The YOUTH'S INSTRUCTOR

Vol. LVI May 19, 1908 No. 20

From Murillo's painting,

"ST. JOHN AND THE LAMB"

Notes on Africa and Korea

THE believer who does not yet accept the fact that we are in the "loud cry" of the third angel's message is in danger of being found wanting when the work closes. Although we have not seen the working of miracles which will be witnessed before the end comes, the work is being organized in a manner that will make past accomplishments, although remarkable, appear insignificant as compared to the advancement which may be seen in the near future. Modern methods of conveyance and communication, and the financial prosperity of the business world, together with larger views of the work of God to be accomplished in the earth, are means which the Lord will use, or rather has brought about, to finish the work.

The success of a missionary depends largely upon the number of natives that he can prepare to work for his own people. Even among the heathen of Africa are found civil, honest, steady boys and girls. To develop these promising youth, to see their characters unfolding in the midst of the darkness about them, and finally to have the satisfaction of seeing them transformed into efficient Christian workers,— this work is one of the ties that binds the consecrated missionary to his field of labor. The native teachers connected with our mission at Somabula, Matabeleland, have a good knowledge of the Bible and the fundamentals of our faith. They can also speak and read English, and translate it into their own language. They are thus to become a great factor in spreading the truth in Africa. "The foreigner can never reach the native heart, as can his native brother."

WE hear much concerning the work in Korea, not because we have exceptionally enthusiastic workers in that part of the mission field, but because that country is now ready for the message, ready as it has never been before, and doubtless as it will not long remain.

It is interesting to note that about twenty years ago Japan manifested the same interest in Christianity that Korea now shows. As she awoke from heathenism, she felt the need of spiritual advancement; but since acquiring world fame, her chief interest seems to be for more fame and greater power.

Now is the time to work for Korea, and the missionary societies of other denominations realize the fact, and are taking advantage of their opportunities. Shall we not now put forth earnest endeavor to give Korea the truth of a soon-coming Saviour?

Brother James Shultz says, in writing of that country, that two young men who were educated in the normal school at Pyong Yang, who were members of the Pyong Yang church, having been sent far into the interior to teach government schools, have been sowing seeds of truth. One writes that a well-educated Chinaman, who teaches in the same school with him, has begun the observance of the Sabbath, and asks that a minister be sent to further instruct him. The other writes that he has been teaching a school composed of sixty young men whom he has interested in the truth, some of whom are now observing the Sabbath.

The General Conference Council, which was recently held at Takoma Park, D. C., selected several new workers for Korea. One of these is a Bible worker, a consecrated young woman. She said, in speaking of her appointment to that field, that the thought of going gave her real joy. It is the willing, consecrated worker for which Korea and every other mission field is calling.

G. W. CHASE.

"The Power of Christ"

Mr. Ingersoll's Acknowledgment

ON one occasion, the infidel Ingersoll was to lecture on the "Foundations of the Christian Faith." There was living, in the same city, a former schoolmate who had started upon the legal profession with great promise, wedded a lovely woman, and was the father of two children. Drink had dragged him down so low that it broke up his home, broke the heart of his wife, sent his children into the street, and lost him his good name, character, and friends.

He was found one night, lying drunk in an alley, taken to a home, washed, fed, and put to bed, by a Christian worker in the slums, who then besought him to change his course. . . . God's grace transformed him into a sober and Christian man. He rebuilt his shattered home, brought back his children from the streets, restored the roses to his wife's cheeks, and attained again to respectability in his calling. Reading in the newspapers the notice of Ingersoll's lecture, he wrote him: —

"MY DEAR OLD FRIEND: I see that to-night you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted,— how I disgraced my home and my family, lost my character, and all that a man can hold dear in this world. You may know that I went down and down until I was a poor, despised outcast, and when I thought that there was none to help me and none to save, there came one in the name of Jesus, who told me of his power to help, of his loving kindness and tender sympathy, and through the story of the cross of Christ I turned to him. I brought my wife back to my home, and gathered my children together again, and we are happy now, and I am doing what good I can.

"And now, old friend, would you stand to-night before the people of Pittsburg, and tell them what you have to say against the religion that will come down to the lowest depths of hell and find me and help me up and make my life happy, and clothe my children, and give me back my home and friends,— will you tell them what you have to say against a religion like that?"

Mr. Ingersoll read that letter before his audience, and he said: "Ladies and gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about a religion that is being preached by the preachers. You can find fault with the church, but there stands One supreme, and no man has ever dared to point his finger at the character of Christ and find any fault with him."— *Arthur T. Pierson, in "The Bible and Spiritual Criticism," page 254.*

THERE is one thing better than pleasure — progress.— *Drummond.*

SPEAKING of the members of the church of Christ, Mrs. E. G. White says, *"They are never to think of, and much less to speak of, failure in their work."*

The Youth's Instructor

VOL. LVI TAKOMA PARK STATION, WASHINGTON, D. C., MAY 19, 1908 No. 20

Our Contributors

A Noble Pioneer of Missions—No. 1

IT is a grand spectacle to see young people, with every influence about them to draw them into the world, steadfastly resisting the plea of associates and the temptations of the enemy, and giving life and service to the truth and cause of God. We are seeing this again and again in all lands where our work has been established.

Strange, and sad, too, it is, that while such youth are taking their stand for God, against all surrounding influences, some young people who have grown up within the influence of God's truth, and with parents and friends pleading with them to hold to it, are found now and then to throw away their hope of eternal life for the positions or the pleasures of the world. It is a poor exchange.

The story of Count Zinzendorf's early life shows how the grace of Christ made him victor over efforts to draw a rich and talented young nobleman into the service of the world. He was noble by grace and character as well as by birth.

The Countess of Huntington thanked God for the letter "m" in the text, "Not many noble, are called." Without that letter it would have been, "Not any noble." Of noble birth, of the highest society in England, she counted it the highest earthly honor to join with the humble seekers after God in the early and unpopular days of Methodism. Despised though that people were by society and the popular church, she wrote her heart's experience in her hymn,—

"I love to meet among them now,
Before Thy gracious throne to bow,
Though weakest of them all;
Nor can I bear the piercing thought,
To have my worthless name left out,
When thou for them shalt call."

While never have the many mighty, or many noble, responded to God's call, the door of service has ever been open to those of noble birth and exalted station. Count Zinzendorf found his own people and his life's work among the persecuted peasants from Moravia, to whom he became a leader and organizer in the great pioneer movement of modern missions.

He was born in Dresden, in 1700 and was left fatherless in infancy. From earliest boyhood his heart seemed responsive to noble impulses. "In all matters that depended upon me," he wrote of his childhood days, "my first thought always was, What will best please my mother?"

His training and earliest education were under his grandmother. Like young Timothy's grandmother, Lois, of ancient Lystra, the Baroness Gersdorf, of Hennersdorf, devoted herself to planting the principles of righteousness in her grandson's heart. Regarding his first experience in the Lord. Count Zinzendorf said:—

"It was at Hennersdorf, when I was a child, that I learned to love Him."

As a little boy he made a written covenant with the Lord, "Be thou mine, dear Saviour, and I will be thine." And true he was to his boyhood's covenant.

To fit him to fill high positions in state, as his fathers before him, his guardians sent him to Halle. There he gathered about him some serious-minded youth, and formed a young people's society, called the "Order of the Mustard Seed." The pledge of the society declared the aim to be "to follow Christ in walk and conversation, to love your neighbor, and strive for the conversion of Jews and heathen." Even here was the mustard seed of missionary endeavor that was to grow in later years into the great Moravian missionary movement.

Zinzendorf was no dawdler with his books. He was an earnest student as well as an earnest Christian. After Halle came Wittemberg, where his uncle hoped he would lose some of that religious devotion which seemed to stand in the way of the ambitious plans his friends had for him. Then an educational tour of Europe, with plenty of money to spend, including life in the social whirl of Paris, was looked to as something to draw young Zinzendorf more into the current of the world of society and politics. All was as emptiness to the count, however, and nothing would he allow to come between him and his Saviour. The early covenant held, "Be thou mine, dear Saviour, and I will be thine."

He was for a time judge, and member of the council of Saxony, but ever his heart was toward the work of the Lord. He found his work when a band of exiled Christians from Moravia sought refuge on his estates. They were men after his own heart. Joyfully he permitted them to settle on his lands, and the little village of Herrnhut was begun — Herrnhut meaning, "Watched of the Lord." These were the people to be organized and sent forth as missionaries to the dark places of the earth. To this work the count devoted the rest of his days. His wife, the Countess Dorothea, was a noble helper in all his labors. On their wedding day, they entered into a marriage contract "that they should both be ready, at a moment's warning from the Lord, to enter upon the mission, take up the pilgrim's staff, and ever be prepared to endure the scoffs of mankind."

