

Miss M. E. Pratt

The YOUTH'S INSTRUCTOR

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ORDER THROUGH YOUR FAVORITE TRAVEL SOCIETY

PRESIDENT TAFT has accepted the Kent Professorship of Law at Yale, and will make his home at New Haven.

DR. CARL L. ALSBERG was appointed chief of the Bureau of Chemistry in the Department of Agriculture on Dec. 16, 1912, to succeed Dr. Harvey W. Wiley.

THE question of the abolition of the State senate of Arizona, in order that simpler methods of government may be inaugurated, is to receive consideration at a special session of the legislature called by the governor of the State.

NINE men were entombed in the East Lehigh (Pennsylvania) mine on the last day of December last. Eight of them were rescued alive on the night of January first, and it was then hoped that the ninth could be recovered before the next day.

THIRTY-THREE men were sent to the United States penitentiary at Leavenworth, Kansas, on the first day of the new year. These were the men convicted of having part in the wholesale dynamiting plots of the Industrial Iron Workers' Union, which had their culmination in the destruction of the Times Building of Los Angeles, California, two years ago.

"THE House, by a vote of 178 to 52, has passed the Burnett Bill, which applies the illiteracy test to immigrants by providing for the exclusion of all aliens over sixteen years of age who can not read English or some other language. Those who are seeking to escape from religious persecution are excepted, and an admitted alien is permitted to send for his father, grandfather, mother, grandmother, or his unmarried or widowed daughter, whether they can read or not. The bill goes to conference with the similar Dillingham Bill, passed by the Senate some time ago."

"DISORDER continues throughout a large part of Mexico. A town in Jalisco was sacked recently by 600 rebels, after they had killed the forty rural guards who defended it. It is reported that San Marcial, a town of 1,000 persons in Sonora, was attacked and captured by Yaqui Indians, who killed many of the inhabitants, and carried the young women to the mountains. There is no protection for life or property in the state of Durango. A rebel force commanded by General Salazar attacked Ascencion, seventy-five miles southwest of Juarez, on the eighteenth of December, 1912, and only sixteen of the federal garrison of 250 escaped."

MR. HOPKYN REES, of Peking, says that when he left China he asked a Chinaman in the highest office of the republic, "When did this revolution begin?" The answer came, "It began the day that Robert Morrison landed in Canton."

A Correction

IN the INSTRUCTOR of Dec. 3, 1912, an article written by Miss Beth Lamond was credited to Miss Swanson by mistake.

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ORDER THROUGH YOUR CONFERENCE TRACT SOCIETY

The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 21, 1913

No. 3

Glimpses of Burma—The Railways

R. B. THURBER



HE long Up Mail stands ready in the Rangoon station for the three-hundred-eighty-mile trip to Mandalay. Under the low, smoke-blackened roof of the train-shed the light is poor, and we peer into the different compartments until we find our names written on cards placed at the head of our berths. These places have been reserved for us by request. Amid much confusion and shouting of coolies we pile in our luggage (not baggage), and with a feeling of preparedness for the worst, stroll up and down the platform to view the train incidentally and our fellow travelers especially. Lest we seem to digress, we shall eschew comment on the latter for the present.

Some aspects of this line of cars strike a newcomer as strange indeed. To Americans the European type of engine appears peculiar. It sits low on the tracks, with square front and boxed-in sides. The track is narrow-gage, the rails being about three feet apart. The cars are the usual width, and so they look top-heavy. They are of different lengths, the longest being a little shorter than the American Pullman. The longer ones have double trucks, but the smaller have single pairs of wheels, with spokes. Various types of car construction prevail. The first- and second-class carriages are divided into three or four compartments, and the third-class is all in one generally. The cars are hooded for protection from the heat; that is, they have double tops, the upper part leaving a six-inch space between it and the lower, and reaching down the side to below the window tops. The first-class compartments are painted white on the outside, the second-class green, and the third-class light brown. Red, too, must be included in the color scheme, and so the luggage and mail compartments are adorned with crimson. Each division has its respective class number indicated by large raised letters on the side. The government officials usually have the white places to themselves, the natives crowd the brown ones, and the green is a meeting-ground for the commonwealth of all peoples.

We overhear a child's insistent questioning, "Mother, why do they paint the carriages these colors?" "Yes, but why, mother?" Then after a thoughtful moment, "O, I know why! The white compartments for the white people, the —" but the mother at last is all attention to the talk, and there comes a hush. We turn to see them enter a second-class compartment. This affords a smile as we start for our places, when a porter clangs a hand-bell that is altogether too big for him, as a sign that in five minutes we shall be on our way. There is an extra rush as belated passengers clamber on board, a loud slamming of doors along the line, and at the expiration of the time limit the whistle toots,—not a strong, healthy whistle, but an effeminate shriek,—and we are off. You may walk and run along with us for a time, since there are no jerks nor fast get-aways in the land where time is not precious. We are starting at sixteen fifty

o'clock, since there are not two twelves, but really twenty-four hours, in a day for the Burma railways.

As the city fades away, we turn to inspect our compartment. It measures about eight feet wide by ten long and eight high. Along the sides, except at the doors, are cane-seated benches with springs. Passengers thus sit with their backs to the windows, unless there is plenty of room, and they dare manifest enough ill manners to stretch their legs along the seat. In an endeavor to combine a bed and a seat in one, the company has made this very necessary part of comfortable traveling too narrow to sleep on and too wide to sit on. The first-class seat is convertible, so that one can face the front; but the third-class has just foot-wide boards, an extra seat in the middle of the car, and overhead "upper berths," which are in reality third-quality "pantry shelves." In our carriage the cushioned upper berth is folded against the wall when it is not in use. Opening off the compartment is a diminutive wash- and closet-room.

Several fellow travelers share our stuffy cell. One, a Chinaman, gazes stolidly out of the window; a native lolls in a corner; and a cigarette, with a young Burman pulling poison from one end of it, occupies another. And there is luggage, luggage, luggage—least in importance, but greatest in bulk. Only a small amount of impedimenta may be booked (checked) free on a ticket and carried in the brake-van (baggage-car), and any extra is charged for at a high rate. Consequently stern necessity tells the Oriental to take it with him into his compartment, and, within a certain limit, no one says him nay. Add to this the fact that we in the East must carry our comforts with us if we would have any. It is the custom here to provide very few comforts on the trains, in the rest-houses which are used as hotels, and at the houses of friends. Rooms are furnished with no more than was Elisha's little room "on the wall" at Shunem, a bed, table, stool, and candlestick being the sum. Bedding, toilet articles, etc., must be taken on a journey. So every traveler seems to be "shifting" with all his effects. There is no sight of the stalwart European striding down the station platform between two suit cases; instead, he saunters along, and about ten coolies follow with his movables on their heads.

Let us take an inventory (accent on the second syllable *à la mode*) of the various articles that clutter our feet,—rolls of bedding, tin trunks, boxes, a sun-hat, basket of fruit, rugs, canes, umbrellas, gun, birds in cage, food basket, bath-tub, wash-bowl and pitcher, folding table, bag of nuts, typewriter, water-jar—but I weary you.

Shall we look from the window? The unbroken stretch of paddy-fields (rice-fields) extends away from the train on every side. The view, at first interesting, soon becomes monotonous, and we engage in conversation, after asserting our rights to the air by insisting that the Burman shall cease to "drink his cigarette." The talk drifts to fares on the railway.

"What is the rate of fares?" I asked my companion,

"One pice (half cent) a mile third-class, three pice second-class, five pice first-class," was the answer; and he continued by way of further explanation: "You will notice that each ticket has the color of the compartment in which it grants a ride; and the amount it costs is printed on it. Usually none of the train authorities trouble you about your ticket until you pass out of the station at your destination, and many times you are not requested to show it at all."

"I should think such a method would give ample opportunity for dishonest persons to steal rides."

"It does seem so, and yet with all it is surprising how few persons get free rides on these trains, considering the carelessness and grafting propensities of the employees."

"Are our missionaries granted special rates?"

