if necessary. It can be so flashed



The Independent

### MAP SHOWING DISTRIBUTION OF THE WORLD'S 577,400 SHEEP

the crossing of a railway on Long Island. The railway tried to show that a warning whistle was repeatedly sounded, which was true; but the whole burden of evidence on the other side clearly proved that no such warning was heard. Later tests showed that the crossing and its vicinity, because of some unexplained atmospheric condition, was in a zone of silence, one entirely devoid of sound-waves.

When the writer lived near Atlanta, Georgia, fifteen years ago, some three or four fatal accidents, in quick succession, took place at a crossing on the Southern Railway between two stations situated twenty and twenty-



that messages to another ship can be sent in the Morse code without study or practise. All the operator has to do is to recollect the telegraphic alphabet, or if he can not remember that, pick it out on a printed slip in front of him and work the lever of the rayograph according to instructions.

When the electric current supplying the light comes into a lamp covered with a great reflector, it throws a steady stream of light to the sky, and another horizontally. The latter may be changed in direction or dipped at will. In case the ship is in danger, any officer can take hold of the rayograph lever and turn it much the same as the man who drives the street-car turns the controller that starts or stops the car. When he turns the lever around as far as it will go, the vertical ray of light flashes "S. O. S." in the Morse code. The "S. O. S." is the wireless signal of last resort, summoning the immediate assistance of another ship. The United States government is investigating the power of the rayograph with a view to having it placed on Atlantic and Pacific ocean liners. — *Boys' World*.

### Keep Your Grit

HANG on! Cling on! No matter what they say.  
Push on! Sing on! Things will come your way.  
Sitting down and whining never helps a bit;  
Best way to get there is by keeping up your grit.

Don't give up hoping when the ship goes down.  
Grab a spar or something; just refuse to drown.  
Don't think you're dying just because you're hit.  
Smile in face of danger, and hang to your grit.

Folks die too easy — they sort of fade away;  
Make a little error, and give up in dismay.  
Kind of man that's needed is the man of ready wit,  
To laugh at pain and trouble, and keep his grit.

— *Selected*.

### Going With the Lost One

NOT wishing to attend the graduating exercises of the nurses' class of a medical institution, a gentleman suggested to his physician that a walk would be preferable.

He started on his walk alone, fully confident that he could take care of himself. The evening was pleasant, and the walk enticing. Finally, he decided to return to the institution, and turning in the direction in which he thought it was situated, he started for his destination. For over two hours he tramped the country, unable to make his way back. He was lost.

Having returned from a missionary visit, I sat in my home reading. The light attracted him, and stopping, he inquired the way to the sanitarium. One of the members of my family instructed him, telling him of the various turns he should take. He told of his wanderings of the last two and one-half hours, and hearing the story, I offered to accompany him home. He accepted my offer, and in a short time he was on familiar ground. We chatted for a while, and as we shook hands in parting, he expressed his relief and happiness at knowing where he was.

In spiritual things, we may instruct the lost ones as to how to find their way back to God, but a more satisfactory plan is to accompany them to the place where rest of soul is to be obtained. To know the way ourselves, and to be able and willing to accompany others in the way, is a blessing much to be prized. Perplexed and weary hearts will experience a sense of relief and security as they are assured of our personal knowledge of the way of life. It may be easier and

require less effort to instruct others as to how they can be saved, but it is much more satisfactory to take them to Christ. We must become familiar with the way ourselves, then it will be a pleasure to take others with us to the Master, who will give welcome and rest to all who are weary.

JOHN N. QUINN.

### Come, Join the Circle

THE Missionary Volunteer Reading Courses for 1912-13 begin in the next issue of this paper. The past year has been better than any previous one. Many more certificates have been sent out than were issued during the first three years the courses were conducted. In one week over one hundred were hurried away from the office to greet successful candidates, far and near. If comparative sales of Reading Course books mean anything, then next year promises to be even better than this one. Although the courses do not begin till October, several hundred Reading Course books were sold before the close of July. Have you obtained your books yet? If not, do not fail to get at least the first one in the course you choose to take. Both courses are excellent, and any one can take either or both the same year.

In this age of book-making no one need be left to hunger for good reading, as did Abraham Lincoln. It is estimated that throughout the world the average daily output of books is two hundred.

It is probably true, as some one has said, that not one book in a thousand is worth reading, for many books, made merely to sell, cater to perverted appetites, and even though they may be free from immoral taint, they are almost wholly destitute of inspiration or information and all that makes a book worth while. Of all such debilitating reading-matter we may well say with Ruskin, "Life being very short and the quiet hours of it very few, we ought to waste none of them in reading valueless books."

But it is doubtful that any of us can hope to read even the books of worth. Then let us, as the president of Oberlin College suggests, "Stay persistently in the presence of the best." Choose those that will repay you most richly. We should not choose a book because it is better than another of a questionable character, but because it is distinctly among the world's best books.

Then, too, the Reading Courses bring to us the opportunity of building good libraries. One of the joys of life is found in the possession of a library. A few books which have been bought with your own money will be among the choice treasures of life. Mr. Beecher once said: "A little library, growing larger every year, is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life."

