

THE YOUTH'S INSTRUCTOR



FINDLAR



Library Information Wanted

THE Sabbath-school and Young People's Convention held at Mount Vernon, Ohio, last summer, passed the following resolution:—

"Whereas, Our young people need to be encouraged to read good, wholesome literature; therefore,—

"We recommend, That our churches establish a church library adapted to the needs of the children and youth, and that this work be under the supervision of a committee composed of the librarian, the Sabbath-school superintendent, and the leader of the Missionary Volunteer Society; and that the General Conference Missionary Volunteer Department prepare a list of books to recommend, from which these libraries may be selected."

We now desire to give special attention to this resolution, and would appreciate definite suggestions from those who have had experience in establishing and maintaining church libraries.

What are the best methods of arousing an interest, and getting means for the library?

How should the books be selected?

What is the best way to care for the books and let them out to readers, in order that they be not lost?

In what way can the Missionary Volunteer Department be of the most help to our churches in this matter?

M. E. KERN.

College View, Neb.

Shall We Read Fiction?

[The following papers were written by members of the rhetoric class of the Washington Training College.—Ed.]

"THE building of character is the most important business of life." Every one of us believes this to be true; yet but few realize the important part that reading takes in making or marring the life.

In every book we read the author hangs some new picture on the wall of our mind. Whether good or bad, it will remain forever. It is for us to decide which it will be.

Before we read a book, let us ask ourselves the question, Can I afford to spend my time that way? Is it worth while?

Much of the reading circulated to-day, such as novels and the stories in the popular magazines, is far from being "worth while."

One may read page after page, book after book, for a year, and at its close have not gained one helpful thought or inspiration for a better life; but instead have gained an unreal and unnatural view of things, and life will seem but an empty dream. From such reading the memory is weakened, and all interest is lost in the practical, everyday circumstances of life. Time spent in such reading is far worse than wasted. We have all doubtless heard of the woman who was sailing across a lake in a boat, and while she was idly dreaming, the pearls from her beautiful necklace, which had been broken, dropped one by one into the water, and were lost forever. This illustrates to me how the novel readers are dreaming away their time, which is more precious than pearls.

There is much that is good and helpful to read, which will build up our character, and help us in the duties of life, and guide us in the right way. No other book will do this so much as the Bible, therefore we should make it first in our reading. If we do, we shall find the truths contained in its pages grander than any fiction. If, instead of weeping over the story-book heroes and heroines, we look about us, we shall find real heroes and heroines who are living beautiful lives, and are battling with the real storms of life, whom we may help and cheer, and whose lives will be an inspiration to our own.

DOROTHY HARRIS.

NOVEL reading, like all other light amusements, such as dancing, going to theaters, shows, and card parties, has a weakening effect upon mind and character. It causes one to be sentimental, romantic, frivolous, and fickle minded.

Books, like companions, should be carefully chosen. We do not always have the choice of our companions, but we can choose the books we read.

This life is short. It is given us as a test as to whether we will do right and inherit eternal life, or do wickedly and be blotted out of existence. Life is too short and important to be wasted in reading works of fiction. Look at the Greeks and see how unstable they were while they held to myth and fiction.

One of therossest, bluest women I ever met, said that all the happiness she got out of life was in reading love-stories, and then crying over them after she had read them. I do not wonder at her unhappy life, because her husband was a poor man, and could not afford a home like the air-castles of which she had read in works of fiction.

We can cultivate right habits until they become fixed. If we begin to read good books, our taste for good literature will grow, and though such books may not be so interesting at first as works of fiction, they are sure to bring a harvest of good; while those of fiction will bring only chaff, to be carried away by the first wind that comes along. Therefore, let us be careful to keep free from the questionable practise of reading light and fictitious reading, and we shall not regret it.

CLARENCE HENNAGE.

It is an old saying that "a man is known by the company he keeps;" so we might say that one is known by the kind of books one reads. If a person's library consists of trashy books, it is understood that such a person has not a high aim in life, nor a desire to be of help to the world.

Novel reading is one of the traps that Satan has set to lead young feet astray. Often these novels bear the names of some of our most noted authors, and are classed among good literature. So of course one thinks they must be all right. Then each contains, doubtless, some good and beautiful thoughts; but Satan in getting one to read them will thus open the way to reading those that are not so helpful. And as the enemy often mixes truth with error, he places just enough truth in books of fiction to make them appear attractive. But one must read pages and pages of that which is injurious to the mind to get only a good thought here and there.

So the youth are enticed to read these books which have such a fascinating influence that when one once begins reading them, it is difficult to stop. Many a

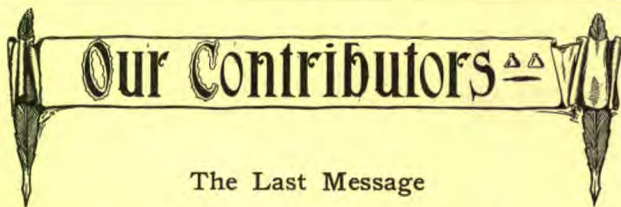
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The Last Message

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Go, for the Spirit of God is upon thee;
Tell to the nations the love of the Lord,
Tell of his "gospel," his love that hath won thee,
Tell the poor sinner the power of his word;
Tell them that Christ in his glory is coming,
Soon will his chariot appear in the sky,
Taking his children where Eden is blooming,
To that fair land where the loved never die.

Go, for the gospel must go to all nations;
Some will reject, some rejoice in its light.
Go, for the fast-closing years of probation
Soon will be followed by darkness of night.
Go, tell the world of the love and the glory,
The pardon that's given when mercy is craved;
Tell how the hopeless shall moan the sad story,
"The harvest is ended, and we are unsaved;"

Tell that the kingdom of heaven is coming,
And saints shall rejoice where the mourners have trod;
Tell that the flowers of Eden are blooming,
Fadeless for aye, in the garden of God;
Tell of the life, full of joy, and immortal,
In the fair city whose streets are of gold;
Given to all who cross over its portal
Glory unending and rapture untold.

L. D. SANTEE.

History of Mexico — No. 4 Revolutions and Independence

WHAT Mexico endured under the sixty-one viceroys which ruled from 1535 to 1821, would cause the lover of liberty and justice great grief. But the new century, which brought new life and liberty to France and the United States, did not forget Mexico. Her humble patriots, seeing the success of the Americans, were fired with a zeal likewise to free themselves from European despotism.

On Sept. 16, 1810, one Sunday morning, Hidalgo, the village priest of Dolores, Guanajuato, rang

Mexico's liberty bell. He was a man who truly loved his people, and worked for their temporal as well as spiritual prosperity. Feeling that the hour had come to strike for freedom, he called his people together, disclosed his plans, and in a short time was surrounded by a large band of enthusiastic men, more or less armed, who were ready to follow his banner anywhere. The banner was the image of the virgin Guadalupe, the patron saint of Mexico, who, it is alleged, had miraculously appeared to an Indian in 1531. Opposing this banner, was the virgin of "Las Remedias," the patron saint of the Spaniards.

Hidalgo led his troops toward Mexico City, and as he advanced, his numbers increased to nearly one hundred thousand men. As he neared the city, his forces seemed to sweep everything before them. But when about to enter the city, he thought that his raw and somewhat savage troops might revenge themselves unlawfully, so he withdrew. He then turned his march northward, but gradually lost his men, who became dispirited. While hurrying ahead to obtain more arms and ammunition in the United States, the hero of independence was captured by the Spaniards and beheaded. His head and those of three other patriots were spiked to the four corners of the castle of Granaditas in Guanajuato, as a warning to their followers.

This did not daunt the true patriots. Under the leadership of Morelos and Guerrero, they baffled the Spanish power, till under the adroit management of Augustine Iturbide they forced Spain to recognize their independence.

Iturbide, who at first had opposed the patriots, became a traitor to the Spanish cause, and united all the revolutionary parties against Spain. His success and talents naturally gave

him first place, which enabled him, by the aid of his friends and the clergy, to proclaim himself emperor of Mexico.

Under him Mexico was granted three guarantees. "The empire was to guarantee to the Mexican people the Roman Catholic religion without toleration of any other; the absolute independence of the country; and the equal rights of the native races and the residents of European descent, or creoles." "It is to three guarantees that the three colors of the Mexican flag, red, white, and green, adopted shortly afterward, owe their origin."

Iturbide's administration did not last long, as he was too erratic and overbearing. The liberal chiefs were also dissatisfied with his close relations to the clergy. They wished to be freed from the domination of the church, which held in its power the best lands and the greatest resources of the country.