"Yes, indeed; they get half-fares by written request to the traffic manager for each trip, or certificates lasting a month are granted. We missionaries usually travel second-class. The third-class fare is only a little less than half second-class fare, and for the difference in cost it doesn't pay to endanger our health and the reputation of our work. A person's standing is everything out here, and he is judged by the way he lives and travels. Certain standards are expected of Europeans and Americans, and if one does not live up to them (and they are reasonable), the natives lose respect for him. Also, at times, these third-class compartments are veritable pens of filth and disease. By the way, did you ever hear of 'pipe-stem traveling'?"

I confessed my ignorance of the meaning of the expression, and my friend explained: "Well, I heard the expression in Japan. You see, a Japanese pipe has a valuable bowl and mouthpiece, but these two are connected by a cheap and changeable stem. It is said that when the gentleman with the slim purse desires to make a good impression upon his friends, he buys a first-class ticket when his journey begins, but only to the next station. At the first stop, he alights and buys a third-class ticket, and takes the lower seat until within one station of his destination, when he changes again, and is able smilingly and without 'loss of face' to greet his friends from a first-class carriage. The reason for this being called pipe-stem travel is obvious."

Our train stops at a station, and for no apparent reason we wait twenty minutes. A little engine is shunting wagons (switching freight-cars) on a side-track. Here is a native brakeman using a unique brake to stop his shunted wagon at the right place,—a brake on which these railways seem to have an exclusive patent right. But I shall risk divulging a trade secret when I tell you that the brake consists in the man's running along ahead of the moving wagon and putting little stones on the track to retard its progress.

At length we get started again slowly, and the tiresome journey continues. The speed limit is twenty-five miles an hour, and we make about twenty. With uncomfortable seats, close compartments, slow rate of travel, and long journeys, travel is not pleasant in Burma. But the speed is so much greater than the slow-moving bullock-cart that there is little complaint on the part of those who formerly knew only the snail-pace. Why be in a hurry? There is another day coming. The greater speed the more jolting, and slowness insures safety. And while these trains are classed, by foreigners, among the things that creep, they have their advantages. They are safe, frequent, and commodious, and since they have all the time, they are rarely behind it.

A Glimpse of a Great Industry

(Concluded)

THE rapidity of the work in these sawmills is perhaps best shown by some notes taken by the writer while viewing the work of a circular saw in a certain plant. The saw had been made according to the special directions of the manager of the concern owning it, and shows something of the development of that particular implement.

The system of live rolls in this mill was speeded to carry the product three hundred feet a minute, and the logs being sawn were birch and maple that had grown far north on the Atlantic slope, hence were comparatively very hard for American woods; however, not nearly so hard as some timber that grows in some foreign countries. Most of these logs were turned five times while being sawn into inch lumber, and the boards followed one another in such rapid succession that the rolls were seldom clear, although the distance the boards were being carried was very short.

Thus equipped, and operated by experts, this one saw produced over three thousand feet of such lumber during the hour it was being timed. The marker said that it had been known to cut as high as four thousand feet an hour, but from a better class of logs. Of course it would easily cut many more feet of thicker dimension or from longer or larger logs. During the time already referred to, many cuts were made in less than two seconds, and seldom any required more than four. At that time this saw was cutting an average of about four hundred hardwood logs into inch lumber daily.

At another time the writer saw a spruce log of the same length, twelve inches in diameter at the top end, cut into inch boards in forty-five seconds, including the time required for loading the same and the return of the carriage for another. This log was turned but once, however.

Expert hardwood sawyers in such mills usually get five or six dollars a day in the East, and much more in the West and in some other places where wages are higher.

As the lumber is made to pass along the live rolls, it is picked up by transfers, which convey it sidewise to where a man conducts all that may contain wane or other defects, through an edger having movable saws, which he adjusts by means of levers in such a way as to sever any objectionable part. The piece of cutting is often split once or twice as it passes through this machine, which renders it free from certain defects.

It is wonderful to note the accuracy of an expert in operating one of these machines. Although much of the time an actual stream of lumber is flowing to his hand, with a single glance he sees the defects, adjusts the saw, or saws, as the case may require, then allows such piece to pass, just severing the objectionable parts. If he retains his position, he is seldom known to miss. Such men also receive very large wages, and perhaps one of the most difficult problems for the modern manufacturer is to secure competent help properly to operate such machines.

After being edged, the lumber passes to a machine called a trimmer, where the ends are trimmed square, and all defects are removed possible to its improvement. This machine consists of a table reaching sidewise, to the live rolls, about twelve feet, and as long as the longest lumber required to be manufactured in

the plant. Over this table pass endless chains having attachments at intervals which engage the lumber as it comes from the live rolls and convey it against the saws, which are placed very close together, being about two feet apart in a mill cutting hardwood. These saws are not stationary, being attached to swing frames that hang beneath the table. When not in use, they are entirely out of sight; but when wanted, their shining blades will appear just in time to sever any objectionable part of the boards as they pass on obedient to the operator's will. If the piece of cutting is a long plank, deal, or a stick of square timber having no defects, the saws will all disappear until just before its exit, when two will appear, one at each end, and trim it squarely.

At first the spectator is led to wonder where the intelligence comes from, but after a little observation it will be seen that a man, or sometimes two, in case the lumber being sawn is that which requires a great deal of trimming, is stationed above, in full view of the trimming table, behind a number of levers by which he can cause any saw or saws to verge from beneath through their respective openings to do just the work required.

From this machine the lumber drops to another system of live rolls, which conveys it to the yards or other places of destination.

Now that we have traced the lumber through the mill, we shall just note how the slabs are cared for in the modern plant. As they fall from the saw, they are usually conveyed by the same system of live rolls as is the lumber, but are allowed to pass all the transfers that pick up the lumber as it passes along, until they reach the transfers that work in connection with the machine called a slab slasher. Here they are conveyed sidewise over a table constructed much the same as that which trims the lumber, but whose saws are stationary, being suspended above on one continuous mandrel at intervals usually of four feet. The slabs are conveyed over this table by the same method that the lumber passes over the machine for trimming, and are severed as they pass beneath the highly speeded saws.

From here they usually fall into a conveyer, which takes them to a yard where they are piled for drying, after which they are shipped to market for fuel.

Perhaps at another time the writer will tell of the mechanical device for sorting the lumber, its inspection by what is known as cullers, that determine its quality and mark it for its respective grades; also of the single- and double-cutting band mills that are usually employed in such plants, the latter of which is able to cut both ways, thus utilizing the entire travel of the carriage for cutting lumber. And if space permits, we may be able to learn something of the construction and workings of the resaws, and of the stock-gangs, which are also often included in the equipment of a modern factory, as well as some of the interesting features of the power plant, refuse burner, and the system of conveyers by which all waste matter is constantly being carried from the mill, rendering it clean at all times.

Many of the plants that have been recently installed are propelled by electricity; hence instead of special steam-engines' being employed to do the work as is here described, electric motors of special designs are employed. Of course these engines are what we might term auxiliaries to the main power plant, which is usually equipped with one large engine to drive all the other machinery.

The cost of such plants, which varies much according to the number of mills installed and the quality of the machinery, ranges from fifteen to twenty-five thousand dollars for a modern single mill, and as high as two or three hundred thousand dollars for the modern large plants. Some of the larger plants that have come under the observation of the writer are equipped with four band mills, and sometimes two stock-gangs, a resaw, one or more lath- and shingle-mills, besides the necessary equipments, such as edgers, trimmers, slashers, live rolls, conveyers. However, we often find plants equipped with but two band or circular mills, instead of four, and the other necessary equipment, cutting as much lumber as the others, or maybe more, although perhaps of the same dimensions and the same kind of timber. This is owing to the grade of the machinery and the class of help employed to operate; or it may be due to a better class of timber, such as grows on the Pacific Coast being very large and soft.

Perhaps the reader would like to know the name and location of some of these plants, and their capacity; hence we shall mention a few, although there are many scattered throughout the timber belts all over the continent.

Among the Canadian firms, we shall name the famous plant of J. R. Booth, at Ottawa; Tait and Cutler's plant and the Cushing mill, at St. John, New Brunswick; also that of the Wayagamack Pulp and Paper Company, which is situated near Three Rivers, Quebec. The last-named of these, although equipped with but two band mills, has produced during the past year from 100,000 to 140,000 feet of lumber daily.