This is to be no outline of Zinzendorf's life, but a mere glimpse at a man whose every attitude, as we look, shows a mind bent on the glory of God and the advancement of his cause in the earth. He had wealth, high station, everything that could lure a man to a life of easy honor among men. He was of brilliant mind and of fine presence.

But he was one of God's noblemen. The Moravian missionaries, ready to give their lives in sacrifice, whether in the arctic regions of Greenland or the heart of the tropics, found in him an organizer and leader after their own kind. He was here and there, in Europe, in America, in the West Indies, always on the move, and always at work.

While in America, in 1741, he explained to the Moravian church at Bethlehem, Pennsylvania, that for a long time he had been keeping the seventh day as the Sabbath of rest, and after full discussion of the reasons for and the objections against it, there was said to be a unanimous agreement in that company to observe the day. His biographers tell us that Sabbath observance was his habitual practise. On one occasion, in Pennsylvania, he was arrested for working at hymn-writing on Sunday, and fined under the old colonial Sunday laws. While he evidently did not fully understand the importance of the Sabbath truth, it is interesting to us to know that this pioneer of missions was a Sabbath-keeper.

He was the first white man to set foot in the Wyoming Valley of Pennsylvania, whither he went, with his daughter and a few companions, to open mission work among the Shawanese. The Indians were suspicious and covetous. They begged all the count's buttons, until he had to tie his clothing on with strings. The party suffered from lack of food, but they held on, trying to win the hearts of the Indians. Zinzendorf meanwhile worked at his writing, or composed hymns in the solitude of the forest. Possibly that hymn of his in our own hymn-book was written under some such conditions,—

"Eternal depths of love divine,
In Jesus, God with us, displayed,
How bright thy beaming glories shine!
How wide thy healing streams are spread!"

Differing versions have been given of Zinzendorf's deliverance from poisonous snakes, and from the tomahawk of an assassin, while at the Shawanese camp. Charles Miner, in his "History of Wyoming," gives it as follows:—

"Zinzendorf was alone in his tent, seated upon a bundle of dry weeds, which composed his bed, and engaged in writing, when the assassins approached to execute their bloody commission. It was night, and the cool air of September had rendered a small fire necessary to his comfort and convenience. A curtain, formed of a blanket, and hung upon pins, was the only guard to the entrance of his tent.

"The heat of his fire had aroused a large rattlesnake, which lay in the weeds not far from it, and the reptile, to enjoy it more effectually, crawled slowly into the tent, and passed over one of his legs undiscovered. Without, all was still and quiet, except the gentle murmur of the river at the rapids about a mile below. At this moment the Indians softly approached the door of his tent, and slightly removing the curtain, contemplated the venerable man, too deeply engaged in the subject of his thoughts to notice either their approach or the snake which lay extended before him.

"At a sight like this, even the heart of the savages shrunk from the idea of committing so horrid an act, and quitting the spot, they hastily returned to the town, and informed their companions that the Great Spirit protected the white man; for they had found him with no door but a blanket, and had seen a large rattlesnake crawl over his legs without attempting to injure him. This circumstance, together with the arrival soon afterward of Conrad Weiser, procured the friendship and confidence of the Indians."

This Conrad Weiser, by the way, was a Sabbath-keeper also, and a man who acted a large part in the Indian affairs of colonial days. Something about him ought, perhaps, to be told in another article.

This was in the year 1742. The next year Zinzendorf returned to Europe, continuing his labors as general leader of the Moravian missionary expansion until his death in 1760. His was an active, useful life, devoted to God from childhood to death.

W. A. SPICER.

The Temper and Tone

IT isn't so much in the clothing,
Nor in what we may possess;
Not in the toil or station,
Nor in any idleness;

It's not how much collected,
Nor in what can be "shown,"
But how much of heart perfected,
How good the temper and tone.

It isn't so much the polish,
It isn't so much the birth,
As it is the simple being,
As it is the personal worth.

Whether in town or country,
Whether right here or afar,
Our joy rests not in having things,
But it rests in what we are.

ERNEST LLOYD.

Mrs. Booker T. Washington's Part in Her Husband's Work

OF Booker T. Washington and of the great Tuskegee School for Negroes he has builded, the public has heard much. It knows but little, however, of the work of the woman who is his companion in labor. Nevertheless, not the least factor in the success of Mr. Washington and his school has been the support and co-operation of the woman who divides with him the responsibilties and the labors of a leader of his people.

Even before the war closed, there came to the South on the heels of the army of emancipation an army of school-teachers. They came to perfect with the spelling-book and the reader the work that the soldiers had begun with the sword. It was during this period, in the little straggling village of Macon, Mississippi, that a little girl, called then Margaret Murray, but who is known now as Mrs. Booker T. Washington, was born. When she grew old enough to count, she found herself one of a family of ten, and, like nearly all children of negro parentage at that time, very poor in this world's goods.

In the grand army of teachers who went South in 1864 and 1865 were many Quakers. Prevented by the tenets of their religion from entering the army as soldiers, these people were the more eager to do the not less difficult and often dangerous work of teachers among the freedmen after the war was over.

One of the first memories of Mrs. Washington's childhood is of her father's death. It was when she was seven years old. The next day she went to the Quaker school-teachers, a brother and sister, Sanders by name, and never went back home to live.

And so it was that Margaret Murray became at seven a permanent part of the Quaker household, and became to all intents and purposes, so far as her habits of thought and religious attitude are concerned, herself a Quaker.

The books she found in this Quaker household were, as may be imagined, of the sober sort. The passionate interest with which this little girl consumed them merely reflects the interest that seized the whole race of enfranchised people at that time. The great mystery of letters had so impressed the imagination of the negro people during the period of slavery, and after emancipation, that they were possessed with a fanatical desire for knowledge.

She Taught School when Fourteen Years Old

Never in the history of the world have people made such sacrifices to get knowledge as the masses of the negro people have since the war. And after they have learned, their next greatest desire is to teach others who have not yet had an opportunity to learn.

When Margaret Murray was fourteen years old, the good Quaker teacher said one day, "Margaret, would thee like to teach?" That very day the little girl borrowed a long skirt, and went downtown to the office of Judge Ames, and took her examination. It was not a severe examination. Judge Ames had known Margaret all her life, and he had known her father; and in those days white people were more lenient with negro teachers than they are now. They did not expect much of them. And so, the next day, Margaret Murray stepped into the schoolroom where she had been the day before a pupil, and became a teacher.

Then Margaret heard of the Fisk University at Nashville, and she went there. She had a little money when she started to school, and with that and what she was able to earn at the school and by teaching during vacations, she managed to work her way as, what was termed rather contemptuously in those days, a "half-rater." It was not the fashion at that time, in spite of the poverty of the colored people, for students to work their way through school.

In those days very little had been heard at Fisk of Tuskegee, of Hampton, or of Booker T. Washington. Students who expected to be teachers were looking forward to going to Texas. Texas has always been more favorable to negro education than other Southern States, and has always got the best of negro public-school teachers.

But upon graduation day, June, 1889, Booker T. Washington was at Fisk, and he sat opposite Margaret Murray at table. About that time it was arranged that she should go to Texas, but, without knowing just how it came about, she decided to go to Tuskegee, and become what was then called the lady principal of the school. She has been at Tuskegee ever since.

Mrs. Washington's duties as the wife of the principal of Tuskegee Institute are many and various. She has charge of all the industries for girls. She gives much time to the extension work of the school, which includes the "mothers' meetings" in the town of Tuskegee and the "plantation settlement" near by. Her most characteristic trait, however, is a boundless sympathy, which has made her a sort of mother confessor to students and teachers of the institute.

The mothers' meetings grew out of the first Tuskegee Negro Conference held at Tuskegee in February, 1892. Mrs. Washington, as she sat in this first meeting of negro farmers, and heard what they had to say, was impressed with the fact that history was repeating itself. Here, again, as in the early days of the woman's suffrage movement, women had no place worth mentioning in the important concerns of life outside the household. While there were many women present at this first conference, they did not seem to realize that they had any interest in the practical affairs that were being discussed by their sons and husbands. While her husband was trying to give these farmers new ideas, new hopes, new aspirations, the thought came to Mrs. Washington that the Tuskegee village was the place for her to begin a work which should eventually include all of the women of the county and of the neighboring counties. Accordingly, the first mothers' meeting was organized in the upper story of an old store, which then stood on the main street of the village. Mrs. Washington says: "That first meeting I can never forget. The women came, and each one, as she entered, looked at me, and seemed to say, 'Where is it?' We talked it all over, the needs of our women of the country, the best way of helping each other, and there and then began the first mothers' meeting, which now has in its membership two hundred twenty-nine women."