He was compelled to abdicate and flee from the



Miguel Hidalgo, and a picture of the Virgin of Guadalupe

country. He did not remain in exile long enough, returning instead to Taumalipas, a northern State. As soon as he landed, he was quickly seized and shot. Thus vanished the dreams of Mexico's first empire.

The now famous Monroe doctrine, which had scarcely been uttered, effectually checked any movement of aggression on the part of Spain or any other power.

The Mexicans, while not formally recognized by Spain, were now free to do as they pleased. In the midst of local turmoil and dissension, Mexico elected a president, Guadalupe Victoria.

From the year 1824 to 1845 no less than sixteen presidents tried to maintain their seats in the executive chair. Four constitutions waxed and waned, so that when the war with the United States broke out, the Mexican nation was in a poor state of organization. It was partially due to these internal struggles that Texas withdrew and made herself a republic.

The war with the United States was largely due to the efforts of Mexico to regain Texas. The continuous struggles between the rival presidents at this time gave an opportunity for the exiled Santa Anna to return, with great power, to lead the army against the invaders. Santa Anna was one of the most noted men of Mexico. His dominant and unscrupulous character knew no bounds when in quest of ambitious projects. Time and again he forced himself upon the people as military leader and president, and as many times was ignominiously cast down, impeached, or exiled. He retained, for some time, his popularity after the war. For ten years the Mexicans continued to struggle among themselves.

The people were heartily tired of dictators, pseudo-presidents, and the clergy, and for that reason there gradually grew up two great parties, the Liberal and the Clerical. The first represented the interests of the nation at large, while the latter was desirous of obtaining still more power for the Roman Catholic Church. Thus the numerous factions had arrayed themselves for a struggle which continued for another ten years, ending in the complete overthrow and humiliation of the church power, and the triumph of civil and religious liberty and the beginning of national prosperity.

WALTON C. JOHN.

Voltaire's Prediction and God's Prophecy

IN Rawlinson's "History of Chaldea" we are told that "iron was extremely uncommon, and when it occurred was chiefly used for rings and bangles, which seem to have been among the favorite adornments of the people. . . . Gold was lavishly used in decoration."

To-day the order is reversed; iron, the most useful of metals, is most common, and gold is the most precious. But a far more wonderful change than this has taken place in this world of ours, and a still greater change is expected in the not-far-distant future which will astound the civilized world — a change prophesied, and certain of fulfilment.

Voltaire, the famous French infidel, who died in 1777, predicted that within one hundred years the Bible would be an unknown book. Let us see how close he came to truth.

The number of volumes of Holy Scriptures that now come from the press every twelve months is about ten million, more than the total number that saw the light of day during the first eighteen centuries after Christ. The Bible, which in Voltaire's day existed in only thirty-eight tongues, is now being read, in

whole or in part, in about five hundred. One hundred fifty of these languages and dialects were for the first time reduced to writing by Bible translators.

The chief instruments, under God, for meeting this great need have been the Bible societies, of which the American and the British and Foreign are foremost. They co-operate to the fullest degree, but thus far the British Society has been able to do a work more than twice as large as the American.

Now to appreciate this last statement, shall we look over some statistics of the American Bible Society, which was organized in 1816, its object being to distribute the Scriptures without regard to sect or creed, and without financial profit?

The total issues in 1905 at home and in other lands were 2,236,755 volumes, and in 1906, 1,910,853. The total issues for ninety-one years amounted to 80,420,382. Few have an idea how great is the task of world-wide distribution of Bibles, Gospels, and Testaments, and how it is being done.

"In the Levant Agency, covering the central citadel of Mohammedanism, out of 120,000 volumes issued during the year, more than one tenth were bought by Mohammedans.

"China has begun to move in line of modern progress. Already China, which had to wait over eighteen centuries for her Bible, has a record of saints and scholars of which all Christendom may well be proud. In two great provinces the New Testament has been adopted as a text-book for Chinese government schools. The whole empire is accessible, and the circulation in 1905 was 537,304 volumes.

"Korea is studying, being changed by, and clamoring for, the Bible. In Japan no previous year has shown so steady a demand for the Bible, or so striking an abundance of fruit from the efforts of the Bible Societies. The Philippines report the printing of the Scriptures as progressing too slowly to meet the demand, although it employs the best power-presses in the East."

Considering the magnitude of the work that has been done by the American Bible Society,—and note that thus far the British and Foreign Society has been able to do a work more than twice as large as the American,—it is glaringly evident that Voltaire's prediction is far from fulfilment.

Respecting God's Prophecy

"No prophetic teaching ever came in the old days at the mere wish of man, but men, moved by the Holy Spirit, spake direct from God." 2 Peter 1:21. This is a blessed assurance. "God, at many times and in many different ways, spake to our ancestors, by the prophets." Heb. 1:1. Although the prevailing conditions in many cases seemed contrary to the Scriptures, nevertheless, when the time came, prophecies were fulfilled to the very letter. Three hundred sixty or more came to an end by the birth, life, ministry, and death of Jesus of Nazareth.

In spite of the great number of Bibles distributed all over the world, we read in the eighth chapter of Amos: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

"This seems paradoxical," you say. "Will the millions of Bibles melt away overnight?"—No; the time

will then have come when those with the last saving message shall have closed their ministry at the call from above. The hearts of the people will fail them through dread of what is coming upon the world, and in their great distress they will leave their false shepherds, false prophets,—those who had yielded point after point of Scripture truth in order to please their congregations,—and turn and overturn to find the one people qualified to rightly divide the blessed Word of God, without fear or favor. But alas! we are told that “they will not have another opportunity.” Probation is closed. The famine of *hearing* the words of the Lord is on. Although the millions of Bibles have been printed and circulated, and each contains the blessed third angel’s message, yet “how shall they hear without a preacher?” Spiritual things are spiritually discerned. At that hour when conditions are similar to those in the days of Noah, none but God’s sealed company will have a mind to discern and appreciate the deep, holy things of God.

“And how shall they preach, except they be sent?” God’s remnant people have then ceased their labors, and are patiently awaiting the coming King.

HENRY STEPHEN PRENER.

Prayer

“O PATIENT Christ,
Did once thy tender, earnest eyes
Look down the solemn centuries,
And see the smallness of our lives?”

“Men of prayer are men of power.” Christ is waiting with unutterable longing for us to finish the work he has left for us to do, and our capacity for utilizing the divine power alone limits our work, for there is power with God, and ours is the lack. Prayer will increase our capacity for service as nothing else will, and will bring the blessing of the Spirit to us, for God’s Word has promised it.

If there is any one who can tell us what a Christian needs in his life more than prayer; what has more power to make a man’s life a living witness for God and his truth than prayer, prevailing prayer,—that is, supplication made to God with all the conditions fulfilled on the part of the individual for having the prayer heard and answered,—let us hear him, for he has information ahead of all times, and knowledge in advance of the revealed will of God.

God wants us to pray because it gives him a better chance to help us, strengthens our hands and hearts for our work, and brings the Holy Spirit into our lives, without which all our work is meaningless, our efforts powerless.

Prayer is the breath of the spiritual life, the study of God’s Word is the food, and with these infusing new vigor daily into the heart, work for Christ follows as a natural up-springing desire to work off spiritual energy in doing good to others, and this is the only spring where true missionary effort rises.

As the physical life can exist longer without food than without breath, and eke out an existence without exercise longer than without the other two requisites, so the professor of religion can preserve the outward form of his creed for some time without the study of the Word, can live along from day to day with but little spiritual exercise, but when he leaves out daily prayer, he has as truly committed spiritual suicide as the poor coward who puts the rope about his neck and cuts off his supply of breath.

The faithful observance of the Morning Watch by our young people, will bring a power into their lives to which they have hitherto been strangers, and will cause the Christian graces to grow with a vigor and beauty that will be an astonishment.

O that God would give us an illuminating glance at the true and relative importance of the things within our reach! Then would we lay hold on prayer as instinctively as we draw in the fresh air of the mountain and valley; then would we crowd back the sordid cares of life until we had come apart for a little while with the Master every morning and gained strength for the day’s toil and strife.

“Lord, teach us to pray.”

M. E. ELLIS.

A Prayer

THERE’S a longing deep within my soul,
A longing for Thee to make me whole,
To take from my heart its sin and woe,
And wash me whiter, whiter than snow.
O purge from sin this heart of mine,
And make me wholly, wholly thine!

Saviour, thou art mine, my all in all,
There’s none else but thee on whom to call,
To carry my burdens, sorrow, care,
To bless, and answer every heart prayer.
O thou art holy, Lord of light!
O bless thy child, I pray to-night!