Among the American concerns owning large plants are the Potlatch Lumber Company, of Potlatch, Idaho, whose mills produce about 125,000,000 feet annually; the North Pacific Lumber Company, of Portland, Oregon, supplying about the same amount; and the Long Bell Lumber Company, of Kansas City, Missouri, whose annual output of its several plants is approximately 550,000,000 feet.

While these quantities are supplied by several large plants owned by the several companies as above mentioned, there is one mill at Madera, Mexico, owned by the Madera Lumber Company, of that place, which manufactures 1,300,000 feet of lumber daily. Although unable to give the amount of the output, we shall mention the Paine Lumber Company's plant, at Oshkosh, Wisconsin, which employs 2,600 men. Moving pictures of the employees have been secured as they emerged from the mills, headed by Edward W. Paine, secretary of the company, followed by his office staff and other laborers, while a hundred draft-horses employed about the yards brought up the rear.

H. E. MILES.

Personal Work

"ALL who receive the life of Christ are ordained to work for the salvation of their fellow men. . . . Whatever one's calling in life, his first interest should be to win souls for Christ. He may not be able to speak to congregations, *but he can work for individuals.*"—*Desire of Ages*, page 985, trade edition.

"Where there is no active labor for others, love wanes, and faith grows dim."—*Id.*, page 990.

"Andrew found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct

appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister. . . . Many have gone down to ruin who might have been saved if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight."—*Id.*, page 155.

These few paragraphs set before us briefly that sacred responsibility which God places upon every person who accepts his gift of salvation through Christ. All recognize the principle, but many shrink from assuming the responsibility. How shallow and flimsy all our excuses will seem at the last great day, and how bitterly we shall regret our wasted opportunities! How few realize the solemn fact that nothing in all the world can cause God's work to languish, and thus delay the coming of the Saviour, except the lukewarmness and indifference of his own people. A deep, intense longing for the salvation of souls on the part of each one would soon bring the triumphant finishing of the work.

Charles G. Finney wrote concerning the day on which he was converted: "I spoke with many persons that day, but I can not remember one with whom I spoke who was not soon after converted. Just at evening I called at the house of a friend where a young man lived who was employed in distilling whisky. I sat down to tea with them, and they requested me to ask a blessing, which I had never done. I had scarcely begun before the state of these people excited so much compassion that I burst into weeping. The young man moved away from the table and rushed out. He was not seen again till morning, when he came expressing a blessed hope in Christ. He has been for many years an able minister of the gospel."

O that we might appreciate the blessed privilege of personal work to-day! We so easily forget that life is very uncertain. When the sun sets to-night and we retire to sleep, our earthly record may be finished for eternity. As we meet and pass some friend or loved one to-day, it may be for the last time.

"What are we thinking of that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? . . . To-morrow some of these souls may be where we can never reach them again. What is our influence over these fellow travelers? What effort do we make to win them to Christ?"—"Testimonies for the Church," Vol. IX, page 27.

The closing scenes of the earth are unfolding before us. Can we as an army of young people who are expecting soon to hear the Master say to us, "Well done," do less than give him to-day all there is of us in earnest, definite, personal work? And shall we not determine that our highest ambition shall be to make some progress each day in the knowledge and practise of the science of soul-winning?

MEADE MACGUIRE.

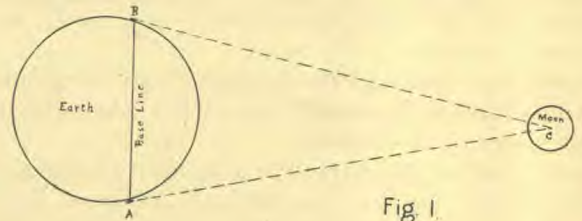
THE greatest reason why so many are being plunged into error is because they are not established in a knowledge of fundamental principles.

Measuring the Distance to the Sun, Moon, and Stars

RAINING again to-night; so we shall have a good opportunity to stay inside and continue our study of how distances to the heavenly bodies are measured.

First try another experiment: Each one stand within about an arm's length of the wall, and hold your finger about six inches before your face. Close the right eye and notice where you seem to see your finger against the wall. Perhaps it is right at the edge of a panel, or at the corner of a picture, or over a crack in the door. Now, without moving the finger, open your right eye and close the left, and note the apparent shift to the left in the position of your finger on the wall. It looks to be about six inches from where it was when you were looking at it with the right eye.

Now hold the hand out at nearly arm's length about six inches from the wall and repeat the experiment, looking first with the left eye and then with the right. The change in position of your finger on the wall is



now not nearly so great as before, perhaps not more than half an inch. The lines of sight from each eye to the finger are becoming more nearly parallel, as they did with the electric light which we tried to measure last week.

The principles underlying this experiment and the reckoning of the distance to the door-knob in our last lesson are the same as astronomers use in calculating how far the heavenly bodies are away. But of course they must have much more delicate instruments than we have, and a base-line many times as long as we employed. Figure X is a simple diagram illustrating how such a task is sometimes undertaken.

The earth is about eight thousand miles in diameter, and this great distance is none too long a base-line to use in measuring the distance to the moon, which is the nearest to us of all the heavenly bodies. In actual practise, however, advantage can not be taken of the full diameter of the earth for this purpose, so a shorter line must be used. To a man on one side of the earth the moon would be just rising, while at the same time a man on the other side would see it setting. On account of the moon's being always in motion around the earth, the observations must be made at both ends of the base-line at once.

Of course the astronomers at the two places can not see each other because the earth is round, but they have

ways of telling how far it is between them through the earth. Also by the measurement of angles, and the recording of the apparent position of the moon in the sky, they know just the shape of the great triangle which is formed by the two ends of their base-line and the moon (ABC, Fig. 1).

The queen of the night, as the moon is sometimes called, is found to be about two hundred forty thousand miles away from the earth. The distance to the sun and the planets can be calculated in about the same way as that to the moon. But when two men on opposite sides of the earth look at the same star, they find their lines of sight running much more nearly parallel than we did when we undertook to measure the distance to the electric light last week. It is therefore necessary for them also to search for a longer base-line.

When we were studying about the beginning of the year several weeks ago, you will recall it was stated that the earth traveled around the sun in a great path, or orbit, which is almost a circle. Astronomers have found that by noting the exact location in the sky of a star at one time of the year (A, Fig. 2), say in the spring, and then doing the same thing six months later, in the fall, when the earth has gone to the other side of its orbit (B, Fig. 2), a very slight change in some of the stars can be noticed.

This corresponds to the change in position of your finger on the wall when seen with one eye and then with the other; and you will remember also that the farther your finger was away, the less the apparent shift. This difference in place of the stars is detected by their seeming to be nearer to or farther away from other stars which look close to them, but really are away beyond; just as your finger looked to be right over the crack when seen with one eye, but some distance from it when viewed with the other. So the star C in Fig. 2 would look to be at *a* among the stars beyond when seen from the earth at A, but would appear at *b* when the earth was at B, half-way around its orbit six months later. This apparent difference in position is the star's parallax; although astronomers, for various reasons, speak of the parallax as being only one half of the angle formed by the lines at C.

Making measurements of this character is one of the most difficult kinds of work which astronomers have to do, because the stars are so very, very far away that even with a base-line of the diameter of the earth's orbit — 186,000,000 miles — the most of them can not be seen to change their position at all. The shift of those stars which do seem to move is so very slight that it is hard to measure it accurately. This work necessitates the most delicate instruments that can be made. The transit-instrument, the heliometer, and the micrometer are the queer names of some of the instruments used in this difficult task of measuring angles and parallaxes. And even after the angles are measured, and the position is secured and corrected, an immense amount of work is required with formulas in branches of higher mathematics called trigonometry and calculus before the result is obtained.

Men worked for a long time before any change in the position of even one star could be detected. And even now after years of hard study and the closest observation, the distance to only about one hundred stars is known with any degree of certainty, and perhaps two hundred others have been measured approximately.