The meetings are now held in a large, roomy hall on the main street in a brick building owned by a colored merchant, a graduate of the Tuskegee Institute. Women now come long distances on foot to attend the meetings. They bring the little girls whom they can not leave at home. The presence of these children raised another question: "What should be done with the children?" A plan has been carried out which is doing for the children somewhat the same service that the mothers' meeting is doing for their mothers. The children now number fifty. They are taught simple lessons, and at the same time receive practical talks on behavior at home and in the streets and elsewhere. A small library-room is also provided for them, with picture-books and simple games on the tables.

There is marked improvement among the women in the matter of dress and care of the hair, the old plantation habit of "wrapping" it being almost entirely done away with. The women no longer go barefooted, nor do they sit around the streets in listless fashion, indulging in a kind of reckless familiarity with the men. Thousands of papers and picture-cards sent by friends of the school have been distributed, so that the cracks of the cabin homes may be closed against the wind, and in order that the children may become accustomed to seeing something besides the cheerless logs that usually face them inside their homes.

Very few of the women can tell how old they are. Mrs. Washington has them recall some incident in their lives as near as possible the time they were born, and in this way their ages are discovered.

The Plantation Settlement She Started Ten Years Ago

About eight miles from Tuskegee there is a large plantation where some thirty families are living. Many other families live in the vicinity. It was here that some ten years ago Mrs. Washington started what she called a "Plantation Settlement."

She asked some of the teachers at Tuskegee to begin to help these people. At first they went to the plantation on Sundays only. Mrs. Washington selected what seemed to be the most promising cabin, and asked the woman who lived there if she could come to that house the next Sunday and hold a meeting. When the party went down early the next Sunday morning, a stout new broom was taken along. Making the woman a present of the broom, it was suggested that all take a hand in cleaning the house

(*Concluded on page eight*)

Curious Sights in New Guinea

DOWN by the Nashua River, in the little village of South Lancaster, Massachusetts, I once came suddenly upon a unique procession. It consisted of twenty-four baby turtles all in a row. The little pedestrians were as much alike as peas in a pod, and not larger than a silver dollar. They had apparently just emerged from a sand hill, and were as dusty as the old miller himself. They were lining up, presumably, for a bath in some meadow pool.

It has seemed to me that one could hardly chance upon a more novel sight, but I certainly shall have to withdraw in favor of Mr. A. E. Pratt's fortunate observation in New Guinea. He says: "On one of our expeditions along the coast we saw one of the most extraordinary sights of all our travels — many thousands of soldier crabs traversing the sandy beach in detached, regularly ordered bodies, that moved evidently by the signal of some common commander. The 'armed battalions' stretched for miles; and no matter what figure they assumed, whether wedge, triangle, or rhombus, the dressing, so to speak, of the outer ranks was perfect, and would have put many a volunteer corps to shame. Not a crab was out of line. The advance was fairly rapid, and was always toward the sea for a distance of perhaps two hundred yards. When the crabs come out of their holes in the sand, they throw themselves into this compact formation probably for safety. There was no walking along the beach for them, there being scarcely a clear hundred yards for miles. When approached, they quickened their pace considerably."

EVERY CRAB IN LINE

Mr. Pratt, who for thirty years has traversed the globe collecting natural-history specimens for public and private museums in both England and France, says that he has found no country that offers more attractions to the naturalist than does New Guinea, "the second largest of the world's islands, and almost the last to guard its secret from the geographer, the naturalist, and the anthropologist."

Though the area of Australia is nine times that of New Guinea, its ornithological advantages are much less. One naturalist says that he already knows of seven hundred seventy different species of birds inhabiting the mainland and the islands of New Guinea, while Australia possesses less than five hundred species.

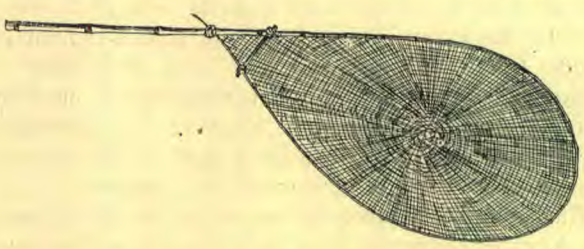
Much of both New Guinea's animal and plant life is unique. Explorers soon learn to take every precaution for avoiding the stinging trees, which in general appearance are quite like the sycamore, but are far less pacific in their nature. The leaf of this tree is very rough on the under side, the roughness being produced by stinging spines, which are far more formidable than our nettles. The slightest touch wounds, and wounds severely, the intense pain lasting ten or twelve hours. A smaller stinging plant that is common is used as an antidote for the mosquito bite, also for many other ailments. Its sole efficacy seems to lie in the fact that the irritation produced by rubbing its leaves over the mosquito bite or other place of ailment produces an irritation so much greater than the former that it is forgotten, or passes away before that of the stinging plant.

Nearly every country has its own species of spider, which is of peculiar interest. New Guinea possesses one that makes itself a curiosity by the service it renders the Papuans. Mr. Pratt, in his description of it, says: —

"One of the greatest curiosities that I noted during my stay in New Guinea was the spiders'-web fishing-net near Waley. In the forest at this point huge spiders' webs, six feet in diameter, abounded. These are woven in a large mesh, varying from one inch square at the outside of the web to about one eighth of an inch at the center. The web was most substantial, and had great resisting power, a fact of which the natives were not slow to avail themselves, for they have pressed into the service of man this spider, which is about the size of a small hazel-nut, with hairy, dark-brown legs spreading to about two inches. This diligent creature they have beguiled into weaving their fishing-nets. At the place where the webs are thickest, they set up long bamboos, bent over into a loop at the end. In a very short time the spider weaves a web on this most convenient frame, and the Papuan has his fishing-net ready to his hand. He goes down to the stream and uses it with great dexterity to catch fish of about one pound's weight, neither the water nor the fish sufficing to break the mesh. The usual practise is to stand on a rock in a backwater where there is an eddy. There they watch for a fish, and then dexterously dip it up and throw it onto the bank. Several men would set up bamboos, so as to have nets ready all together, and would then arrange little fishing parties. It seemed to me that the substance of the web resisted water as readily as a duck's back."

The streams of New Guinea abound in a species of leech, smaller than ours, but with essentially the same biting and sticking propensities. This ever-greedy leech occasions travelers considerable discomfort. The natives endure their trespassing until a dozen or two fasten themselves to each foot, when they will drop their loads, and proceed to free themselves from their biting intruders.

With an exceptional flora, fauna, and people, New Guinea promises to the student of science for years to come a "happy hunting-ground." F. D. C.



THE SPIDER'S FISHING-NET

"HUMILITY is the base of every virtue."

A Pioneer

MISS HARRIET HOSMER, who recently died, was one of the small band of women who were pioneers in fields now open to all women. Maria Mitchell, Miss Hosmer, Rosa Bonheur, Mary Lyon, had a courage and an enterprise which to-day send explorers to the north pole or to Central Africa.

The steps in Harriet Hosmer's career as a sculptor are interesting to retrace. As a child she discovered that she could make images of her favorite animals. Her devotion to the study of beast and bird and reptile was a passion. She had a curious collection of frogs, rats, birds, weasels, beetles, bats, and snakes, all stuffed or preserved in spirits by her own hands. Her first apprenticeship as a sculptor was served under the open sky.

ZENOBIA

From wood and stream to the anatomical museum and the dissecting-room of a medical school was her next step. A woman student of anatomy in 1850 was a phenomenon indeed. Before the wonder of that had fairly subsided, Miss Hosmer was settled at Rome, and had begun to create the long series of statues which came from her hands.

Her history would make a kind of epitome of the drama of woman's life as it has unfolded itself in the last half-century. Her statues were her children. They took a wide range in subject. The tricksy "Puck" was followed by the stateliness of Zenobia and the charm of Queen Isabella of Spain. Good work made good money for the artist. A vigorous spirit and a genial temper won her scores of friends.