Oft before with mercy thou didst bless
Me, thy child, when I did sin confess.
Dear Saviour, I call to thee for help;
Come now and rid my heart from all self.
O Lord, I humbly cry to thee!
O cleanse from sin and make me free!

I believe thou’st pardoned all my wrong,
For just now my heart is filled with song,
All sighing and sadness take their flight,
I feel thou art here with me to-night.
Dear Saviour, be thou ever nigh!
Prepare me for thy home on high!

A. DELLA M.

Shall We Read Fiction?

(Concluded from page two)

boy and girl has been driven to ruin by reading cheap novels.

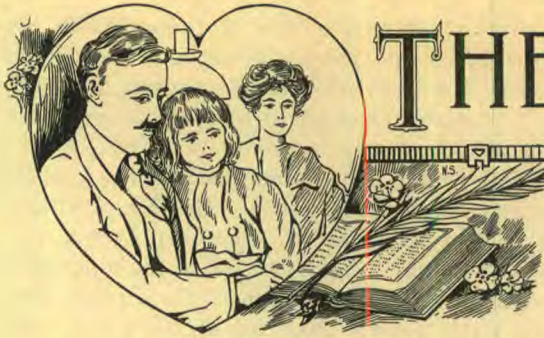
It creates a desire to be like the wonderful heroes and heroines of whom they read. They begin to live in an imaginary world, and so are unfitted for the practical duties of life.

The influence of such reading is injurious to both mind and body. It weakens the intellect, and destroys the taste for good, solid reading. The more one reads of sentimental and exciting matter, the dryer and less interesting good literature will seem. Life is so short that no person has time to spend in reading that which will not be of help to him.

Some people read simply to pass the time away, they say; but surely every Seventh-day Adventist young person will have no difficulty in finding something more important to do. They have a high mark at which to aim, and a wonderful prize to win.

So, young men and young women, read the literature that will give you true knowledge.

GRACE PURDHAM.



THE HOME CIRCLE

"Through wisdom is an house builded;
and by understanding it is established."



The Matrimonial Craze — A Cure

I ONCE knew the Christian mother of a promising youth, whose tact and wisdom are worthy of mention. The son was one of those generous-hearted, cheerful persons who saw good in every one, and in whom every one recognized the same commendable trait of character. His mother considered the matter of social companions to be of weighty moment, as from time to time she became solicitous as to his future welfare, fearing that he might be led to make a lifelong choice while yet too young to decide in so serious a matter. Time and again forebodings came and then vanished, only to return with a later acquaintanceship as days passed by. She kindly advised him, but employed no arbitrary methods in her efforts to convince him that the course he was pursuing could not possibly insure to him the highest happiness. Finally, during his absence from home, she took occasion to write him a letter filled with motherly affection, in which she drew vivid pen-pictures of his former experiences, not omitting to emphasize the fact that those experiences had gone forever, and that he would not live them over again if he could. She compiled in chronological order a list of once-familiar names, each one of which had figured conspicuously in some particular epoch of his history, and adroitly mentioned also various childish mementos, once considered as tokens of esteem, but now covered with the dust of forgetfulness. There were old letters from one, a faded valentine from another, etc., all of which to him, like their donors, had long since lost their charms, and he could not now comprehend how they ever could have occupied so much space in his thoughts.

Last, but not least, she mentioned his present social career, and assured him that, judging the future by the past, it would not be long before the name which now occupied so much of his thoughts would be as barren of attractions (to use her own manner of expression) "as a last year's bird's-nest."

- Her efforts were not in vain, nor were her words short of prophetic; for another turn of her son's social kaleidoscope, and this name also had disappeared from view, leaving him to ponder the truth of his mother's conjecture.

She did not stop with merely criticizing her son's career. Criticism is of little value unless given in the right spirit, and this includes the pointing out of a better way. In her careful criticism, this mother strove to elevate her son's thoughts to something higher than the mere chit-chat of thoughtless boys and girls; to impress upon him that now was his golden opportunity for acquiring the education necessary to make the most of the grand possibilities which lay before him.

O that every youth might so sense the importance of the spring-time of life,—the season when the seeds are sown from which a harvest must be gathered,—that he would be induced to gain the knowledge nec-

essary to the successful fulfilling of his mission in life! There is nothing that will more effectually check the tendency to marriage among boys and girls than the gaining of a realizing sense of their life-work, and their utter unfitness to perform that work acceptably without the proper educational training.

How sad to see many promising boys and girls restless and uneasy unless in the society of some one with whom they are fascinated,—unless they have some visible possibility of marriage. When too young to have any realizing sense of the responsibilities of married life, they give and accept exclusive marks of preference which do not tend to mental uplifting, or to their highest happiness. And herein lies the sequel to many a life of sorrow. Many a poor girl is stranded on the barren rocks of bitter disappointment because she gave encouragement to some unprincipled youth who through deception or flattery made her his prey. Many a boy has had his confidence in womankind shaken because of an unpleasant termination of acquaintance with one who lacked the true principles of womanhood. With what utter dissatisfaction are recalled silly flirtations and undignified behavior which were as thorns to prick the conscience, and which resulted in lifelong regrets. "A man that flattereth his neighbor spreadeth a net for his feet." Truly, "the heart is deceitful above all things, and desperately wicked: who can know it?"

It is far better to be alone than to be in unprofitable company. Nothing is gained by being always "on the go," and wrought up with social expectations. It is not conducive to happiness for one habitually to spend his evenings away from home, the place which every member of a family should feel some responsibility in making the dearest spot on earth. If one finds it easy to extend to others little acts of courtesy which he is not inclined to practise at home, he should look well to his motives, and begin to lead a different life. Many a one throws out agreeable matrimonial bait, who, after the prize is captured, never takes pains to replenish the stock. Many who are all politeness and gentility before marriage, become thoughtless, neglectful, and positively disagreeable after marriage. A pleasant pre-nuptial acquaintance does not necessarily insure a happy post-nuptial career. Any one can play the agreeable occasionally before marriage; but few act the agreeable constantly after marriage. Many a married individual who is very pleasant and sociable to strangers and mere acquaintances, has little of a pleasing nature to say to the one whom he solemnly has pledged to love and cherish as long as life shall last.

There is no partnership relation in all this world that calls for such staunch fidelity, such never-ending confidence in each other, as that of marriage. "All that glitters is not gold;" but many a one permits himself to become infatuated with another without stopping to consider whether his seeming charms are real or imaginary, genuine or counterfeit; or whether

his admiration is of the lasting quality which will withstand the severest tests of life. If the same amount of common sense were used in selecting life companions that is used in selecting partners in business, a wonderful revolution would be visible. One is considered incapable of entering upon a business partnership until he possesses mature judgment. And surely one is incapable of choosing intelligently a companion in marriage, who as yet has no real conception of life's responsibilities.

Boys and girls should cherish youth while it lasts. It can be experienced but once, and that experience is soon gone forever. But its possibilities are unlimited. Its hopes are everlasting. It is sweet to know, in this age of deception, that there are boys and girls who view life through the telescope of sound reason and common sense; who are too dignified to indulge in undignified behavior; who are not cheap thinkers, and consequently do not enjoy cheap conversation; who prefer intellectual improvement, with a view to becoming practical helpers in the great needs of the world, to indulgence in harmful pastimes and senseless flirtations. But such priceless human pearls are not found upon the floating surface of twentieth century society. Like the pearls of the sea, they may be found in obscure places; but their worth to the world is beyond comparison.

MRS. M. A. LOPER.

God's Reflectors

SOME time ago I read an interesting account of Dr. Kane's expedition to the far North. The trip was a very trying one. During the long winter of the arctic regions the ship containing his party was frozen in the ice. The darkness and gloom of the long night depressed the spirits of the sick, and prevented their recovery. At last the sun arose and shone for a few minutes each day. Dr. Kane thought that if the sick men down in the dark cabin could see the sunlight, it would cheer them, and perhaps save their lives. He set up some mirrors in such a fashion that the sunlight was reflected from one to another until it was thrown into the gloomy cabin. The bright beams brought hope and new life to the sick, and they recovered.

Sunshine carries healing in its beams. The thought occurred to me that God desires us, as his reflectors, to be so adjusted and to "so shine" that the sunlight of his love may permeate the gloomy lives around us.

When thrown upon the ground, quicksilver will break into hundreds of separate globules, each one reflecting the sun. So each life may reflect the Sun of Righteousness.

"We are the light [luminary] of the world." Let us be as "fixed" and constant in our shining as are the great heavenly luminaries. Let us keep ourselves turned toward the great Source of cheering light, and the rest will be easy. This will make nineteen hundred eight a blessed year. ERNEST LLOYD.

