

The YOUTH'S INSTRUCTOR

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No. 43



ELI AND SAMUEL



LONDON is said to be the healthiest city in the world, despite its smoke, fog, and dampness.

FIFTY ships are constantly employed in the work of repairing the submarine cables in the various oceans of the globe.

"THE Navy Department has asked permission to use the Washington Monument as a telegraph-pole—not a common or street-disfiguring variety of pole for stringing wires on, but as a station for temporary experiments with wireless telegraphy. It is believed that from its top, five hundred fifty-five feet in the air, messages can be sent to war-ships three thousand miles away. If this is found possible, an iron tower of the same height will be erected in Washington for a permanent wireless station. The French government is using the Eiffel Tower in this way, and from it has sent wireless messages to Algeria and Morocco."

"ONE great difficulty in trade-schools and industrial training is to maintain practical relations between class work and actual industry. In the University of Cincinnati students spend alternate weeks in the school-room and the shops of neighboring manufactories. The students are paid a moderate wage for their shop work. Similar co-operation is to be tried in Fitchburg, Massachusetts, between the high school and the local metal workers. The advantage of the plan is twofold. Since the boys can earn a little while they are in school, they are less likely to feel that their years in the high school are delaying their entrance into bread-winning occupations."

Another Little Slip

A FIRM in the United States this last year made a shipment of what it called "cotton shirts" to a merchant in Saltillo, Mexico. When the shipment reached the border, the customs officers discovered that some slight trimming of silk, some silk stitching, had been used in the making of the shirts. They held the shipment four months, increased the duty beyond reason, and fined the merchant heavily for false billing. The shirts that were intended to sell at two dollars can not be sold under five dollars at a profit. It was just a little slip, probably a thoughtless slip. It is a characteristic of little slips that wreck great enterprises.—*World's Work*.

A Coast Boulevard

It is a magnificent scheme which is proposed by friends of good roads in New Jersey, and favored by Governor Fort, to connect what stretches of good roads now exist along the coast-line so as to create a grand boulevard from New York to Philadelphia, and all under the control of the State. But this involves something more than mere road-making; for the sea is constantly washing away the coast and carrying the sand to Staten Island and Long Island. There is required also a system of bulkheads and jetties, such as have already been built to protect Atlantic City. The building of such a boulevard, sure to be connected with interior cities, would pay in money. The license

fees of automobiles alone paid into the New Jersey treasury more than all the money spent in the repair of its roads.—*Selected*.

Found in the Ruins

IN the ruins of Pompeii there was found the petrified body of a woman in the act of snatching her jewels. In the ruins of this old earth of ours there will doubtless be found the lost souls of many of our youth, in the act of grabbing for worldly pleasures, honors, or wealth. Less than vanity will all these things appear in that great day. Would that the eyes of all might now be anointed with the heavenly eye-salve, that they might learn rightly to value eternal things!

Sayings of William Penn

HE that has more knowledge than judgment is made for another man's use more than his own.

Patience and diligence, like faith, remove mountains.

Never give out while there is hope; but hope not beyond reason, for that shows more desire than judgment.

Do good with what thou hast, or it will do thee no good.

A man, like a watch, is to be valued for his goings.

Not to be provoked is best: but if moved, never correct till the fume is spent; for every stroke our fury strikes is sure to hit ourselves at last.

Despise nobody, nor any condition, lest it come to be thine own.

The Day's Gain

"How much have you made to-day?" asked one of a younger friend busy in preparing for life-work. "Nothing," was the answer. "But how much have you gained in some way? Stop and think. Whom have you met? What information has come by word of mouth? What inspiration or suggestion through contact with other lives? What warning from another's mistakes? What help from another's interest and sympathy? Surely the day has not been wasted."

A little reflection proved that there had been much gain, as each of us may find in the same way. But, since we are beggars all, asking thus, let us be givers all, likewise, withholding no needed alms.—*Young People*.

Pledged for Life

A STORY is told of Lincoln, that when he reprieved William Scott, condemned to be shot for sleeping at his post, he said to him:—

"I am going to trust you, and send you back to your regiment. My bill for this is a very large one. I have left my work, and have come up here from Washington on your account. There is only one man in all the world who can pay the bill, and his name is William Scott. If from this day William Scott does his duty, so that, if I were there when he comes to die, he could look me in the face as he does now, and say, 'I have kept my promise, and have done my duty as a soldier,' then the debt will be paid. Will you make that promise, and try to keep it?"

The promise was made and kept. The soldier lived a life of courageous helpfulness, and died while rescuing wounded men. Every pardoned sinner is pledged to the Master for life.—*Selected*.


The Youth's Instructor

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An Appeal

E are told that the Roman youth of noble family approaching years of maturity entered alone into a private apartment, amid the statues of the gods and of eminent men. In that august and solemn presence he divested himself of the raiment of his boyhood, and put on the manly toga. Then and there he made a vow to imitate the virtues of the great, to rival them in deeds of power, and to make for himself a name worthy of his kindred and ancestry."

There is a work for you to do. Before beginning the duties of life which now await you, like the Roman youth, enter into the secret place, and in the presence of the Unseen, divest yourself of the robes of sin, every fiber of which is selfishness, and put on the raiment of righteousness, and vow to imitate the virtues seen in the lives of the holy prophets and apostles.

As you go from school into the strife and bustle of the world, let heaven record vows of faithfulness, and let your life be one of earnest toil and labor in the vineyard of the Master. There are dangers before each of you. Snares are set for your feet by the enemy. I shudder when I think of the possibility that in the soon-coming day of eternal deliverance, some of you might be missing. But this need not be so. Cultivate a firm, unwavering faith in God. Be a good soldier. You will need courage that you may not fly from the field of conflict when the battle rages. You should pray much; for great sacrifices and trying experiences will call for deep piety and consecration. Call to your aid the unseen yet mighty agencies at your command. Angels of power will be sent to succor you in answer to prayer. Make God your counselor. Live as if in the presence of him whose eyes are as a flame of fire, and whose countenance is as the sun shining in his strength. Resolve in the strength of Jehovah, that the gospel message spoken by your lips shall not be spoken in vain.

God alone, who reveals the future as an open book, knows what is before you. We are living in a solemn and terrible time. The end is at hand; Jesus is soon coming; the destruction of nations, with all the greatest achievements of proud, ambitious man, is impending. The church is about to enter upon the most terrible struggle in her history. The conflict with the beast and the image will be a close contest, and valiant soldiers are needed.

It is mercy's last hour. The shadows have lengthened, the sun of human probation is near the horizon, the message has reached out into all lands; but a Macedonian cry yet greets our ears from the unwarned millions of other lands. It calls for the sacrifice of life, property, friends; it will take all to buy the field. But throw all the energies of your being into this closing work. Your reward is sure. No eye has seen it, no tongue has ever described it as it really is, no human heart has ever formed a true conception of it. It is like the stars, and will endure forever.

With a pure and noble purpose, settle it that in the

great controversy so long waged, but so soon to be decided, between sin and eternal righteousness, your life will be spent in the Master's service, and your tabernacle thus pitched on the right side of the "divide."—*G. B. Thompson.*

Laid on the Altar

Laid on thine altar, O my Lord divine!
Accept my gift this day, for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hands
This will of mine, a thing that seemeth small,
Yet thou alone, O Lord! canst understand
How when I yield thee this, I yield mine all.
Hidden therein thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes, and longings infinite:
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty it hath none;
Now from thy footstool, where it vanquished lies,
The prayer ascendeth, "May thy will be done."

Take it, O Father! ere my courage fail,
And merge it so into thine own that e'en
If in some desperate hour my cries prevail,
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with love divine,
I may not know or feel it as my own,
But, gaining back my will, may find it thine.