Her whole life, simply and sensibly lived, helped to secure her chosen field for any women who should wish to claim it in the future. Wherever on the face of the earth a woman hereafter wishes to become a sculptor, she will find her path the smoother because of the life and work of Harriet Hosmer.— *Youth's Companion.*

New Apparatus Does Away with Danger in Deep-Sea Diving

THAT which makes deep-sea diving dangerous is not so much a question of furnishing the diver with air, but the difficulty of protecting him from the weight of the overlying water. Each foot of descent increases the pressure on every square inch of his body by nearly half a pound. A depth of one hundred feet develops a crushing pressure on the square inch of forty-three pounds, or a total of as many tons on the entire body of the diver. Naturally, such being the conditions, the diver's profession is not overcrowded. Few men can stand the strain of a one-hundred-foot submergence, and many dare not venture below fifty or sixty feet. As occasion often arises when it is imperative that work be done at greater depths than these, efforts have been made of late to provide divers with metal suits which will completely protect them from dangerous water pressures.

An entirely new method of conducting work in the deep sea has been devised. The advantages obtained by this method are that the diver is protected in every way, and at the same time is in free communication with the surface. He breathes air under normal pressure, and is free to ascend or descend at any time without having to give a signal to operators above. Furthermore, his connection with the surface is not maintained by means of a slender tube and line, but by a large vertical standpipe, which he may climb at will. The new apparatus comprises a caisson, or operating chamber, fitted at the top with a large collapsible tube, or shaft, which extends to a float, or barge, at the surface of the water.

The operating chamber is entirely sealed, except for its connection with the tube. No air-pumps are necessary, as free communication with the outside air is had through the open vertical tube. The chamber is provided with glass-covered windows, through which the surroundings may be examined. The side walls of the chamber are formed with protruding parts, which are furnished with windows on all sides, and serve as helmets for the operators. Armholes in these protruding parts are fitted with sleeves of flexible material. In use the operators climb down the vertical shaft, using the stiffening rings as a step-ladder; and when in the operating chamber, they can by means of the sleeves reach out and conduct the ordinary operations of the diver, while fully protected within the operating chamber. Articles that are to be lifted to the surface may be attached to grappling irons let down from the barge. To facilitate the work, electric lights may be lowered into the water outside of the operating chamber. When it is desired to move to a new spot, the chamber is lifted sufficiently to clear the bottom, and the barge may then be towed to the proper position. The lower sections of the tube are somewhat collapsed, as compared with the upper section. This is due to the pressure of the water at the bottom, and owing to this collapsed condition the sections are heavier near the bottom, and consequently serve to weight the apparatus, and hold the tube vertical.— *Scientific American.*

Auto for Polar Travel

DR. JEAN CHARCOT, the famous Antarctic explorer, who will soon leave for another protracted voyage of exploration to the Antarctic Continent, is now carrying on a series of experiments with an auto sledge of his invention. The doctor purposes to use this sledge in traversing the snow-covered plains of the extreme south after he has been forced to leave his ship. The experiments show that the sledge is of extreme utility in traveling over deep snow, whether it is hard or soft. He has been able to climb fairly steep hills with it, and to travel across country where no roads whatever exist.

So successful were the experiments as a whole that Dr. Charcot says he intends to take at least three of the auto sledges with him, perhaps more. He believes that such sledges will in the future, to a great extent, replace dogs in the quest for the north pole also. As for the south pole, surrounded as it is by vast ice fields, almost perfectly level, he believes that his invention has at last rendered that goal attainable.— *Selected.*

ONE of the greatest educational marvels of the age is Poka Isaka Seme, a full-blooded Zulu, who recently won the gold medal in an oratorical contest at Columbia College. He is twenty-two years of age, and in addition to his academic course has mastered stenography and typewriting. Upon the completion of his studies at Columbia he will take a course at Oxford, and will then return to his home in South Africa.— *Selected.*

Mrs. Booker T. Washington's Part in Her Husband's Work

(*Concluded from page five*)

a little before the people should begin to come. The woman took the broom and swept half of the room, when Mrs. Washington volunteered to finish the job.

She had not gone far along on her half before the woman said: "Oh, Mis' Washington, lemme take de broom an' do mah half ovah." Mrs. Washington says: "I have always thought that that one unconscious lesson in thoroughness was the foundation of our work on that plantation."

The people came out quite largely to the meeting, and after a few Sundays they gladly accepted the offer to have a day-school opened. The owner of the plantation gave the use of an old cabin for the teacher and the school; and a teacher, an earnest young woman who had been a student at the Tuskegee Institute, was secured. With a few simple household belongings this young woman moved into the cabin, which was to be at once her home and the schoolhouse.

The Children Are All Taught to Do Something

The expense of this school at first was borne largely by contributions from the teachers of the Tuskegee Institute — from their none too large salaries — and from some money given Mrs. Washington for this work by generous Northern friends; but after a little the people of the community began to realize its value to them, and to give what they could to its support. Provisions and supplies for the teacher were brought by those who could not pay money. After a time, too, the school began to help support itself.

Few of the children could even read when the work began, but school for them meant much besides the alphabet. The girls were taught — and are now — to take care of the house, to wash dishes, scrub and make beds. The boys split wood, kept the yard clean, and planted and cared for the garden about the cabin, and learned to raise poultry. From the first the influence for good of the teacher, Miss Annie Davis, began to be evident in the community. The one-room cabin homes were kept neater, the moral life of the place was better. A Sunday-school was established, and a rough little board church built.

After three years in the old cabin the school was such a success that it was decided to provide for it larger accommodations. Ten acres of land were bought adjoining the plantation, and a neat, comfortable, frame house of three rooms was built. One of the rooms is the schoolroom, and the other two are the teacher's home and the practise-rooms for the girls' housekeeping. Around the house is a large garden in which many kinds of vegetables are raised.

Her Social Duties

Not the least of the duties which fall to Mrs. Washington is that of caring for the distinguished people who visit the Tuskegee Institute. The Tuskegee rule that everything must be in readiness for the inspection of visitors, as much so in the kitchen as in any other department of the school, prevails in her home also.

An interesting part of this home life is the Sunday morning breakfast. The teachers have slept later than usual, and, when Mr. Washington is at home, they are invited in groups of three and four to share their morning meal. In this way he keeps in personal touch with each of his teachers: he knows what they are doing; he hears their complaints, if they have any; he counsels with them; they "get together."

Mrs. Washington's labors for the good of her people are not confined to the school. She is president of the Southern Federation of Colored Women's Clubs, and editor of the official organ of the National Federtion of Colored Women's Clubs, of which she is also an officer.

Mr. Washington's estimate of his wife's helpfulness to him may be gathered from his tribute in his autobiography, "Up from Slavery": "She is completely one with me in the work directly connected with the school, relieving me of many burdens and perplexities."

— *Emmet J. Scott, in Ladies' Home Journal.*

"Father, I Know that All My Life"

VERY little is known about the author of the hymn given below, because of her remarkably retiring disposition. She was Miss Anna Laetitia Waring, and was born in Neath, a town of South Wales, in 1820.

Miss Waring's hymns are beautiful in every way, and two of them have become world favorites, "In Heavenly Love Abiding" and "Father, I Know that All My Life." The latter was included in Miss Waring's first volume of poems, and there it was given the title, "My Times Are in Thy Hands." Here is the hymn, just as the author wrote it: —

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask thee for a present mind
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait.

So I ask thee for the daily strength,
To none that ask denied.
And a mind to blend with outward life
While keeping at thy side;
Content to fill a little space,
If thou be glorified.

And if some thing I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to thee,
More careful, not to serve thee much,
But to please thee perfectly.

There are briers besetting every path
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on thee
Is happy anywhere.

In a service which thy will appoints
There are no bonds for me;
For my inmost heart is taught "the truth"
That makes thy children "free;"
And a life of self-renouncing love
Is a life of liberty.

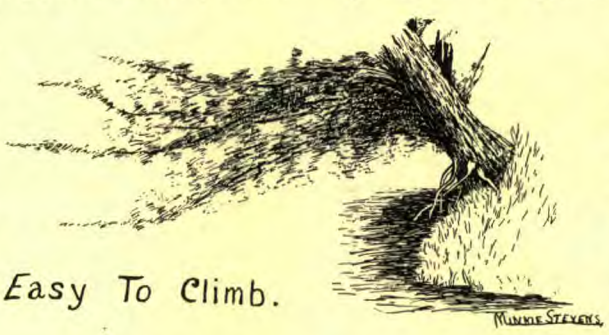
— *Amos R. Wells, in Junior Christian Endeavor World.*

Tales of a Terrace — No. 5

The Leaves in the Leaning Willow

ARTHUR and the other boys were wandering along one of the ravines footing the little green hill which forms the fairest view from the big window at the terrace. It was the month of May, and the willows which bordered the little stream at the bottom of the ravine were just finishing arraying themselves in a fresh raiment of newly opened leaves.