"TURN the sunny side of things to the world."

"THE Spirit and the bride say, Come. And let him that heareth say, Come." Every one who hears, is to repeat the invitation. Whatever one's calling in life his first interest should be to win souls for Christ. He may not be able to speak to congregations, but he can work for individuals.—Mrs. E. G. White.



The Lotus

THE lotus belongs to the water lily family, and is peculiar to Egypt. It grows in rivulets and by the side of lakes. There are two species of the lotus, one of these having a white flower, and the other a faintly tinged bluish flower. The root of the white-flowering variety looks very much like our potato, and was used for food even as far back as the time of Herodotus. When the Nile overflowed in his days, there appeared above the surface of the water an immense quantity of these plants. The Egyptians cut these down, dried them in the sun, made the seeds into a kind of bread, and ate the roots, which were round and of an agreeable flavor.

The other lotus Herodotus describes as looking somewhat like a rose, and as having a fruit at the bottom of the root that very much resembles a wasp's nest. In this nest are several kernels about as large as an olive-stone, and these were also eaten, either fresh or dried. Homer, the Greek poet, wrote these strange lines about the lotus eaters of the Nile:—

"The trees around them all their food produce,
Lotus, the name divine, nectareous juice,
Thence called lotophagi, which whoso tastes
Insatiate riots in the sweet repast,
Nor other home, nor other care intends,
But quits his home, his country, and his friends."

S. ROXANA WINCE.

Fighting Typhoid with Copper

"YES, it is a noteworthy fact that a large number of the newly discovered remedies in medicine were known and used ages before they were 'discovered,'" remarked a Washington scientist.

"That sounds decidedly paradoxical," exclaimed his listener. "Do tell us what you mean by it."

"I can give you a very striking instance in regard to this copper sulphate treatment for typhoid and cholera organisms, which has attracted so much attention lately. Since the Department of Agriculture took it up and found what marvelous power a weak solution of the copper sulphate has in purifying contaminated water-supplies, word has come to us from distant countries telling us that our department work has thrown light upon apparent mysteries over there. One civil engineer in China wrote us that it had long been a matter of wonder to him how certain cities were entirely free from the scourge of cholera, while certain other towns on the same rivers and using the same river water for drinking purposes, had been fairly wiped out by the dreadful disease. This engineer had long known that the people in these more fortunate cities were in the habit of keeping all their drinking water in copper vessels, and doing their cooking in pots and pans of the same metal—that it was a matter of religious ceremony with them. But it had never occurred to him to put two and two together, until the Agricultural Department investigations had proved copper to be such a marvelous germ killer.

"Soon afterward we received word from a medical missionary in another part of China, who had been interested along much the same lines. He had won-

dered for years why it was that certain districts were so free from cholera and kindred diseases, when apparently the sanitary conditions surrounding them were of the worst. Investigations proved that there, too, the use of copper utensils had wrought the apparent miracle.

"He also added what was of special interest to the scientists over here—that he had noticed that the Chinese must have had for a long time some vague understanding of the medicinal action of the copper. Though ignorant of germs and germ theories, they had somehow and at some time fallen upon the knowledge that certain intestinal troubles were alleviated—or, if taken in time, cured—by the simple method of sucking a *cash*—a small coin made of copper. It would be interesting to know what their mental processes must have been—especially how the poorer and more uneducated classes must have regarded the apparent marvel. Doubtless they ascribed all sorts of supernatural powers to the bit of metal."

"But did they never have any injurious effects from the copper?" some one asked. "I was always taught as a schoolgirl that things cooked in copper kettles were liable to have a deadly effect. Pickles, especially, came under the ban, I remember—those with the lovely light-green color attributed to contact with copper."

"If they are deadly delicacies, which is very probable," said the scientist, with a smile, "it is not because of the copper. There is absolutely no authentic case on record where copper sulphate has acted as a poison to a human being. The popular notion is, of course, very much to the contrary. We are constantly hearing exclamations of horror from people who know nothing about it. 'Copper sulphate! Blue vitrol!' they cry. But the matter has been investigated so thoroughly that there is absolutely no question about its harmlessness when so used. If copper sulphate is taken in too large quantities, it may act as an emetic, but as nothing worse. Infinitesimal applications are all that are necessary to purify contaminated waters.

No doubt many of the young people have seen occasional references in papers and magazines to the revolution that copper sulphate bids fair to work, and in many sections has already worked, in keeping down the typhoid and other contaminating organisms. From all over the United States requests are constantly coming to the Department of Agriculture that experts should be sent out to see what can be done in contaminated districts. The experts have found that, in the majority of cases, *one part* of copper sulphate to a *million parts* of water is sufficient to destroy the typhoid and other dangerous organisms in a reservoir. In many cases less than this has been found to do the work. For instance, in a town in Kentucky where much trouble had been experienced, the department was called upon for help. The scientists sent out by the department found the conditions decidedly bad. Ever since the construction of the reservoir supplying the town, an offensive odor had been noticed in the water. At first it had been supposed by the people of the town to be due to decaying vegetation; but, as time passed, the odor became unendurable, and the blue-green algæ floating in the water had developed so rapidly that the whole water-supply was badly colored. In this case the experts decided to treat the reservoir with a small amount of copper, using one part of the sulphate to four million parts of water. About fifty pounds of copper sulphate were put into a

coarse bag and attached to a boat. This was dragged over the surface of the water, and applied with special thoroughness to those parts where the worst of the algæ seemed to be present. Inside of twenty-four hours a marked improvement was noted. In two days the surface of the water was perfectly clear, and the blue-green color had disappeared. By three or four days from the time of treatment all odor had passed away. The total cost of this satisfactory purification of a town's water-supply was not much over twenty-five dollars.

Dozens of equally significant cases are on record in the Department of Agriculture; and in various cities and villages having before had annual epidemics of typhoid, the disease has practically been stamped out by this method of water purification.

A few of the most progressive physicians have been quick to apply copper sulphate in direct treatment of their typhoid patients. One such physician, well known in the West and at the head of a large hospital, recently wrote to a department official who had, a year before, put him on the track of the new treatment, that he had obtained wonderfully satisfactory results in all his typhoid cases since adopting the copper sulphate treatment. In treating over sixty consecutive cases, not a single patient died, and, in those cases where he was called in early enough, convalescence was established at the end of from one to two weeks.

"I am confident that copper stands at the head of the list as a remedy for typhoid fever," concludes the letter, "but success in its use depends upon painstaking, intelligent, careful, and very thorough use."

It has become a habit with a number of the department scientists whose various lines of work take them into fields where the water-supply is of very dubious quality, to take with them a two-per-cent solution of copper sulphate. A drop or two of this weak solution in a glass of doubtful drinking water keeps them comparatively safe from attacks of typhoid or kindred troubles.

In the home of the writer it has been for some time the custom to insure the purity of the drinking water by keeping it in copper vessels, or by adding to a pitcher of water a few drops of the sulphate solution and letting it stand some hours before using. A piece of pure copper foil, placed in a pitcher, answers the same purpose. It sounds like a page from "Alice in Wonderland," but it is true.—*Bertha Gernneaux Woods, in Young People's Weekly.*

Mottoes of a Great Merchant

HERBERT WHITELY is the greatest retail merchant in London. He went to London a poor boy, with no other capital than the determination to win. He is now worth millions, and is a God-fearing man. He claims to have achieved success through always adhering to the following resolutions:—

Save the small earnings; they will make large ones.
Never fail to fill an order after you have taken it; keep your word.

Never say you can not do what is asked of you. Never say, "I'll try," but "I will."

Never hunt for excuses, good or bad.

If you have an idea, stick to it, use it, make it pay. You must either conquer or be conquered.

Be something; always be doing something practical and helpful.—*The Myrtle.*



What One Flower Did

"ONCE upon a time," said Mr. Jacob Riis, "there was a winter when our children had the scarlet fever. There were three of them, and they came down with it, end on, as it were, in the way mothers know. The long, hard winter waned slowly. One day as I was wandering about the garden, my toe pushed up a frozen weed that had been thrown out by the January thaw. It was just a little knot of sprawling roots. I put it in a pot, and took it into the children's room to be thawed out. It grew in the pale sunlight that slanted into the window. On Easter Sunday it came full circle—a little rescued dandelion. It was better than doctor's medicine to the sick children.

"At night when I was back from the office, I sat in the sick-room, and told them stories of the poor children I had seen that day, and of their hard lives in the tenements. When summer came, the children brought home big armfuls of daisies to take to 'the poor.'

