

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH



## Samuel Adjai Crowther



HE slave-trade had been a fearful plague in Africa for two centuries. The happiness of many homes had fled. One day in 1821, the cruel hand of slavery snatched a small boy from his mother's care. He was twelve years old, and a stranger to all save the freedom of his rude little home in that dark continent.

That boy was Samuel Adjai Crowther.

Little Adjai, with many other slaves, was placed on board a ship which soon set sail for Europe, but he never reached that continent in chains. A British boat captured the ship, and carried its precious cargo back to Sierra Leone. An English minister now became interested in Adjai, and sent him to the mission school at Freetown. He steadily advanced till he became one of its teachers. While here, he accepted Christ; and when baptized in 1825, he took the name of the English minister who had educated him, and became known as Samuel Adjai Crowther. The following year he studied in England. Upon his return, he entered another mission school, of which he later became principal.

In 1841, when England proposed to explore the Niger for the double purpose of putting down slavery and opening new fields of commerce, the Church Missionary Society was granted permission to put two missionaries on board the vessels. Samuel Crowther had some years before this decided to become a missionary, and he was now chosen to join the exploring crew and carry the gospel to the African people. While on this journey, he wrote: "Not more than two furlongs from us are people who know no heaven and fear no hell, who are strangers from the covenant of promise, having no hope, without God in the world." For many days the flags floating on the vessels of the expedition, flew at half-mast. A native fever was taking away members of the crew. Crowther now not only preached to his own countrymen, but tended the sick and dying on board the vessels, trying to alleviate their suffering, and using every opportunity to tell them the old, old story which they had forgotten during their seafaring life.

Samuel Crowther had stirred up the gift that was in him. His fellow workers recognized his ability, and accordingly he was called to England. After studying one year, he was ordained in 1843. Again he returned to Africa. He visited his old home, from which he had been taken twenty-two years before. The people heard him gladly. One day when preaching at Abeokuta, his eyes were riveted upon an aged woman who was listening very intently. She looked sad. After service, hoping to bring a ray of sunshine into her life, he went to her. As little by little he learned her sad story, a long-cherished hope

swelled in his breast. Here biographers drop the curtain. The pen can not picture the happiness of such a reunion. God had answered Crowther's prayers, and not only had he permitted him to meet his mother again, but to lead her to the Saviour.

Time came to establish a Niger Christian mission, and in 1857 Crowther founded the Ornitsha Mission near Rebbah. In 1864, having been made Bishop of West Africa, he began his work in the Delta region. Here superstition held full sway, and the terrible rites of cannibalism were practised; yet he labored faithfully as a representative of Jesus Christ. A mission was established, and its influence wrought a marvelous change in the lives of many natives. He died in 1892, leaving West Africa to mourn the loss of a noble life. "He was one of her own sons, and a notable example of what, by God's grace, the African can do for Africa."

MATILDA ERICKSON.

## San Antonio

JANUARY seventeen according to Roman theology is a holiday in honor of San Antonio. The day is especially celebrated by coachmen and stockmen, and papal blessings on this day are especially dedicated to this class.



Every year in this city on San Antonio's day there is a large procession of mounted coachmen, the horses ridden being decorated with the richest of apparel. Little burros, mules, and horses of every description are all dressed up for a visit to the bishop.

At about nine o'clock in the morning thousands of people gather in front of the cathedral at "La plaza de San Antonio," where the bishop, with two or three assistants, is located to bless those who may come.

Three or four animals are brought before them at a time. A small piece of bread, which is supposed to contain a special blessing, is bought for each animal. Then a short prayer is read, after which a little "holy" water is sprinkled over each. Thus blessed, the animals are supposed to be fortified against sickness and death for the year to come. The little burro in the picture objected to this procedure, and in order for him to receive the desired blessing, four men carried him to the proper place. As he objected, voices could be heard from every side shouting "Protestante," "Protestante." The night follow-

ing this day is spent in drinking and dancing, which ends the celebration. How different this all is from the way of the everlasting gospel. Papal blessings come dear. But God says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The people of Spain know nothing but these heathen customs of the Roman Church. Thousands every year buy papal blessings, thus hoping to secure financial prosperity, and oh! so many give liberally to the church, thinking thus to insure for themselves an entrance into God's kingdom; but many will be disappointed in *that great day*.

Dear reader, pray for us that we may have wisdom to point this people to the Lamb of God, who will freely take away their sins, and *freely* give them life everlasting with all its blessings.

WALTER G. BOND.

Barcelona, Spain.

## Damascus

DAMASCUS, Syria's capital, and the largest city of Western Asia, is situated about seventy miles from the Mediterranean, near the mouth of the Barada River gorge, where that river enters the plain. Gleaming white in the sunshine, and surrounded by the verdure of garden and orchard, it is, in the words of the Arab bard, "a pearl encircled by emeralds." And what a history has Damascus, most ancient of existing cities! Was it not a city in Abraham's day? and did not David conquer it? Paul's conversion, also, took place on the road leading to this city. Medo-Persian, Greek, Roman, and Turk have successively held sway over her, but through it all she has remained practically unchanged, an Oriental of the Orientals.

So much for her past. What of her present? A city of incomparable squalor, a stranger might say, judging from the appearance of the exterior of the Damascene houses viewed at close range; a city of incomparable splendor, he might say, after viewing the interior of palace, mosque, and café. In the streets, wretched beggars implore bakshish in the name of the prophet; in the cafés, purse-proud merchants, much given to *embon-point*, gossip of the caravan trade. Kaleidoscopic crowds throng the streets in seeming "aimless tinterel;" from the mosque minaret comes, with unfailling regularity, the eery cry of the *muezzin* summoning the faithful to prayer. Without the walls the Syrian peasant plows with a nondescript camel attached to a crooked tree-branch; within the walls are schools of science and philosophy far-famed from ancient days. Truly, a city of contrasts! As Damascus was a millennium ago, so is she to-day, and, as far as the finite mind can foresee, so will she ever be while the world abides.

Probably the most remarkable spectacle of this citadel of Islam is the procession of Meccan pilgrims called the *hadj*. All the peoples of the East are represented in this multi-colored pageant, it being incumbent upon every "true believer" to visit Mecca at least once during his

lifetime. This is strictly in accordance with Mohammed's teaching, that what is required of one is required of all, and that in the "day of the smiting," peasant and prince shall be equal before Allah.  
 J. FRED SANTEE.



**The Hour of His Judgment — No. 6**

We have found that the seventy weeks which were cut from the 2300 days, ended in A. D. 34, when the disciples began to preach the gospel to the Gentiles. Of these 2300 days there are, therefore, 1810 days remaining (2300 days — 490 days = 1810 days). Adding these to A. D. 34 brings us to A. D. 1844.

Those who were preaching the message from 1833-44 studied carefully upon these prophecies, and reached the same conclusion as given above, with the exception that they reckoned from the spring of 457 B. C., and so concluded that the time would end not later than April of the year 1844. That would mark the close of the Jewish year 1843.

Their principal mistake, however, was in supposing that the earth was the sanctuary, and that the cleansing of the sanctuary would be the coming of Christ. But that is exactly what they believed and preached, and as they drew near the ending of the days, a wonderful power attended the preaching. Many laid aside their work upon the farm, in shop or mill, and united their efforts with ministers of various churches to tell the world that Christ was coming before the Jewish year 1843 ended. In this way the loud cry of the first angel's message was given, and the angel did not call in vain. Thousands prepared to meet their Lord.

But the time came and passed, and Jesus did not appear. Some now dropped out, said that the whole thing was a fraud, and began to ridicule; many were deeply perplexed and knew not what to do, while a few began to pray and study as never before. They found that the commandment to rebuild Jerusalem did not go forth until the autumn; also, that as Jesus, the great Passover, was slain at the time of the *passover feast*, so it would seem that Christ as our High Priest would begin to cleanse the sanctuary upon the Hebrew day of atonement. We will tell of this in future articles; here we will simply say that the day of atonement for the year 1844 fell upon October 22. About the middle of July many began to preach that Christ would surely come upon that very day, and from mid-summer onward there was intense activity and earnestness. Let us now see how the parable of the ten virgins tells the story of their whole experience.

Of the ten virgins who went out to meet the bridegroom, five were wise, and five were foolish. All had their lamps,—the Bible,—but the wise took oil, which shows that the Holy Spirit had given them a deep love for the message. "While the bridegroom tarried, they all slumbered and slept." This was at the time of their disappointment in the spring; but at "midnight"—half way between spring and autumn—there was a cry raised, "Behold, the bridegroom cometh; go

ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out."

But this was impossible. No Christian can give of his Christlike character to another. This disappointment had fully shown who were "wise," and who were "foolish;" it had separated those who had been moved by fear from those who had been moved by the Spirit of God.