—*Selected.*

Stones With Fair Colors — No. 2

THE colors should be harmonious. They should be developed proportionately, so that each, instead of detracting from, may add luster to, the other. When the apostle Peter exhorts all believers to add to their faith virtue, knowledge, patience, godliness, brotherly kindness, and charity, he employs a word in the original Greek which signifies to lead a chorus, or band of musicians. The idea involved in the expression is that perfect harmony should exist between all these virtues, as between the notes of a piece of music, each enhancing the effect of the others. There is harmony in colors as well as in sounds; we see an example of it in every object of nature; and when the proper hues are associated together, the complementary ones contrasting and harmonizing with each other, the effect is exceedingly pleasing. And as in the field of nature, so in the Christian character, all the graces should blend in such a way that the effect of the whole may be to the eye what sweet melody is to the ear. Were this the case, no more beautiful or convincing exhibition of the work of the Spirit could be given to the world. Like the four rows of precious stones in the breastplate of the Jewish high priest, each jewel shining by its own colored light, and yet contributing to the brilliancy of the whole, this breastplate of righteousness worn by the Christian would invest him with a sacred character, make him an interpreter of the oracles of God, and an instrument of salvation to men. But, alas! how rare is such a symmetry of the graces in the Christian character! how seldom are the stones of the spiritual building laid with colors

that harmonize with one another! Graces that charm us by their beauty lie close by the side of defects that repel us. The good qualities are overshadowed by glaring weakness. The blue of love may be placed side by side with the sickly green of envy and jealousy; the purple of humility with the red and angry glare of passion! How often do we see in the people of the world, who make no pretensions to religion, a dignified uprightness, a polished amiability, a noble self-denial, a generous liberality, very strikingly contrasted with the sour humors and defective conduct of some of the children of God! This strange mystery has puzzled and proved a stumbling-block to many a one. "Woe unto the world because of offenses!" How careful, then, should the Christian be to give no cause of offense except what is inseparable from the cross of Christ, to cultivate and exhibit the harmonious development of all the Christian virtues!

But though the graces are thus possessed by the believer in various degrees of perfection, yet in every person some one or other is predominant, becomes so conspicuous as to color the rest, and give the whole character its prevailing hue. "The elementary principle of faith," as Isaac Taylor well remarks, "common to all believers, receives a diversity of color from its combination with the peculiarities of the individual mind in which it lodges." Flowers grow in the same sunshine, but how different are their hues! Stars shine with the same light, but one is blue, and its companion is yellow; one is green, and another red. Crystals are created by the same electric forces, and are frequently composed of the same primary substances, but their colors and values are different. And so among Christians, placed in the same circumstances, and exposed to the same influences, there is a similar variety. Each individual is so constituted as to reflect some one or other of the rays of the Sun of Righteousness more strongly than the rest, and by the virtue thus produced he is distinguished. The manifold grace of God creates patience in some as the predominating quality, in others humility, in others benevolence, in others zeal, in others love. And it is for this reason that we are commanded to prefer one another in honor; to esteem others better than ourselves, for the sake of those qualities which they possess, and in which we are lacking. The New Jerusalem above will be a glorious city, because there will be gathered, in varied but harmonious splendor, the brightness of the diamond, the ruddy flame of the topaz, the deep green of the emerald, the shining gold of the jasper, the milk-white filminess of the onyx, the heavenly blue of the sapphire, the lovely violet of the amethyst, the burning changes of the opal, and the soft beauty of the pearl.

The fair colors with which God lays the stones of his spiritual temple are not superficial. God abhors and man despises the fair colors of a religious profession that stand out, as it were, above the surface of the nature, like the appliqué of the embroiderer, instead of being interwoven with the stuff so as to become a part of it. Mere outward decorum and religious decency are not what God requires, though they are too often, alas! what is presented to him in lieu of the beauties of holiness. It is easy to assume the character of God's people, to imitate their manners, to use their language, to conform to their habits. It is easier to paint a flower than to raise one. The luster of the grass can be produced in a few minutes by man's agency; but the radiance of the diamond

takes unknown ages to develop in the bowels of the earth, under the subtle action of nature's most powerful forces. The fair colors of grace are of slow growth. They do not spring up quickly, but are wrought out through long, weary days of discipline, as the flower grows a long time in dull uniform greenness, through storm and sunshine, before it is crowned with the rainbow blossom. Disease and death often assume beautiful hues. Consumption's cheek wears a brilliant hectic flush; autumn's fading woods are gorgeous in their loveliness; and a phosphoric gleam, seemingly most ethereal and unsullied, hovers over matter in a state of decay. But the fair colors of grace are not the iridescence of spiritual corruption and death, but the iridescence of spiritual health and life. All is thorough and enduring. There is no plating, no enameling, no veneering. Grace works from within outward, renews the heart, and thus transforms the life. The righteousness of God is upon his people for justification; it is also in them for sanctification.

How These Fair Colors Are Produced

God is their author. It is he who says, "I will lay thy stones with fair colors." They are not the spontaneous products of our own corrupt nature, nor even the forced growths of our own careful cultivation. Man is by nature vile and polluted; and can darkness originate light, corruption purity, evil good? It is the sun that gives light to the flower, and paints it with all its bright and varied hues. The chemical processes which its rays set in motion form the leaves and blossoms, and so arrange the surfaces that they reflect various hues from his light shining on them. And so it is with the believer. It is the same Sun of Righteousness which raised him from the dead and animated him with the power of a divine life, which clothes him with the beauties of holiness. We have no true spiritual life; we are incapable of performing one good act, and exercising one spiritual faculty, apart from his gracious influence. Without this new creating power there could be no life, no holiness, in the soul of man; just as there would be no justifying righteousness without the obedience and death of Jesus. It is only when he comes and dwells in our souls, and makes our bodies his temple, and fills our minds with his light and our hearts with his love, that the fair colors of grace are diffused over the whole character and conduct.

The work of the Spirit within is aided by God's providential dealings without. It is to the "afflicted, tempest-tossed, and not comforted," that God says, "Behold, I will lay thy stones with fair colors." I have seen a literal fulfilment of these words in nature. It is a remarkable circumstance that the most brilliant colors of plants are to be seen on the highest mountains, in spots that are most exposed to the wildest weather. The brightest lichens and mosses, the loveliest gems of wild flowers, abound far up on the bleak, storm-scalped peak. One of the richest displays of organic coloring I ever beheld was near the summit of Mount Chenelattaz, a mountain about ten thousand feet high, immediately above the great St. Bernard Hospice. The whole face of an extensive rock was covered with a most vivid yellow lichen, which shone in the sunshine like the golden battlement of an enchanted castle. There in that lofty region, amid the most frowning desolation, exposed to the fiercest tempests of the sky, this lichen exhibited a glory of

(Concluded on page fifteen)



THE HOME CIRCLE



"The ornament of a home is cleanliness; the honor of a home is hospitality; the blessing of a home is piety; the happiness of a home is contentment"

Where Troubles Go

A CROWD of troubles passed him by,
As he with courage waited.
He said: "Where do you troubles fly
When you are thus belated?"
"We go," they said, "to those who mope,
Who look on life dejected,
Who weakly say good-by to hope:
We go—where we're expected."

—Selected.

Shall We Wear Feathers?¹

My personal answer is a most emphatic No. But if one is going to condemn a world-wide fashion, one must try to give substantial reasons for it. There are certainly many reasons why women should not wear feathers, and two reasons that seem so conclusive as to appeal to all thinking people,—a humane reason and an economic reason.

From a humane and Christian standpoint the killing of five million birds in a year for millinery purposes is appalling. Five million voices stilled out of nature's melodious choir! These figures are not guesswork, but are taken from the official report of the Massachusetts Audubon Society.