"I carried the daisies across the ferry, but I never got much farther. The children of the street, the little ragamuffins, besieged me the moment they saw them. I gave them all I had, and the next day I brought more. The day after that the children waited for me at the ferry house, and I had to get the policeman detailed there to rescue me."

Then Mr. Riis wrote up his experience for his newspaper, and asked the host of workers who came through the fields of Jersey or Long Island to bring flowers as they came. His office became a flower mission, and six policemen helped him distribute through Mulberry and Mott Streets. The distribution became systematized, and, as the result, aid was given by the extempore organization to the board of health's over-worked summer doctors.

When he first gave the flowers away, he sometimes suspected the children.

"But after the episode of the little fellow with the crippled sister, I never did," said Mr. Riis. "He held one handful of daisies behind his back and begged warmly for another, and when I sternly reproved him, he pleaded, 'for me little sister.'

"'If you have a little sister,' I said, hardening my heart, 'bring her here, and I will give her all she wants,' and boring his way through the swarming pack of youngsters, he was off down the street. When I had quite forgotten about him, half-way down the block I saw him coming, dragging a little hunch-back girl in a wagon made of a soap-box on wooden wheels. My flowers were nearly out, and the anxious clamor for poses was rising shrill, but the crowd gave way readily to let them in as he pulled up before me, tears and perspiration furrowing his dirty brown cheeks in little rivers, for he was afraid he was too late. And not a child in that wild mob reached forth a hand till the little girl's lap was filled.

"Out of the friendships that grew in the path of the flowers, there came, when the first summer was over, a natural wish to be near those to whom we had come close in their homes and in their lives as Philistines never do, and so we stayed. And in the course of time there grew up the social settlement at 48 and 50 Henry Street, within a stone's throw of the place where we first bunched our flowers, to which in later years was given my name. And there

it stands to-day, a big, beautiful building, freed from debt by the friends we made for the Other Half among the Half up on the avenues who live in handsome houses, but have not for that cause hardened hearts."
— *Charities and The Commons.*

A Geographical Picnic

[The following article was selected for the Children's Page by one of the INSTRUCTOR readers, it having been used in school by his teacher as a geographical drill. If the readers will make good use of their memories or geography maps, this article will give them a profitable review of their geography lessons. The word indicated by the first parenthesis is the name of a season, by the second, the name of a girl, while the third is that of a boy. The key will be given next week, but if you find your own key, your enjoyment will be greater.—ED.]

ONE (lake in southern Oregon) while (cape in Maine) and (Cape in Labrador) were visiting their cousins (island east of Philippines) and (river in Virginia), they decided to spend the day in the (lake in southern Canada).

(Island east of Philippines) said they must wait till the next day so that she would have time to prepare a lunch.

(Cape in Maine) was afraid it would be (lake between Canada and the United States), but (river in Virginia) said, "Never (cape in North Carolina); it will be bright and (lake in California);" and so it was, not a (mountain peak in Wyoming) was to be seen. After starting they decided to go and get their friends (river in Asia) and (cape in eastern Greenland).

On their way they met a (river in northern South America) with a load of melons, and (river in Virginia) bought some for their lunch.

When they reached the picnic grounds, the girls gathered flowers while the boys fished, but soon all were ready for the nice lunch (island east of the Philippines) had prepared. (Cape in eastern Greenland) had caught a (river in northern Canada), and roasted it by holding it on sticks before the fire, but (island east of the Philippines) had forgotten the (lake in Utah), and they found the cold (river in Montana) and (islands in the Pacific) to be more to their taste.

All were enjoying their lunch when (river in Virginia) remarked that they needed something to drink, whereupon (island east of the Philippines) remembered that she had put in a jug of (river in Montana); they all now declared that nothing was lacking.

The afternoon was spent so pleasantly that no one noticed the approaching storm, until warned by distant (bay east of Michigan), then they all saw what they had not observed before, that one (mountain peak in Wyoming) after another had gathered until they looked quite threatening. Hurried preparations were made, and by driving very fast they reached the village without being caught in the storm, and all, when bidding one another (cape in southern Greenland), united in saying they had had a (river in Utah and Colorado) time, and hoped it would not be (island south of Connecticut) before they could spend another day in the (lake in Canada).—*Selected.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Australasia — No. 9 (Polynesia)

Program

THE HERVEY OR COOK ISLANDS: —

Description.

People.

General Missionary Efforts.

Our Work.

THE TONGA OR FRIENDLY ISLANDS: —

Description.

History.

General Missionary Work.

Our Work.

RECITATION: "The Last Hour." (Page twelve.)

The Hervey, or Cook Islands

DESCRIPTION: The Cook Islands (or Hervey archipelago), lying east of Australia, between the Friendly Islands and the Society Islands, were discovered by Captain Cook about the year 1773. The group is composed of seven islands,—Rarotonga, Mangaia, Atiu, Aitutaki, Mitiaro, Mauki, and Hervey. Besides these there are also several atolls considered as belonging to the group.

Rarotonga, with a shore line of more than twenty miles, has about 2,000 inhabitants; Mangaia, about half the size, has 1,540; and Atiu, 920 inhabitants. All the islands are difficult of access, having poor harbors because of the coral reefs which girdle them. They are almost destitute of drinking water, but abound in cocoa-palms, breadfruit trees, and plants.

PEOPLE: The inhabitants, nearly twelve thousand in number, belong to the Malay race, many of them having emigrated from Tahiti and Samoa. Though intelligent and skilled in various manufactures, they have traits of character common to all the southern islanders. A volume is told when we learn that one of their most common words is *arikana*, meaning by and by. Originally the people were cannibals and polytheists. With the suppression of cannibalism went idolatry, polygamy, ceaseless warfare, cruel-heartedness, and fierce despotism.

GENERAL MISSIONARY EFFORTS: The Hervey group was one of the earliest to receive the gospel. In 1823 John Williams, of the London Missionary Society, who was laboring in the Society Islands, went over with two native teachers to Aitutaki. At first they

were kindly received, but were later severely persecuted. More laborers were sent to their assistance, and before long it was found that nearly all the islanders attended public services, and had instituted family prayer.

As yet Rarotonga had not been discovered. Several natives from that island had been driven out of their course by a gale, and after landing at Aitutaki had accepted Christianity. They were very anxious to return to their native land, so Mr. Williams set out to find it. His efforts were crowned with success. Two native workers were sent ashore, but were shamefully treated, and soon returned to the ship. They were about to sail away when one of the teachers, Papeiha, asked to be allowed to go ashore, and strapping his Tahitian Bible to his back, jumped overboard and swam the entire distance. Within two years, most of the Rarotongans had destroyed their idols and accepted Christianity.

Since 1823 the London Missionary Society has been carrying on mission work in the Hervey Islands, and at present has there ten missionaries, men and women; sixty-seven native workers, twenty-six schools, and twenty-two hundred seventy-four pupils.

OUR WORK: "The third angel's message was first introduced to Rarotonga in 1886, when Brother J. I. Tay, on board a British man-of-war bound for Pitcairn Island, stopped a few hours and distributed some literature. In 1891 our missionary ship "Pitcairn" visited Rarotonga and two other islands of the Cook group. The visit was well received by the people, and churches were opened for the use of our missionaries. Many of our



OUR OLD RAROTONGAN MISSION

books were sold, and literature was given away.

On the third trip of the "Pitcairn," in 1894, Dr. J. E. Caldwell and family and Maude Young were left on Rarotonga. Brother and Sister Owen were already there as self-supporting workers. "In 1895 Brethren J. D. Rice and Wellman, with their families, arrived to engage in teaching in the public schools. The first to accept the truth was a government translator, who has since translated much of our literature into the Rarotongan language. Toward the end of 1899 an act of Parliament was passed, changing the rest day from the seventh day of the week to the first. Hundreds of natives at first refused to obey the law; fines and imprisonments reduced this number to about fifty, who, no matter what the authorities did to them, absolutely refused to observe the first day of the week as the Sabbath. Many of them have since become Seventh-day Adventists."

In 1900 Brother and Sister Piper, of Australia, were sent to take charge of the work, and in 1902 Miss Evelyn Gooding joined them. The first church building was dedicated in May, 1903, in Rarotonga, and

a new edifice was completed in 1905. "School work is one of the leading departments of our operations in Rarotonga, and a paper in the Rarotongan language, issued from Avondale, is being sent to the different islands of the group. More than fifty Sabbath-keepers are scattered about the group."

The following is quoted from a letter written in this field: "We have many things to encourage us in the work here. We believe it is for the few faithful ones that God is allowing means and labor to be expended here."