Photography is also used in measuring star dis-

tances. A picture is taken of a certain part of the sky at one time of the year, and then another picture is secured of the same group of stars six months later, when the earth is on the other side of its orbit. These two pictures are laid side by side and examined very carefully with microscopes which magnify them many times. If one star in the group is found to be closer to another star in the last picture than it was in the first, astronomers know that the star has changed its apparent position. This very small change on the picture is measured by devices attached to the microscope. More photographs are taken, and then six months later still others, until the exact amount of the shift is ascertained. From these tiny changes of the star measured on the photograph, the distance is figured.

Many kinds of instruments are in use, some of them very rare and expensive, and more star measurements are being made all the time; but it takes long patience and much study; so we shall be content with what others have found, and not attempt ourselves to measure the distance to the stars to-night.

CLAUDE CONARD.

Inspiring Experiences in Chicago

[We believe that all will be interested in this account of work at the new Hinsdale Nurses' Center in Chicago. It is a beautiful combination of spiritual and physical uplift, of public and private work by nurses who are looking entirely to God for their own support and the maintenance of their work, and so can from actual personal experience consistently point others to the same never-failing Source.—Ed.]

WE are having excellent experiences in our nursing work in Chicago, and the work is steadily increasing in interest. Had we nothing better than silver and gold to give the people, we might as well give up our work. But I am glad there is something besides silver and gold we can give them. They may want silver and gold; but there is something else for which they are longing, — something which we do not have to give them unless we get it from a higher Source. That Source has supplied our ordinary wants, and has also given us something to give to them.

We are now giving a number of treatments. There is one woman we have been treating for rheumatism who had been unable to get around for some time. She heard of us and wanted us to give her some of our sanitarium treatments; and the last time Miss Hibben gave her treatments, she said she felt better than she had for years, and realized she was getting real benefit.

Last Sunday afternoon as we were finishing our dinner there was a rap at the door, and some one wanted to know if we could go to a home where a little boy was very sick. We found the mother waiting for us, crying and wringing her hands.

Miss Hibben quieted the mother while I treated the boy, who was in a serious condition. The physician wanted us to give our treatments to the child, as he recognizes there is much value in hydrotherapy. We not only helped the boy, but spoke encouraging words to the mother, which helped her.

The people are unable to pay for many of the treatments. Some give us a small sum of money. We feel if they can pay, be it ever so little, it is better for them to do so. Some give no more than a quarter for the treatment.

This evening there was a little girl at our place to whom we gave a treatment. Her sister died a few weeks ago, and the mother thought this girl was

going the same way. She wanted to know if we could do something to save this daughter, and we said we would try.

Clothing the Needy

In so many places we find some in need of clothing; this was especially so during the cold weather we had a few weeks ago. But we realize there is likely to be another cold spell, and so are trying to supply the needs of those we find.

One woman wanted us to visit her neighbors who were destitute, but worthy. We found six small children, and the conditions just as we had been told; we have been able to supply that family with clothing. We have also given clothing and words of cheer to a number of others in need.

A minister met us on the street and wanted to know if we were the visiting nurses. He asked us to go to a certain place. We found the man dying of tuberculosis, and the family in need of clothing, and we supplied their wants as best we could.

There was a colored family found in a destitute condition. About the only thing we could do was to give a word of cheer. But the woman said, "O, won't you come back? I want somebody to talk to; and won't you bring us something to read?" We should be glad to get more tracts and books to use in our work. We want to get some copies of "Ministry of Healing" to lend to the people. We have had some books out in some of the homes. We had "Daniel and the Revelation" in one home, and the same woman is now reading "Great Controversy," and is much interested. The people really want literature of this kind.

Cottage Prayer-Meetings

We have held cottage prayer-meetings in our rooms, and some of our friends near by come in. One woman said: "I am so glad I came! This is the kind of prayer-meeting I want. I want something that can help me live better,—not just a theory, but something I can actually grasp."

We took for our subject the first night, Faith in God. These are poor working people, and we realize that their lives are a struggle, and we want to show them the real source of their strength. We spoke of how Christ is a personal friend to us, and we desire to be a personal friend to them; and we tried to show that prayer is not a form; that Christianity is an actual thing, and not just a make-believe.

Answers to Prayer

We had one experience afterward that I think perhaps was given us to make us see the real value of our prayer-meetings, and to encourage us in the work. One bitter cold morning before we started to our work we felt impressed to go to see a certain woman. She invited us in, and then apologized for the room's being so cold, saying her son did not draw his wages until the next night, and they did not have any coal. Somehow we felt impressed to lend her sufficient

money to get a little coal. As we did this, she said, "I prayed all day yesterday that something might happen that we could get coal."

She seemed to have got from our prayer-meeting the idea of looking to God, and we believe we were sent in answer to her prayer. In a day or two she returned the money, and gave us a package of vegetables as interest on the money.

There was another woman who spoke of the prayer-meeting afterward, and said it was what she was seeking for. She is not a Christian, and we hope that we may be able to help her to gain something that she has never experienced.

A Practical Health Meeting

We were invited to give a health talk in a home one afternoon. The woman said she was to have a number of her friends there, and suggested that we give them a talk along health lines, with some demonstrations. As it was the time of year when many were having colds, we first presented something on that subject. Just as we began, she said, "Excuse me, ladies, but I know what these young women are saying is true, because my little boy had the croup and Miss Dean



COMMUNITY WHERE MISSIONARY NURSES VISIT

came in and cured him in an hour, so I know what they are saying is true."

When we had finished the instruction, some one said [speaking of a woman who had not come], "My, won't she be sorry she did not come!" And another said, "Will you tell this again if we get all our friends together?" Another woman said, "I should like to have you come to our rooms and show some of my friends these things. They can't afford doctors' bills all the time, and if you can show them a few things, it will certainly help them." We said we would tell them all we could if they would get their friends together.

Come Over and Help Us

We believe our work is not simply to give treatments, but to show people how to live and how to help themselves. Yesterday morning we were just ready to start out and make a call when the postman handed us a card which said, "Will you come right away? Mother and daughter are very sick." We are daily getting such calls through the mail: "Will you come here and help us?" "Will you go there and help?" And we feel it is a call from Macedonia. Come over and help us.

Is It Safe to Trust God?

We have certainly proved that God is our help and our strength, and there is no other strength. We believe that God can supply all our wants, and we are looking to him in faith to supply them. We have found several places where we can tell people we are looking to God for all our help. A number of persons have come to us and told us of their condition; and as it did not seem possible for us to help them all we wanted to, we told them how, when we do not have all we need, we look to God in prayer. He is the owner of the universe, and why can't he supply all our needs?

One woman to whom I told this would not believe me; but I said, "*We do*; if we need anything, we look to God in prayer and he supplies it." And so far, we have not a debt, and are going on with the work. She said, "Well, if he can do that for you, why can't he do it for *me*?" And that is one reason we want to live this way; we feel it is an example to those around us. If they hear that we are being supplied from Heaven, why can't they be also? And they are beginning to grasp that idea and to look to Heaven for help.

RUTH STAPP.

Capt. Sally Tompkins

In the home for Confederate women in Richmond, Capt. Sally Tompkins is peacefully spending the last years of her long life. A few blocks away, at the corner of Main and Third Streets, a stone tablet set into the wall commemorates the work that she did half a century ago. In the Confederate Museum a faded scrap of paper bearing her commission as captain in the Confederate army, signed by President Davis himself, shows that hers is no courtesy title.

Miss Tompkins was born on a tide-water plantation in Virginia. Her father died several years before the war, and the women of the family moved up to Richmond, taking with them their retinue of servants. For a while the young woman busied herself with church work and nursing the sick. Then came the war.

The terrible days of fighting around Richmond in 1862 showed that the city could not adequately care for the thousands of wounded men streaming in from the battle-fields. The city was already choked with refugees from the outlying country. The army hospitals were crowded to the doors. There seemed no end to the straggling ambulance trains. It was Miss Tompkins who saw most clearly the need of private hospitals. She got a house and went to work. The house belonged to Judge Robertson, of the supreme court of Virginia, who placed it at her disposal for as long as she might need it. Using her well-trained servants as attendants, Miss Tompkins opened the Robertson Hospital, and from then until the end of the war devoted herself, her time, and her fortune to its maintenance.

Miss Sally, as the soldiers called her, was a beloved figure in the quiet wards. She was something of a martinet, to be sure, and every man in her care went back to the front as soon as he was able to go. But her patients worshiped her.