The gracefully waving aigret has been well termed the wedding adornment of the heron, or egret; for it is only at the nesting season that they don this beautiful plumage. Therefore every aigret worn by fastidious, kind-hearted, merciful woman represents a nest full of starving birds,—from three to five little lives going out by the slow process of starvation.

Almost all birds of brilliant plumage are stripped of their feathers while yet alive; for it is claimed the brilliancy and luster are more lasting if the skin is taken from the living bird. Think of this custom in a Christian land, sanctioned by Christian women; but do not lay this all to the cruelty of women,—much of it is due to carelessness or a very pardonable ignorance of facts.

The study of birds tends to develop some of the best attributes and impulses of our natures. Beautiful examples of motherly love, generosity, and unselfish devotion are seen in the bird family, and how shall we as teachers, mothers, and instructors presume to teach gentleness and mercy while the stamp of our approval rests upon this wholesale butchery? And if we wear feathers, it certainly looks as if we approved of the custom. How gladly we all welcome the first robin! What a cordial greeting we have for the sweet-songed bobolink. Yet our apathy and indifference in regard to these lives allowed one million of them to be slain in 1900.

What would June be to us without the busy nest-making of the birds and their sweet love-songs. Perhaps some will say, "This is all sentiment." Well, perhaps it is, but I think there is no subject in our whole year's program that comes nearer to me than

¹ Read at Victor Grange, Fairfield, Maine, Feb. 23, 1901.

this, that appeals to my heart more strongly, or touches a more responsive chord.

And now look at the question from an economic view-point, and it may be easier to understand and believe in sentiment, when it can be measured in dollars and cents.

According to the last census report, the products of the farm and fruit lands of the United States are valued at two billion five hundred million dollars yearly; and the damage to these crops by insects and small animals upon which birds feed is estimated at two hundred million dollars. Now if by protecting the birds we could save just one per cent of this vast crop, the saving would amount to the astonishing sum of twenty-five million dollars—about thirty cents for every individual in the United States, and every cent of this would go directly into the pockets of farmers and orchardists.

During the past fifteen years the birds have decreased forty-six per cent in the United States, and in our own State fifty-two per cent. At this rate we shall soon live in a birdless and a songless State. Is it not time to call a halt?

The cause of bird protection is one that appeals to the noblest side of our nature. We need to understand this question more thoroughly to realize all that is involved in it. What of cruelty to the birds? What of danger to agriculture? And above all, what of our own lack of moral courage when we blindly follow the dictates of fashion in this barbarous custom? Public sentiment should be aroused, and, once aroused, it should be fostered in the schools, the homes, the granges, until the sentiment becomes stronger and more potent than any law of State or Congress. For in the sentiment behind a law lives its efficacy.

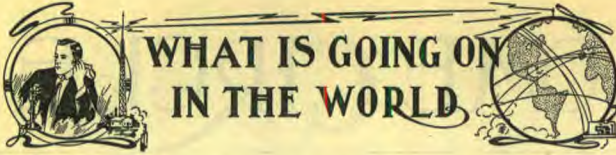
Every person in this grange has an influence which should be exerted in strengthening this sentiment until it becomes so universal and so well developed that every respectable, intelligent woman will be ashamed to wear the beautiful plumage of an innocent bird.
—Mrs. Sprague A. Taylor.

Rays of Sunshine

"THE late Francis Thompson, the English poet," said a magazine editor, "had a great love of birds. He once told me a pretty story about a swallow."

"Catching, one day in the early autumn, a swallow that nested in his garden, he fastened to its wing a piece of oiled paper inscribed with the words: 'Swallow, little swallow, I wonder where you pass the winter!'

"The next spring the swallow returned to its nest at the usual time. Attached to its foot was another piece of oiled paper with the inscription: 'Florence, at the house of Castellari. Cordial greetings to the friend in the North.'"—*The Advance*.



The European War Scare

Bulgarian Ambition

THE chief international interest of the past week has attached itself to the action and purposes of Bulgaria and Austria, and a possible war with Turkey. Bulgaria is governed by a prince and not a king. Nominally she is still a part of the Turkish empire, although absolutely independent of Turkey in all matters of government.

The first sign of friction was several weeks ago, when the Bulgarian representative at Constantinople was not invited with the representatives of the nations to a social function, on the ground that Bulgaria, not being independent, but a portion of the empire, had no claim to be invited. This question of courtesy really involved the claims of Bulgaria, and caused more ill feeling at Sofia than might have been supposed. Next came the right of Bulgaria to hold the Rumelian section of the Orient railway. There had been a strike, and the Bulgarian government sent soldiers to protect and manage the line. When the strike was over, Bulgaria refused to withdraw, and Turkey vigorously protested, as the railway, under the international agreement of the powers, is controlled by Turkey. Under that agreement Bulgaria was clearly in the wrong, and the protest of Turkey was favorably answered by the chancelleries of Europe, inasmuch as the action of Bulgaria was a clear violation of the treaty of Berlin. The Orient railway belongs to Turkey, but is leased to a company having headquarters in Vienna.

The strike ended on the twentieth of September, but Bulgaria refused to acknowledge Turkey's rights, and declared that she would negotiate with the leasing company. But when that company was asked to yield to Bulgaria, the reply was made that it could not do so without the consent of Turkey. But Bulgaria still holds possession of the Rumelian section of the railway, and is trying in some way to gain permanent control, but a peaceful conclusion is anticipated. Nevertheless, there have been disquieting rumors of preparations for war. There seems to be evidence that Bulgaria has been hastening the preparation of war supplies, the factories working night and day. Bulgaria seems to believe that she would be successful in war. Her war force consists of two hundred ten thousand officers and men, with seven thousand cavalry and five hundred guns, and there are one hundred seventy thousand reservists, besides sixty thousand trained veterans. Prince Ferdinand, who has been making a tour of Europe, has been summoned home; and at Tirnova, the ancient capital, he declared the complete independence of Bulgaria. A conference of the powers will now be called to consider this new condition, and the railway question will be settled there.

Austria's Ambition

Meanwhile another war alarm has been reported from Austria. Bosnia and Herzegovina lie next to Austria, and have been acknowledged as within her sphere of influence, and this might be a suitable time to annex those principalities, which are very nearly as independent of Turkish control as is Bulgaria.

It is supposed that there was an understanding

between Austria and Bulgaria that Prince Ferdinand should proclaim himself czar of the Bulgars; that is, king of Bulgaria and Rumelia, which has been under Bulgarian control for twenty years, thus breaking off completely from Turkey, and that at the same time Franz Josef should proclaim the assumption of Bosnia and Herzegovina as dominions of Austria. These proposals, accepted as true, have made a tremendous excitement in Europe; for either act, that by Bulgaria or that by Austria, would end the treaty of Berlin as to the Balkans. It is also a serious question how the powers would be aligned in such a case, which might easily involve war between Turkey and Bulgaria. Germany would be behind Austria, and probably Italy, which would look for territorial compensation. Russia and England would strongly object, although it is difficult to see what objection England could have apart from her desire not to put difficulties in the way of the new rulers in Constantinople. France has no special interests involved, but in case of war might, as in the Crimean war, support the two powers with which she is in alliance. All this cloud of war may speedily blow over, but a real danger appears imminent.—*The Independent.*

From "The Bigelow Papers"

WHEN'EER contending princes fight
For private pique or public right,
Armies are raised, the fleets are manned,
They combat both by sea and land.

When, after many battles past,
Both, tired with blows, make peace at last,
What is it, after all, the people get?
Why, taxes, widows, wooden legs, and debt.

—James Russell Lowell.