The little stream drained the hill and some back yards, and was called a sewer by the boys, although it hardly deserved so ignominious a name; for it was clear and bright, and trickled as musically as many more fortunately situated streams. But sad to say, boys, and girls too, are not always as careful as they should be to do justice to everything with which they are associated, often thoughtlessly regarding the things nearest and dearest most unfairly; so the brook, where Arthur and the boys loved to play, was called a sewer, and the willows sewer-willows, just because, at first thought, such names seemed appropriate.



Easy To Climb.

May, you know, is really "the time of the singing of birds," and the ravine was full of bird songs. Arthur and his playmates were looking for birds' nests, and, alas, for birds' eggs—"*to study them,*" Arthur assured me when I looked grave and shook my head sadly at the thought of any of *my* boys robbing the birds. I tried to make Arthur see, just as I should any other boys who likes the birds, that the best way to study them, their nests, and eggs, is in their homes among the trees and bushes, and without interfering with their movements, or disturbing either the nests or their contents.

In a measure, the boys seemed ready to realize this, as they walked along, stepping softly in an effort to draw close to some bird in its nest-building, or perhaps upon the nest. The birds seemed busy all around; but so far the boys had not been able to discover so much as one new nest.

Presently they stopped where a large willow leaned far out over the little stream. The branches were placed just right, and its almost horizontal position made the trunk easy to climb. Not very high up, in a fork of the limbs, was a bunch of something that looked like leaves mixed with sticks, and, in a moment, one of the boys happened to spy it.

"That looks like a nest," he said.

"I believe I will climb up and see," said Arthur.

"O there's no use! that's only a bunch of leaves," said another.

"Maybe it is," answered Arthur.

"I believe it's a last year's nest all broken up," said another boy. who had been scrutinizing the structure carefully. All critically viewed it from this new viewpoint.

"Well, it's worth climbing for, then," exclaimed Arthur.

"No," the boys agreed in concert, and continued their ramble down the ravine, leaving the bunch of leaves unmolested in the fork of the willow-tree.

Several days afterward Arthur was again in the ravine, and stopped by the leaning willow. He had almost forgotten about the bunch of leaves, so it was quite by accident that his eyes wandered to it. Imagine his surprise to see a bright eye and a sharp beak turned inquiringly and suspiciously in his direction, over the edge of the nest in the fork: for nest, indeed, it proved to be. Quick as a flash, however, as soon as the wise little owner found herself discovered, she slipped from her place, and, silent as a shadow, disappeared into the dense foliage. So rapid and noiseless were her movements, that Arthur had hardly a glimpse of her flitting form ere it was lost to view. Neither could he tell what kind of bird she was, although, in his one brief glance, he fancied her to be a bluejay or perhaps a thrush.

"You see," said Arthur, as he told me the story, "bluejays and thrushes are robbed so often" (by *what* he failed to say), "that they sometimes make shabby nests to try to deceive their enemies into thinking them something else, just as this bird made us think that bunch of leaves and sticks was no nest; but robins, blackbirds, catbirds, and all such birds who are not bothered so often, do the opposite, and build nice, neat nests, that no one would ever think of taking for anything else."

When the bird in the willow saw that the true nature of her bunch of leaves was suspected, the little strategist evidently sought by another ruse to divert Arthur's attention from her home and brood, seemingly deserting the spot as if it had no special attraction for her, and as if her presence there had been but a chance alighting. As Arthur expressed it, "She thought we wouldn't look there if she left suddenly."

But Arthur was not so easily deceived a second time, and resolved to climb to the fork, and see for himself whether that bunch of leaves had any connection with the darting shape that he had seen spring from it so abruptly.

Up the leaning trunk went Arthur, and in a trice

was pulling himself up to the fork of the willow. Thrusting his head through the branches, he leaned forward, and peeped over the edge of the bunch of leaves. Ah! no wonder Mrs. Bird had been so cautious; for, inside the deceptive mass of rubbish, lay several yellowish-white, brown-specked eggs, still warm from contact with the little mother. Arthur had found and invaded the newly built home of a pair of bluejays, and had even surprised Mrs. Bluejay in her housekeeping and startled her into flight.

Her clever disguising of the nest and shrewd behavior in guarding it, had failed in wholly protecting it from discovery; but they showed a pretty cunning that made Arthur's brown eyes dance when he told me the story, as we sat in the big window at the terrace, and looked over into the ravine where the leaning willow grew.

Did Arthur rob the nest? — I hope not. I hope he was satisfied to look to his heart's content at the brown-specked eggs, and then slide to the ground again, leaving them undisturbed. And I think that is what he did; for Arthur is fair-minded, and loves the birds. And a bird that is clever enough to outwit him, along with a whole crowd of other wide-awake boys, I am sure will inspire his admiration and support in building as many tumble-down nests as she likes, in every sewer-willow in the ravine.

MINNIE ROSILLA STEVENS.

The Way You Tuck the End In

"WHICH way did you tuck the end of the string in?"

The lad had been complaining because the knot in his string did not "stay tied." Every time he pulled upon it, the ends slipped, and away went everything. Then grandmother came to the rescue. Taking the string, she patiently showed her laddie how to turn the ends in so that neither would slip, but a good "hard knot" would hold them fast.

Did you know that there is a right way to tie a knot so that it will hold and never slip? The harder you draw on a knot thus tied, the tighter it will be, yielding only when the cord itself gives way. As you hold the cord ready for the knot, you simply bring the end you hold in your left hand toward you and tuck it under the other, instead of thus bringing the one in the right hand around.

A large share of the time we pass on the earth, is spent in tying and untying knots. All sorts and kinds of them come up every day. We think we have tied some of them so fast that they will never slip; the first we know they have given way, and all we have done is lost. It is a great thing to be able to tie a good, hard knot.

The other day a young man came home from school with a troubled look on his face.

"Teacher called on me to put on the board all the points I could about a certain event in literature. Ten points were all I could possibly get, and she said there should be sixteen! I'm so sorry."

The knot had slipped. When the young man had studied that part of his lesson, he had not given it enough attention. Perhaps his mind just then wandered away out of doors. Was he thinking of the game this afternoon? Or, did the thought of the holiday next week take his mind from his work so that he did not rivet all those points fast in memory? At any rate, the knot had come undone.

A heavy bent was being raised in a building. A workman had put a rope about one of the timbers. The engine away out yonder began to tug at its load. The rope had straightened. The bent was well up from the earth.

All at once a cry startled every one.

"Stand back! The rope is slipping!"

As if life were at stake, the men fled, and it was well they did, for with a crash the beams came down, carrying destruction to everything they touched. The rope had not broken, it was strong enough to lift all that had been put upon it. It had simply come untied, and that was enough.

Most of the failures of life come from lack of good, earnest preparation. Have you never heard it said by students of law or medicine that they rush through their course of study at the highest possible rate of speed, the only object for the moment being to "get through," after which there will be time enough to study for the actual business of their profession? When the first case comes, they will study it up. Think of that for a moment.

You are a young physician. You have been away at school. But you are conscious that your work has not been done thoroughly. You wanted to "have a good time with the rest of the fellows." And you did. Now comes your first case. A mother calls you to care for her little one. You make the call, and see that the child is dangerously sick. You study the symptoms, but you are not quite sure. The best you can do is to make a guess at the nature of the disease. You do so; you leave some remedy that seems to you most fitting for the case, and go home to do the first real study you ever did in your life, for now on your hands rests a case of life or death. The life of this lovely child is in the balance.

"O, if I had only done my work right!" This is your cry, and an awful cry it is, for by one single mistake you may bring disaster to this home. Your knot has slipped.

It is worth while to do everything that comes to one to do as if eternity depended upon it. In the course of a great address Bishop Ninde once said: "All life is a tragedy." What makes it so? There should be no tragedies in this life. God has done his work so beautifully, so wisely, and so well that nothing should undo it. There never has been a failure on his part; there never will be. The failures are all on the part of man.

You and I are personally responsible for every tragedy that comes into our lives, and for a great many that fall to the lot of our fellows. Through our sins of carelessness and indifference we bring ruin not only upon our own selves, but upon those whom we do not mean to harm, and whom we would not injure for all the world.

How can we help doing this?