With the "foolish" now left out, the "midnight cry," "Behold, he cometh," shook the country from July to October. Those who really believed, left their corn in the field uncut, and their potatoes not dug. Yet some who professed to believe could scarcely let go of the things of the world, and the people who looked on could not help making sport. One man, for instance, would not sell his hogs that fall, but planned to keep them for the spring market, thinking that the prices would be better. Still he professed to look for the Lord upon October 22.

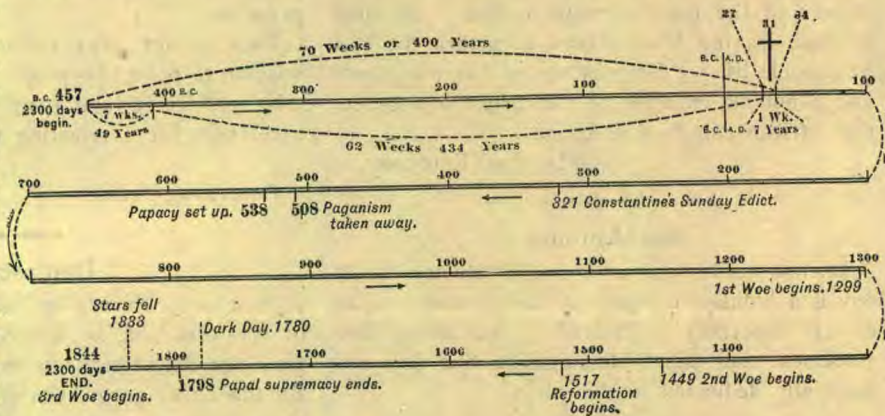
Time rolled by, and the day arrived upon which they confidently expected to see Jesus. Much of the day was spent in meetings or in secret prayer to God. They did not dress in "ascension robes" as many have told, nor did they do any of those ridiculous things that have so often been reported. The stories were started by the conduct of some rowdies, in different places, who, wishing to have

cleansed in 1844. As they ate (studied) this little book, the assurance of Christ's soon coming was "as sweet as honey;" but after they had eaten it and the day passed, the disappointment was exceeding "bitter." Rev. 10:8-10.

Their experience was very similar to that of the disciples at the time of the triumphal entry. Five hundred years before, the Lord had foretold the scenes of that day, and the shout that would be heard. Zech. 9:9. The disciples did all in their power to confer kingly honors upon Jesus, thinking that the time had at last come when the Master would take the throne of David. But before that very week closed, Christ died upon the cross, and their hopes were crushed. They knew not what to do or think. But notice this, they had fulfilled the prophecy exactly.

So with the believers in the first angel's message. They gave the right message at the right time, and like the disciples, met with a terrible disappointment. In both instances God held his hand over the real event to take place; for had he not done so, the disciples would not have given the right shout, neither would the "judgment" message have been given as it was. "God moves in a mysterious way, his wonders to perform."

R. F. COTTRELL.



fun out of the occasion, dressed themselves in white robes and made a big stir. But not a single instance has been brought forward to prove that an Adventist put on an ascension robe, although an offer of five hundred dollars has been made for such proof.

But the sun that rose that autumnal day upon that expectant people sank as usual beneath the western horizon, and brought to them almost heart-breaking disappointment. Must they now meet the sneers and jeers of their neighbors? Are they to prepare for another stern, cold winter? Yes, those things were before them, but a loving Father wonderfully sustained and provided.

No one is known to have suffered as a result of not making preparations for the winter. A man by the name of Hastings in the State of New Hampshire had an excellent field of potatoes. His neighbors became very anxious and offered to dig them free and put them in his cellar. But he said, "No, I am going to let that field of potatoes prove my faith in the Lord's soon coming." That fall the crop was a failure from the "potato rot;" but the autumn was mild, and when Mr. Hastings dug his potatoes in November, they were found to be in good condition. None rotted, and the next spring his neighbors were glad to pay him a good price for seed potatoes.

The angel with the little book open (Revelation 10) had given his message. In all the Scriptures there is but one book that was ever closed, or sealed, and that is the book of Daniel. In the time of the end that book was to be opened (Dan. 12:4); William Miller and others had made a deep study of the book of Daniel, and in it they found that the sanctuary was to be



KING EDWARD and Queen Alexandra have recently visited the king of Italy.

"NEWSPAPERS wrapped around woollens keep away moths; also black pepper sprinkled around the edges of carpets will kill moths and keep them away."

THE World's Sunday-school Convention is to be held at Rome, Italy, from the eighteenth to the twenty-third of May. Delegates sailed from this country on the twenty-seventh of April.

BELGIUM has a Sunday postage-stamp, issued for those who do not wish to have their mail delivered on Sunday. All mail bearing the Sunday stamp is held over by the carriers until Monday.

THE Nile dam is to be raised. Six years at least will be required to perform the feat. By it one million acres of arable land will be added to the area of Egypt, but Philæ and the other ruins and monuments in the region will be submerged.

A NEW department in our government is demanded, the Department of Public Health, with Dr. Harvey W. Wiley as its head, or cabinet member. At the present time Dr. Wiley is chief chemist of the Department of Agriculture, and for many years he has labored strenuously to get pure food laws passed.

THE French government has brought to the aid of the customs officers the X-ray for detecting dutiable articles concealed in the clothing of would-be smugglers. The experiment has been very successful. One hundred and sixty-seven persons were examined in less than an hour, and jewels and various other kinds of merchandise were found.

MEXICO CITY and all the region extending from that city to the volcano Colima, which is in violent eruption, has suffered severely from recent earthquake shocks. Many lives have been lost, and much damage done to property. It is reported that entire villages have been swallowed up. Burning lava from the active volcanoes has set fire to the forests, and people and live stock are fleeing for their lives.



## THE HOME CIRCLE

### Out of Doors

Out of doors 'neath the open sky,  
Bathed in the fresh, sweet air;  
Out where the birds and the insects fly,  
And their songs echo everywhere.

Out of doors, with the trees and the flowers,  
Treading a carpet of green;  
Or, weary, 'neath fragrant, sun-kissed bowers  
On Mother Earth's breast to lean.

Out of doors, where the wind-harp tones  
Attune with the robin's lay,  
And the brooklet's purling song with the stones  
Chords with the willow's sway.

Out of doors, where the earth-organ peals  
Its tide of melodious sound,  
The heart its vibrant harmony feels,  
And the soul's discords are drowned.

Out of doors, when the king of light  
Kindles his fire on the hills,  
Burns up the murky gloom of night,  
And with joy the whole earth thrills.

Out of doors, out of doors — make haste  
Out of the shadows to flee  
Like a captive bird from its cage, to taste  
What a joy it is to be free.

— J. H. Kellogg.

### Beautiful Surroundings

God loves the beautiful. He has clothed the earth and the heavens with beauty, and with a father's joy he watches the delight of his children in the things that he has made. He desires us to surround our homes with the beauty of natural things.

Nearly all dwellers in the country, however poor, could have about their homes a bit of grassy lawn, a few shade trees, flowering shrubbery, or fragrant blossoms; and far more than artificial adorning will they minister to the happiness of the household. They will bring into the home life a softening, refining influence, strengthening the love of nature, and drawing the members of the household nearer to one another and nearer to God.—Mrs. E. G. White.

### Adelaide Jandell's First Year of Wage Earning

"I DON'T see what can be the matter with mother. She used to go with me everywhere." Adelaide paused a moment in the upper hall and slipped the last button of a delicately tinted glove impatiently into its buttonhole.

"I should think you'd know." The young woman turned with a startled frown. A boy of fourteen years, perched in the hall window-seat, peered out at her from behind the muslin curtains. "Just imagine mother trotting along beside your toggery in that old brown silk of hers. She's got the real Van Dyke pride you're so fond of talking about. But just wait until I get through school!"

With a bang the geometry went to the floor, and Prescott Jandell flew down the stairs and closed the front door behind him with an energy that sent a tremor through the quiet house. His sister paused for a moment in surprise, then followed down the street, a graceful figure in an elaborate suit, with its accessories of hat and gloves that perfectly harmonized.

A short walk, and Adelaide stopped at a little house set back from the street like a shy, brown bird peeping securely from sheltered boughs. A corpulent, red-faced woman opened the door and greeted the caller heartily.

"I've just been wonderin' why you wasn't more neighborly. Come right into the settin'-room. Esther's gone down to the store, but she'll be back in a minnit."

There was a change in the little home. Adelaide noticed it as Mrs. Leeds volubly discoursed upon the happenings of the neighborhood, without seeming to expect a reply. The old wall-paper with its glaring colors, no more gave offense to the artistic eye. Delicate, subdued tints lent harmony to the simple furnishings. There were new muslin curtains at the windows, and an easy-chair or two. Excellent copies, quietly framed, of Raphael and Titian, took the places of two crude portraits in crayon.