Just the Book You Want

"A THOUSAND THOUGHTS," by Will Carleton, is the book. It consists of short, pithy sayings on all kinds of subjects that interest human beings. There is a carefully prepared index, which will help the reader to find quickly what is said upon any particular subject. This enables one to use the book as a stimulus of thought, in conversation, letter-writing, or literary work; and the book is entertaining to read as a whole. A few of the "thoughts" follow:—

"If you enjoy repeating anything overmuch, you have probably told it twice to the same person."

"More people have marched up to the cannon's mouth with their mouths than in any other way."

"Many a criminal never would have gone to jail, if the flowers had been taken to him sooner."

"The best swimmers are generally short-lived."

"He who works both night and day, will soon sleep both night and day—and through a long series of years."

"A strong man should use a good portion of his strength in strengthening himself where he is weak."

"People who depend invariably upon their mother-wit, will frequently find the old lady asleep."

"Can you think of any trouble in the world, that does not arise from something or somebody being out of place?"

"The most sincere and heartfelt weeping is done without the use of tears."

The book can be obtained for fifty cents of the Everywhere Publishing Company, 150 Nassau St., New York. In ordering the book, state that you saw a notice of it in the YOUTH'S INSTRUCTOR.



The Skin—Its Structure, Function, and Hygiene

THE skin is the protecting covering of the body. It is composed of three separate layers. The outer layer is called the epidermis, and is composed entirely of cells. The second layer is the dermis, or true skin. It is also called the *cutis vera*. It is the portion of the skin which contains the nerves, blood-vessels, sebaceous and perspiratory glands, and the follicles from which the hairs grow. The third layer is the connective-tissue layer.

There are about seventeen square feet of skin on the body. It is filled with minute openings called pores. These pores are the mouths of the perspiratory glands, which are a very important factor in regulating the body temperature. When the body becomes too warm, the blood goes to the surface, and through the minute capillaries surrounds the millions of sweat-glands. This warm blood influences the glands to pour out perspiration on the surface of the body, and this, evaporating, cools the body and regulates its temperature.

The sweat-glands are coiled up in the true skin. If they were straightened out, each one would be about one fourth of an inch long. There are so many of these glands that if they could all be straightened out and placed end to end, it would make a perspiratory tube about ten miles long.

The sebaceous glands open by ducts into the hair follicles. They secrete an oil which lubricates the skin, and keeps the hair soft, and prevents it from drying and becoming brittle.

The epidermis, being composed wholly of cells, is being constantly worn off from the upper surface, but it is also constantly renewed from below. Sometimes the epidermis gets very thin in some places. Then nature stimulates the papillæ of the true skin to undue growth to fill the thin area. This is what produces a wart.

The deep layers of cells of the epidermis contain pigment. It is the amount of this pigment present which determines one's complexion. If but little pigment is present, the skin will be of a light color. If more is present, a darker complexion results. According to the amount of the pigment, we say some people are blondes, and others brunettes. If the pigment is very abundant, the skin looks black. Persons with black skin are called negroes. A mole is simply a little spot on the skin in which there is a localized excess of pigment. Those who stay out in the sun a great deal become brown. This is because the sun's rays have a special action upon the pigment cells, and cause a multiplication of the pigment granules.

No doubt all have observed that some people have straight hair, some have wavy hair, and others have curly hair. This is in accord with nature's special provision for each individual. Nature has given each person the quality of hair that is most becoming to him. Some people do not think so, and wish to change their hair either in color or in kind. Some who by nature have black or dark hair, to harmonize with their complexion, think they would look much better if their hair were light in color. So they set to work with

chemicals and bleach their hair, and thus drive out the pigment, leaving the hair shafts mere skeletons without vitality. Thus they look odd and strange, and present an undue and unnatural contrast in complexion and color of hair. Of course this makes them unduly conspicuous and artificial, and it is no wonder that those who behold them are forced to remark at their folly. Some who have light hair think dark hair would be more becoming to them, so they dye their hair to the desired shade of their foolish fancy, and thus become just as oddly conspicuous and strange.

Some with naturally straight hair think that they would look better if they had curly hair like some one else whose hair they admire. So they scorch their hair with hot irons, thus killing its vitality, and making it brittle. The scorching causes the hair to dry out and shrink, and while it thus remains dry, it will curl after a certain manner. But as soon as the hair gets damp, it will straighten out again. Even while it is curled, it does not have a natural grace. A trained eye detects the sham and incongruity. While people are thus trying to remodel themselves, they are working against their best interests, and make two facts very evident,—they can not make themselves look like some one else, and they spoil their own natural graces. So they are neither themselves nor the other person. They are simply an artificial creation.

As a matter of fact, a straight hair can not be changed into a curly one by any means. It is equally true that a curly hair can not be made straight. A straight hair has a perfectly round shaft, while a curly hair has a flat or oval shaft.

When the skin is in a healthy state, it possesses some special qualities. It is smooth and elastic, soft and oily, very porous, and with the exception of the palms of the hands and soles of the feet, the entire body is covered with hairs. Since it is a fact that the oil glands open into the hair follicles, it can be readily understood how the body is kept lubricated. Of course there is no need of oil glands in the palms of the hands, where there are no hairs, and hence the palmar surfaces are not oily like other portions of the skin. This explains why it is that the palms of the washer-woman's hands absorb so much water, and become distended and wrinkled.

Some people put paint and powder on the skin of their faces. This tends to destroy all those natural qualities of the skin just mentioned. Perhaps it is not true that all who powder the face do so because they are really ashamed of their own skin, but at any rate the practise causes other people to look at their whitewash and paint instead of the skin. Chalk is a very good preparation to use on the teeth, but it is highly injurious when applied to the skin. It not only dries the skin, and takes away its natural luster and suppleness, but it clogs up the pores with dirt, which affords a basis for the formation of blackheads and pimples. Paint on the face does not deceive any one. It is just as readily seen as black dirt, and causes far more harm. It also causes one to look old and worn out long before the time.

The hygiene of the skin is of great importance to the general health. The skin should be kept pure, clean, and active. Physical exercise outdoors is conducive to keeping the skin in a high state of vitality.

Bathing should be practised sufficiently often to keep the skin clean. A cold sponge-bath or short cold spray every morning gives tone to the whole body, and is an excellent measure to prevent catching cold. Under-

garments should be frequently changed. Linen is the best material to wear next to the skin. It absorbs the excess of perspiration, and tends to keep the body dry and warm.

A. J. HETHERINGTON, M. D.

The Meaning of Our Flag

THE flag for which the heroes fought, for which they died, is the symbol of all we are, of all we hope to be as a nation. It is the emblem of equal rights. It means free hands, free lips, self-government, and the sovereignty of the individual. It means that this continent has been dedicated to freedom. It means universal education — light for every mind, knowledge for every child. It means that the schoolhouse is the fortress of liberty. It means that "governments derive their just powers from the consent of the governed;" that each man is accountable to and for the government; that responsibility goes hand in hand with liberty. It means that it is the duty of every citizen to bear his share of the public burden — to take part in the affairs of his town, his county, his State, and his country. It means the perpetual right of peaceful revolution. It means that every citizen of the republic, native or naturalized, must be protected at home in every State, abroad on every land, on every sea. It means that all distinctions based on birth or blood have perished from our laws; that our government shall stand between labor and capital, between the weak and the strong, between the individual and the corporation, between want and wealth, and give and guarantee simple justice to each and all. It means that there shall be a legal remedy for every wrong. It means national hospitality — that we must welcome to our shores the exiles of the world, and that we may not drive them back. Some may be deformed by labor, dwarfed by hunger, broken in spirit, victims of tyranny and caste, in whose sad faces may be read the touching record of a weary life, and yet their children, born of liberty and love, will be symmetrical and fair, intelligent and free.