Other private hospitals started, and many did good service, but after a while abuses crept in. Patients were sometimes overcharged, sometimes neglected. Finally General Lee ordered that every hospital not under the command of a commissioned officer should be closed.

The first Miss Sally knew of this order was when the ambulances drew up before her door to remove her patients. She met the crisis with characteristic decision. Leaving orders that not a man should be moved until she returned, she hurried across the city and laid her case before the president.

Mr. Davis shook his head. Of course he knew what good work she had been doing, and he would like to help her, but there was the order.

"Why not commission me?" asked Miss Sally.

That certainly was one way out, and she got her commission immediately. When the new captain returned to the hospital, she found the work of removing the wounded already begun. She showed her commission, the men were carried back into the house, and the ambulances drove away.

Accompanying the commission was a salary. That was a godsend, for her funds were low and the appetites of the convalescents voracious. Every penny of the new income went toward feeding the inmates of Robertson Hospital, which remained open until the end of the war.

Captain Sally, C. S. A., is an old lady now — old and frail, with soft white hair, and quiet eyes gazing tranquilly back into the past. Friends and relatives are about her, caring for her as she once cared for so many who were friendless and alone. There is hardly another woman in the South to-day more widely known or more warmly loved.—*Youth's Companion*.

Looking Ahead

A CERTAIN young railway division superintendent, in August, 1911, asked his superiors for three snow-plows to be furnished as soon as possible. His request was received with laughter and ridicule. When the demand was made on him as to why he was ordering plows in hot weather, he replied:—

"I know my division. I want to be prepared for what will probably come. Send me the plows."

The plows were not sent him. In December his division was overwhelmed with snow, and for the lack of the plows his company at that particular time lost a large sum of money through inability to keep the right of way open.

The division superintendent was censured in February for not having been prepared for such a situation. He referred his critics back to his orders given in August for the plows. That cleared his name and reputation, but it did not restore to the company what it had lost through failure to understand his wisdom in looking ahead.

Every step in life, that kind of life which hopes to accomplish the higher things that exist on the earth, is not for the past nor for the present, but for the future. In everything that we do, we build for ourselves in a distant to-morrow, and also for those who are in daily contact with us. This applies to the boy in school, to the boy in the machine-shop, to the boy who is with the cattle in the field.

To look ahead, to plan as best one can, to prepare for, perhaps, unexpected situations, is the highest part of wisdom.

Think of to-morrow in every act performed to-day. There is always a to-morrow.—*Boys' World*.

THE world has the habit of making a great ado about what you do wrong, and forgetting to say anything about what you do right.

CHILDREN'S PAGE



What Sammy Selfish Found Out

SAMMY SELFISH sauntered out
Into the shady street,
And tight within his hand he grasped
A bag of cookies sweet.
One, two, three, four, he gobbled down,
The good things mother cooked;
But strange to say, with every bite,
More dismal Sammy looked.

What was it that was wrong with them?
A fifth one Sammy tried,
And even ventured on a sixth;
But still poor Sammy sighed.
Then passed a small boy, wistful-eyed,
And quite before he thought,
Sam shoved a cooky in his mouth,
And O, the magic wrought!

For when the little sweet popped in,
A little grin popped out,
And soon its mate on Sammy's face
Was capering about.
Another cooky followed,
And straightway there begins
A perfect merry carnival
Of jolly little grins.

And side by side two little boys
(Our Sammy Selfish one)
Shared all the cookies in the bag,
And had the best of fun.
"I think," said Sammy thoughtfully,
"Those first cakes I took out
Were made without the sugar;" and
His mother said, "No doubt."

— Pauline Frances Camp, in the Continent.

Fighting the Good Fight

A Sketch From Life



NUMBER of years ago, at an orphan asylum in a Northern State, lived a boy whom we shall call Will Jones. He was just an ordinary boy. No, he was not so in one respect, which I must point out to his discredit. Will Jones had a temper that distinguished him from the general run of boys. Will's temper might have been inherited from a Spanish pirate, and yet Will was a boy whom every one loved; but this hair-trigger temper at times terribly spoiled things. It would be tedious to recount his uprisings of anger and the direful consequences that often followed.

Mr. Custer, the superintendent of the asylum, hopefully had striven to lead Will to the paths of right; but it was a difficult task.

Sometimes it needs but one small breach to begin the overthrow of a giant wall. One small key, if it is the right one, will open the most resisting door. One small phrase may start a germ-thought growing in a human mind which in after-years may become a mighty oak of character. So Will Jones, the incorrigible fighter, was to demonstrate this principle, as we shall see.

On a Sabbath eve as the hundred or more orphans met at vespers and sang "Onward, Christian Soldiers!" they were aroused from the monotony of the ordinary routine by the sight of a stranger seated at the speaker's desk in the home chapel. He was a venerable old man, straight and dignified, his hoary head a crown of honor, for he was all that he appeared — a father in Israel.

In a brief speech he told the boys that he had once been a Union soldier, and had fought in the battles of his country. He told of the courage it required to face death upon the battle-field. He described the charges his company had made and met, the sieges and the marches, the sufferings they endured, and lastly the joys that victory and the end of the conflict

brought. Then when the boys were at the height of interested expectancy, he skilfully drew the lesson he wanted them to learn. He told of a greater warfare requiring a higher courage, and bringing as a reward a larger and more enduring victory. "Boys," he said, "the real soldiers are the Christian soldiers; the real battle is the battle against sin; the real battleground is where that silent struggle is constantly waging within our minds." Then he told of Paul, who said, "I have fought a *good* fight." "Did any of you boys ever fight a *bad* fight?" Every head but one turned to a common point at this juncture, and the eyes of only one boy remained upon the speaker. Will Jones had the record for *bad* fights, and that is why about ninety-nine pairs of eyes had involuntarily sought him out when the speaker asked the question, which he hoped each would ask himself. And the reason Will Jones did not look around accusingly at any of the other boys was because he had taken to heart all that had been said, and because of this the turning-point had come; his conversion had begun. Henceforth he determined so to live that he could say with Paul, "I have fought a good fight."

No sooner does a boy determine to fight the good fight than Satan accepts the challenge and gives him a combat such as will seem like a "fiery trial" to try him. These struggles develop the moral backbone; and if a boy *does not give in*, he will find his moral courage increasing with each moral fight. Just let that thought stay in your mind, underscored in bold-face italics, and printed in indelible ink; and if you have a tendency to be a spiritual "jelly-back," it will be like a rod of steel to your spine.

The fear of Will Jones's knuckles had won a degree of peace for him. He had lived a sort of armed truce, so to speak. Now he was subjected to petty persecutions by mean boys who took advantage of his new stand. He did not put on the look of a martyr either, but kept good-natured even when the old volcano

within was rumbling and threatening to bury the tormentors in hot lava and ashes. The old desire to fight the *bad* fight was turned into the new channel of determination to fight the *good* fight. To-day Will Jones is still a good fighter, and I hope he always will be, and some day will be crowned with eternal victory; for he who fights the good fight is fighting for eternity.

Will not you try so to live each day, subduing every sinful thought, that at night when you kneel to pray you can say to the Lord, "I have fought a good fight to-day"?

S. W. VAN TRUMP.

Incidents of the Balkan War

It is well known that in many places the Turks fled at the approach of the Bulgarian army. Such was the case at Mustafa Pasha. There was such a panic among the Turks that in their flight mothers left their children. Our soldiers, along with the dead and wounded, had to gather the crying babies. Many a Bulgarian soldier considered it his duty to send home a Turkish baby to be taken care of when he discovered that its mother had abandoned it and could not be found. A cavalry lieutenant from Sofia added the other day to his family of six children a seventh one—a Turkish baby girl. His horse suddenly shied, and the rider saw on the ground the baby, and jumped off to take it. Just at that moment a shell fell on the saddle of the horse. The baby saved the man's life. He left it in the care of a Bulgarian woman in the city, and when after the battle he could not discover its mother, he sent it to his wife to care for as one of her own.