Again, Mr. Beecher says: "The plainest row of books that cloth or paper ever covered is more significant of refinement than the most elaborately carved sideboard."

Why not gather about you books that will inform, cheer, and comfort? Yes, why not build up a library of choice volumes? What a splendid one you will have if, after securing the fifteen books recommended as the nucleus of a Missionary Volunteer Society library, you each year add the books in one or both Reading Courses!

Remember that you are most cordially invited to be a member of the reading circle the coming year.

MATILDA ERICKSON.





# CHILDREN'S PAGE



## Why She Remembered Them in Her Prayers



WHEN the two women who had not stayed all night together for twelve years got ready to retire, the older woman said: "You don't mind my saying my prayers out loud, do you? Somehow I have had a foolish notion about praying for the past few years. I imagine that God can hear me better if I say things out loud."

The hostess said, "Certainly not;" and there was a guilty tremor in her voice as she said it, for she remembered that it had been a long time since she had said her prayers out loud, or any other way, except when at church. She listened, half in tears, half in awe, to the low voice of the older woman; but when the last sentence was reached, she sat up in genuine surprise.

"And bless that man whom I saw on the Northern Pacific Railway, and the one I met that day on Adams Street in Chicago," prayed the older woman.

The hostess did not say anything until the lights were turned out. Then she said: "I don't want to appear inquisitive, but if you don't mind, I wish you would tell me what you meant by praying for those two men just now. Do not tell me if you would rather not, but — really it did sound a little queer."

The older woman was silent for so long that the hostess feared she had offended her, and began an apology, but the other interposed. "O, that is all right!" she said; "I don't mind telling. You already know, in a vague way, that I have had a pretty hard time in the last twelve years, how hard you can never know. If I should tell, you wouldn't be able to understand. The things that happened in the first part of that period I never talk about; I can not bear to talk about them; they hurt too much. However, I do not mind telling about those two men.

"One of them came East over the Northern Pacific road when I did. I do not know his name. I was so worried that I didn't pay much attention to him; I paid so little attention, in fact, that five minutes after he had left the train, I could not remember what he looked like. I have a faint remembrance that he was short and slight and rather poorly dressed, and that he had a very kind face. He must have had a kind face, because my boy took such a fancy to him. The child was a little fellow then, only eight months old, and he grew very fretful on the long trip. When people found I was traveling so far alone, they were very kind, and offered to take care of the child; but nobody could do much except that man, because the

child would not go to any one but him. Hour after hour he tended him when I got tired out; but still I scarcely gave the man a second thought, although, of course, I was grateful in a tired, listless sort of way.

"I did, however, open my heart to a little old woman, who was also kind, and I told her that I should probably reach Chicago almost penniless, and that I did not know what I should do. Shortly after confiding in her, the man came and said good-by. We were nearing his station, and he wished me a safe journey the rest of the way, and good luck at the end. I did not remember the name of his station, but I know it was somewhere near Fargo. We hailed each other for the last time as the train passed on, and I noticed then how worn his clothes were.

"A few minutes after we left his town, the old woman visited me again. She had something better than gentle words that time; she had money, a ten-dollar bill. The man had entrusted it to her to give to me. It was a little sum, but it looked as big as the side of a house to me then; and I have no doubt that it looked equally large to the man, and that it meant quite a sacrifice to part with it. I have often wished that I could thank him, but there has been no way. I do not know his address. I do not know his name; but he kept me from actual want in the



The word of our God  
shall stand forever.

### MEMORY TEXT

kindest, most delicate way a man could devise to assist a woman, and with all my heart I bless him for it.

"The Adams Street man was also a friend in need. He accosted me one day when I was going home, fairly heart-broken. I had gone down-town expecting something to come my way that day, but nothing did. I had expected a letter with money in it; but there was none. I had expected work; I got none. I was literally at the end of the tether, and things looked desperately dark.

"In the shadow of a big wholesale house not far from the bridge, the man came up and spoke to me. I supposed he meant to strike up a flirtation, although why on earth anybody should want to flirt with such a distressed-looking creature as I was then, I can not imagine. I do not remember what he said, but whatever it was it set me crying. I was so miserable that it didn't take much to do that.

"And then presently I talked. I must have been out of my senses to talk so to a perfect stranger. I told him in an incoherent sort of way that I had been disappointed about the work and about the letter, and that I was going back to the child with nothing, absolutely nothing.

"He stepped back and looked at me aghast.



"Then I felt him press something into my hand. 'You poor child,' he said. 'Take this for a Christmas present for the boy,'—it was but a few days till Christmas,—'and may Heaven help you.'

"Before I could clear my eyes of tears, he had gone, but had left a five-dollar bill in my hand. I never saw the man again. I should not know him even if I saw him, but I bless him, too. Of course, many others have crossed my path whom I remember gratefully, for the world is running over with people who are helpful and kind; but somehow those two men seem different from all the rest. It may sound queer to hear me speak of them so,—no doubt it does,—but I should be a despicable ingrate if I ever forgot them; and no matter who they are or what they are, they will have somebody to pray for them as long as I live."