Just by living always at our very best! — *Edgar L. Vincent.*

EVERYTHING in Christianity should be in the superlative degree. — *Drummond.*

"MUSIC is a beautiful and glorious gift of God; the reflection of the heavenly harmonies in which his angels and all the celestial host ever praise and glorify their Creator, singing in sweet strains: 'Holy, holy, holy, Lord God of Sabaoth!'" — *Prætorious.*

Reading for the Blind

IT is a far cry from 1784, when a blind boy named Leseur found on a piece of paper the letter "o" accidentally embossed, and ran to his teacher, exclaiming that he could feel it, and that it was the letter "o," to 1908, when thousands of blind persons read and enjoy library privileges as do their more fortunate brothers and sisters. But that accidentally embossed letter discovered by a lad was the beginning of printed matter for the blind.

The first books to be printed in a type for the blind were text-books and religious works and tracts. The idea of having books on general literature and circulating them from a library, is comparatively recent. These libraries for the blind may be found in several cities, usually conducted in connection with the public libraries. There is a large one in Philadelphia, and a small one in Brooklyn. In the Brooklyn library for the blind, Miss Beryl Clark, herself blind, is in charge. The best-equipped library for the blind, however, with books in a great variety of types, is the one at No. 444 Amsterdam Avenue, in the building of the St. Agnes branch of the New York public library. It is one of the regular New York City libraries, but necessarily its rules and regulations differ largely from those of other libraries.

Books Weigh Four Pounds

It is probably the quietest library in the city, for it is seldom that the chairs are occupied by readers, or the shelves disturbed by those in search of books. Almost the entire circulation is carried on through the mails. The chief reason for this is the inability of the blind to find their way to the library alone, and few of them have guides. In consequence, free postal service for these books has been established. and any blind resident of New York, New Jersey, or Connecticut, can have two volumes and one current magazine sent to his nearest post-office at any time. As the books for the blind weigh four pounds or more, postmen are not required to deliver them, but usually some friend can be found who will get the books from the post-office for them. If this way is impossible for the would-be reader, some other way will be found. The blind are no more eager to get the books than is the New York public library to send them. These books may be kept one month, and renewed for another month if desired.

The only weekly newspaper published for the blind is the weekly edition of *The London Daily Mail* in the Universal Braille. The New York library is the only one in this country to have the publication.

Some of the books in the Line Letter are the Bible in eight volumes, Emerson's Essays, Bryant's and Milton's poetical works, some of Shakespeare's plays, several of Dickens' works, "Ivanhoe," "Ben Hur," and a few juveniles. Nearly all of the books for the blind are in more than one volume, and are many times the size of an ordinary book. "Nicholas Nickleby" is in seven volumes, "Pilgrim's Progress" is in five, "Ivanhoe" in eight, and so on.

Cost of Publishing a Book

It costs about five hundred dollars to publish a book for the blind, and this necessarily makes a library's growth slow. The New York library was founded thirteen years ago, by Richard Randall Ferry, himself blind, and a few other persons. It started with sixty volumes on the shelves. It has now more than three thousand, and about one thousand volumes or separate pieces of music. Music is the thing which seems easiest for the blind to learn, and they are encouraged to study it. The notes are embossed, as are the letters in a book, and the music for each hand is read and memorized separately and then put together. Both the books on music and the pieces of music have a large circulation.

Many requests have been made at the library for college text-books; but few, if any, have been printed. Last year a blind man, who has a degree from a German university, interested himself in this subject, and went personally to Governor Hughes to see if anything could be done in the way of a State appropriation. The result was that the governor caused the sum of three hundred dollars a year to be given to each blind college student of the State who needed it to enable him to hire a tutor to read to him from the regular text-books. Two blind students of Columbia University are patrons of the library. One of the most tireless readers there is the blind man who sells peanuts at the Polo Grounds. He devours everything that comes in the New York Point, and has read nearly every book in the library in that type.

This library also provides a teacher without charge for adult blind residents of the city; so that those who have never had instruction in an institution, or who have become blind too late in life to be admitted, may still learn to read. The blind make the best teachers of the blind. There are about two thousand four hundred blind persons in New York City, and of this number more than six hundred are members of the library.— *New York Tribune.*

I Simply Trust

No, I would not live o'er again the past,
Though filled with error all that life has been!
For were my lot in those old places cast,
Mayhap my feet would fall again in sin;
Best let me live in all the future days
As in the sight of Him who knoweth best;
Do all I can in work and prayer and praise,
Stand in my place, and leave with God the rest.

MAX HILL.

How Violins Are Made

IN the German town of Markneukirchen, almost all the inhabitants are employed in the manufacture of violins. This industry engages hardly less than fifteen thousand workmen, including those in the town and several neighboring villages.

The violin, the body of which is generally formed of pine or maple, contains nearly sixty different parts, inside and out. Besides the belly and back, there are the neck, the scroll, the nut, the sides, the bridge, the post, the button, the brackets, the bar, the pegs, etc. In commercial violin making, like that practised at Markneukirchen, all the pieces are measured, cut, and polished, so as to resemble exactly a model from which no variation can be made. The old men, whose eyesight is more or less feeble, work chiefly on the ebony nuts and pegs. Those who are more skilful make the scroll and the bridges. Young men with keen eyesight and firm, strong hands have the special task of putting the pieces together — a difficult operation, requiring absolute precision.

It is said that the women are remarkably clever at varnishing the instruments; that, further, in all matters dealing with the composition of the varnish, each family has a secret process, transmitted from mother to daughter, some using a deep red varnish, others one bordering on orange.— *Selected.*

M. E. KERN . . . . . *Chairman*
MATILDA ERICKSON . . . *Secretary*

Study for the Missionary Volunteer Society

Program

OPENING EXERCISES.

LESSON STUDY: —

Bible Study — See note 1.

Book Study — "Ministry of Healing," pages 483-497.

Recitation — Note 2.

Book Study

IN CONTACT WITH OTHERS.

What duties does the privilege of association bring? Why? Page 483.

Why should we refrain from judging? Page 484. "Testimonies," Vol. VIII, page 83.

What lesson may be learned from the story of Saul and David? Pages 484, 485.

What are some results of such a victory? Page 486.

Explain, "All things work together for good." Pages 487-489.

"There are loyal hearts; there are spirits brave;
There are souls that are good and true;
Then give to the world the best you have,
And the best will come back to you."

How are the Christian graces developed? Page 487.

Upon what should we meditate? Why? Pages 487, 488.

What is the purpose of faith? Page 488.

COURTESY.

What is the source of true courtesy? To whom should it be shown? Why? Pages 489, 490.

Why are little things of great importance? Page 490.

SELF-DISCIPLINE.

How close a companion is God? Page 490.

Where does self-control begin? Explain. Page 491.

How are efforts of self-control rewarded? Page 491.

COMMEND: ENCOURAGE.

How may the habit to speak well of others be formed? Page 492, paragraphs 1 and 3.

What are some of the evils of fault-finding? Page 492.

PATIENCE WITH THE ERRING.

How did Christ deal with the erring? Page 493.

What is the secret of power in soul-winning? Page 494.

What use should the Christian make of his social privileges? Page 496.

NOTE. 1. See page 524 for texts used in this chapter. These might be assigned to different members who would prepare to show how these scriptures are used in the lesson. The chapter is studded with gems of thought which may be made very helpful. Copy some of them, and hand to members to be read at roll-call.

NOTE 2.—

"Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

"Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the power working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

"If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment —
Understood the loss and gain —
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

"Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good,—
O, we'd love each other better
If we only understood."

Missionary Volunteer Reading Course — No. 29

"OUTLINE OF MISSION FIELDS," pages 24-31; "Supplement," pages 7-9.

Draw a map of Africa locating as nearly as possible the conferences and mission fields.

Compare the opening of the work in Africa with other lands as to time and manner. Relate the story of the windmill.

How many Sabbath-keepers in 1904? 1906?

How is our work represented in Capetown? Claremont? Plumstead? Pietermaritzburg? Matabeleland? Nyassaland? Somabula? Cholo? Pemba? Abyssinia? Locate these places.

What were the early experiences of the Matabele mission? Of the Gold Coast mission?

Locate five mission farms; "the white man's grave;" Sierre Leone; the mission of three European conferences; Rhodesia.

What do the following names signify: Kalaka? Riggs? Anderson? Wapare? Kaffirs? Carscallen? Nyambo? Ehlers?

Name five workers in Africa; three or more who have fallen there.

NOTE.— Surveying the world-wide mission field, we see that only a few countries remain unentered. Greenland, on the western hemisphere, lies in darkness. On the eastern hemisphere, Beluchistan, Afghanistan, Thibet, Arabia, and Persia, are unentered. There are also insular homes where the third angel's message has not been heralded. The needs of the unentered field plead for pioneer missionaries, and from every field where the truth is being proclaimed comes the urgent call for recruits.