That flag is the emblem of a supreme will — of a nation's power. Beneath its folds the weakest must be protected, and the strongest must obey. It shields and canopies alike the loftiest mansion and the rudest hut. That flag was given to the air in the Revolution's darkest days. It represents the sufferings of the past, the glories yet to be, and, like the bow of heaven, it is the child of storm and sun.— *Selected.*

Cocoon Handcuffs

THE Indian of South America employs this peculiar method of capturing monkeys: Taking a cocoon, he cuts a hole in each end just large enough to enable a monkey to insert its paws; then he puts some lump sugar inside, places the cocoon in a promising spot, and awaits the capture of his game.

When a monkey finds the shell, in its greed it inserts a paw at each opening, closes them on the sugar, and then can not withdraw its paws without opening them and dropping the sugar. Rather than do this, the monkey attempts to escape with the cocoon on its paws, and so is easily caught.— *Selected.*

"FORGETTING self to plod a weary way,
And gather thorns, that only roses may
To others fall —
Is noble, brave."



Letters From Mission Fields

RAOIPAN, BELMONT, SOUTH AFRICA.

DEAR FRIENDS: The Lord has been very good to me, in various ways, and my desire is to work for him. I am a clerk in a large country shop, so I have a good opportunity to talk to the people. I have given several talks in reference to the evils of tea, coffee, and tobacco. I have also given several Bible readings, and have distributed many of our tracts. Sabbath I find it very lonely, as I have no one near by of like faith, the nearest being ninety miles distant.

My parents are both dead, but I claim the promise that the Lord is father of the orphans. I am earning some money, so that I can get a preparation to enter the missionary field. I will be glad if some of the INSTRUCTOR readers will write to me. Do not forget to remember me in your prayers.

Yours very sincerely,

JOE D. C. RICHIE.

GEORGETOWN, BRITISH GUIANA,

Sept. 14, 1908.

MY DEAR YOUNG FRIENDS: Having been asked by our kind editor to write of some of my experiences in the canvassing field, I have decided to do so, trusting that they may be the means of encouraging some one in the service of the dear Master.

I accepted the third angel's message about four years ago, when I was sixteen years of age. I will not tell you of the trials I had then; but I was forcibly impressed with the need of doing something toward passing on the precious truth to others. But when I thought of canvassing, I immediately made up my mind that that would be the last thing I would be able to do successfully. However, the Lord, in his own time, showed me that I was mistaken, and to-day I can say that I am never so happy as when I am out in the highways and hedges endeavoring to scatter the precious seeds of truth.

Canvassing here in British Guiana is much different from canvassing in the States, owing to financial conditions, as well as to the educational abilities of the people. The condition of the common people residing in the villages and towns is not so prosperous as to favor a ready sale of books.

It is in the gold-fields where most of our books are sold; for there the gold-digger can handle his money much freer than he can at his home.

Last year I spent five months in the Barimor gold-fields. After finding a safe and favorable location, I visited camp after camp, oftentimes going away for four or five days. The roads are far from good, there being but a small path through the thick forest over hill and dale, mud and swamp. The water sometimes is up to the waist; the crossings over creeks are on fallen tree trunks, and are generally such as to make one shudder when he thinks of the possibilities of a fall into the swift current below. I have gone through some paths that were all mud from the time I left one camp till I reached the next — mud, slippery, deep,

(Concluded on page ten)



A Problem

TEACHER said, just yesterday,
Two and two made four alway.
When I wrote them straight and true
My father said 'twas twenty-two.
Now where does all the blame belong?
Who is right, and who is wrong?
Can a little boy like me
Know, when grown folks don't agree?

—Jewels.

The Daddy-Long-Legs

THE children were down in the meadow, having a picnic supper near the brook beneath a large elm-tree.

"O, see what I've got!" exclaimed Susan, who was very adventurous, and not afraid of any insects or strange animals that came near her.

Just as she spoke, and the others turned to see what she had, she cried, "He's gone, but he's left his leg behind!"

"How cruel you are, Susan," said Sammy, "to pull off his leg! What was he?"

Susan looked very sober indeed as she regarded the delicate wiry insect's leg that remained in her hand.

"It was a daddy-long-legs, and he walked over my sandwich and then stopped, so I took hold of him to see what he was like. I didn't mean to pull this off."

Her big brother Henry said, "Don't be too sorry, Susan. He doesn't care, you know."

"Doesn't he?" asked the girl. "Why not?"

"Why, you see, he is made with his legs hitched on very lightly, so that he can leave one or two behind if he has to."

"O Henry," cried the children, "you must be joking!"

"Not a bit of it," he replied. "You see, the daddy-long-legs has to go about among the long grass a good deal. In fact, the egg he comes out of is usually laid away down near the roots, so one of the first things a little daddy has to learn is how to go right on if he gets tangled up, and let his leg stay in the trap if it has to. He is really tougher than he looks, and though you can almost see through him, the farmers in certain places call him 'leather-jacket.'"

Susan was holding the leg while Henry was talking.

"I'm glad I didn't hurt him," she said, "and I will keep this till we go home, for he may come back to find it."

But to their best knowledge he never did.—*Youth's Companion.*

Two Dying Babies

A BLACK-EYED baby lay moaning its young life away on the brick bed of a dreary mud house in Peking, China.

The feeble voice, growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon her dying child. She longed to press it to her aching heart, but she had always heard that demons are all around the dying, waiting to snatch the soul away; and so, because it was dying, she was afraid of her own baby.

"It is almost time," said the mother-in-law, glancing at the slanting sunbeam that had stolen into the dismal

room through a hole in the paper window; and she snatched up the helpless baby with a determined air. The mother shrieked, "My baby is not dead! My baby is not dead yet!"

"But he has only one mouthful of breath left," said the old woman; "the cart will soon pass, and then we shall have to keep it in the house all night. There is no help for it; the gods are angry with you."

The mother dared not resist, and her baby was car-

ried from her sight. She never saw it again.

An old black cart, drawn by a black cow, passed slowly down the street, the little body was laid among the others already gathered there, and the carter drove on through the city gate. Outside the city wall he laid them all in a common pit, buried them in lime, and drove on.

No stone marks the spot; no flower will ever blossom on that grave.

The desolate woman wails, "My baby is lost; my baby is lost; I can never find him again."

The black-eyed baby's mother is a heathen.

A blue-eyed baby lay moaning on the downy pillow of its dainty crib, and it was whispered softly through the mission, "Baby is dying."

With sorrowing hearts we gathered in the stricken home, but the Comforter had come before us.

"We gave her to the Lord when she came to us. He is but taking his own," said the father, reverently.

As we watched through our tears the little life slipping away, some one began to sing, softly,—

"Jesus, lover of my soul,
Let me to thy bosom fly."

The blue eyes opened for the last time, and with one



OUT FOR A SUNNING

long gaze into the loving faces above, closed again, and with a gentle sigh the sweet child passed away.

"Let us pray," said a low voice. We knelt together, and heaven seemed very near.

There are no baby coffins to be bought in Peking, so a box was made; we lined it with soft white silk from a Chinese store. We dressed the baby in her snowy robes, and laid her lovingly in her last resting-place. We decked the room with flowers, and strewed them over the little one.

The next day we followed the coffin to the cemetery. With a song of hope, and words of cheer and trust, and a prayer of faith, we comforted the sorrowing hearts.

Now a white stone marks the sacred spot where we laid her, and flowers blossom on the grave that is visited often and tended with loving care.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," says the baby's father; while baby's mother answers, "Our baby is safe; we shall find her and have her again some day."

The blue-eyed baby's mother is a Christian.—*Exchange*.

Letters From Mission Fields

(Concluded from page eight)

and miry up to the shins. The rivers in these regions are also very dangerous, being interspersed with dangerous falls and rapids.