When King Ferdinand met the first wounded from the battle-field and decorated them, one turned to him and said, "As soon as I am well, I shall be back again in the fight." An elderly man was insisting on being permitted to go as a soldier, but was refused on account of his age. Asked why he was so insistent on enlisting, he said, "I want a cross [a decoration] either on my breast or on my grave." With just such spirit all the allied armies have undertaken this war for the liberation of the oppressed.—*Sofia Correspondence of the Christian Herald.*

Prince of Wales Punished

At the command of his father, the king, the Prince of Wales has reluctantly resigned his membership in the Bullington, the most swagger club at Oxford. Thus for the first time the prince has been publicly disciplined.

The offense was trivial, consisting only of his royal highness's participation in a college frolic. At the height of the gaiety a prying proctor came along, took down the names of the participants, and communicated an account of what he had witnessed to the young men's parents.

King George's command that his son resign from the club was announced forthwith.—*Washington Post.*

Fright Kills a Giraffe

RECENTLY "Daisy," a female giraffe in the zoo at Cincinnati, Ohio, died from nervous prostration. She is said to have been the most beautiful of her kind in this country, and was valued at six thousand dollars. The fireworks of the fourth of July made her ill, and numerous thunder-storms since then frightened her to

such an extent that she collapsed and could not be revived after one particularly severe storm. This giraffe was noted as being the mother of two baby giraffes, both of which are still living, the only giraffes ever born in captivity known to live more than a short time.—*Horace Zimmerman.*

Buying the Whistle

BENJAMIN FRANKLIN was a great, good man who lived in the times of one hundred fifty years ago; and as he was an American, we are all proud of him. When Mr. Franklin became an old man, it pleased him very much to tell those stories about his boyhood which show the events that helped to make him the great man he was. One of these is "Buying the Whistle."

One day when he was seven years old, he, with his pockets filled with coppers, went down the road to buy himself some toys. Meeting a boy with a whistle, he became so charmed with its tones that, quite forgetting all his senses, he completely dumped out the contents of his pockets and gave the lad all the coppers he had for the whistle.

He came home triumphantly blowing his new-bought toy, but soon his joy turned to grievous sorrow when his sisters and brothers, wiser than he, showed him the folly of his bargain. So impressed was he with the lesson that then and there he adopted as a maxim for life, "Don't give too much for the whistle."

Often later when he found people selling their honor for a little gain, he would advisedly say, "Don't give too much for the whistle." The maxim has come down to us, and gives wise counsel to all.

EDMUND C. JAEGER.

A Biblical Alphabet

- A WAS a traitor hung by the hair.
- B WAS a folly built high in the air.
- C WAS a mountain o'erlooking the sea.
- D WAS a nurse buried under a tree.
- E WAS a first-born, bad from his youth.
- F WAS a ruler who trembled at truth.
- G WAS a messenger sent with good words.
- H WAS a mother who lent to the Lord.
- I WAS a name received of the Lord.
- J WAS a shepherd in Arabian land.
- K WAS a place near the desert of sand.
- L WAS a pauper begging his bread.
- M WAS an idol, an object of dread.
- N WAS a ship-builder ages ago.
- O WAS a rampart to keep out the foe.
- P WAS an isle, whence a saint looked above.
- Q WAS a Christian sainted in love.
- R WAS obscure, yet a mother of kings.
- S WAS a Danite, who did wonderful things.
- T WAS a city that was a stronghold.
- U WAS a country productive of gold.
- V WAS a queen whom a king set aside.
- Z WAS a place where a man wished to hide.

—*Selected.*

It is told of a sage that one day, after the fashion of the schools, he was questioned, "Master, what is the test of good manners?" Whereto he answered, "It is the being able to put up pleasantly with bad ones."—*The Quiver.*



M. E. KERN
MEADE MACGUIRE
MATILDA ERICKSON

Secretary
Field Secretary
Corresponding Secretary

Society Study for Sabbath, February 1

1. OPENING Exercises (fifteen minutes).
2. Mission Study (fifteen minutes).
3. Bible Study (fifteen minutes).
4. Social Meeting (fifteen minutes).

Suggestions for the Program

1. Review Morning Watch texts; report of work; minutes; review briefly mission studies on United States, including life sketches of pioneers.
2. Brief view of the leading nations of Europe, their condition, and the prevailing religion of each. A paper presenting this subject may be prepared by one person; or each of the leading nations, Russia, Germany, France, etc., may be assigned to different persons.
3. Scripture study on the importance of personal work as taught and practised by the disciples. Suggested texts: James 5:19, 20; Gal. 6:1; John 1:40-45. For additional help, see article on page 5 entitled "Personal Work."
4. Have a special consecration service of prayer, and give invitation to those who have not accepted Christ to do so and join you in active service.

Missionary Volunteer Reading Courses

Senior No. 6 — Lesson 16: "Patriarchs and Prophets," Chapters 30-34

1. WHAT preparations were made for the erection of the tabernacle? Describe the building and its furnishings.
2. Upon its completion how was its acceptance indicated? Which tribe was dedicated to its service? Why? Describe the garments of the priests. Explain the significance of the daily ministrations.
3. State why a yearly service was necessary. What truths were taught by it? Show that the earthly sanctuary served to teach truths concerning the one in heaven.
4. Tell of the sin of Nadab and Abihu, marking the part which early training had in it, and the warning in the judgment upon the course of these priests.
5. Prove that there was a knowledge of God's law in the world from creation. Why was the decalogue proclaimed from Sinai? Distinguish between the ceremonial and the moral law.
6. Cite examples exemplifying the fact that God's followers are to be lights in the world. Define the two covenants.
7. How was Heaven's regard for order manifested in the organization of the Israelites? To what temptation did the people yield soon after leaving Sinai? With what terrible consequence?
8. What resulted from their next rebellion? At Hazereth what trial had Moses? How does God regard evil-speaking?
9. Give an account of the scene which followed the spies' return from Canaan. What punishment was pronounced? What attempt was made to set it aside? What was the outcome?

Junior No. 5 — Lesson 16: "Pilgrim's Progress," Pages 142-170

1. WHAT assertions were made by Atheist? How were these received? On the Enchanted Ground how

were Christian and Hopeful tempted? By what means did they overcome?

2. What did Hopeful say had led him to think of his soul's good? When convicted of sin, what had he at first done? Why? What again reminded him of his guilt? How did he then attempt to reform? Why was he still troubled?

3. In what way had Faithful helped him? What resulted from the instructions given?

4. From Christian's next talk with Ignorance, what difference do you see between having good thoughts and a good life and merely thinking you have these?

5. Between Ignorance's faith and true faith?

6. Define true fear. What mistake do the ignorant make in resisting conviction of sin?

7. What causes for backsliding are enumerated? By what successive processes does the backslider become hardened in his sins?

8. Describe the land of Beulah.

9. Tell of the passage through the river. What help was received on the other side? What did the angels say concerning the city?

10. As the pilgrims drew near the celestial gate, what occurred? What was written over the gate? Give an account of their entrance into the city. What became of Ignorance?

Missionary Volunteer Notes

FORTY-FIVE sets of test questions in Bible doctrine and denominational history were ordered recently by Professor Prener for use in his Bible classes in the academy at Keene, Texas. This bespeaks their deep interest in the Standard of Attainment plan,—a plan which has been helpful to hundreds of young people. Are you a member of the Standard of Attainment? If not, why not begin to prepare for it at once? Missionary Volunteer Leaflet No. 21 explains the plan. The next examination will be in March.

Miss Rachel Jones writes from India: "We have just organized a Missionary Volunteer Society here in Calcutta. I believe it is the first in India. We have at present a membership of fifteen, and hope to increase it, with a little effort, by the addition of some who have not yet become church-members, but who are taking a lively interest in the work. I should like definite instructions for preparing for the Standard of Attainment; there are quite a number who wish to study for this test. We also have some who want the Reading Course."

Not long ago there came to the Missionary Volunteer office a letter from a young Presbyterian in South Africa. In his letter he says: "I am much interested in the Reading Course. I do not know if I may join, but I should be very glad to have a part in it. I am a student of a correspondence school, and having seen how two girls on a farm in America are keeping up both with their studies and with the Reading Course and still doing their regular work, I believe that I can take both and still keep up to the standard."