"Things look a great deal different than they used to, don't they?" commented Mrs. Leeds, noticing Adelaide's furtive glances. "Of course you know it's all Esther's doings. I never was educated up to such things, but I've learned a lot this summer. It's wonderful how much that child's done with jest one year's salary. She's changed the house all over; it ain't jest this one room. There ain't anything expensive, but it looks real tasty, and it's made life a good deal more worth livin'. She's subscribed for some magazines, too, that her pa's always wanted — he's sech a reader — an' one for Dicky, to keep him off the street. I don't have to worry about him any more. He's doin' fine in school, and Esther's goin' to see him through college when he's ready for it."

The door opened, and a young woman entered. She was small and slight. The light-brown hair was brushed simply back from a bright, winsome face, and the blue eyes looked straight at one with quiet self-possession. "Here's the silk, mother; it took quite a while to match it."

"I'm goin' to show Adelaide my new dress," and Mrs. Leeds displayed with much pride, a rich black silk in the last stages of completion.

"I told Esther she ought to 'a' got it for herself, but she wouldn't hear to it. She knew I'd always wanted one. When we was first married, we was always economizing to pay for our home, and then there was the children to bring up and educate, so we never seemed to be able to spare the money. Your ma knows how it was, for we were young folks together. She knows how nice it is to have a daughter earning a fine salary, too, I guess."

A wave of warmth flushed Adelaide's cheeks. She rose to go. Another call was simply out of the question, with that uncomfortable feeling taking possession of her. She reluctantly turned her steps toward home. The house was locked. Her mother had gone out alone. Taking the key from its hiding-place behind the shutter, she let herself in.

Instead of going directly to her own chamber, she wandered slowly through the lower rooms, conscience-smitten. Here was a faded rug, a shabby table-cover — there were so many things needed for her parents' comfort and pleasure. A new lamp for father's failing sight, and the scientific journal that he enjoyed so much, but seldom allowed himself the luxury of a copy.

Adelaide turned away with an aching heart. She sank into a low chair in her own chamber. It was a large, sunny room, having a southern exposure. How bare and comfortless her mother's looked beside it! A large slice of her own salary had gone into its furnishings, which were dainty and expensive enough to have suited even a more fastidious person than its occupant.

But that afternoon, Adelaide's thoughts were

turned inward in searching accusation. "Yes, Prescott is right. I see it now. To think I had to wait for him to show me my faults! That's the reason he's kept so aloof this summer. I haven't helped him one bit, and he's worked so hard all the vacation to get his clothes and books for school." And Adelaide suddenly recalled the fact that with his first earnings, he had purchased his mother material for a white muslin dress and insisted upon paying for the making. And what had she done? Simply fussed and fretted because her father had not been more successful in business; because their home was so plain; because her mother could not appear in more style. Esther Leeds and her mother often went out together. Adelaide winced at the thought of the unwieldy figure in rustling silk. A vision of a graceful, gentle-faced woman in a carefully preserved dress of brown, vanished in a teary mist.

Until within the past year, Mrs. Jandell and her daughter had been devoted companions — through the latter's public school course and the four years at college in her own town. "The Jandell Twins," Adelaide had called them, proud of the slender little woman who entered into all the "doings" of the class with as much enthusiasm as the members themselves.

But when, armed with her college diploma, Adelaide secured a coveted position in a Western high school, there came a change. It was bewildering for a young woman who had been obliged all her life to count the pennies, to receive each month a salary half as large as her yearly allowance at home had been.

In spite of paternal advice and many good resolutions it soon vanished before her wants, which multiplied with amazing rapidity — treats, rides, small teas that were small only in name. It was so pleasant to be considered the most popular teacher in Auburn. When the mind becomes self-centered, it is easy to run on from little extravagances to greater. It was but a short time before Adelaide's earnings seemed very meager indeed. There were so many things that a young woman really needed; she wondered how she had lived without them so long!

And thus it happened that when the summer vacation came, only a small portion of her salary remained. Nearly all of that had been spent in a trip around the lakes. Adelaide went slowly over it all with impartial justice. Wasn't there some mistake in the person? Could it be the same Adelaide Jandell who had discoursed so beautifully in the young people's meeting of duty and self-sacrifice?

The sunlight disappeared, and little shadows hovered in the corners of the chamber, fit companions for the gloomy figure in the white rocker. There were steps upon the stairs, across the hall, then a gentle tap at the door.

"Why, Adelaide, what is the matter?" Mrs. Jandell eyed the troubled face wonderingly.

"I've been asleep and just awakened. Come in, mother; I want to talk with you." The elder woman sat down, still more mystified. "I've just discovered," said Adelaide, dropping on the cushions at her mother's feet, "that I'm a feminine Rip Van Winkle. I've got my eyes open now — but to think of the years I've lost, if I reckon them by my neglected opportunities! O mother, why did you let me sleep so long?"

Mrs. Jandell took the young hands closely in both hers. She understood now. "My dear, sometimes one learns best from experience. Besides, it was your first year of release. All your

(Concluded on page six)



### Our Field — The World South Africa — No. VI

#### Program

#### OPENING EXERCISES: —

Music: "Hymns and Tunes," No. 1055.

Scripture reading: Psalm 19.

#### LESSON STUDY: —

Nyassaland Mission.

Plainfield (Nyassaland) Sabbath-school — In  
Worker, August, 1906.

Africa Waiting.

Samuel Adjai Crowther, on page 1.

#### CLOSING EXERCISES.

#### Nyassaland Mission

South of Lake Nyassa, near Blantyre, British Central Africa, is our Nyassaland Mission farm of two thousand acres. It is situated on the Cholo Hills, three thousand feet above the level of the sea, and is therefore more free from malaria than the lowlands along the Zambesi River, which serves as a highway for the travel and transportation of the country, as there are no railroads or other facilities for traveling overland.

The writer well remembers the occasion of her first interest in this particular portion of the Dark Continent. It was at a meeting of the Lake Union Conference, held in South Chicago, in the spring of 1902, that Joseph Booth, formerly a Seventh-day Baptist, related his marvelous experiences as a missionary in that field. His perilous trip into the interior, his marvelous escapes from death by wild beasts and equally wild savages, was an impressive revelation of God's willingness to care for the lives of those whom he sends into danger.

The need of Africa was indelibly impressed upon the congregation that afternoon. The Lake Union Conference then took the first step in the opening up of the Nyassaland Mission station, by unanimously passing the following resolution: —

"Whereas, The Lord has in a special way brought before this conference the needs and openings in Nyassaland, East Central Africa; therefore —

"Resolved, That we, as a union conference, accept Nyassaland as a mission field, to which to devote our surplus tithe, operating the field in conjunction with the Mission Board."

The same year the mission station at Cholo, formerly operated by the Seventh-day Baptists, was purchased, and Elder T. H. Branch and family (colored), of Colorado, were sent to that field. Miss Mabel Branch at once began school work.

At the General Conference in 1903, it was voted that Brother J. H. Watson and family should reinforce the workers in Nyassaland. In getting into the interior, these workers spent two days on an improvised barge propelled up the shallow river by twenty natives with long poles. At a point forty miles distant from the mission, they became fellow travelers of a party going in their direction. The remainder of the journey was to be made by means of the *machilla*. This is described as a hammock suspended from a pole carried on the shoulders of two natives, and accommodating but one passenger.

Our missionaries were not able to converse with these native carriers, so could receive no answers to their questions. They did not stop when night came on, even when it was impossible for an occupant of one *machilla* to see the other members of the party. Even little Romaine Watson proceeded without knowing the whereabouts of father and mother. Of that trying night, Brother Watson wrote: —

"Our first 'round-up' was when we reached a stream, which had to be forded in the darkness. There was a scene of much discussion and wrangling among the men, but they finally succeeded in getting us safely over. By watching the southern cross, we could see that we were traveling in a northwesterly direction.

"Our next stop was at 11:30 P. M., where we suddenly came to a standstill at a sort of camp where several fires were burning. One end of the pole of our *machilla* was thrust against a tree, and the other end placed on the ground, and without further ado our natives proceeded to make camp-fires and roast their maize. After eating, they turned their feet to the fire, and went to sleep. We learned that a short time previously two natives, who, with others, had gone to sleep at this place and let their fires go out, were carried off by lions. As a precaution, as well as for comfort and pastime, we, too, made a fire,



The *machilla* is the usual conveyance in Nyassaland, Africa. The little lad is Romaine Watson, son of Elder J. H. Watson, who gave his life for the work in that field.

but not all of us went to sleep. Occasionally one of the men would get up, replenish his fire, and lie down again.