The Tongan, or Friendly Islands

DESCRIPTION: The Friendly Islands, so named by Captain Cook, otherwise called after the name of the chief island, Tonga, were discovered by Tasman, a Dutch explorer, in 1643. This group or chain of nearly two hundred islets, lies three hundred fifty miles southwest of Samoa, and two hundred fifty southeast of Fiji. It is divided into three sub-groups: the Tonga, to the south; Habia, the central; and Vavan, to the north. Some parts of the chain are mountainous and rise to a height of five thousand feet, while others are low and level. As a rule the soil is very productive, as may be seen by the luxuriant vegetation found. Barrier reefs are rare, and harbors good.

The chief island, Tonga, is about twenty miles long and twelve wide, and at its highest point is not more than sixty feet above sea-level. To the southeast lies Eoa, about half the size of Tonga, but much higher. In the northern group is Vavan, next in size; following it come Nomuka and Lefuka, in the central group; also Tofua, Late, and Kao, which are volcanic and quite high.

The chief exports are fruits, sponges, and copra,—the dried kernel of the cocoanut,—from which cocoanut oil and butter are manufactured.

The inhabitants, numbering about nineteen thousand, are principally Polynesians, a race superior to those of the neighboring archipelagoes. They are peaceful and well civilized, showing the effects of their early acceptance of Christianity. One evidence of their advanced condition is the respect paid to women.

HISTORY: Until the nineteenth century there were two sovereigns, one called the *Tui Tonga* (Chief of Tonga), and the real ruler. Below these, were the *Eiki*, or chiefs, who were their counselors and took charge of the national ceremonies. In 1845 all the islands were united under King George, a refined and cultured gentleman. In 1899 the Tongan group was declared under British protection.

GENERAL MISSIONARY WORK: The evangelization of the Tongan Islands is one of the fruits of the efforts of the Wesleyan Methodist Missionary Society. The first attempts, however, to carry the gospel to these islands, were made by the London Missionary Society, in 1797, when it sent out nine missionaries on the first cruise of their famous boat, "The Duff." But this company suffered outrageous treatment at the hands of the natives, and the mission proved fruitless.



TIRIARA LAKE IN THE ISLAND OF MANGAIA

Nothing further was done on these islands until 1822, when the Methodist Society sent Rev. Walter Lawry and family to Tonga. They were kindly received by both chiefs and people, and succeeded in establishing a permanent work. It is interesting to know that among those who received the missionary, was an Englishman named Singleton, a survivor of the ill-fated "Port-au-Prince," whose crew had been massacred in 1806. He had become a thorough Tongan in manners and speech, and was therefore very useful as an interpreter. Later, he embraced Christianity.

In 1826 other missionaries were sent by the Society, and these were followed by still others. Calls came from many of the islands, and the progress of the gospel in Vavan, Hapai, and Mau was phenomenal. It is affirmed that in 1870 not a single heathen remained on the Tongan Islands. King George was also an active Christian, and through his influence the mission to Fiji was encouraged. Prior to his reign, mission houses had been built, churches organized, and schools opened; and these have increased and prospered ever since. Now the Tongan churches are a district in connection with the Australian Methodist Missionary Society.

OUR WORK: Brother and Sister Butz are still laboring in Tonga, and the Lord has blessed their efforts, and given them favor with the people. They have an earnest little company of Sabbath-keepers, and a church building was recently completed. Several tracts have been translated into Tongan. Brother and Sister Thorpe are also laboring in Tonga, where they have a school.

As we think of these and other islands, which once were steeped in idolatry and superstition, let us turn to the words of the psalmist and the prophet: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." Ps. 97:1. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isa. 42:4.

OTTO M. JOHN.

Missionary Volunteer Reading Course — No. 15

"INTO ALL THE WORLD," pages 45-49; Test Questions 15-24, page 199 (also left-over questions on Persia).

"OUTLINE OF MISSION FIELDS," pages 40, 41, and Supplement.

Who are our missionaries in Burma?
 What lines of missionary work are conducted?
 What is the circulation of the *Review*?

Notes

THE KURDS, or Koords, occupy Kurdistan, an extensive territory, part Persian and part Turkish. There are about five hundred thousand inhabitants in the former, and triple this number in the latter. They care little for trade, and many of the tribes are nomadic and warlike. Most of them are Mohammedans, and little inclined toward Christianity.

BABISM is a mixture of Mohammedan, Pantheistic, Christian, Jewish, and Parsee elements. Mirza Ali Mohanmed was its founder. His many followers have been persecuted. The doctrine is now widely diffused in Persia. Babism enjoins few prayers, encourages hospitality and charity, discourages asceticism, prohibits polygamy, and directs women to discard the veil. Attempts have been made to spread the doctrine in this country.

THE MORAVIAN CHURCH, commonly known as United Brethren, is of German origin, and the headquarters are at Herrnhut, about fifty miles from Dresden. The Bible is held by them as the only authoritative rule of action. They really have no creed. Their missionary operations date almost back to their origin, and are very extensive.

MARY LYON was the founder of the first seminary for women in America. The secret of her noble life is found in the words she often expressed: "There is nothing in the universe that I fear, but that I shall not know my duty, or shall fail to do it."

WORK AMONG THE MOSLEMS: In the world-wide field of missionary effort, work in Mohammedan countries is the most difficult. Very few of the people can read, and because of their gross immorality the home life is destroyed. The chief obstacle, however, is the hatred they feel toward Christianity. The Moslem is taught and considers it his duty to kill all who depart from the faith; and their sacred book, the Koran, commands, "When ye encounter the unbelievers, strike off their heads."

MEDICAL MISSIONS in Persia were started by Dr. A. Grant in Urumiah in 1835, and since then the number has increased until to-day a dozen or more cities have dispensaries, hospitals, and medical colleges. They are conducted chiefly by the English Church Society and the Presbyterians. The Persians are very favorable to medical missions.

BURMA: In addition to the missionaries whom we had in Burma a year ago are Dr. Oberholtzer, Miss Daisy Jewett, and Miss Bertha King. Dr. Oberholtzer has been fitting up bath-rooms, and patients are coming to her. Sister Ruoff had a patient within three days after her arrival. There is an urgent call for a lady dentist. The Misses King and Jewett have had phenomenal success in canvassing for *The Oriental Watchman* and *Good Health*. Brother and Sister Votaw have been canvassing, and every English-speaking family in Burma has the *Review*.

"NOBLE souls know no resentments."

The Last Hour

"Little children, it is the last hour." I John 2:18, R. V.
 THE sunset burns across the sky;
 Upon the air its warning cry
 The curfew tolls, from tower to tower;
 O children, 'tis the last, last hour!

The work that centuries might have done
 Must crowd the hour of setting sun,
 And through all lands the saving Name
 Ye must in fervent haste proclaim.

The fields are white to harvest. Weep,
 O tardy workers, as ye reap,
 For wasted hours that might have won
 Rich harvests ere the set of sun.

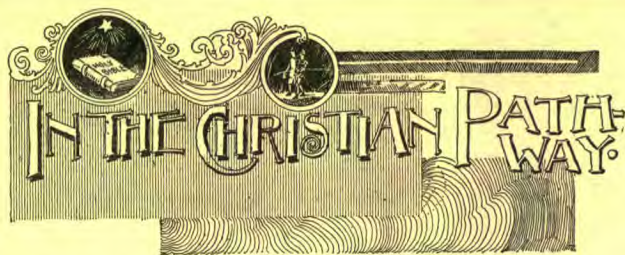
We hear His footsteps on the way;
 O work while it is called to-day,
 Constrained by love, endued with power,
 O children, in this last, last hour!

— Selected.