Sabbath, November 23, was observed in northern Illinois as Standard of Attainment day. A suggestive program was sent to every church, and all were asked to devote that day to a study of this important phase of our Missionary Volunteer work.

The Morning Watch Calendar for 1913 will be printed in several different languages. In Germany it will be printed in their educational journal. South America has printed a Spanish edition, and Japan a Japanese edition.

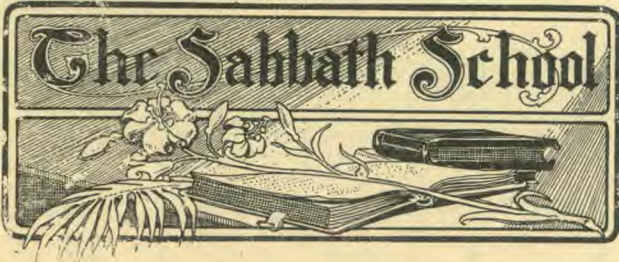
Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Chr. Help Work	Clothing and Meals Given	Signers to Temperance Pledge	Offerings for Foreign Missions	Offerings for Home Missions
† SOUTH AMER. U	7	144	..	140	12	22	58	14	7	1200	38	..	5	205	120	..	..	\$ 59.70	\$ 32.00
§ WEST INDIAN UNION																			
Br. Guiana Miss.	2	29	..	6	2	111	56	25	10	58	16	16	..	26	113	10	..	..	.16
Central America	3	31	..	1	1	..	..	..	..	10	..	2	..	..	..	11	..	4.40	3.15
East Caribbean	3	92	..	..	..	..	13	..	100	..	..	..	..	2000	..	..	..	..	..
Jamaica	15	250	..	74	38	432	113	11	2507	558	211	102	686	1098	652	560	35	8.24	15.50
South Caribbean	10	250	..	125	63	1217	654	5	1384	2650	25	198	378	17257	937	285	36	.84	32.21
West Caribbean	6	125	..	20	7	116	61	12	1572	102	208	31	384	988	11	79	..	3.15	15.20
MISCELLANEOUS																			
Portugal	1	12	..	1	..	1	14	..	1	14	..	..	20	..	..	..	..	..	..
Totals	459	8648	656	5100	1973	17101	4709	1869	55431	117374	3460	3614	14755	282216	15391	4916	326	\$2281.66	\$1209.37

* Pages of tracts.

† Two quarters.

§ Quarter ending June 30, 1912.

MATILDA ERICKSON, Cor. Sec. Gen. Conf. M. V. Dept.



V — The Fall; A Saviour Promised
(February 1)

LESSON SCRIPTURE: Gen. 2: 16, 17; 3: 1-24.

MEMORY VERSE: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

Questions

1. How had Adam and Eve been warned of danger in their beautiful home? Gen 2: 16, 17; note 1.
2. Name one of the wisest creatures God created. Gen. 3: 1; note 2.
3. What did the serpent say to the woman? Verse 1, last part; note 3.
4. What did Eve say to the serpent? Verses 2, 3. What should she have done as soon as she heard the serpent talk? Note 4.
5. What lie did the serpent then utter? Did the woman believe Satan or God? What did she think she saw? What did she do? Whom did she tempt to sin? Verses 4-6.
6. What knowledge did Adam and Eve gain by disobeying God? Verse 7; note 5.
7. How did they try to hide from their Heavenly Father? Verse 8. Where can we go to hide from him? Ps. 139: 1-12; note 6.
8. When God called, what answer did Adam give? What question did the Lord then ask? Upon whom did Adam try to lay the blame of his sin? What question did God ask the woman? Whom did she blame? Gen. 3: 10-13.
9. What curse did God pronounce upon the serpent? Gen. 3: 14. Between whom did God put enmity? Verse 15. Who is meant by the "Seed"? Gal. 3: 16.
10. Where would the serpent bruise the Seed? Where did God say the Seed should bruise the serpent? Note 7.
11. What did God then say to the woman? Why was the ground cursed? What did God say the ground should bring forth? What sentence was pronounced on Adam? How did God clothe Adam and Eve? Gen. 3: 16-19, 21.

12. How did the Lord guard the tree of life? Why? Verses 22-24; note 8.

13. What wages do we receive for sin? Memory Verse. What does God promise as a gift? Which will you take — the wages or the gift?

Notes

1. "Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan's fall, and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow."—*"Patriarchs and Prophets,"* page 52.
2. "In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent,—a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold."—*Id.,* page 53.
3. It is hard to give the word *yea* as used here its real meaning. It was used as a questioning sneer, as if God had made an unjust requirement in withholding the fruit of that tree. It is hard for any one, especially young people, to bear ridicule.
4. "The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. . . . Unmindful of the angels' caution, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree."—*Id.,* pages 53, 54.
5. "After his transgression, Adam at first imagined himself entering upon a higher state of existence. But soon the thought of his sin filled him with terror. . . . The love and peace which had been theirs [Adam's and Eve's] was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul."—*Id.,* page 57.
6. When Adam and Eve knew evil, they felt ashamed and afraid. They feared their Father as if he were an enemy. But God had not changed. It was they who had become enemies to him. Children, when they have done wrong, feel the same way toward their parents. They do not wish to meet them, and are ashamed and afraid when in their presence.
7. God put enmity in their hearts toward sin. Had he not done this, we should not wish to be freed from its power. Let us ask God to help us to hate sin. Satan bruised Jesus on the cross. "He was wounded for our transgressions, he was bruised for our iniquities." Isa. 53: 5. But he conquered when he died. His hurt was like a bruise on the heel, soon cured. "And the God of peace shall bruise ["tread," margin] Satan under your feet shortly." Rom. 16: 20. The time will soon come when Satan will die as a serpent trodden underfoot, wounded in the head, and he will never live again.
8. "In order to possess an endless existence, man must continue to partake of the tree of life. Deprived of this, his vitality would gradually diminish until life should become extinct. . . . After their sin, Adam and Eve were no longer to dwell in Eden. They earnestly entreated that they might remain in the home of their innocence and joy. They confessed that they had forfeited all right to that happy abode, but pledged themselves for the future to yield strict obedience to God. But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil, and had opened the way for Satan to gain more ready access to them. . . . In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin."—*Id.,* pages 60, 61.

V — The Incarnation and the Priesthood

(February 1)

Questions

1. WHAT was the eternal Son of God as to being and character? John 1:1.
2. Upon what new order of existence did he enter? Verse 14.
3. In what other language is this same great truth taught? Phil. 2:5-7.
4. What shows the superiority of the Son to angels? Heb. 1:6.
5. In order that he might pay the penalty for sin, what position did the Son temporarily take? Heb. 2:9.
6. How fully does Jesus identify himself with those whom he was to save? Verse 11.
7. In what statements is this thought further developed? Verse 13.
8. In order to make an actual union between himself and those whom he calls brethren and children, what did the Son of God do? Verse 14, first clause.
9. What kind of flesh did the Son of God take by the incarnation? Rom. 8:3; note 1.
10. How is this same thought expressed in Heb. 2:16?
11. What advantage did the change in the order of his being give him in the work to which he had devoted himself? Verse 17.
12. What was this work to which he had given himself? Verse 17, last clause; note 2.
13. Since he has thus subjected himself to weakness and temptation in the flesh, of what may we be assured? Verse 18.
14. What made it possible for the priest in the typical service to deal compassionately with the tempted and tried? Heb. 5:1, 2.
15. What direct testimony is given as to the character of our High Priest? Heb. 4:15.
16. What blessings, therefore, are assured to us through his ministry upon the throne of grace? Verse 16; note 3.

Notes

1. It is very important that we should have a clear understanding of the relation of the incarnation of Christ to his mediatorial work. He was made priest "after the power of an endless life," in order that he might minister grace, mercy, and power to the weak and erring. This is accomplished by making such a close union with those needing help that divinity and humanity are brought into personal relation, and the very Spirit and life of God dwell in the flesh of the believer. In order to establish this relation between God and sinful flesh, it was necessary for the Son of God to take sinful flesh; and thus was bridged the gulf which separated sinful man from God.