The hostess wiped her eyes, and the first thing she knew she was praying for a score of persons who had been kind to her.—*Selected.*

### President Grant and the Cripple

At the capture of one of the Confederate forts that protected Richmond during the closing days of the civil war, General Grant promoted to captaincy a private whose courageous performance of a perilous order did much to make the capture possible. The captain did not live long to enjoy his well-earned distinction. Consumption, brought on by exposure, caused his death soon after the war closed. He left a widow, two small boys, and a smaller daughter, in Washington, penniless.

The younger of the boys was shockingly deformed. His legs were shrunken and paralyzed, and he dragged himself about with crutches. But he was a bright little fellow, with a hopeful, sunny disposition, and he was a source of great comfort to his mother.

For five years after the close of the war, the mother took in washing, and toiled beyond her strength to keep the little family together. But her health began gradually to fail, and the time came when she realized that she could no longer pay the rent and provide for all her children.

One evening, when the last bit of bread had been eaten, and actual starvation stared them in the face, the brave woman gave up; and with a breaking heart, she told her children that she must send them to an asylum, and be separated from them until she was stronger. The children knew their desperate condition, and realized that the time had indeed come when their home, sustained with so much difficulty, must be broken up—all but the cripple.

He would not listen to the idea of separation. There must be a way out of their present difficulty. His active mind began to work. At last he thought of a possible helper—President Grant himself. In the morning he would go with his father's commission and discharge to the soldier President, and that great man would not turn him away, even though he was only thirteen years old and a cripple. His earnestness and his confidence prevailed over his mother's discouragement, and she gave her consent.

Early the next morning the cripple dragged himself to the White House. About noon he secured an audience with the President. He told the President all the sad story of poverty and hardship and his mother's failing health. Then he showed his father's commission, signed by General Grant himself, and the discharge given his father when he was sent home to die.

Looking the President tearfully in the face, the cripple asked if some work could not be given him and his brother.

The afternoon of the same day a quantity of provisions was delivered at the cripple's home; and the next morning the older brother was appointed a messenger in the Treasury Department, which put an end to all talk of breaking up the home.

Nor was the lame boy himself forgotten. A newsstand was erected near one of the government buildings by Mrs. Grant and some other women of the city. It was well stocked with newspapers and magazines, and turned over to him.

For some weeks President Grant bought papers almost daily at this stand. His frequent visits attracted attention; and before long it became generally known that the cripple was the son of a brave officer of the Army of the Potomac, who had lost his health and life in the service of his country; that the boy was endeavoring to help his mother and sister; and that Mrs. Grant and some of her friends, at the instance of the President, had started him in business. In those days no better recommendations were needed.

The cripple prospered, and although he lived to be only twenty-one years of age, yet in that time he bought a little home for his mother, educated his sister, and left enough money to keep his mother in comfort the rest of her life.—*Youth's Companion.*

### How to Buy Shoes

"I AM going abroad," said the patron, "for two years. I want you to measure me for eight pairs of shoes."

"Yes, sir," said the boot-maker. "I shall be glad to. But I should prefer to measure you in the afternoon sir, rather than the morning. Could you return, to-day or to-morrow, at three or four o'clock?"

"I suppose so," said the patron. "But why can't you measure me now?"

"It is too early, sir. Your foot has not yet acquired its size for the day. If I measured you now, the shoes would all be a little too small."

"Walking about on our feet, as we do, the feet grow, develop, swell, whatever you choose to call it, from rising time till about three in the afternoon. At three they have their full size for the day. They retain this size till we retire, when they shrink up again for the night."

"Hence, to have well-fitting, comfortable shoes, it is necessary to be measured in the afternoon, sir."—*Selected.*

### Good Rules

To aim at cheerfulness without levity.

Never to show levity when people are engaged in worship.

Frequently to review your conduct and note your feelings.

To say as little as possible of yourself and those who are near you.

Not to affect to be witty, or jest so as to hurt the feelings of another.

Never to court the favor of the rich by flattering their vanities or their riches.

Never to think worse of another on account of his differing from you in political or religious subjects.

Never to ridicule sacred things, or what others may esteem as such, however absurd they may appear to you.—*N. Y. Christian Advocate.*



### Early Rising Birds

THE greenfinch is the first to rise, singing as early as half past one on a summer morning.

The blackcap makes his appearance at half past two in the summer.

The quail's whistling is heard in the woods about three o'clock.

By four, the blackbird makes the woods resound with his melody.

The thrush is audible about half past four in the morning.

At short intervals after half past four, the voices of the robin and wren are heard in the land.

The lark does not rise until after the chaffinch, linnet, and a number of other hedgerow folk have been merrily piping for a good while.

The house-sparrow and tomtit come last in the list as early rising birds.— *Montreal Star*.