But the joy of being a bearer of the good news of salvation, and the determination to do something for the spread of the truth, have overcome all fears in me; and then there is the fact that if the thousands of gold-diggers can brave these dangers to look for the bread that perisheth, why can not I do the same in order to give them an opportunity of becoming acquainted with the all-important truths for these stirring times? Have you ever thought of what a privilege it is to be a coworker with God? And yet that is just what the canvasser is when he has the right aim and the right motive; and there is no real joy or peace outside of God's service. But think of the promised reward—a hundredfold in this life, and in the world to come eternal life. What matter the persecutions? The joy and peace that come from a faithful service of the dear Master more than outweigh them all, and then the bliss of the hereafter eclipses everything else. Persecution is the Christian's legacy, and it is also a proof of his discipleship. 2 Tim. 3:12.

My brother, my sister, here is the most paying work in the world to-day, and there is no time for anything else; for soon, very soon, will the Lord of the harvest come to gather in his own, and bitter will be your wail when you think of the calls to service that you had, and the indifference with which you treated them. Can you not repeat with me:—

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

God help us to be faithful and endure to the end.
WM. T. GUNRAJ.

"A GOOD library is an example to the human race, in that it knows a whole lot, and keeps it to itself, until consulted."

History and Sunday Laws

HISTORY is a record of human experience. We are human, and we are having experiences. Shall we profit by the deeds and misdeeds of men and governments of the past? If we do not, history has failed in her work for us. If we do, history has served her purpose.

History teaches that coercion in matters of conscience has always wrought ruin and death. Shall we heed her warning?

If a nation's laws in respect to religious institutions are bound to be respected, as many claim, why send missionaries to countries that have their own religion and religious laws?

Heathen nations will never be converted under a régime of this nature. America's example in propagating her religious dogmas by force, is neutralized by the fact that the heathen nations also have their own religious laws, and enforce them. A Christian religion requiring legal enactments to preserve it is no better than Mohammedanism. Love, proclaiming truth, will do far more toward the cause of Christianity than anything produced by oppressive laws.

The making of religious laws which stand for the desires or ideas of a few, or even of many, repudiates the great truth of universal brotherhood, as expressed by Christ.

God is all-powerful. He controls the universe. Does he force any man to worship him? Where, then, does the present-day clique of Sunday-law advocates secure authority for their actions?

Christ receives the kingdoms of this world from the hand of his Father; not from the blood-stained hand of some persecuting government.

Christ always sought to help others, and to advance their interests. There is a wide gulf fixed between this kind of life and that of the zealous reformers to-day, who seek but their own pleasure, and desire to force their own opinions upon all others.

In regard to the use of force the great warrior Napoleon said: "Alexander, Cæsar, Charlemagne, and myself founded great empires; but upon what did the creation of our genius depend?—Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him."

Should America attempt to force religious laws upon her people, many might die *under* the laws, but few *for* them.

The love of God is not mechanical. It does not move in ways appointed by man. The legal machinery of government has no part in the setting up of teachers, prophets, and healers in the church (or body) of Christ. That is the Holy Spirit's work, and it is only a usurpation of God's prerogative when a government attempts to carry on God's sacred work.

Ministers should seek to avoid having a civil rest day fall upon Sunday. During the Sabbath hours, according to God's own words, men are not to do their own pleasure, nor even to think their own thoughts. In harmony with God's wish, they should oppose any effort to have a merely civil rest day come on Sunday, the so-called Christian sabbath.

When a man is thoroughly converted, and is convinced that he ought to keep holy a day to the Lord, all the pains and penalties that man can inflict will not cause him to swerve from his purpose. Like Daniel, he will serve the Lord whether it means life or death.

A law without a penalty is merely an opinion. A Sunday law, to be effective, must have a penalty. A continual disregard of Sunday laws will eventually be termed treason against the government, and will bring the death penalty upon the head of the offender. A Sunday law with fine and imprisonment will be the first step; a Sunday law with the death penalty, the last.

CLAUDE E. HOLMES.

At the Plow

KEEP me from turning back!
My hand is on the plow, my faltering hand;
But all in front of me is untilled land,
The wilderness and solitary place,
The lonely desert and its interspace.
What harvest have I? Only this paltry grain,
These dwindling husks, a handful of dry corn,
These poor, lean stalks. My courage is outworn.
Keep me from turning back.
The handles of my plow with tears are wet,
The shares with rust are spoiled, and yet—and yet—
My God! my God! keep me from turning back.

— *The Quiver.*

Treasures Regained

"AND you couldn't even be read to, you poor thing! How tedious these long weeks must have been!"

The convalescent smiled. "No, though at first, when I found that voices troubled me, and I was still too weak to do anything myself, and just enough better to want occupation, I did feel rather desperate; for they'd warned me I should recover very slowly.

"Then, one day, I heard a bobolink outside in the apple-tree, and found myself trying to quote Bryant's 'Robert-o'-Lincoln' that I'd learned long ago at school:—

"'Bobolink, bobolink, spink, spank, spink!'
I got the refrain at once, and then the first line of the first verse; and there I stuck. Presently I gave up trying to remember, and took a nap. When I awoke, I found myself finishing the stanza aloud.

"Soon, by bits and scraps, with rests between, I had recovered the whole poem. One poem led to others. I used to learn by heart readily, just for pleasure, and I knew a good many, though I had supposed them forgotten past recall. Such a comfort and delight as I found them! Some I recovered wholly, some only in part. When I found it really impossible to remember any more, I would get some one to read just the next line or verse, and go on again from that. Almost always it would bring back the rest.

"Finding my joy in my old poems, my sister had the bright idea of trying old pictures. She brought out those we brought from our trip to Italy,—I hadn't looked them over for years,—and put them, only one or two at a time, within easy view of my bed.

"Every few days she would change them for new. I learned to know and appreciate each one more, perhaps, than I ever did the originals; and they recalled, besides, as I lay looking, with my mind quite unperturbed by outside affairs, all sorts of pleasant memories of places, people, little incidents and adventures that had been long, as it were, smothered under and forgotten in the rush of life. It's not so tedious a thing, after all, to lie still and regain lost treasures."

"Not if one has the treasures to regain," remarked her friend, dubiously. "But suppose one's mental attic were empty?"

"Most attics nowadays are not," asserted the convalescent. "On the contrary, they're overfull. We lose things in the clutter."— *Youth's Companion.*



M. E. KERN Chairman
MATILDA ERICKSON Secretary

Study for the Missionary Volunteer Society Temperance No. 1—The Curse of Intemperance

NOTE.—Let special effort be put forth to make these temperance lessons effective. Do not ask the members to learn the lesson before the meeting, as they do their Sabbath-school lessons, but let those who render the program do it so well that it can not be easily forgotten. As far as possible have a large number take part, but let the leader be thoroughly informed in regard to all the parts, that the program may be carried through without break. The placing of statistics, diagrams, maps, or striking sentiments on a blackboard or large sheets of paper before the audience will do much to add to the interest. The reproduction of cartoons on a large scale would be very effective, but few societies doubtless will have any one capable of doing such work. The General Conference Missionary Volunteer Department would appreciate reports of the rendering of these programs. Remember that labor is ever the price of success. M. E. K.

Program

OPENING EXERCISES:—

Song.
Responsive Reading: Prov. 23:29-35.
Prayer.
Song.

GENERAL EXERCISES:—

The Curse of Intemperance. (Given in short talks.)
The Half Has Never Been Told.
The Outlook To-Day.
Hope for the Tempted.
Song: "Stand Like the Brave."
Recitation: "Victims of a Demon."
Temperance Ammunition.
Drunkenness and Crime.
Song: "Sound the Battle-Cry."