"At five o'clock, all our men aroused themselves, and we readily agreed to their proposition, indicated by gestures, to proceed. At seven o'clock we reached the foot of Cholo Mountain. It took us two hours to climb it. We reached the mission farm about one o'clock in the afternoon."

It was not difficult to find many native boys who desired to be taught the English language, as a native who has a fair knowledge of English can get very much higher wages than the ordinary workman. Those asking to be taught usually claimed that their object was to learn "the words of God," yet it often transpired that their sole motive was the pecuniary advantage gained. Our missionaries began their school work on a small scale, endeavoring to make as wise a selection of pupils as possible.

In the closing days of 1903 a letter came from Brother Watson in which he makes reference to the establishment of headquarters at Washington, and says, "The thrill of hope and courage has reached even us, who are perhaps as far distant from headquarters as any of our workers." Early in January, 1904, the cable message came, "Watson dead, fever." All hearts were saddened. It seemed especially difficult to realize that he who had been in that field less

than one year, and had so recently sent words of cheer, had laid his work down at the Master's feet. As the soil of Nyassaland was made sacred by this grave, our hearts were bound to it by a new and tender tie.

Elder T. H. Branch has now been connected with the mission for some time. His wife is a nurse, and renders efficient help in that line. His daughter, Mabel, and three native boys, constitute the teaching force. The school numbers seventy-five boys, about one third of whom live at the mission and assist in the farm work. Their one farming implement is the short-handled hoe. They have about one hundred acres of land under cultivation, raising potatoes, sweet potatoes, corn, pumpkins, beans, maize, peanuts, etc. The church numbers twenty-one members. Two out-schools have been started. These are prospering. On Sabbath afternoons the older boys visit the surrounding native villages, and hold meetings with the people. In this way many hear the message.

This year Brother Joel C. Rogers and wife, of the Western Washington Conference, were sent to reinforce the workers in the Nyassaland Mission. The Young People's Society at College View, Neb., are contributing to the support of these missionaries. Miss Edie, a Bible worker from Scotland, is with Brother and Sister Rogers.

The party are expected to reach the mission by midsummer.

#### Africa Waiting

A missionary who had traveled extensively in that country says: —

"To-day from the coast to Lake Victoria Nyanza, and forward to Albert Nyanza, and thence down the Nile to Khartum, the way is open for the advent message. Tribe after tribe is waiting for the message which comes so slowly. A current of sorrow and compassion surges up in my heart for the beings in God's image who are still sitting in gross darkness, waiting for the light, which is withheld through the slothfulness of the messengers to whom it is entrusted. As I look upon the problem of these waiting tribes, with the resources of the country, I experience a glow of conviction that within the next few years there is nothing to hinder every one of these tribes from having the third angel's

message made known to them, but what the stay-at-home class of Adventists can with modest extra effort supply."

MRS. L. FLORA PLUMMER.

#### Ye Are Chosen for Service

"No service in itself is small,  
Nor great though earth it fill;  
But that is small which seeks its own,  
And great which seeks God's will."

One glance at the Summary of Young People's Work is sufficient evidence that God has chosen the young people for service. The figures utter words of encouragement. This fact should promote full reports of work done. The figures tell the truth, but not the whole truth. Even the remarks upon the State reports, from which this Summary is compiled, would add numerous items of interest. Then the unreported missionary work and the work done by young people which other annals claim, would greatly confirm the words, Ye are chosen for service.

But the greater evidence of being chosen for service and God's great purpose in choosing submit no explanation in the language of figures. Should God permit our eyes to rest upon the scene that is continually before him, many of us would stare in breathless surprise. We should see each State young people's secretary, each officer, and each member of the local Societies

(Concluded on page six)

# CHILDREN'S PAGE



## The Corn's Hair

HE stood beneath the great corn-stalk,  
Our little four-year-old,  
And pulled the hanging tassel down  
Of fine and silky gold.  
"O, see the corn has golden hair,"  
He said, "and see it shine—  
And yet it doesn't curl at all—  
It's not at all like mine!"

"I wonder how the corn would like  
To have the farmer come  
And comb and brush it every day  
And curl it round his thumb?  
I wish that I had hair like this—  
That would be always right—  
Instead of having tangles pulled  
Morning, noon, and night!"

— Selected.

## Making Pictures

UNCLE HENRY sat reading by the table. At his elbow Bertha's slate was lying, still covered with the pictures which the little girl had been busily drawing earlier in the afternoon. Presently her brother Tom came in and caught sight of it.

"Oho!" he cried, when he had picked it up and examined it. "What wonderful pictures! Can it be that we have an artist in the family? Here's a house, with a boy standing beside it, whose head reaches to the second-story windows, and he has a hat on as big as the whole roof. There's grass growing all around him as long as his arm, and a tree near by that comes up to his shoulder. Look at it, Uncle Henry."

Uncle Henry took the slate, and smiled over his niece's higgledy-piggledy drawings.

"The trouble is that Bertha does not understand proportion. Do you know what that means, my boy?"

Tom looked doubtful.

"That is, she does not know how to make each object the right size, as compared to all the others. Older and wiser folk than our little Bertha have been making just the same mistake all their lives."

Tom balanced himself on the arm of his uncle's chair, and waited for the rest. He was fond of listening to the old gentleman's talks. "They are like sermons in some things," he used to say. "They have all the goodness in them you want. But then he knows how to make them just the right length for boys, and the right fit, into the bargain. They fit 'most too well sometimes."

"Do you know, Tom," began Uncle Henry, presently, "we are all of us at Bertha's work of drawing pictures? Every morning a great big slate, fresh and clean, is set up before us, and we begin to mark on it as soon as we open our eyes. We call that slate a day. And it is a wise man and a wise boy who can draw in true proportion the pictures he puts on it. There are some farmers around here who draw their own farm larger than all the rest of the county, and their bank-book bigger than the biggest family Bible you could find. And there are boys, Tom, who draw recess bigger than all the school hours, fun bigger than faithfulness, a baseball field bigger than the kingdom of heaven, and their ten-year-old selves bigger than all the rest of the world, men, women, and children put together. Do you see how that is?"

Tom's round face was very sober as he agreed that he did.

"It is not a skilful hand that puts in such wild strokes as those, is it, my lad? We ought to learn to do better work. There is an Artist, the grandest artist in the universe, and the most patient teacher, who will give us all lessons just for the asking, and help us to make pictures so true and beautiful that it will do everybody around us good to look at them. My nephew Tom has heard about that Artist all his life, hasn't he?"

Tom nodded.

"There is one other thing for us to remember," said Uncle Henry, laying the slate down and taking up his book again, "we can't rub our drawings out, as Bertha does hers. Whatever we draw must stand forever unless our Saviour answers our petitions for forgiveness, and then through his own love and mercy blots out our mistakes and sins."—*The Round Table.*

## "Judge Not, that Ye Be Not Judged"

I HAVE somewhere read of a man and his wife who were often heard denouncing Eve for her lack of control when Satan aroused her curiosity in the garden. "I'm sure I could let a thing alone if I were told to," they said. A friend one day invited them both to dinner. They felt honored, being the only guests, and their friend, a man of position, influence, and wealth. The day came, and they presented themselves. At last dinner was announced, and the three sat down to the well-laden table, and began to eat. But their host had forgotten something, and excusing himself, left the room, bidding them to continue eating, only saying there was one dish on the table, pointing it out, which he preferred they would not open until he returned. They had plenty to eat, so for a time they paid no further attention to it. But the host was long absent, and they began to wonder why he had made such a request. Time passed, and their curiosity deepened. Finally they concluded it would do no harm to lift the lid just the least bit, and see for themselves. They did so, just a wee bit, and out popped the tiniest mouse, and ran all over the table. The woman screamed, they both jumped up from the table, the while denouncing each other for doing the mischief. At this juncture the host returned, and expressed great surprise that *they* of all others had not been able to restrain their curiosity. No one afterward ever heard them say aught against Eve.

HATTIE ROSSER HICKOK.

## The Compass

"WHAT makes the needle always point north?" Rufus asked, when turning the compass failed to change the direction of the needle.

"That is one of the mysteries of nature not yet fully understood," replied Uncle Arthur. "All we know certainly is that such an attraction, supposedly electrical, exists in the far-away north."

"Will any kind of needle do?" queried Danny.

"It must be magnetized," returned the uncle. "Steel is the metal commonly used in the construction of the compass, you know."

"It's a Chinese invention, isn't it?" asked Bud.

"Yes, the Chinese claim that honor, but they did not put it into practical use until after other nations had discovered its worth and introduced it into their seafaring trade."

"Do the needles never miss their mark and fool the seamen?" asked Bud.

"Yes, they do," exclaimed Danny, quickly, anxious to tell what he knew. "It was only yesterday that I read of a vessel's getting many miles out of its course on account of an error in the compass. And it was a new ship, too."