### Gentlemanly Engines

ROBERT COLLYER in one of his sermons refers to Mr. Smiles's story of the man who in the past century undertook to make a steam-engine. "He succeeded, so far as you could see, in making a very good engine indeed. The lever lifted to a charm, the wheels turned beautifully, and nothing could be better so far. But when it came to be tried, there was one drawback, and it was this: The moment you tackled anything to it, it stood perfectly still. On its own hook it would work beautifully, turn its wheels faultlessly; but the moment you wanted it to lift a pound besides, then the lever and piston and wheels struck work; and as it was made in an age and country in which to do nothing was to be counted a gentlemen, the thing was called 'Evans's gentlemanly engine.'"

How many persons there are who like Evans's gentlemanly engine get along quite admirably so long as they are never asked to bear a burden, and what little they do is for themselves! Now it is quite safe to say that such persons are of little value to a great working world, and that they are little called upon when it comes time for some one to be appointed to solve great problems. And so we are quite concerned that none of our boys who are growing up shall be of the gentlemanly engine type. We need the kind of boys who will not be satisfied until they have found a place where they can help give a lift to every needy cause, and pull many times their own load. To be ready to occupy such a place requires early determinations to be satisfied only with the best there is in us. Let me tell you the story of a lad who did this.

Some years ago he walked awkwardly into the halls of Amherst College. About the only attractive thing about him was his good, honest face. The college boys were much amused with his actions, and were having a deal of fun about him when they saw a great letter V tacked over his door. They asked him what it stood for, and if he was trying to start a secret society, and finally pulled it down. In the course of time they had forgotten all about it.

When the class was graduated, this young man had the valedictory. "Say, Horace, was that what that V meant, over your door?" asked one of the fellows. "Of course it was. What else could it have stood for? I planned when I entered to have that."

This young man was Horace Maynard, who afterward became Postmaster-General. He was no gentlemanly engine.

EDMUND C. JAEGER.



M. E. KERN  
MEADE MACGUIRE  
MATILDA ERICKSON

Secretary  
Field Secretary  
Corresponding Secretary

### Society Study for Sabbath, October 12

#### Into All the World, No. 20 — Our Work in Mexico

LEADER'S NOTE.— Be sure to have a good map of Mexico. Locate on it as many mission stations as possible. See "Missionary Idea," page 296 (new edition). Touch upon the political history and the missionary efforts of other denominations in the "Historical Sketch." See "The Canvassing Work in Mexico" in the INSTRUCTOR, and other helps available. In the paper "Mexico, Its Needs and Our Opportunities," speak of the development of our work and the needs of the field. Say something of the canvassing work. For helps on all papers and talks see INSTRUCTOR, "Outline of Mission Fields," or "Missionary Idea," and back numbers of the *Review*. Have the three-minute talk on "News From the Field," given by the person who gleans mission notes from the current papers. Close with several sentence prayers for the work and workers in Mexico. Gather reports of work done.

#### Suggestive Program

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

Historical Sketch (ten-minute talk).

Mexico, Its Needs and Our Opportunities (ten-minute paper).

Canvassing Work in Mexico (five-minute talk).

Mexico, a Training-School for Other Spanish Republics (five-minute paper).

Holding the Ropes (recitation). See page 4.

News From the Field (three-minute talk).

#### Mexico, Its Needs and Our Opportunities

EVANGELICAL WORKERS. There is need, great need, of evangelical workers in Mexico. In the city of Mexico there is needed a minister to take charge of the congregation in the absence of the superintendent, one who can assist in the editing of the papers, and also in preparing native laborers for the work, as well as helping newcomers, especially canvassers, in getting a start in the language. There will always be a great deal to be done at headquarters, and the superintendent must necessarily spend a good portion of his time in the field.

There should be a minister located in San Luis Potosi, where we now have a congregation, and a city to be worked. Then, too, in the region around San Luis Potosi there are now three or four congregations, and many interested ones; they all need help. With the assistance of Brother J. Paulson and Brother S. Marchisio to interpret, the worker in that field could begin work immediately, while learning the language. In Torreon, also, there should be a minister located, as there is a congregation in that place, and one in Gomez Palacio near by; and farther north in the mountain regions there are a number of believers in the mining-camps. We might associate Brother J. Robles there with the laborer who comes, and he could begin work at once, as Brother Robles speaks both English and Spanish, and could act as interpreter and teacher.

In the southern part of the country there should also be a laborer to unite with the Spanish brother who is in that part. We now have four congregations there, and it is a splendid field to work. The one who labors there would necessarily have to understand the Spanish language. These four evangelical laborers are a pres-



ent necessity if we hold what we now have, as these people need much instruction and somewhat permanent help.

**CANVASSERS.** Mexico has trained a number of canvassers, but they have left us and gone to other fields, — one is in Spain, a number in Cuba, and some have returned to the United States to take charge of work in the southwestern part. At present, there remain in the field but three or four canvassers. Having given up our trained workers to go to other fields, we think it but just that others should be sent to carry on the work. We need *immediately* six canvassers at least, those who want to dedicate their lives to work in Spanish-speaking countries, to engage in canvassing work while learning the language, preparing themselves to enter other lines of work later on, if it seems best.