The Curse of Intemperance

The Half Has Never Been Told

FOR many centuries intemperance has held this world in bondage. Before Columbus discovered America, before Titus demolished Jerusalem, and before Joshua marched up to Jericho, intemperance was making havoc of human destinies. Away back to the first lack of self-control amid the glories of Eden, intemperance traces its ancestry. God gave our first parents an opportunity to learn the lesson of self-control. The prohibition under which he placed them stimulated the higher motives, and obedience would have brought increased moral strength. But the tempter came, and there in the beautiful Edenic home, inaugurated the deception which for six thousand years has been luring human souls into sin.

Never was a greater deception coined. Never did the enemy of souls grasp a more destructive weapon. Its records down through the ages tell of naught but earth's deepest suffering, greatest woes, and most flagrant sins. Intemperance in eating and drinking was the prevailing sin of Sodom, and the fundamental cause for the moral corruption of the world in Noah's day. It was intemperance that hurled Belshazzar from the Babylonian throne, and later forbade Alexander's being the emperor of the world. That same sin entered as a prime cause for the fall of the great Roman empire. It overthrew the house of Orleans, and sent

the royal family of France into exile. To nations and to individuals it has ever been the mortal enemy of peace, prosperity, and happiness. It has dug more graves, and sent more people into eternity, than have all the pestilences and wars that have wasted life since the days of the patriarchs. Yet of the sorrow, the shame, and the woe it has caused, the half has never been told.

The Outlook To-Day

Many domestic and national blessings of civilization lie dissolved in the withering sea of intemperance! The sequel to intemperance is found in most of the miseries that abound in Christian and heathen lands. Look at China under the opium curse, which is still robbing the Celestial Kingdom of her manly men. Hear the cries from the liquor-stricken districts of Africa. "We beg of you to send us more gospel and less rum," pleads the Kongo native; but still, with the tidings of peace to the poor heathen, goes the weapon for their present and eternal destruction.

Every year millions upon millions of dollars are consumed in buying wretchedness, poverty, disease, degradation, lust, crime, and death. Each year intemperance is crowding more and more unfortunate beings into houses of prostitution, dens of vice, criminal courts, prisons, alms-houses, insane asylums, and hospitals. But nowhere is the curse felt more bitterly than in the home. It is there the burning tears flow, and the agonizing cries escape the lips. "Mary," said a poor drunkard to his pale-faced wife, "you should have married a better man." "I did, John," she replied, softly, lifting her tear-dimmed eyes. This is only one of the marred marriages, only one of the shipwrecked husbands, only one of the broken-hearted wives, only one of the ruined homes.

Hope for the Tempted

Can this tide of evil ever be rolled back? Must intemperance forever rest like a blight upon Christian lands? Must it every year sweep like a devouring fire over our happy homes? Have all the efforts of temperance workers been in vain?

"Sometimes we are almost discouraged,
The way is so cumbered and steep;
Sometimes though we're spent with sowing,
There cometh no harvest to reap,
And we faint on the road and falter,
As our faith and our courage are gone,
Till a voice as we kneel at the altar,
Commands us, 'Take heart and go on.'"

God still holds the helm of the universe; and though the instigator of intemperance claims this world, God says to the tempted one, "Be strong and show thyself a man." And by the grace of him who overcame the world, the weak and tempted can withstand the tempter's power. But some one must help the weak to lay hold on the only arm that can save. "The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual demand that every possible effort be made in arousing the people to the evil of intemperance." There is a place in this temperance cause for every young man and woman on God's earth—first in Christ to become more than conquerors, and then go forth with the motto, "No compromise and no cessation of efforts till victory is gained."

"Freighted with love, our temperance ship
Around the world shall sail;
Take heart and hope, dear mariners,
God's errands never fail."

M. E.

Victims of a Demon

IN the silent midnight watches,
When the earth was wrapped in gloom,
And the grim and awful darkness
Crept unbidden to my room,
On the solemn, deathly stillness
Of the night there broke a sound
Like ten million wailing voices
Crying loudly from the ground:—

We, the victims of a demon,
We who, one and each and all,
Can cry out before high Heaven,
"We are slain by Alcohol!"
We would warn you, youths and maidens,
From the path that we have trod—
From the path that leads to ruin,
And away from peace and God.

We, the millions who have fallen,
Warn you from the ruddy glow
Of the wine in silver goblets,
For destruction lies below.
Wine and gin and rum and brandy,
Whisky, cider, ale, and beer,
These have slain us and destroyed us—
These the foes that brought us here.

We beseech you, men and women,—
Fathers, mothers, husbands, wives,—
To arise and slay the demon
That is threatening dear ones' lives.
Do not preach of moderation
To your children; for, alas!
There is not a foe more subtle
Than the fateful social glass.

Men in office, men in power,
Will you let this demon wild
Stalk unfettered through the nation,
Slaying woman, man, and child?
O, arouse, ye listless mortals!
There is work for every one!
We have warned you of your danger—
We have spoken—we have done!

—Selected.

Drunkenness and Crime

Their Significance

IN these days when vice and crime of every form are rapidly increasing, there is a tendency to become so familiar with existing conditions that we lose sight of their cause and of their significance. More intoxicating liquors are used to-day than have ever been used heretofore. In the horrible details of revolting drunkenness and terrible crime, the newspapers give but a partial report of the story of the resultant lawlessness. Violence is in the land. And yet, notwithstanding the many evidences of the increase of crime and lawlessness, men seldom stop to think seriously of the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age.

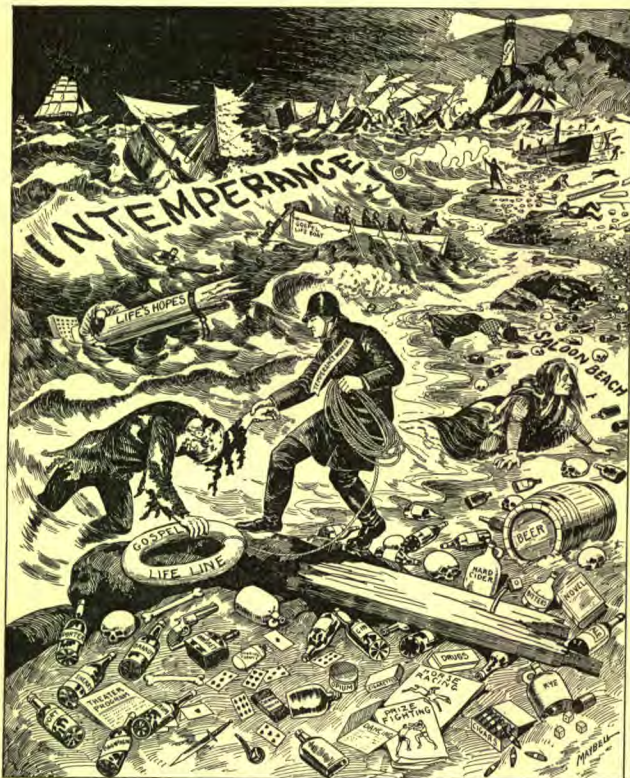
Upon those to whom God has given great light, rests the solemn responsibility of calling the attention of others to the significance of the increase of drunkenness and crime. They should also bring before the minds of others the scriptures that plainly portray the conditions which will exist just prior to the second coming of Christ. Faithfully should they uplift the divine standard, and raise their voices in protest against the sanctioning of the liquor traffic by legal enactment.

The evils that are so apparent at the present time are the same that brought destruction to the antediluvian world. "In the days that were before the flood," one of the prevailing sins was drunkenness. From the record in Genesis we learn that "the earth also was corrupt before God, and the earth was filled with violence." Crime reigned supreme. Men whose reason was de-

throned by intoxicating drink, thought little of taking the life of a human being.