"Who'll go? Who'll go?
Whate'er the cost?
Who'll go? Who'll go?
To save the lost?"

A Correction

THE Upper Columbia Conference in the report for quarter ending Sept. 30, 1907, should have been credited with $1.50 for Home Missions, and with $73.27 for Foreign Missions.

Young People's Day in Charlotte, Michigan

SABBATH, March 14, was observed by the Charlotte Society of Missionary Volunteers as the annual Young People's day. Two sessions were devoted to the study of our work, its history and needs.

In the forenoon session Miss Della Smith read a much appreciated letter from Miss Winnifred Trunk, of the Foreign Missionary Seminary at Washington. The key-note of the letter was consecration, the privilege we have of working with God, and the urgency of the King's cause.

A letter from the State secretary, Mrs. Margaret Hilliard, was read by the chairman, Mr. J. D. Reavis. The letter was entitled, "A Few Suggestions." Among those given were the following: Reading the INSTRUCTOR; doing the little duties at home, as a means of training for larger duties beyond; keeping correct records of work done, and reporting them to the local and State secretaries, that reliable statistics of our work may be available. Not the least of the suggestions was Paul's instruction to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Dividing the word of truth means sharing it with others who have not our privileges. To do this, however, we must possess it ourselves. The suggestion of attending school was connected with the offer of a scholarship at Cedar Lake, for the sale of one hundred copies of "Christ's Object Lessons." The articles prepared for Young People's day, and printed in the INSTRUCTOR, were then read and discussed.

In the afternoon session a report of work performed by the Society was given, and the suggestions in the secretary's letter were discussed.

The reading of the "History of the Young People's Work," called attention to the fact that that work is only twenty-nine years old, having been begun in our State, at Hazelton, by Elder Luther Warren.

We may safely say that there is no other organization of young people in all the world with so wonderful an aim and so helpful a motto, as that of the Seventh-day Adventist Missionary Volunteers.

Other papers on important topics were read, and musical selections were rendered. After the taking of the offering, which amounted to two dollars and thirty-three cents, the services were closed by singing, "We See the Gleams of the Golden Morning."

GLADYS H. MAPES.

Gleanings from Missionary Volunteer Reports

ONE of the Missionary Volunteer Societies in northern Illinois, distributed eight hundred of the special *Signs*. The conference also has three active Junior Societies. Part of their missionary work during the quarter ending last December was to raise twenty dollars for missions.

A Society organized in Arizona has been paying the tuition of a pupil in the Cumberland Industrial School.

The California secretary writes that the young people there are sending some pupils to the colored school in Vicksburg, Mississippi, and supporting a missionary in India and a teacher in Porto Rico. Their home missionary work consists largely of reading to the sick, bringing children to Sabbath-school, and holding meetings in jails.

From Honolulu comes the message that a promising young man has recently accepted the truth, and that one of the members of the Hawaiian Missionary Volunteer Society is sending a girl to school in India.

Fifty young people in Indiana are attending Beechwood Academy, and twenty have enrolled in the nurses' course.

The Missionary Volunteer Society in Quebec presented the Knowlton Sanitarium with five quilts. Some of the young people in western New York and western Washington have also been making missionary quilts.

In the Southern New England Conference the Missionary Volunteers are putting forth efforts to keep the public buildings supplied with our literature.

Many of the young people in southern California are engaged in house-to-house work with the special periodicals and the *Bible Training School*. During the quarter ending last December, the Society of that conference sent four barrels of clothing to the needy South.

One Society in western Pennsylvania, in four hours, sold one hundred sixteen of the special *Signs*. The profits were given to the one hundred fifty thousand dollar fund.

Brother Lipke writes from Brazil that they have organized the Missionary Volunteer work in the conference of the South Rio Grande.

MATILDA ERICKSON.

Word from Utah

THE secretary of the Salt Lake City Society of Missionary Volunteers writes as follows of the work of the young people in Utah: "The Societies have taken the responsibility of raising fifty dollars for Brother James in India, who is among the Tamil people. Our first effort was made last Sabbath. At this time a program was given by each of the three Societies, and a general offering was taken up for this fund. The Society in Salt Lake City raised $16.20. The other churches have not yet reported; but we are confident that at least twenty-five dollars has been raised. The young people expect to raise the remainder themselves by giving the proceeds of one day's work."

Wealth Put to Good Purpose

A WELL-KNOWN author was approached by an old-time friend who had become a slave to drink, but who desired to reform. His health was greatly run down through dissipation, and he believed that if he could be sent to a home for treatment, he could, by God's help, become a man again. The literary man was sympathetic, but he was poor. He puzzled over the situation for a few minutes, then said, "I can not help you, but I think I know the man who can and will." He laid the matter before the late Philip D. Armour. The merchant at once replied: "I don't know the man, but his case appeals to me. If he is honest and earnest, he deserves all he can get, and I'll gladly take your word for it. I'll draw the check payable to your order." When the author started to express his thanks, Mr. Armour put up his hand. "My dear fellow, don't thank me. It is rather my place to thank you. This little amount will not embarrass my business, and it may be the means of saving a man. Come in off and on, and tell me how he is getting along; and when he gets on his feet, perhaps we can give him another lift." Ten years later the man thus helped was a successful and reputable citizen of Chicago.—*Selected.*

THE INTERMEDIATE LESSON

IX — Taking Jericho

(May 30)

LESSON SCRIPTURE: Joshua 5 and 6.

MEMORY VERSE: "The Lord is our defense; and the Holy One of Israel is our king." Ps. 89: 18.

Review

What miracle was wrought in passing over Jordan? What memorials were set up? What purpose were these to serve in days to come?

Lesson Story

1. "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

2. Not far from the camp at Gilgal was Jericho, — a very strong walled city. Before the children of Israel could conquer other cities of Canaan, this city must be subdued. But Joshua did not plan to take the city without asking help from God.

3. One day as Joshua was near Jericho, he "lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

4. "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. Now Jericho was straitly shut up because of the children of Israel; none went out, and none came in.

5. "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

6. "And it shall come to pass that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat."

7. Then Joshua called the priests, and said, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on before the ark of the Lord, and compass the city, and let him that is armed pass on before the ark."

8. All this was done as the Lord had commanded Joshua. The "armed men went before the priests that blew with the trumpets," and the rest of the people followed after. There was no sound but the tramp of many feet and the priests blowing on the trumpets. For "Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

9. "So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp." "So they did six days."

10. "And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city."

11. "So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city." Only Rahab, a woman who had shown faith in the God of Israel, and her family were saved alive.

12. None of the treasures of Jericho were to be kept by the people; for the Lord had said: "Keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

13. "And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord."

14. "So the Lord was with Joshua; and his fame was noised throughout all the country."

Questions

1. What feast did the children of Israel keep soon after entering Canaan? What did they eat the next day? What is said of the manna?

2. Where was Jericho? Before they could hope to conquer the other cities of Canaan, what must Israel do? Whose counsel did Joshua seek?

3. Whom did Joshua see one day while he was near Jericho? What did Joshua ask the man? What answer was given? What did Joshua do? What did he ask?

4. What did the captain of the Lord's host tell Joshua to do? In what condition was Jericho at this time?

5. What did the Lord say he had given into the hands of Joshua? What plan did he give Joshua for taking the city?

6. What were they to do when they heard the sound of the trumpet? What would then become of the strong walls of the city?

7. What did Joshua direct the priests to do? What did he say to the people?

8. Describe the procession that formed to march around the city. Who led it? Who went before the ark? Who followed the ark? What command had Joshua given to the people?

9. What did they do after compassing the city the first day? How many days was this plan followed?

10. What did they do on the seventh day? How

many times did they compass the city? What did the priests do at the seventh time? What did Joshua then say to the people?

11. What wonderful thing occurred when the people shouted with a great shout? What was done to the city? Who only were saved alive out of Jericho? Why was this kindness shown Rahab?

12. What command did the Lord give his people concerning the spoils of Jericho? What was to be saved for the treasury of the Lord?