As we now have three good papers in magazine form, and it has been demonstrated that workers can have success with them, there is no question but that this work should be pushed. We believe that a few capable women canvassers would do well canvassing in the cities of Mexico. As an inducement to encourage laborers to enter this field, the Mexican mission pays the expenses of these canvassers, and gives them a small salary as a bonus, besides a per cent on all sales.

**OTHER NEEDS.** There is need of a church building in Mexico City, and also of a few rooms for school purposes. As property is very expensive in the capital, quite a little sum of money will be required for this purpose. In San Luis Potosi there is great need of a building for church and school purposes. We are renting all the time, and it is difficult to get a good place. Frequently, Catholic owners will not rent to us at any price, nor permit religious services to be held in their houses. Property is not so expensive there, yet it will take two or three thousand dollars to get what we should have. In Visnaga we have a church-and-school building, together with some two or three acres of land, which cost us about two hundred fifty dollars. It is the only school in the place. We have a Mexican teacher in charge, whom we pay \$7.50 a month, and he teaches the children of our brethren and several others. This little school enrolls about twenty-five pupils. In Monterrey we are paying rent for a house; if we could secure a lot and erect a building, it would be a great help to the work and save the rent.

**MEDICAL WORK.** Mexico lost the sanitarium she had in Guadalajara, but Dr. W. S. Swayze donated property to the mission, and we now have treatment-rooms and a chapel in that city. The treatment-rooms furnish opportunity for treatments to three classes of people, — the higher class, the middle class, and the very poor.

We need a missionary doctor to take charge of this work. It is a good opportunity for the right person. We could let him have the plant at a low rental, perhaps enough to cover taxes and the necessary repairs. The doctor would have Guadalajara, the second city of the republic, and all the country around it for his field. He would also have a splendid climate, about the best this world affords, as it is about five thousand feet above sea-level. Treatment-rooms should be established in the city of Mexico. And near the city, some three or four hours on the train, at a lower altitude, there should be a small sanitarium, where patients could be sent from the city of Mexico, and where our workers, also, could have a chance to be cared for when in need of rest and medical treatment. One good doctor with a few nurses, in either place, could probably manage the work at the beginning, and

other help could be added as need required. These needs seem so plain and clear and urgent that it is only necessary to mention them in order that they be recognized as imperative.

**OPPORTUNITIES.** Mexico is a land of opportunity for the right persons. There are now four Seventh-day Adventist doctors in the country doing well in private practise. Two brethren are engaged in successful business. There is no reason why many others might not find a place where they could earn a living and do some work for the Master in spreading the light of truth in their vicinity. A number of nurses have also found plenty to do in this country, at good wages. But as the greater part of these have taken up



OUR VISNAGA CHAPEL

work under outside physicians, they can not, of course, bring our principles to the front to any great extent.

We feel assured that this brief statement of a few of our pressing needs will inspire the hearts of some upon whom the Lord will place his hand and send them to this field. Fifteen million Mexicans who have not heard the message, and who for four hundred years have been almost entirely under the domination of Rome, are perishing for lack of help. Who will respond to the call?

G. W. CAVINESS.

### Mexico a Training-School for Other Spanish Republics

WE are accustomed to hear of training-schools for important enterprises. The present life is a training-school for heaven.

For several reasons the republic of Mexico is a good place to prepare for the canvassing work, as well as for other lines of work in other Spanish-speaking countries. Its language and its nearness to the United States make it a favorable field for the beginner.

The latter is an important matter. It is cheaper, of course, to send a worker to Mexico, where he may prove himself before going to more distant fields. Here he has all the disadvantages of a foreign country, — mail is irregular; conditions are not homelike, and he has the privilege of being homesick; and he has to meet the real difficulties of a missionary field. If, perchance, he decides that the life of a canvasser is not suited to him, he may retire from the front without having incurred the expense of crossing an ocean.

Again, we have here all classes of society, from the multimillionaire haciendado to the poor sandal-shod illiterate. So the canvasser has opportunity to try his talent on all. Had he but one class to meet, he would not be thoroughly prepared to launch out in strange waters.

He must learn a new language on entering the republic. An effort on his part will soon prove whether



his linguistic ability is strong or weak, and no one can be a good canvasser if he can not speak enough to explain his book or paper.

As there is no place in the republic where there is not at least weekly mails, the general agent can keep well informed as to the success of the canvasser in question.

We believe the foregoing reasons are weighty in favor of Mexico as a training-field for other Spanish-speaking countries.

HARRY F. BROWN.

### The Canvassing Work in Mexico

EMERSON said, "America is another name for opportunity." We are glad to tell you that Mexico also means opportunity.

The need of workers here is great. The call is growing every day. The fields far and near are asking for help.

A wedge is a very useful instrument. Have you ever looked at the map of Mexico? It is almost wedge shaped. Now to you who are interested in the Latin fields, we suggest that you use the wedge. Mexico is a splendid wedge to use in overcoming difficulties that are encountered in other fields. We pray that God will help many to decide to come over the line, and spend some time working in this field. We invite you to come over and stay.