"Errors frequently occur, particularly on plated battle-ships," explained Uncle Arthur. "The trouble arises from the attraction of the steel entering into their construction. It is remedied by placing the controlling compass far up in what is called the military mast. This mast is constructed of wood to protect the compass, and thereby prevent loss of time and wrong positions in naval battles. Usually there are three or four compasses on shipboard,—one in charge of the captain, one in the machinery department below the true one, out of reach of the vessel's attractions, and the one in the pilot's room, which he is supposed to steer by. There is a small deviation in all compasses, and to regulate this difference every instrument is tested, and the deviation from the standard is carefully recorded, so that every compass on the vessel can be tested and relied upon during the voyage."

"The cardinal points are north, south, east, and west, are they not?" asked Rufus.

"Yes," answered the uncle, pointing them out. "And each of these cardinal points is subdivided into eight points, making thirty-two altogether, so that with the aid of navigation charts seafaring is reduced to a system more satisfactory often than land travel, embracing not only the great systems of railroads, but the public highways as well."

"Is the compass ever used in land travel?" inquired Danny.

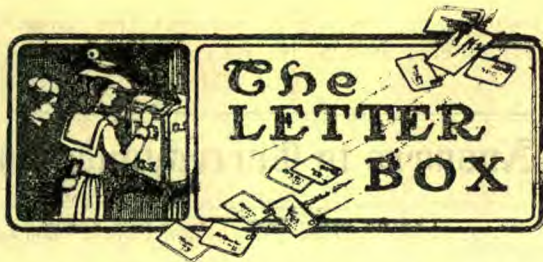
"Yes, indeed," said Uncle Arthur. "It is indispensable in traveling across deserts, dense forests, and great prairie lands. Hunters, fishers, and tourists of every description carry compasses with them to insure safety during their journeyings."—*The Youth's Evangelist.*

## The Faith of a Child

A LITTLE boy lay very sick. His minister came to see him, but finding him weak, spoke few sentences. Before parting, however, he gave the child a verse of five words as a motto, a word for each finger of one hand. The sick boy counted over the words on his pale fingers. Yes; there they were, five only, one for each knuckle. *The — Lord — is — my — Shepherd.* "And *my* is the best of the five," he said. A few days later another visit was paid to that same home. At the door the sorrowing mother met the minister. "It is all over," she said; "my little boy is dead. But come and see him." And she led the way to the darkened room. Thin and white was the little face; sweet and peaceful was the countenance of the little sleeper. Then the mother drew down the coverlet, and, turning to the minister, said: "That's the best." The little hands were crossed, and on the fourth knuckle of the left hand rested still a finger of the other hand. In silence the life had sped, with the hands clasped to utter, "The Lord is my Shepherd."—*Selected.*

"IN conversation be sincere;  
Keep conscience, like the noontide, clear."





**A Second Request to the Letter-Writers**

THERE are enough letters on hand to last until Christmas; so our little friends would all better leave off writing until the snow begins to fall. You can keep your eyes and ears open during the beautiful spring and summer days, looking and listening for interesting things; you can keep your hands busy planting missionary gardens and helping your parents, and then when the winter comes, you will have something new and interesting to tell us.

You can spend the time you would use in writing a letter in solving some of the Scripture enigmas, or answering the Bible questions.

Remember the Letter Box is full, and will be for eight months, even though no one else writes.

ABERDEEN, OHIO, Jan. 3, 1907.

DEAR EDITOR: This is my second letter to the INSTRUCTOR. I think it is a fine paper. I wish to join the Reading Circle for 1907, and I have chosen the following books: "Steps to Christ," "Christ's Object Lessons," "The Coming King," "The Gospel Reader," "Thoughts from the Mount of Blessing," and "His Glorious Appearing." Love to the INSTRUCTOR and its readers.

BESSIE MOUNT.

ELIDA, NEW MEXICO, Feb. 1, 1907.

DEAR FRIENDS: We live on the plains of Texas and New Mexico. Most people think it is very warm here, but it isn't where we are. Our climate is more like that of Colorado, a good place for those with weak lungs or those that have catarrh. We have cool nights all through the summer. Our garden doesn't come on as early as gardens do in Kansas and Missouri.

We have many prairie-dogs here, but they do not do any damage to crops. There are a good many little ground-squirrels. They carry away seeds of all kinds and put them in piles underground, and they come up in bunches instead of where they were planted.

We are not going to public school now; we went five months. We study at home, and we want to join the Reading Circle. We are taking "Desire of Ages," "Healthful Living," Bible, "Story of Joseph," and "Early Writings." We want to meet all the INSTRUCTOR family in the new earth.

MYRTLE AND ALICE SWEARINGEN.

**THE INTERMEDIATE LESSON**

**VII—From Adam to Noah: Enoch**

(May 18)

LESSON SCRIPTURE: Genesis 5.

MEMORY VERSE: "And Enoch walked with God: and he was not; for God took him."

**Lesson Story**

1. Adam and Eve must have been very sad when they saw the dreadful results of sin. The falling leaves, the withered grass, the bare trees, told them year by year that death was in the world. The thorns and thistles and briars reminded them that the earth had been cursed because of their sin. Still, they remembered God's promise; they believed that the Saviour would come, and that through him they might hope to regain a life like the one which they had lost.

2. No doubt they were happy when they saw their children, the little Cain and Abel, playing together in the fields; and year by year they were made glad to see them growing up strong and beautiful. But even in these children, whom they loved so dearly, they saw the results of their disobedience to God. Instead of peace and love there was in one brother's heart strife and anger. At last in his jealous rage, Cain killed

his brother, and was cast out to become a fugitive (explain) in the earth.

3. Another son, Seth, was given to Adam and Eve. He was a good man, and lived to be very old. Other sons and daughters were also given to Adam and Eve. These, with their children and grandchildren, made a large family.

4. In the fifth chapter of Genesis we have a list of the names of some of the men who first lived on the earth. The first man named is Adam, who lived 930 years; then Seth, the son of Adam, who lived 912 years. If you read this chapter, you will notice that the men in those days lived to a great age. When God created Adam and Eve, he gave them perfect bodies, strong and beautiful. Their children and grandchildren lived to be much older than men live now.

5. Here are the names and the ages of the men who are mentioned in this chapter:—

Adam .....	930 years
Seth .....	912 "
Enos .....	905 "
Cainan .....	910 "
Mahalaleel .....	895 "
Jared .....	962 "
Enoch .....	
Methuselah .....	969 "
Lamech .....	777 "

6. You will notice, as you read this chapter, that after each man's name except one, it reads, "And he died." But there was one man who did not die. Enoch, who "walked with God," lived 365 years. "And he was not; for God took him." His earthly body was changed; an immortal body was given to him, and he was taken to heaven, to be with God and the angels.

7. Those who are waiting for Jesus when he comes the second time will be changed as Enoch was. For the Word of God tells us, "We shall all be changed, in a moment, in the twinkling of an eye." Then we shall be "caught up together to meet the Lord in the air: and so shall we ever be with the Lord."

8. Enoch saw a vision of the second coming of Jesus. We read in the book of Jude that he prophesied, saying, "Behold, the Lord cometh with ten thousands of his saints." Some will be ready to meet Jesus when he comes. They will be waiting and watching for him, and will say, "Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation."

**Questions**

1. What did Adam and Eve see in the earth to remind them of their sin? What promise gave them comfort and hope?
2. What did they see in their children? What great sin did Cain commit? What became of him?
3. Give the name of the third son of Adam and Eve. What kind of man was Seth?
4. What chapter in the Bible gives a list of the names of some of the men who first lived on the earth? How does the length of their life compare with that of man in these days?
5. How long did Adam live? Give the names of some of the other men who are mentioned in the fifth chapter of Genesis, and tell how long each lived. What man lived to be older than any other?
6. What one thing is said of each of the first six men whose names are given in this chapter? Who is the seventh man in this list? What kind of man was Enoch? What became of him?
7. Who will be changed as Enoch was? How quickly will this change be made? Where will those who are so changed be taken? With whom will they ever be?
8. What wonderful thing did Enoch see in vision? What did he foretell about the coming of Jesus? Will any be ready to meet Jesus when he comes? What will they be doing? What will they say?

**Suggestive Thoughts on the Sabbath-School Lesson**

Gen. 5:24. God's love for sinful man is wonderfully revealed in the translation of Enoch, the first from among men to pass through the gates of the city of God. "Patriarchs and Prophets" says that there was danger that men would yield to discouragement, because of the fearful results of Adam's sin. "Many were ready to exclaim, 'What profit is it that we have feared the Lord and kept his ordinances, since a heavy curse is resting upon the race, and death is the portion of us all? Satan was urging upon men the belief that there was no reward for the righteous or punishment for the wicked, and that it was impossible for men to obey the divine statutes.'" But by taking Enoch to heaven without his dying, hope and new courage was given to man. They saw that the righteous life would receive its reward.