13. What was done to the city? What became of its treasures of silver and gold and brass and iron?

14. How far was the fame of Joshua spread abroad?

THE YOUTH'S LESSON

IX — The Reformation from Popery

(May 30)

Questions

1. WHAT warning was given concerning a great apostasy before the day of Christ should come? 2 Thess. 2:3.

2. Who would stand forth prominently in this great apostasy? Same verse.

3. How would the man of sin conduct himself? Verse 4.

4. To what extent would he carry his self-exaltation? Same verse.

5. What phrase expresses the nature of this great apostasy? Verse 7.

6. In contrast to this what phrase defines the central truth of the gospel? 1 Tim. 3:16.

7. Who is "that man of sin"? — *Ans.* "That Paul's 'mystery of iniquity,' as described in 2 Thess. 2:7, has its counterpart in the church of Rome (or the papacy) no man of candid mind, who has carefully examined the subject, can easily doubt. Such was the impression made by that account on the mind of the great Sir Matthew Hale, no mean judge of evidence, that he used to say, that if the apostolic description were inserted in the public *Hue and Cry,* any constable in the realm would be warranted in seizing, wherever he found him, the bishop of Rome as the head of that 'mystery of iniquity.'"—*"The Two Babylons," by Alexander Hislop, page 4.*

8. What is the fundamental doctrine of the papacy? —*Ans.* "That the 'pope is the vicar of Christ' is the corner-stone of the papal church."—*J. A. Wylie, author of "The History of Protestantism."*

9. What is the teaching of the papacy concerning the fundamental truth of the gospel — justification by faith? — *Ans.* "These texts (previously quoted), all of which refer to saving faith, prove beyond doubt that not *trust* in Christ for *personal salvation,* but the *faith of the creed, the faith in revealed truths, the faith of the gospel,* as St. Paul calls it (Phil. 1:27), *is the faith availing for justification."—"Catholic Belief," pages 370, 371.*

10. What was the real cause of the falling away? — *Ans.* "The church had fallen, because the great doctrine of justification by faith in the Saviour had been taken away from her."—*D'Aubigné's "History of the Reformation" (American Tract Society Edition), Vol. I, page 90.*

11. What doctrine of the Scripture furnished the basis of the Reformation? Rom. 1:17.— *Ans.* "This powerful text ("the just shall live by faith") had a mysterious influence on the life of Luther. It was a *creative* sentence both for the Reformer and the Reformation."— *Id., page 198.*

12. What is the attitude of the Roman Catholic Church toward traditions? — *Ans.* "Though these two divine streams (the Bible and tradition) are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe."— *"Catholic Belief," page 45.*

13. How was the authority of the Bible exalted in the Reformation? — *Ans.* "The Bible had molded the Reformer and begun the Reformation. Luther needed not the testimony of the church in order to believe. His faith had come from the Bible itself; from within and not from without. He was so intimately convinced that the evangelical doctrine was immovably founded on the Word of God, that in his eye all external authority was useless.— *D'Aubigné's "History of the Reformation," Vol. I, page 310.*

14. What vital principles were thus recognized in the Reformation from popery? Eph. 2:8, 9; Acts 20:32.

Notes

1. "The doctrine of 'justification through faith alone' is the oldest theological truth in the world. We can trace it, wearing the very form it still bears, to the patriarchal age. The apostle tells us that God preached this truth unto Abraham. It was preached by type and shadow to the Old Testament church; and when the altars and sacrifices of the legal economy were no more, this great truth was published far and wide throughout the world by pen and tongues of apostles. After being lost by all, save a chosen few, it broke out with a new and glorious effulgence upon the world in the preaching of Luther. It is the central truth of Christianity; it is, in short, the gospel. . . .

"Herein we may trace the essential and eternal difference between the gospel and popery,— between the Reformation and Rome. The Reformation ascribed all the glory of man's salvation to God; Rome ascribed it to the church. Salvation of God, and salvation of man, are the two opposite poles around which are ranged respectively all true and all false systems of religion. Popery placed salvation in the church, and taught men to look for it through the sacraments; the Reformation placed salvation in Christ, and taught men that it was to be obtained through faith. 'By grace are ye saved through faith; and that not of yourselves: it is the gift of God.' The development of the grand primordial truth — salvation of grace — has constituted the history of the church. This truth gave being to the patriarchal religion; it formed the vital element in the Mosaic economy; it constituted the glory of primitive Christianity; and it was that which gave maturity and strength to the Reformation. With one voice Calvin, Luther, and Zwingle did homage to God as the author of man's salvation. The motley host of wrangling theologians which met at Trent made man his own savior, by extolling the efficacy and merit of good works."—*"The Papacy," by J. A. Wylie, pages 286. 287.*

2. "The mystery of godliness is God humbling himself to become man; the mystery of iniquity is man exalting himself to become God. In the one we see Christ emptying himself of his glory; in the other we see antichrist filling himself with his glory."— *Dr. Gordon.*

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Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

WORCESTER, Massachusetts, on the first day of May closed one hundred eighteen saloons and two large breweries. This city, with a population of one hundred thirty thousand, is said to be the largest city that has yet voted for prohibition.

A MINISTER who has just been appointed to a foreign field, says that he goes to his new field of labor "as a hungry man goes to his dinner." Surely this is the way the Lord would like to have all his children regard every Christian duty.

Chinese Doctors

NEARLY every disease known to the Chinese doctor is treated by lancing some part of the body. Sticking a needle into the back of the hand is supposed to cure toothache, while the same treatment is applied to the wrist to cure malaria. The doctors know nothing of germs, and take no precaution against blood-poisoning. For surgical instruments they use sharpened garden tools. A patient with a slight growth on the eye once went to a physician whom he found in the poppy field, cutting gashes in the pods to secure opium juice. With the same knife that he had been using on the plants he proceeded to operate on the man, with the result that the sight of the eye was destroyed.

Philadelphia's Anniversary Celebration

PHILADELPHIA is to celebrate its two hundred twenty-fifth anniversary, Oct. 4-10, 1908. At least four hundred thousand dollars will be expended on the several features of the celebration.

The educational institutions of the city are forwarding the project in every way possible. It is expected that the attendance of several hundred foreign delegates who will then be attending an International Medical Convention at Washington, D. C., will be secured. The leading colleges and hospitals will have special clinics, lectures, and demonstrations by eminent professors during Founder's Week.

The first historic pageant of its kind ever witnessed in this country will occur on Friday, October 9. It will be descriptive of the history of the city from the seventeenth century. Over five thousand characters are to be produced. There will also be a marine pageant, in which more than five hundred vessels will participate. These, together with the Military, Police, Fire Department, and Industrial parades, will form the main features of the week's program.

"I Could Do It Better Myself"

IF we were all perfectly honest and sincere, we would rarely be irritated by criticisms of ourselves and work; but when criticized, we would say, as did Mr. Bernard Shaw when asked what he thought of the criticisms on his latest play, "I could do it better myself," meaning he could give a more severe criticism than others had given.

Why not accept criticism in this just and frank way? We would, if pride did not forbid it, for seldom is the intelligent person less conscious of his shortcomings than are his friends. Then why not say, when Rumor brings her message of criticism, that we ourselves could have made it more severe; but that we are glad to know how others feel, for this knowledge will be a sharp prong to goad us on to more earnest effort to overcome the fault already apparent to ourselves? This is at least a philosophical way of accepting criticism, and is much more likely to produce both pacific and beneficial results than the ordinary way of receiving it.

Is Christianity Dying?

THE University of Chicago, through one of its professors, recently said that Christianity in this country is dying. The *New World*, a Catholic paper, took exception to the statement, and expressed itself in the following words: —

"Is Christianity dying in the United States? How can any man, with the stupendous growth of the Catholic Church before him, make such assertion? Look at its advance in New York during the last century — amazing, convincing, soul-thrilling. A century ago the Puritan dominated New England. He does not do so to-day. New England is Catholic. A hundred years ago, likewise, Pennsylvania had comparatively few Catholics. Look at her Catholic hosts at this moment. Look at the Catholic growth in New Jersey, moreover; then turn west and note how the kingdom of God has advanced in Ohio; how it glows in Indiana; how it splendors a dazzling noon here in Illinois. Look toward the Pacific Coast, and note that a radiant dawn is rising in the far West. Look South, and see a Catholic day breaking from Kentucky to the Gulf. There is nothing like it in modern times, and the only thing like it in ancient days is the work of the glorious apostle of Ireland. See, too, how thousands of churches, parochial schools, academies, colleges, and universities are lifting the cross of Christ before the eyes of men, and note the Catholic millions that go forth from beneath their roofs to engage in conflict with the spirit of paganism, which constantly preaches the gospel of the world, the flesh, and the devil.

"No; Christianity will not die so long as time exists. The Catholic Church can not die; neither can she be restrained in her forward advance. A France may strike her down here, yet behold she rises in Africa. A cloud may darken her face in Uruguay; in Germany there glows a noonday splendor. Here a fool may go out; yonder a Newman come in. Long-haired university professors to the contrary, paganism will not dominate the United States. Protestantism, indeed, will perish, but Catholic Christianity will live on."