Mexico has had its revolutions, its hard times; but through them all God has blessed the canvassing work. A letter from Brother S. Marchisio introduces you to our first canvasser:—

"I came to Mexico twenty years ago [the letter was dated March 1, 1911] this summer. I worked with our English 'Great Controversy.' In those days there were only twenty-five hundred English-speaking people in the city of Mexico. Most of these were railroad men, and were very seldom at home. My success with 'Great Controversy' was not good. After that I spent some time in our Guadalajara Sanitarium. In 1899 I came with Brother G. W. Caviness from Guadalajara to Mexico City. Soon I began canvassing for the small books, 'Christ Our Saviour' and 'Steps to Christ.' In Mixcoac, a suburb of Mexico City, fifty of the 'Christ Our Saviour' that I sold were burned in front of the Catholic church. A little later I began to work with the periodicals."

The faithful paper workers have prepared the way. Thousands of papers have been sold. One of our workers selling *Señales de los Tiempos* (Signs of the Times), sold on the first Sunday eight hundred copies, and the following Sunday one thousand copies.

June 13, 1908, four young men left Los Angeles, California, for Mexico. Brother H. H. Hall assisted in holding an institute, where they with others learned the canvass in the Spanish language.

### Our First Book, "El Rey Que Viene" (Coming King)

One of our canvassers had an interesting experience with this book. After explaining the book to a Catholic priest and permitting the prospectus to be taken away from him, he was told by the priest that the book was Protestant, and that he was going to burn it. Brother Gutierrez said, "If you do not return that book to me, I am going to call the policeman," which he did. Both of them went to the station-house. The whole thing was explained to the chief of police, who said to the priest, "If the book is not returned, you will get thirty days." The policeman and the priest left the police station, but they were soon march-

ing back again. Brother Gutierrez was asked to explain what was in the book. He did so, with the result that the chief of police signed for one book, as did two policemen standing by. Then looking at the priest, the chief of police said, "Your fine will be five pesos or fifteen days." The representative of Rome paid his fine, and returned to his home a defeated foe.

Nine months were spent in working with this book, "El Rey Que Viene." During this time the canvassers sold 5,156 pesos', or Mexican dollars', worth.

### "Salud y Hogar" (Home and Health)

Next we began work with the new book "Salud y Hogar." Some thought that we should not be able to reach the rich people of Mexico. The following postal card from J. L. Brown, shows what was done:—

"Arrived at Jalapa this morning at four o'clock, almost frozen, sick from tobacco smoke, and hungry. Well, God helped to accomplish what I stopped for. I got to the governor's office early so as to talk to him first. While sitting in one of his soft chairs, I went sound asleep, and thus he found me. After he got me awake, I went after him like wild-fire, and within twenty-five minutes from my arousal I had his signature on my list, with those of his two secretaries and the chief of police. Thank God."

### A Few Records

Not that success is counted in dollars and cents. No, I like the statement made by George Müller, of Bristol, England: "Never reckon our success by the number of Bibles or Testaments or tracts which we circulate; for millions of these might be circulated, and little good result from our efforts. We should day by day seek God's blessing on our labors in this particular; and on every tract or copy of the Holy Scriptures which we give, we should ask God's blessing."

After two months' canvassing in Vera Cruz, 2,656 pesos' worth of "Salud y Hogar" was sold. In one day one of the workers took 214 pesos' worth. A postal card was received from this same city which read, "God helping me, I took 150 pesos' worth in one building."

Two workers in thirty-three days sold 3,372 pesos' worth of "Salud y Hogar," in Merida, Yucatan. In one day the two delivered \$1,110.25 worth, Mexican currency.

From all indications, it seems as if our paper workers are going to lead the way. This is a report for two weeks' work:—

NAME	HRS.	SIGNS	LITTLE FRIEND	L. & H.	VALUE
J. W. Phillips	63	87	19	21	\$151.05
J. R. Douglas	32	38	29	24	114.45
O. O. Ward	52	67	7	16	110.50
C. P. Martin	41	34	25	24	102.12
H. F. Brown	37	38	32	28	117.50

The above are yearly subscriptions to the three papers. Our new worker, Brother Juan Nicolas, took twenty-two subscriptions in one building.

### The First Scholarship in Mexico

O. O. Ward was the first to enter Mexico to work for a scholarship. He wrote as follows: "My orders in Monterrey this summer amounted to six hundred five pesos, of which I delivered all but thirty-nine pesos' worth. My first delivery was over one hundred per cent. I delivered fourteen books, besides selling one which I had not taken an order for." May this encourage others to make the same attempt.

### "Patriarchs and Prophets"

Some one said, "You will not find it so easy with 'Patriarchs and Prophets' as you have with the



health book." But we found that the health book prepared the way. In Merida, where "Home and Health" had been sold, three workers, with God's help, sold to the value of \$2,592.50, Mexican currency. In the state they sold to the value of \$3,281.50. Last year over 30,000 pesos' worth of books was sold in the republic.