The same author tells us that though Enoch himself could not see for a time but that the fate of the wicked and the righteous was the same, both going down in eternal death, he still was loyal to right because he recognized that God was his Creator, and that he must be true to him whether he received a reward or not. His loyalty was rewarded by a vision that portrayed the coming of Christ and the saints' reward.

**THE YOUTH'S LESSON**

**VII—The Tried and Triumphant**

(May 18)

MEMORY VERSE: "In all these things we are more than conquerors through him that loved us." Rom. 8:37.

**Questions**

1. Through what experience must all God's children pass? What precious promise accompanies the statement of this experience? Zech. 13:9.
2. How are Christians to regard temptations? James 1:2.
3. What promise is made to those that endure temptation? Verse 12.
4. What did Paul say of his experience? 2 Tim. 4:7, 8.
5. What is the purpose of the trial? 1 Peter 1:7.
6. What did Job say of his trials? Job 23:10.
7. How did God prove his people anciently? Ex. 16:4; 20:20.
8. What was always his purpose in the proving? Deut. 8:2, 3, 16.
9. As we yield ourselves to God that we may be victorious in the trial, what do we prove? Rom. 12:1, 2.
10. What is our Father's attitude toward the child while he is passing through the trial? Mal. 3:2, 3.
11. What assurance does God give to those who yield to his purpose? Rom. 8:28; note.
12. What pledge has he given us of his faithfulness toward us? Verse 32.
13. What two mighty helpers are there? Verses 33, 34.
14. What is the experience of every child of God passing through trial? Verse 37.
15. Of what may we be assured if we have the love of God in our hearts? Verses 38, 39.

**Note**

What a precious thought it is that in all our conflicts, all our trials, all the dark, uncomprehended pathways, God has his eye upon us, upon the new name, the shining crown, the eternal inheritance for which he has called us, and the everlasting new song of joy! Read Rom. 8:28, as in the margin of the Revised Version: "And we know that to them that love God, God worketh all things with them for good."



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### Temperance in Language

"WHEN I realized what I had done," said a girl, speaking of an insignificant experience, to some friends, "I just thought I should die." She did not think so at all. She knows that she is now perfectly well. The words do not mean at all to her what they say. That is a bad thing, the use of words in other than their plain and obvious meaning. Even used metaphorically, the embarrassment she felt was purely superficial, if it existed at all. There was no remotest possibility of its ending fatally. Such language, accordingly, was as false as it was silly.

One mischief of so much conversation nowadays is its superlatives and exaggeration. Everything is put into the most extreme and intemperate form. Such fashions of speech are piteously harmful. They destroy the capacity to use English with vigor and accuracy. And they certainly affect the character, which inevitably feels the weakening influence of such constant verbal mendacity.—*The Wellspring.*

### Needed Where You Are

A MISSIONARY who had returned from the foreign field broken in health, and who had exhausted the remainder of her strength in assisting home workers, lay one Sunday in the hospital, where she had been for weeks confined to her bed, observing many people going to church. Thinking of the numbers of Christian workers, as her physician entered the room with his usual cheery greeting, she looked up, saying: "O doctor, I'm not needed here; I'm needed in China!" Looking straight into her eyes with meaning emphasis, he replied, "You are needed wherever you are." And his patient, comprehending the kindly rebuke, responded with a grateful smile; for well she knew that it is for the commander of his forces alone to choose the spot where each soldier shall be on duty. Ere long she learned many reasons why others needed her in that hospital. In another city the same lady lay helpless, wondering why God preserved a life that seemed so useless. Picking up a little Testament, her eyes fell on the story of Jesus' need at Bethphage, and she thought, "If the Lord needed that little dumb beast, surely he needs me. So I'll just be content and wait." In due time she was enabled to carry messages of cheer to thousands addressed from the public platform, and to bring comfort to suffering and dying, to whom she could never have so ministered without having herself passed through the school of suffering.—*Sunday School Times.*

"THE message of salvation is communicated to men through human agencies."

### Favorite Texts

THE one I call mine is Isa. 41:10. It is precious to me because so manifestly a message from Heaven direct to me. Typhoid fever had laid me low, and at times my life had been despaired of. I had been compelled to drop my studies, and my hopes of becoming a trained nurse looked doubtful indeed. The burden of my heart had been to prepare for active labor in the wide harvest-field, and now I must be laid aside, and my future looked discouraging. One day after the delirium had left me, I requested the nurse to bring me my Bible, and being too weak to hold it, I laid it upon the bed in a position where I could see to read. It opened to that passage of Scripture, and as I read, it seemed that I could hear a voice speaking it in clear, distinct tones. I read and reread it, believed it, applied it to my personal needs, claimed the promise, and such joy and peace filled my heart that I began to praise God. "Be not dismayed; for I am thy God: I will strengthen thee;" and he did, for I began to gain rapidly, and soon recovered. That text stands out with distinctness

### The City of God

THERE'S a city, we're told, where the pavements are gold,

Where clear crystal fountains are playing,  
Where God is the light, and the robes are of white,  
Of the children his precepts obeying.

There are songs in the air, there is love everywhere,

No sad hearts with sorrow repining;  
There is rest long and sweet for the journey-worn feet,  
Where the roses of heaven are twining.

No sin and no pain, no hopes that are vain,  
No eyes that are darkened by sorrow;  
There is "fulness of joy," no care to annoy,  
To be dreaded, or feared on the morrow.

There are those that love God, looking up from the sod

With lives that are faithful to duty;  
The time draweth nigh when, with Christ, through the sky  
They shall reach that fair city of beauty.

They will come with their sheaves; no reaper shall grieve

When "crowns of rejoicing" are given;  
Sweet music shall swell where the righteous will dwell,  
On the evergreen mountains of heaven.

There is love everywhere, no weariness there;

We have learned there is pleasure in duty,  
But the time passeth slow, for our hearts long to go  
To "dwell with the King in his beauty."

L. D. SANTEE.

in my Christian experience, and is very precious to me.

HATTIE ROSSER HICKOK.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. The foregoing scripture is my most comforting and favorite text. When a child, and until I received a knowledge of the truth as believed by us, my heart was filled with rebellion toward God, who was, I believed, the author of all the suffering in this world, and who intended to inflict throughout eternity the severest pain on his creatures by burning. But this text and Isa. 65:25 show that all of God's creatures in the new earth will enjoy life free from pain and death. The sufferings of the lower order of creatures have always appealed to my sympathies. And I am thankful I understand his promises in regard to this matter now, also that Satan is the one who is responsible for the sad

condition in this world, and that God himself has suffered most as the result of man's sin.

MRS. B. DICKENS.

## Answers to Correspondents

"VIRTUE itself offends, when coupled with forbidding manners."

*When should young people have a chaperon?*

Mrs. Burton Harrison, in her little book entitled "The Well-bred Girl in Society," says:—

By most young Americans, the unmarried are considered to be hedged about by too much of restrictive and unreasonable observance, and the chaperon-at-large is looked upon as a bugbear imported from communities that can not trust their women. But a few years more of our present march of progress may lead them to see for themselves that such guardians are in reality the corner-stone upon which will arise the edifice of a perfected American civilization. American cities, however, are so divided against themselves in the matter of privileges allowed to unmarried women, that it is hard to generalize in suggestions that will be applicable to all. But the foreign custom that makes a chaperon indispensable

where young people are gathered together at places of public entertainment has long obtained in cities of the East, where the girl of the present generation would not venture to combat it without the risk of sharp criticism from alien tongues. In New York, among the people whose customs I set out to describe, a girl is not allowed to accompany a young man to the theater alone. There are circles of society among us which decry a pleasure drive by a girl alone with a man as a thing not to be tolerated. In some places it is not even considered proper for her to attend church services, picture galleries, afternoon concerts, or make calls at the homes of their common friends, with a gentleman alone.

Again I quote from "Practical Etiquette," by Miss Cora Klein:—

The foreign custom that makes a chaperon indispensable when young people are gathered together at places of public entertainment, has long obtained in the cities of the East, and in all conventional communities everywhere. No really fashionable party is made up without a chaperon. A young woman condemns herself in the eyes of good society who is observed to enter alone with a young man a place of public refreshment, be the restaurant or tea room ever so select.

Sometimes in our schools where students come from different homes and communities with their varying ideas concerning questions of social usage, there is considerable feeling of opposition to the observance of certain forms, especially in the case of chaperonage on the occasion of sleigh rides, skating parties, boating expeditions, and other forms of recreation and amusement. There is sometimes the feeling that this custom is not only unnecessary, but manifests distrust on the part of those in charge of the school.