VII — Signs of Our Lord's Return

(Concluded from page fifteen)

so also have all india-rubber goods. We no longer see any photographs, photo-engravings, photolithographs, or snap-shot cameras. The wonderful octuple web perfecting printing-press, printing, pasting, cutting, folding, and counting newspapers at the rate of 96,000 per hour, or 1,600 per minute, shrinks at the beginning of the century into an insignificant prototype. We lose all planing and wood-working machinery, and with it the endless variety of sashes, doors, blinds, and furniture in unlimited variety. There are no gas-engine, no passenger-elevator, no asphalt pavement, no steam fire-engine, no triple-expansion steam-engine, no Giffard injector, no celluloid articles, no barbed-wire fences, no time-locks for safes, no self-binding harvesters, no oil- or gas-wells, no ice machines nor cold storage. We lose air-engines, stem-winding watches, cash-registers, and cash-carriers, the great suspension bridges and tunnels, the Suez Canal, iron-frame buildings, monitors and heavy ironclads, revolvers, torpedoes, magazine guns, and Gatling guns, linotype machines, all practical typewriters, all Pasteurizing, knowledge of microbes or disease germs, and sanitary plumbing, water-gas, soda-water fountains, air-brakes, coal-tar dyes and medicines, nitroglycerine, dynamite and guncotton, dynamo-electric machines, aluminum ware, electric locomotives, Bessemer steel with its wonderful developments, ocean cables, enameled ironware, Welsbach gas-burners, electric storage batteries, the cigarette machine, hydraulic dredges, the roller-mills, middlings purifiers and patent-process flour, tin-can machines, car couplings, compressed-air drills, sleeping-cars, the dynamite gun, the McKay shoe machine, the circular knitting-machine, the Jacquard loom, wood-pulp for paper, fire-alarms, the use of anesthetics in surgery, oleomargarine, street sweepers, artesian wells, friction matches, steam hammers, electroplating, nail machines, false teeth, artificial limbs and eyes, the spectroscope, the kinetoscope, or moving pictures, acetylene gas, X-ray apparatus, horseless carriages, and — but enough! the reader exclaims, and indeed it is not pleasant to contemplate the loss." — *From the Introduction to "Progress of Inventions in the Nineteenth Century."*



Work of the Missionary Volunteers — No. 2

NEVER had any people such reason to be filled with a burning zeal for the salvation of sinners as we have who live to-day. It is said of Rowland Hill that the people of his native village called him a madman. This was his defense: "While I passed along yonder road, I saw a gravel pit cave in and bury three men alive. I hastened to the rescue, and shouted for help until they heard me in the town almost a mile away. Nobody called me a madman then. But when I see destruction about to fall on sinners and entomb them in an eternal mass of woe, and cry aloud, if perchance they may behold their danger and escape, they say I am beside myself; perhaps I am, but O that all God's children might thus be fired with desire to save their fellows!"

The position we occupy in the world demands of us a far different spirit from that which we manifest toward the perishing. We may well take to heart the rebuke of an infidel lawyer to a professed Christian: "Did I believe as you do, that the masses of our race are perishing in sin, I would have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak with all the pathos I could summon. I would warn, expostulate, and entreat my fellow men to turn to Christ and receive salvation at his hands. I am astonished at the manner in which the majority of you Christians tell your message. You do not act as if you believe your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

The greatest soul-winners of the world have been individuals who were not ashamed to show by the most intense earnestness and burning zeal in both public and private life that they had learned from a contemplation of Gethsemane and Calvary the infinite value of a human soul.

"Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness." Acts 26: 24, 25.

Thank God there are many who recognize our condition as described in the Laodicean message, and who cry out for deliverance from the stupor and apathy with which the enemy has bound us. What shall we do? To attempt to work up a zeal for soul-winning would be vain. "Without me ye can do nothing."

The word which points out our sad condition gives also a remedy. "I counsel thee to buy of me *gold* tried in the fire, that thou mayest be rich; and *white raiment*, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with *eyesalve*, that thou mayest see." These are the very possessions which will make us fruitful in the work of God.

"Buy of me gold"—the love of God and consecration to his service, which constitute a large share

of the wealth of the true Christian. This love for the lost is kindled in our hearts as we stand in the presence of the dying Son of God.

"A traveler wanting to explore the unknown regions of the Alps pursues his way, lashed with a rope to a guide before and to a guide behind. The little party, ice-axes in hand, had hewn their toilsome pathway up the glacier's side. The summit is reached at last, and the danger is almost forgotten as the level surface of the mountain top appears in view, but alas! the treacherous sheet of snow is but the covering of a precipice. Without a moment's warning, the thin crust gives away, and with a cry, the leader disappears from sight. Another crack—a crash—a vain call for help, and the traveler sinks through the terrible crevasse. Lost?—No, suspended by the rope which girdles his deliverer!"

"There he stands, a spectacle which makes one's heart thrill to look upon. Alone! No word of cheer, no prospect of help, no soul to sympathize!"

"How can he bear the strain! How great the anguish! By one stroke he could sever the cord which binds him to peril and to death; but he holds on, and not in vain. Help comes at last. The hero wins the day!"

"This reminds us of a more appalling calamity, a more sublime heroism. The race, made to walk in heavenly altitudes with God, has fallen into the deep crevasse of sin. But the Son of God permits himself to be bound to a lost race as the Son of man—yea, despised, rejected, forsaken of all men; and in the awful darkness, his Father's face withdrawn, he holds the eternal weight of the world's sin with bleeding hands and feet and a broken heart, to that awful cross of holy justice and infinite mercy.

"Not knowing the depths of the wonders of this great salvation, might not celestial hosts cry in agony, 'Cut the cords that bind thee to thy murderers, and all the millions in sin who share their spirit!'"

"But no; love held on to its true enthronement at the right hand of God, enduring this cross and despising this shame, that all who will may be saved.

"O dark, dark Calvary! So dark to thee—so dear to us! The birthplace of our every hope, the foundation of our faith, our starting place for heaven!"

But, standing here in spirit on Mount Calvary, we see and feel that to be like him we must spend ourselves unreservedly in his cause. We must toil for him and sacrifice for him and the souls who are perishing—souls in our homes, souls in the workshop, souls in the school, souls in the street. They are hanging over the crevasses of sin, of immorality, of despair. We may save them if we will.

True, the storms will beat about us; the path will appear at times impossible to us. Pictures of ease and home and self-gratification will be presented to us. But souls are hanging to us. Shall we shrink from our great responsibility, or shall we, with our hand in that of the divine Guide, hold on to the souls who come within our sphere of influence?

MEADE MAC GUIRE.

"PATIENCE is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm."

EVERY man should keep a fair-sized cemetery in which to bury the faults of his friends.—Henry Ward Beecher.

News Notes and Comment

NORWAY needs a score of hospitals to care for her leprosy patients.

THE Civil War soldiers are fast passing away, sixty thousand having died last year.

A FRENCH invention, consisting of bulb thermometers, predicts at sundown whether there will be frost during the night.

THE British House of Commons has granted to women the privilege of serving as town and county councillors and aldermen.

THE banishment of religious teaching from the public schools is held by the *New World* to be the cause of the increasing wickedness of our large cities.

ON account of business depression in the cities of America, thousands of Italy's sons are returning to their country.

FIVE Sunday bills for the District of Columbia are now before Congress. Special tracts on prohibition and Sunday legislation have been freely distributed by our people throughout Washington.

WILLIAM THOMPSON, the first Lord Kelvin, one of the greatest mathematicians and physicists of his time, died at Glasgow on Dec. 17, 1907, at the age of eighty-three.

THE "Nationalists" of India have for their ultimate object, the forming out of India a great republic like that of the United States — peaceably if possible, forcibly if necessary.

THE *Sunday School Times* for several years has been waging a warfare against raising money for church purposes by means of fairs, suppers, rummage sales, and other equally questionable means. Many churches as a result have been awakened to the evils of such practises, and now depend wholly upon voluntary gifts.

THE Census Bureau of Washington, D. C., announces that during the last ten years there have been in this country 1,300,000 divorces, making an average of 130,000 a year. Does not this fact alone advise careful thought on the part of those contemplating matrimony?

MINNESOTA derives an annual income of more than one million dollars from its ore-leases, which will increase rapidly as time passes. The money goes into a school fund, of which only the interest is available, but all that goes to help support the public educational institutions in the State, from the kindergartens to the university.

To those who understand the relation existing between the Jews and the Greek and Roman Catholics, it will seem almost incredible that Rome, the world's center of Catholicism, has recently elected a Hebrew as mayor of the city. This gentleman was born in England, and educated at Oxford. He is not expected to meddle in state politics, nor in religious questions, only to give Rome an up-to-date, clean administration.

THE judge of the criminal court of Kansas City, Missouri, has pledged himself to devote "every hour and minute of his remaining term of office" to enforcing the Sunday law. His endeavor to fulfil his pledge is apparent, for it is said that "an unprecedented record of crime continues unchecked, and criminals boast that 'this city is dead easy,'" the judge having no time to look after robbers and murderers. His eye sees only the breaker of the Sunday law.



VII—At Sinai

(February 15)

LESSON SCRIPTURE: Exodus 19.

MEMORY VERSE: "Ye shall be a peculiar treasure unto me above all people." Ex. 19:5.

Review

Where did Israel camp after leaving the Wilderness of Sin? What difficulty did they have here? Of what did they accuse Moses? Tell how the Lord provided them with water. Describe the battle with Amalek. Who was chosen to lead Israel in this battle? How did Joshua prevail against Amalek?