"God has his workmen in every age. The call of the hour is answered by human agencies. Thus it will be when the divine voice cries, 'Whom shall I send, and who will go for us?' The response will come, 'Here am I; send me.' The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power." If the call comes, tell him, "Here am I; send me."

J. A. P. GREEN.



### I — What Jesus Is to Us

(October 5)

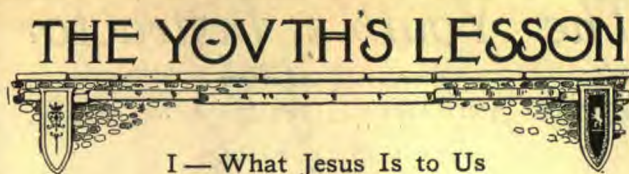
MEMORY VERSE: "I am alpha and omega, the beginning and the end, the first and the last." Rev. 22: 13.

#### Questions

1. What heaven-appointed name was given to Jesus? Isa. 7: 14.
2. What is the interpretation of this name? Matt. 1: 23; note 1.
3. Whose glory did Christ reveal? John 6: 38; 7: 18.
4. How did God manifest his love for mankind? John 3: 16; Rom. 5: 6.
5. How great is his love for us? Eph. 3: 17-19; note 2.
6. How helpless was man to save himself? Rom. 7: 15, 18-20.
7. By whom was he held in bondage? 2 Peter 2: 19, last part.
8. When he overcame sin and Satan, what did Christ win for those that were bound? Isa. 61: 1, last part; Ps. 119: 45; note 3.
9. To whom is this gospel of liberty to be proclaimed? Isa. 62: 11.
10. What help is given? Eph. 3: 16.
11. How are we redeemed from sin? Eph. 1: 7.
12. How complete is this salvation? Heb. 7: 25.
13. In what miracle is taught the attitude of Jesus toward sinners? Mark 1: 40-42.
14. How closely may we be united to him? John 15: 4-6.

#### Notes

1. Since the beginning of eternity, Christ has been one with the Father, a sharer of his glory and his power. And he came to earth to reveal the love and mercy of God to save fallen man,—to be "God with us." To this sin-darkened world he came in the image of man, but as the Word of God. Phil. 2: 6, 7, R. V., margin. "By coming to dwell with us, Jesus was to reveal God both to men and to angels."
2. The plan of salvation is called the mystery of redeeming love. This love was shown in the face of the Saviour and was manifested in all that he said and did. "Upon all things in earth, and air, and sky, he wrote the message of his Father's love." Love is the principle of God's government; and it is a service of love that he desires. Love can not be commanded; but to know God is to love him; for by love is love awakened.
3. The gospel means good news, glad tidings. It is the joyful message of freedom, of which God is the author, and it manifests his grace and favor. It brings the news of salvation, offers it, and shows the way to attain it.



### I — What Jesus Is to Us

(October 5)

LESSON HELPS: "Christ's Object Lessons," pages 17-27; *Sabbath School Worker*.

MEMORY VERSE: "I am alpha and omega, the beginning and the end, the first and the last." Rev. 22: 13.

#### Questions

1. For whom did Christ die? Rom. 5: 6.
2. When did God love us? Verse 8. When and by what were we reconciled to him? By what are we saved? Verse 10; note 1.
3. What example has he left for us? 1 Peter 2: 21-23.
4. What was the mission of Jesus in this world? Luke 19: 10.
5. How is man's helplessness to save himself expressed? John 15: 5. Compare Jer. 13: 23.
6. Upon whom has help been laid? Ps. 89: 19.
7. How much help is promised to the believer? Col. 1: 9, 11; Eph. 3: 14-19.
8. By what name is Jesus called by the prophet Jeremiah? Jer. 23: 5, 6.
9. What do we have through Christ's blood? Eph. 1: 7.
10. What is he made unto us? 1 Cor. 1: 30.
11. For what purpose did God set forth his son Jesus? Rom. 3: 24, 25. Of whom is he the justifier? Verse 26.
12. What Christian experience is described in Gal. 2: 20? Whom did Jesus love? For whom did he give himself? Note 2.
13. Of whom was Christ a revelation? For what purpose did God thus reveal himself? 2 Cor. 5: 19.
14. In what miracle is the attitude of Jesus toward sinners taught? Mark 1: 40-42.
15. To what extent is he able to save those who seek his help? Heb. 7: 25; note 3.
16. What is the Lord desirous of being to every sinner? Isa. 30: 18.
17. By what illustration does the Saviour show the close union of the believer with himself? John 15: 4, 5.

#### Notes

1. We are reconciled unto God by the death of Christ, but saved by his life. In his life on earth is seen the perfect righteousness which the law demands. By nature we are wholly unrighteous. In our flesh is found no good thing. But through faith we are cleansed from sin, and the righteous life of Jesus imputed to us. This righteousness is in harmony with the claims of the law, and enables us to stand acquitted in the judgment.
2. "By his life and his death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us."—*"Desire of Ages,"* page 25.
3. For four thousand years the race had been decreasing in physical strength, in mental powers, and in moral worth; and Christ took upon him the infirmities of degenerate humanity. Only thus could he rescue man from the lowest depths of his degradation. Many claim that it was impossible for Christ to be overcome by temptation. Then he could not have been placed in Adam's position; he could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then he would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which he has not endured."—*Id.*, page 117.