But if our students will study this question from the standpoint of the regulations governing the well-bred girl in the best society of an country, they will doubtless find that the world's rules concerning such matters are even more strict than those observed by our schools.

Teachers have the welfare of the students at heart, and they think it far wiser to prevent any occasion for unfriendly criticism than it is to correct wrong impressions when once made. Then, too, there might be just one girl or boy in a large company who might behave injudiciously and thus injure the reputation of all, and thereby bring reproach upon the school. The wise girl student will welcome any such protection offered to her reputation or character.

### Memory Text

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Eccl. 5:1.



== The ==  
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### What the Victor Says

MR. HANLAN, the winner of the international boat race, said: "The best physical performances can be secured only through absolute abstinence from alcohol and tobacco."

Nansen, the Swedish explorer, said, when asked if he used liquor when traveling in the arctic regions: "No; if I had, I should never have returned alive."

Dr. Lorenz, one of the world's greatest surgeons, said, when wine was offered to him:—

"My success as a surgeon depends upon my brains being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must keep always on edge. As a surgeon, I must not drink, as it would make me unfit for duty."

"Sir Frederick Treves, the famous British surgeon, who operated with wonderful skill and success upon King Edward VII, at the time of his coronation, has declared that alcohol is distinctly a poison, and that its use ought to be limited as strictly by law as that of any other poison. He asserts that it is not an appetizer, that even a small quantity hinders digestion, that its stimulating effects endure only for a moment, and that when the brief access of strength is gone, the capacity for work falls quickly below the normal level."

### More Such Churches Needed

A STRONG church in Massachusetts recently decided not to call as pastor a talented young man who was most highly commended to them. They rejected him because he was a smoker of tobacco. Had he been willing to assure the people of his purpose to abandon the practise, he could have been elected. Able efforts were made to lessen the force of the objection, but the church would not recede from its position. Boys who were not old enough to vote, but who were members of the church, changed their attitude to the candidate on learning his attitude toward smoking. The disposition to regard the habit as trivial and easily excused was voted down. The church held that it was a matter of serious importance. — *Zion's Herald*.

### Resting at Cannæ

HANNIBAL lost Italy and Rome by resting and wintering his army at Cannæ. He had crossed the Alps and won great victories. Had he pressed on instead of resting and wintering, he could have taken and destroyed Rome and made himself complete master of all Italy.

Let the temperance workers and voters take warning from the fate of Hannibal. It is not enough to wage a heroic campaign and vote out the saloon of this, that, and other towns. Of course that is a grand work. But even then the battle is just begun. Unless that victory is followed up by keeping the army that fights the saloon well organized and ever on the firing line, seeing to it that the law is vigorously enforced and obeyed, it will be only a short time until the saloons will rally their forces, and the town, the county, the State will be again voted "wet." — *Religious Telescope*.

### Who Should Do It?

THE famous criminologist Liszt says: "Our penalties for crimes committed under the influence of liquor do not improve nor frighten criminals; they do not at all prevent crime." So Dr. Juliusburger suggests the method of educa-

tion as a better corrector of this great evil. He says that one of the chief prejudices for alcoholic drinks is the belief in their value for nourishment and strength. The moment these idols fall to the ground, the diffusion of crime will be materially lessened. "The penitentiary or prison penalty," he says, "should be supplanted by a thorough and serious education. The victims must learn that alcohol is their destroyer."

It surely, then, is incumbent upon every one who is intelligent in regard to the serious inroads alcohol is making upon the human family to make earnest effort to give others this knowledge.

### Alcoholism and Degeneration

ALCOHOL passes freely into all parts of the body, and there is extensive evidence that the germ cells are injured by it. Statistics have been collected and published by Dr. Bunge, Professor of Physiological Chemistry, in Basel, which seem to show a connection between the drinking habits of the father and injury to the germ cells as manifested by degeneracy in the children. The following table shows the results of his extended research along this line. The families from which he made his observations were those free from other chronic ailments, so the conclusion that alcohol is responsible for the loss is irresistible.

Drinking Habits of Father	Per cent of children tuberculous	Per cent of children with nervous diseases or psychosis	Per cent of daughters unable to nurse children	Per cent of daughters able to nurse children
Not a regular drinker	6.0	1.7	7.7	91.5
Regular moderate drinker	12.0	4.3	12.0	88.0
Regular hard drinker	15.7	7.8	54.9	31.4
Drunkard	20.0	22.0	83.3	10.0

### What Great Men Have Said

THE smaller the drink, the clearer the head. — *William Penn*.

The use of strong drink produces more idleness, crime, disease, want, misery, than all other causes put together. — *Editor London Times*.

Hundreds of fine vessels are lost annually because of drunken officers, and Dr. Ennis, of the University of Heidelberg, has declared that over fifty per cent of all accidents occurring on German railroads are due to the bewilderment of the operatives who have used stimulants.

Gen. Von Moltke said: "Beer is a far more dangerous enemy to Germany than all the armies of France." The kaiser has just awakened to this fact through the report of his commissioners, who found that Germany's liquor bill had been increased during the last five years by six hundred million dollars. The kaiser says the "drinking must be stopped," and he is taking active measures to this end. It is expected that brandy and beer as a part of the army ration will be wholly eliminated.

Chief Justice Noah Davis, of New York, recently said: "There is an average of more than two persons murdered in New York City weekly, and there are sixty-seven thousand persons arrested annually for crime, and *nine tenths* of the crimes committed are traced directly to the grog-shops." He says further: "I have sat on the bench twenty-six years, and have sentenced to death many, and the poor wretches had no other excuse but, 'I was drunk.' Our laws make that an aggravation of the crime, while they legalize the drunkard-making. 'How long, O Lord, how long!' until the drunkard-makers, the crime-manufacturers, are brought to judgment!"

### Tobacco and Liquor as Companions

HORACE GREELEY once said, "Show me a drunkard that does not use tobacco, and I will show you a white blackbird." There are white blackbirds, and there are men who use liquor that do not use tobacco; but one is almost as rare as the other.

Dr. Copeland, F. R. S., said that "tobacco creates a thirst, to remove which alcoholic stimulants are often resorted to."

If then one never begins the use of tobacco, one has cut off a strong temptation toward the use of intoxicants.

Since tobacco in itself is an evil, and a very serious one, why not boycott it as well as liquor?

### Things to Think About

THE city of Paris has thirty-three thousand saloons.

NEVER was there a person who regretted that he had never used tobacco nor liquor.

THE Japanese say, "A man takes a drink, then the drink takes a drink, and the next drink takes the man."

"ALCOHOL stands out far beyond any other one factor as a cause of insanity," says Dr. C. W. Saleeby.

KNOWING that the liquor traffic is displeasing in the sight of God, can any Christian ask less than its abolition?

WE shall never get any more than we ask for. How much of the time are you going to ask to have the saloon closed?

KANSAS is a prohibition State. "The majority of the jails in Kansas are without a single inmate," says Mr. Barker.

THE "honor" men of Yale College spend much less in vice than the low-standard men. This fact helps to make them "honor" men.

"THE church that is not up in arms against the liquor traffic is not true to the interests of the Saviour of mankind. There can be no compromise here."

IN Massachusetts *fifty-five* per cent of the population is under high license. That *fifty-five* per cent furnishes *eighty* per cent of the crime of the State.

THE so-called Christian nations are making, it is said, ten drunkards in heathen lands to one Christian. American merchants are exporting to such countries *seventy thousand gallons* of alcoholic drink for every missionary sent to them.

A MASSACHUSETTS firm in paying off its employees one Saturday night, gave out seven hundred ten-dollar bills. These were marked for identification. The next Tuesday it was found that four hundred of them had been deposited in banks by saloon-keepers.

TEMPERANCE keeps the senses clear and unembarrassed, and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person; it gives you the command of your head, secures your health, and preserves you in a condition for business. — *Jeremy Collier*.

DR. REID HUNT, chief of the division of pharmacology, of the United States Public Health and Marine Hospital Service, has been making an exhaustive study of the effect of alcohol on animal life. He says, "I have discovered profound modifications of certain physiological processes to result in a comparatively short time from doses of alcohol so small that indications of intoxication never occurred." From his research, Dr. Hunt concludes that "the moderate drinker endangers his life just as surely, though, perhaps, not so conspicuously, as the man who gets drunk."