"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. 'God so loved the world, that he gave his only begotten Son.' He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race. To assure us of his immutable counsel of peace, God gave his only begotten Son to become one of the human family, forever to retain his human nature. This is the pledge that God will fulfil his word. 'Unto us a child is born; unto us a son is given; and the government shall be upon his shoulder.' God has adopted human nature in the person of his Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. It is the 'Son of man' whose name shall be called 'Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.' The I AM is the daysman between God and humanity, laying his hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."—*"Desire of Ages,"* pages 25, 26.

By its dogma concerning the immaculate conception of the Virgin Mary the Roman Catholic Church gives to the Son of God in the incarnation a "perfect human nature," and thereby separates him from those whom he came to save.

Note this extract: "Who can believe that, it being in the power of God the Son to prepare a spotless holy temple wherein to dwell incarnate for nine months, he preferred to have one which had been first profaned by the stain of original sin?"—*"Catholic Belief,"* page 218.

This denial of the perfect union of Christ with sinful flesh opens the way for a series of subsidiary mediators whose duty it is to bring the sinner into saving touch with Christ. Here is the proof of this statement: Catholics "believe that union with Jesus Christ is the highest and noblest aim of man, and that only the Holy Catholic Church supplies the means for this union with Jesus Christ."—*Id.,* page 33.

2. The Son of God manifested himself in behalf of man in ancient times, as to Abraham (Genesis 18), to Moses (Exodus 3), to Joshua (Joshua 5:13-15), etc.; but in order that he should become a great high priest to minister in the heavenly sanctuary, "to make reconciliation for the sins of the people," it was necessary that he should take the flesh and in all things "be made like unto his brethren." Here is revealed "the mystery of godliness."

3. By assuming sinful flesh and voluntarily making himself dependent upon his Father to keep him from sin while he was in the world, Jesus not only set the example for all Christians, but also made it possible for him to minister to sinful flesh the gift of his own Spirit and the power for obedience to the will of God. By this union with the human family in its state of weakness and dependence, he became "a merciful and faithful high priest," who can be touched with the feeling of our infirmities, having been "in all points tempted like as we are."

A Lesson to Remember

I LIKE this world; it is the best. God said it was very good. He has never found fault with the physical world. It is a thing of beauty and worthy of its Maker. The mountains are God's thoughts fixed; the rushing river, his thoughts in motion; the still lake, his thoughts at rest; the rainbow, his thoughts in color; the sea, his thoughts in immensity.

Neither evolution nor spontaneous generation nor accident will account for this world. For every effect there is a cause, and in nature that cause is God. In the physics inertia will exist till a power acts upon it. "And God created." Webster, on "create," expresses it thus: "The act of creating from nothing; the act of causing to exist; especially the act of bringing this world into existence."

When we begin a study such as this, let us remember that we are in a world of mystery. As we enter its portals, let us go slowly and reverently, because as we follow these profound lessons on "beginnings," we are thinking God's thoughts after him.

God is the explanation of all things—the primal cause, the power behind the throne. We see effects, but we do not see the creative power.

We travel in cars which are propelled by electricity, heated and lighted by electricity—a triple wonder.

We live in a world that moves one thousand one hundred thirty miles a minute, weighs two thousand trillions of tons, revolves around a sun which is over one million times larger, and yet the Power behind the throne has not forgotten his world. Throughout all generations his care has been constant and true.

This world is God's expression toward man, and man's realized dream:—

"'Tis a wonderful home
 Firm built on the mountains of love,
 With rivers of joy flowing down from the door,
 And skies of peace bending above.
 There are vales of contentment and gardens of song
 Surrounding this dwelling so blest;
 There are forests of silence and pathways of calm,
 And wide-reaching meadows of rest."

—Arthur M. Growden, in the *Lookout*.

"FAME is a vapor, popularity an accident, riches take wings; those who cheer to-day will curse to-morrow; only one thing endures,—character."

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A Poet's Eyes

ROBERT BROWNING'S eyes were peculiar, one having a long focus, the other a very short one. He had the unusual accomplishment of closing either eye without "squinting," and without any apparent effort, though sometimes in strong sunlight on the street his face would be a bit distorted. He did all his reading and writing with one eye, closing the long one as he sat down to his desk. He never wore glasses, and was proud of his "microscopic" eye. He often wrote minutely, to show off his powers. When he left the house to go for a walk, he shut the short eye and opened the long one, with which he could see an immense distance.—*The Century*.

What They Meant to Do

GIVE people the credit for what they meant to do. The small sister who runs to bring you the camphor bottle when your head aches, may fall and break the bottle, spilling its contents. But as she picks herself up from the wreck and looks at you with quivering lips, you will be hard-hearted indeed if you do not have a word of tender appreciation for the kindness she intended.

Blundering is sadly easy in this world of ours. Our accomplishment set alongside of our aspiration, shows a sorry discrepancy. And we should make for others the allowances we ourselves need. Don't judge your friends by the bungling, unsatisfactory achievement, but by the kind intention. Give people the credit for what they meant to do.—*Selected*.

The Atom a Little Solar System

THERE are thousands of substances, but all can be resolved into about eighty distinct elements, that is to say, substances whose molecules contain only one kind of atom and so can not be further analyzed. A molecule is the smallest particle of a substance which exhibits the individuality of that substance. The atom, however, is not the smallest particle of matter of which we have cognizance. The most recent advances in radioactivity indicate that the atom in itself is a complex system consisting of a positively charged nucleus around which are grouped numerous negatively charged particles of infinitesimal dimensions called electrons. The electron is now described as the unit of the material universe, the basalingredient underlying all forms of matter.—*The Christian Herald*.

Seventy-Five Years of Foreign Missions

FOREIGN missions are no longer an experiment. The Christian church believes in sending the gospel to the whole world. The results of seventy-five years of organized effort leave no room for the doubter. The evangelization of the whole world has been brought within the range of the possible.

The board of foreign missions of the Presbyterian Church carries on work in the prisons, for the blind, the poor, the insane, the soldiers, the lepers; relief work of various kinds, rescue work; sustains orphanages, and a home for widows in India.

The results of the last seventy-five years of work are tabulated as follows: Twenty-six missions with 162 stations—1,081 missionaries with 2,334 native helpers. Of the 636 organized native churches, 177 are self-supporting. Total membership is 115,976. The schools number 1,707, with a total of 155,982 pupils. Ten printing-presses are in operation, with an output for 1911-12 of 135,963,274 pages. The hospitals and dispensaries number 167, and treated last year nearly 500,000 patients. The total amount of gifts from native sources (in gold) for church expenses, educational and medical work, and buildings and repairs, amounted to \$501,192.

Beware of the Sin-Beans

ROWLAND HILL once began a sermon on this wise: "My friends, the other day I was going down the street, and I saw a drove of pigs following a man. This excited my curiosity, and I determined to follow. I did so, and my path ended at the slaughter-house. I said to the man, 'My friend, how did you manage to induce these pigs to follow you?' 'O that was easy enough!' said the man. 'I had a basket of beans under my arm; and I dropped a few as I came along, and so they followed me.' And so, I thought, does the devil carry under his arm a bag of beans and drops them as he goes along, thus inducing multitudes to follow him to the everlasting slaughter-house."

Let us, in the race that is set before us, now, at the beginning of this new year, lay aside once and for all our weights and sins, for the devil precedes us, strewing our path with *sugar-coated sin-beans*, and a Christian will have to be a very good Christian not to bite into them. ERNEST LLOYD.

Worth Thinking About

Do we not know that more than half our trouble is borrowed? Just suppose that we could get rid of all unnecessary and previous terror; just suppose that we could be sure of final victory in every conflict, and final emergence out of every shadow into brighter day; how our hearts would be lightened! How much more bravely we should work and fight and march forward! This is the courage to which we are entitled, and which we may find in the thought that God is with us everywhere.—*Henry van Dyke*.

In the queer old text-book on physics that my son laughed at so when he found it in my bookcase, is a definition which means more to me now than it ever did in my high-school days: "*Work is the overcoming of resistance.*" To overcome the resistance which all the petty annoyances and interruptions and misunderstandings and failures of the day make to our good temper and our faith, and to carry ourselves courageously and cheerfully and serenely through the varying days,—is not that the real work of life?—*Ellen Conway*.