# The Youth's Instructor

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## My Ease

WHY should I hold my ease so dear?  
The work of training must be done.  
I must be taught what I would know,  
I must be led where I would go,  
And all the rest ordained for me,  
Till that which is not seen I see  
Is to be found in trusting Thee.

— Anna L. Waring.

## Prayer-Meeting Obligations

THE words of the apostle, "Not forsaking the assembling of ourselves together, as the manner of some is," once meant more to professed Christians than they do now, which is really the time when they should have their most imperative application. An incident related in a recent number of the *Youth's Companion* concerning the late Justice Harlan, who was a member of the United States Supreme Court for many years, reveals a faithfulness to the prayer-meeting that has in every age proved the Christian's strength. At a memorial service held not long ago at Lexington, Kentucky, for Justice Harlan, were many who had known him long before his elevation to the Supreme bench. One told the following story of a conference held in Judge Harlan's office in Louisville to prepare the way for his nomination as governor of Kentucky:—

It was the day before the convention.

Toward the close of the afternoon, Judge Harlan said to his political friends: "Gentlemen, the office will be open this evening, and you are at liberty to use it as you think best. I shall not be here. This is prayer-meeting night. I make it a point never to miss my prayer-meeting when I am at home."

His friends were surprised. The business surely was of sufficient importance to justify the omission of a single prayer-meeting.

Something like this the men said to one another at first, and yet, on second thought, they agreed that a man whose religious life was so earnest and genuine deserved more than ever their trust and loyalty.

The man who told the story did not himself go back to the conference, but went to the prayer-meeting instead, and there found Judge Harlan in the chair, leading the meeting in the absence of the pastor.

It is not the purpose of this story to show what effect, if any, his attendance at the prayer-meeting had upon his political career. Men sometimes gain and sometimes lose, in business and in politics, through adherence to their principles, and the man who values his principles chiefly because of what they may gain for him, has learned but little of the real value of religious life. Whatever be the material results of his action, the man who is faithful to his convictions has, first of all, the approval of his own conscience, and then the approval of the best and most honorable of his fellow men.

Do we not as young people too lightly cancel our

appointment with the Lord at the prayer-meeting? Ought we not to hold ourselves more rigidly to our obligation? Laxness in other religious duties always follows closely upon laxity in attendance upon the prayer-meeting. Then why not form the habit of making other engagements bend to the prayer-meeting?

## Conscience

SOME want to make conscience their standard. I think this is one of the greatest mistakes we can make. Conscience is responsible for a variety of opinions about the right and wrong of a thing. There is a society conscience, a political conscience, and so on *ad infinitum*. This, too, is the reason why there is no chance to get union of religious forces. God never intended that there should be such division in his ranks. Men have left the Word, and gone to conscience for guidance.

Now, let it be understood, conscience is largely a creature of education. A man generally thinks as he is trained to think. This may satisfy some, but it is not God's way of deciding things. "The Word that I have spoken," said Christ, "shall judge him in the last day." Paul was just as conscientious while persecuting the church as when he stood on Mars Hill and shook the world. Uzzah was conscientious when he touched the ark to keep it from falling.

Conscience is a good thing, but it must be regulated by the Bible. It is like the clock; unless it was regulated by the sun, we should soon live day for night, and night for day. So the conscience must be regulated by a "Thus saith the Lord," or we shall live right for wrong, and wrong for right.—Dr. Len G. Broughton.

## The Public Schools in the Philippines

SEVERAL articles have appeared by the archbishops of Manila on the flourishing condition of the church in the Philippines. It is not unusual for the head of a corporation to attempt to float watered stock by inspiring public confidence, and it must be a little exasperating to the archbishops to have Father Cain, of the islands, present a different view of conditions. The father, who is begging for help, says: "You must not think that the Catholic Filipinos are sanguine about the establishment of Catholic parochial schools, or that they are anxious to send their children there. They run to the public school as if they had suddenly come across a treasure for centuries jealously hidden from them, as if they had at last arrived at the glory of heaven. And any attempt to put anything of the same kind under the auspices of their patron saint is looked upon as an intolerable trespassing upon their newly acquired felicity. Talk to them of the duties of conscience with regard to their children and they look askance, and spread it abroad that you envy the liberty they have acquired, and want to reduce them again to slavery. I am in a town which is supposed to be prominent for its Catholicity, and I wouldn't give five cents for the Catholicity of the best of them." Do you see why the Catholic log-rollers at Washington are trying to stave off the granting of independence to the Philippines?—Selected.

THERE is no surer proof that there is sunshine than the fact that you are lost in a fog-bank. There would be no fog in the universe if there were no light. It is sunshine that makes all the mist.—Minot J. Savage.