## Too Late

A GREAT surgeon stood before his class to perform an operation. With strong and gentle hand he did his part of the work successfully, and then turned to his pupils and said: "Two years ago a simple operation might have cured this disease. Six years ago a wise way of life might have prevented it. Nature must now have her way. She will not consent to the repeal of her capital sentence." The next day the patient died.—*William A. Dickson.*

## Dr. Wiley on a Vegetarian Diet

DR. WILEY, when recently before the House committee on expenditures for the Agricultural Department, said, when questioned as to what he regarded the best food for man:—

"I think we eat too much meat for health. For the sustenance of physical exertion, if you have hard work to do, there is nothing better than starch or sugar. The cereal-eating nations can endure more physical toil than the meat-eating nations. That is not the accepted view, but it is true. You can not tire out a Japanese, who eats rice. He will draw you all around the town on a pound of rice, and be as fresh at the close of the day as when he started. You could not do that on a pound of meat to save your life."

"From drink, with its sorrow and ruin and sin, I surely am safe, if I never begin."

## What to Do With Wrong Habits

BREAK off your wrong habits at once. Don't attempt it by degrees. You never heard of a drunkard reforming by drinking less and less, until he finally became a total abstainer. Faster and faster from the elevation falls the weight earthward, faster and faster speeds the runaway car down the grade. Good habits mark the upgrade, bad habits the decline. Perfection is not easy; destruction is. The nearer perfection, the slower the progress, the greater the toiling. Whereas the nearer we are to destruction, the more swift and sure the end.

There is no permanent breaking of bad habits without forming good ones. You have heard the old saying, "Nature abhors a vacuum." This is true all over the world. The field that is left unown is sure to throw up a crop of weeds. It will produce vegetables or grain if the seed be placed in the ground. And these useful plants will at length take possession of things, and crowd the weeds out. How glad I used to be as a boy when I came upon a pale, sickly ragweed growing alongside of a vigorous celery plant. I would say, "Ah, my fine fellow, you are getting the worst of it this time." This was the right order. So with the mind and heart, plant a new thought, a new affection, a noble purpose, a high ideal in place of the old and unworthy; and, if properly cared for, we may hope that it will grow and help to crowd out the evil. "Satan still some mischief finds for idle hands to do."

It will be a help to associate with persons of good habits. To this very end God has given us our social nature, and our opportunities as members of society.—*J. S. McGaw.*

## Chicago's Intemperance

THERE never was a time in the history of the world when intemperance was causing more appalling results than at the present time. The *American* is authority for the following statistics on Chicago's liquor traffic:—

Treating costs Chicago \$300,000 a day. Chicago's daily liquor bills are \$400,000, three fourths of which, it is estimated by saloon-keepers, is spent by those who are anxious to "be good fellows." If it were a crime to buy a drink for another, and the law against the crime were enforced, only one would be taken where four are now purchased. While this assertion or statement is being made, 40,000 men are crooking their arms over Chicago bars, asking at least

40,000 other men, "What'll you have to drink?" This staggering sum, Chicago's tribute to the drink evil, this \$400,000 that goes over the bars every day of the three hundred and sixty-five of the year, would buy warm suits for 80,000 working men, suits for 125,000 boys, shoes for 400,000 shoeless school children.

## What it Means a Year

Four hundred thousand dollars a day for Chicago's drinking means one hundred and forty-four million dollars a year, or one hundred and eight millions a year is what it costs the Chicago men to say, "What'll you have?"

Isn't it time something along this line of temperance work was done? Will not every young man and woman arouse to more activity in this work?

IDA BOWEN BROWN.

## A Scene that Appalled the Heathen

How can a man who has any self-respect voluntarily begin a habit that will degrade him to a position worse than that of the beasts? It is idle for any person, in the face of the thousands of examples all about him, to say, when he begins, that he will never suffer himself to reach the lowest place. If he begins, nine chances out of ten he will end his days wallowing in the gutter. If one does not mean to be all that the worst slave to drink is, one must not take the first cup. That is the only sure way to prevent reaping the full fruition of the drunkard's life. If you are not willing to be one to repeat the scene given in the following selection, don't take the first drink:—

I shall never forget the day when the curse and the degradation of the liquor traffic were first revealed to me. I was a boy in the city of Kiu Kiang, China. A number of sailors and marines from a British man-of-war, then lying in port, came ashore. It was not long before they discovered a store where strong drink could be procured. A number of bottles were purchased, and the contents were frequently tasted in a walk about that Chinese city. But the heat of the day and the liquid fire within soon became too much for the tars, and they hunted about for a place to lie down. A butcher's back yard was the most convenient spot, and there I discovered them, helplessly drunk, lying like pigs upon a dirty straw heap, with more active members of the swine family occasionally rubbing their noses against them. The entrance to the yard was filled with gaping, wondering Celestials. They had never seen men so beastly before. And if you could have seen their looks of surprise and heard their remarks that day, you would have been humiliated and ashamed, as I was, and unhesitatingly pronounced those white men "worse than the heathen."

## Crime and Liquor

THE criminal statistics for the whole of Canada for the year 1904, show that the number of convictions is in proportion to the amount of liquor used. Prince Edward Island, which was under the provincial prohibition law, had the smallest number of commitments, one for every two hundred and thirty inhabitants. Ontario, where local option was beginning to show good results, stood next; but in those provinces where the laws were more lax there was a much greater percentage of crime, the number of commitments in some places averaging one for every twenty-five persons in the province. Barrooms and crime go hand in hand.

A contemporary cites the following testimonies on the relation of drink and crime:—

A lord chief justice of England said: "Judges weary with calling attention to drink as the principal cause of crime. But I can not refrain from saying that if they could make England sober, they would shut up nine tenths of the prisons."

A judge of Philadelphia says: "We can trace four fifths of the crimes that are committed to the influence of rum. There is not one case in twenty where a man is tried for his life, in which rum is not the direct or indirect cause of the murder. Rum and blood, I mean the shedding of blood, go hand in hand."

A Boston district attorney says: "Ninety-nine out of one hundred of the crimes in our commonwealth are produced by intoxicating liquors."

The inspectors of a large State prison report that "four fifths of the prisoners committed the

crimes for which they are sentenced, either directly or indirectly through indulgence in intoxicating drinks."

A prison association reports: "Of other causes, it may be said that they slay their thousands; of intemperance, it must be acknowledged that it slays its tens of thousands."

From the testimony of physicians, it is proved that "one hundred thousand persons die annually in the United States as the result of drink. Seventy-five per cent of all crime, and fifty per cent of all cases of insanity, are attributed to alcohol."

## None of Those Things for Me

OTHERS may drink of the poison glass,  
Cider or wine or gin,  
At first a little, then more and more  
(For they do if they once begin);  
But they will have headaches and shaking hands,  
And poor they will some day be;  
So they may drink if they think it best,  
But never a drop for me.

Others may think that to smoke a pipe  
Or a cigarette is fine,  
But I know fellows that smoke are small,  
And fail on many a line.  
I know I should have a "tobacco heart,"  
And my brain befogged would be;  
So others may smoke if they think it best,  
But no tobacco for me.

—Selected.



## Lesson for the Young People's Society

OUR Young People's Societies have espoused the cause of temperance; but the evils to our fellow men from the gigantic curse are continually increasing; so we must all double our efforts to combat the evil, and this necessitates our keeping awake to the progress of the liquor traffic.

An interesting and instructive program for the young people's meetings can be prepared by the leaders from the matter in this number of the INSTRUCTOR.

If any Society wishes to present graphically the thought of the way in which money is spent in this country, the following suggestion taken from the *Sunday School Times* may be used:—

Let 34 feet 2 inches of black ribbon represent the \$1,500,000,000 spent for liquor; 20 feet 7½ inches of red, the \$750,000,000 for tobacco; 19 feet 2 inches of green, the \$700,000,000 for jewelry and plate; 6 feet 10½ inches of blue, the \$250,000,000 for church work at home; 4 feet 10¾ inches of pink, the \$178,000,000 for confectionery, and 2½ inches of white ribbon, the \$7,500,000 for foreign missions. These figures are intended to show the comparative annual expenditure of money for certain purposes in the United States. The statistics are particularly those of 1904.

The most effective way to show these ribbons would be to have them wound on spools, and first show the white ribbon, explaining its significance at the same time with the black ribbon, holding the two up in comparison. Then the blue ribbon with the other two, and then three scholars could be asked to come to the platform, and into the hands of each of these scholars the end of one of the remaining three ribbons is placed. Each of the three scholars then moves slowly away from the platform, the leader explaining that the green ribbon represents the \$700,000,000 expenditure for jewelry and plate; the red ribbon, the expenditure for tobacco. The ribbon representing the expenditure for liquor will be then only about one half unreeled, and while the scholar holding that ribbon walks away from the platform, the leader would do well to say nothing at all until the ribbon is unreeled. Then let him explain what that ribbon stands for, and he needs to say very little more to show the striking contrast.

If ribbon seems too expensive, string, or tape, could very well be used; or the lengths shortened by one half. The longer the ribbons, the more striking is the comparison.

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