Lesson Story

1. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the Wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

2. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

3. "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

4. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord.

5. "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

6. "And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: . . . and it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

7. "And Moses brought forth the people out of

the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

8. "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

9. "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

10. "And Moses said unto the Lord, The people can not come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them."

Questions

1. How long had the children of Israel been away from Egypt when they came into the Wilderness of Sinai? Where did they pitch their camp?

2. Where did Moses go? Who called him? To whom did the Lord send a message? What did he say Moses should tell Israel that he, the Lord, had done for them? What did he want them to do? What did he promise if they would obey him? What kind of nation did he say he would make of them?

3. When Moses came down from the mountain, for whom did he call? What did he tell the elders? What reply did they all make?

4. When Moses returned the words of the people to the Lord, how did the Lord say he would come to speak to Moses? Why? What did he think the people would do if they heard him speak to Moses?

5. What did the Lord tell Moses to do? What were the people to do to prepare themselves? How soon was the Lord coming down to speak with them? Where would they see him? What was Moses to set about Sinai? Why? What signal was to bring all the people up to the mount?

6. Where did Moses go after talking with the Lord? What did the people do? What did they see and hear on the third day? Describe the voice. How did it affect the people?

7. Who brought the people out to meet God? Where did they stand? How did Mount Sinai appear?

8. What did the people hear first? Who spoke? How did God answer him? Where did the Lord come? For whom did he call?

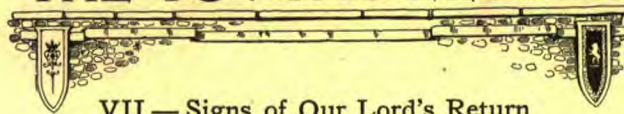
9. What did he say to Moses? Why did he charge him to keep back the people from the mount? What word did he send to the priests?

10. Give Moses' reply. Why could the people not come up to the mount? What was Moses told to do? Who only were to come into the Lord's presence? Where did Moses go? What did he do?

"KEEP the light in your face."

"HE best worships God who best serves men."

THE YOUTH'S LESSON



VII — Signs of Our Lord's Return

(February 15)

MEMORY VERSE: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 12.

Questions

1. To whom is salvation promised? 2 Tim. 4: 8; Heb. 9: 28.

2. What comforting promise did the Saviour make concerning his return? John 14: 1-3.

3. What anxious inquiry did his disciples make upon a certain occasion touching his coming? Matt. 24: 3.

4. In his reply to their question, what specific signs were pointed out? Luke 21: 25, 26.

5. How definitely does Mark locate the beginning of these signs? Mark 13: 24, 25. What fulfilment does history record? Note 1.

6. What great event is to occur next? Matt. 24: 30.

7. How did the Saviour illustrate his meaning? Luke 21: 29-33.

8. What other evidence have the people of God of the approach of the end? Matt. 24: 14; note 2.

9. What specific sign is given by the prophet Daniel concerning the time of the end? Dan. 12: 4; note 3.

10. What will be the moral condition of the world in the last days? 2 Tim. 3: 1-5; Matt. 24: 37-39.

11. What sign of the end will be seen in the financial world? James 5: 1-3. What exhortation is given Christians in this time? Verses 7, 9.

12. What warlike preparation will be seen in the last days? Joël 3: 9-14.

13. While these signs are fulfilling in the earth, what will some of the Lord's professed servants say and do? Matt. 24: 48, 49.

14. What are God's people exhorted to do in this time? Rom. 13: 11-14.

Notes

1. "In those days, after that tribulation." The papal tribulation here mentioned ended in 1798. The persecution, by means of the influence of the Reformation, ended about 1773. "Immediately after the tribulation of those days," or May 19, 1780, the sun was darkened. The sign in the moon occurred the following night, and Nov. 13, 1833, the stars fell.

2. A definite message, announcing the coming of the King, and the immediate establishment of the eternal kingdom spoken of by seers, and looked for by God's people through all ages, constitutes one of the surest signs of the end of the world.

3. In addition to an increase of knowledge of the prophecies, as indicated in the text, we may note also the increase in general knowledge:—

"As we make the backward run of one hundred years, we have passed by many mile-stones of progress. Let us see if we can count some of them as they disappear behind us. We quickly lose the telephone, phonograph, and graphophone. We no longer see the cable-cars or electric railways. The electric lights have gone out. The telegraph disappears. The sewing-machine, reaper, and thrasher have passed away, and

(Concluded on page twelve)

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Tennyson's Greatest Compliment

MR. E. S. UFFORD, author of "Throw out the Life Line," tells in the *Life Boat* the following incident:—

"When Lord Tennyson was once walking along a park in London, a poor outcast saw him, and shambling toward the great poet, gazing through bleared eyes upon the wonderful author of verse, exclaimed: 'O Mr. Tennyson, if you will grasp my hand in yours, I will promise you that I will never drink again.' The poet reached out his gracious hand, the hand that had penned the world's most famous gems, and breathed a blessing upon his fallen brother. And the man departed with a new spirit at work within him. The renowned literary genius said that he had received testimonials of praise from his noble queen, but this expression from a 'man overboard' in teeming London was the greatest compliment of his life."

Would You Have Done It?

A MAJOR-GENERAL in the United States army took command of the forces in a new district. A reception was arranged for him on a certain night. When he was informed of the plan, he replied that that was prayer-meeting night, so he could not attend the reception.

In one of our own churches with a Sabbath attendance of about two hundred persons, the prayer-meeting on Christmas and New Year's eve was forgotten or intentionally slighted by all except ten or twelve persons. It seems strange, doesn't it, that we who profess to have no special regard for these holidays, should allow them in our plans to supplant the prayer-meeting? Would it not be well for every young person who has just entered the Christian life, to determine early that he will do as the major-general did, exalt the prayer-meeting above any social or pleasure engagement?

Reading Circle for 1908

THE following names have already been received for the 1908 Reading Circle:—

Forrest Washburn, George Perrine, H. W. Herrell, Jr., Goldie Dingman, Mrs. Dorothy Taylor, Sophia J. Taylor, Geneva Baumbach, H. Ellett Scoles, Mrs. D. E. Scoles, Howard Cobb.

There are doubtless many readers of the INSTRUCTOR who would join the Reading Circle if they

had not taken up the weightier task of studying to pass the "Standard of Attainment" examination to be given by the Missionary Volunteer Department. But there must be those who are not taking the lines of home study offered by the Department, who have time to read five books of worth during 1908. We should be very glad to have our Reading Circle membership reach one hundred. Who will join the nine who have already enlisted in the good work of gaining valuable information and strength through reading?

India's First Medical Missionary from the United States

DR. JOHN SCUDDER, a young physician of New York City, was the first medical missionary to leave the United States for a heathen land.

His interest for India was first awakened by the reading of a little book on that country, given him by one of his patients. As he read of the needs and suffering of that heathen people, his soul was so stirred that he could not sleep. He besought the Lord to open the way for him to go and minister to the needs of body and soul of at least a few of India's suffering millions. In 1818 the doctor with his wife and baby left New York harbor for India, then a voyage of six months or more.

Thirty-five years of earnest personal service he gave to his chosen field of missionary effort; and by means of his seven sons and three daughters, nine of whom gave themselves to mission work in India, he still labors for that country, though he himself died in 1853.

One of his daughters married a wealthy merchant; but her father, before giving his consent to the marriage, gained from the suitor of his daughter's hand, a promise that he would support a missionary as long as his wife lived; "for," said Dr. Scudder, "I want all my children to be missionaries," and in this way they were. Five of his sons took degrees in medicine.

One of his grandchildren, Dr. Ida S. Scudder, is now laboring in India.

When ten children follow so closely in a father's footsteps as did Dr. Scudder's sons and daughters, it is known for a certainty that his was a work of love—love for the Master, and love for His suffering children.

Eleven Mistakes

THE following are eleven great mistakes that may be treasured in the memory with profit:—

It is a mistake to set up your own standard of right and wrong, and judge people accordingly.

To expect uniformity of opinion in this world.

To endeavor to mold all dispositions alike.

Not to yield to immaterial trifles.

To worry ourselves and others with what can not be remedied.

Not to alleviate all that needs alleviation as far as lies in our power.

Not to make allowances for the infirmities of others.

To consider everything impossible that we can not perform.

To expect to be able to understand everything.

To judge people's hearts from what little we see of their lives.

The greatest of all mistakes is to live for time alone, when any moment may cast us into eternity.—*Selected.*