"As the days of Noah were, so shall also the coming of the Son of man be." The drunkenness and the crime that now prevail have been foretold by the Saviour. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of Christ. The very conditions we see in the great cities of our land; the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of the rulers of the people; the dead and the dying whose destruction can be traced to the use of poisonous liquor,—all these evils are but a fulfilment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be found to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the voices of the nation demand of its law-makers that a stop be put to this infamous traffic, that is ruining the lives of men.—*Mrs. E. G. White.*



Missionary Volunteer Reading Course

Lesson 4—"Great Controversy," Chapter VI

Huss and Jerome

1. How did the papacy try to obscure the light of the gospel in Bohemia?
2. What do you see in the character of John Huss that fitted him for leadership in the reformatory movement?
3. Note especially how the part played by each of the following helped the work in Bohemia: Huss, Jerome, queen of England, the two artists.
4. What did it mean to the city of Prague to be placed under interdict?
5. Explain Huss's attitude to the church.
6. Write a paragraph on the Council of Constance.

7. Describe the martyrdom of Huss; of Jerome.
8. Give briefly the reply of each when asked to recant.
9. Who were Ziska and Procopius?
10. Tell the story of Bohemia's struggle for liberty.
11. Compare the experiences of the faithful ones in Bohemia to these of the Waldenses.
12. What words comforted the persecuted ones?

Notes

POLITICAL SITUATION IN BOHEMIA.—The Hussite war developed into a war for the national independence of Bohemia, which had been under German kings for about a century. The struggle continued for nearly twenty years. The Council of Basel (1431-49) concluded a treaty with the more moderate portion of the Hussites. The Taborites, the portion of the Hussites who would not yield at all to the Roman Church, were at length defeated and crushed. Bohemia continued to be under German rule until late in the nineteenth century.

THE UNITED BRETHREN, first known as Bohemian Brethren, were descendants of the Hussites. Their rules of church-membership debarred all persons using or dealing in intoxicating liquor. Some of them probably observed the Sabbath, for at the time of the Reformation we find Bohemian Sabbath-keepers. Luther found nothing to censure in their doctrine or discipline. At the Council of Ostrorog (1627) they joined the Swiss reform party, taking the name United Brethren.

RENAISSANCE.—In Europe the fifteenth century was one of great intellectual awakening. The epoch is known as the Renaissance. It was an emancipation proclamation to human reason, which had long been fettered by the church, and it was also a preparation of the way for the Reformation of the sixteenth century. Among the causes of the Renaissance were: (1) The crusades, which brought Europe in contact with Eastern civilization; (2) the writings of Dante, Petrarch, and Boccaccio; these, being somewhat anti-papal, awakened a spirit of intellectual freedom; (3) art, which later reached its highest development in the work of Michael Angelo, received its modern impulse from Giotto and others; (4) in 1453 came the fall of Constantinople, which caused Greek learning to be disseminated throughout Italy; (5) a little later the printing-press was invented; this aided greatly in diffusing the spirit of that time.

Italy largely claims the Renaissance, but its spirit was also felt in northern Europe. There humanism, as the literary phase of the movement was called, gave its supreme attention to Hebrew and Christian antiquities, while in Italy it was absorbed in delving into Greek and Latin letters. This probably explains why the Reformation came in northern instead of southern Europe.

As minds had been turned to the ancient classics, they had also imbibed pagan ideas and immoralities. Aside from this evil, the results of the Renaissance were chiefly good. It had awakened an interest in art, literature, and science, and had also stimulated general activity. In commerce and geographical discoveries Europe became especially absorbed. Finally, the epoch fills a place in God's eternal purpose. First, he used it as a precursor for the Reformation, and then, when persecution threatened to deluge Europe in the blood of God's faithful followers, the lands that had just been discovered became places of refuge for many of the persecuted.



VI — Elijah

(November 7)

LESSON SCRIPTURE: 1 Kings 17.

MEMORY VERSE: "The effectual fervent prayer of a righteous man availeth much." James 5:16.

The Lesson Story

1. Rehoboam reigned seventeen years in Jerusalem over Judah, and his son Abijam was king three years. They were both wicked kings, and the people followed in their ways. They made idols, and worshiped them on every high hill, and under every green tree. In the fifth year of Rehoboam's reign the king of Egypt came, and "took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all."

2. Asa, the son of Abijam, then reigned in Jerusalem forty-one years. He was a good king. He destroyed the idols out of the land, and his heart was perfect with the Lord all his days.

3. The kings of Israel were all wicked, and led the people into idolatry. The worst of all these kings was Ahab, who "did evil in the sight of the Lord above all that were before him." His wife's name was Jezebel, the daughter of Ethbaal, king of the Zidonians. And Ahab served Baal, and built a house for him in Samaria, and he made an altar on which he sacrificed to Baal.

4. But God did not forsake his people. He raised up a humble, obedient prophet to call them to repent, and to turn their hearts to the Lord. Elijah the Tishbite, who was of the inhabitants of Gilead, was sent by the Lord unto Ahab with the message, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Elijah knew God had said that if his people did not keep his commandments, "thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." Deut. 28:23, 24. Elijah believed God, "and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." James 5:17, 18. Elijah knew it was better for the people to suffer from drought and famine than to remain in idolatry.

5. The Lord did not leave his faithful servant to suffer with hunger. "And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." So he went and did as God said. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land."

6. Then the Lord told Elijah to go to Zarephath, near Zidon, and that a widow there would sustain him. "And when he came to the gate of the city,

behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain on the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days ["a full year," margin]. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

7. "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him." The widow thought it was because she had committed sin that the son was sick, but Elijah said to her, "Give me thy son. And he took him, . . . and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." Then Elijah took the child to his mother, and said, "See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

Questions

1. How long did Rehoboam reign? Who then became king? How long did he reign? What wicked thing did these kings do? What was done with the treasures in the Lord's house during Rehoboam's reign?

2. What good king reigned in Jerusalem after Abijam? What did he destroy?

3. What can you say of the kings of Israel? Into what did they lead the people? Give the name of the worst of these kings. What was his wife's name? What heathen god did Ahab worship? What did he build for Baal?

4. Whom did the Lord raise up to call his people to repentance? Where did he live? What did he say to Ahab? What had God said would come upon his people if they did not keep his commandments? When Elijah knew what God had said, what did he do? Why did he pray thus? How long was rain withheld? At the end of that time what did Elijah do? Repeat the memory verse.

5. Where did the Lord tell Elijah to go while there was no rain? What was he to drink? Where did he get food? What did the ravens bring him? How often did they come? What came to pass after a while?

6. To what place did Elijah then go? Where is

Zarephath? Whom had the Lord commanded to care for him? When Elijah came to the city, whom did he find? What did he ask the woman to do? As she was going to get it, what did he say to her? What did the woman reply? What did Elijah then say? What had the Lord said? Tell what the widow did. How many were fed by the handful of meal? How long did it last?

7. What came to pass after these things? What did the widow think was the cause of her son's illness? What did Elijah say to her? Where did he take the child? What did he say to the Lord? What did he then do? What was the result? To whom did Elijah take the child? What did he say to the mother? Repeat what the widow said to the prophet.

THE YOUTH'S LESSON

VI — The Mystery of the Gospel

(November 7)

MEMORY VERSE: "For through him we both have access by one Spirit unto the Father." Eph. 2:18.

LESSON SCRIPTURE: Eph. 3:1-13.

Questions

1. In whose behalf was Paul a prisoner? What does he imply the Gentiles had heard? Eph. 3:1, 2.
2. How does the apostle say the mystery of the gospel was made known to him? Verse 3.
3. What could the believers know when they read the apostle's instruction? Verses 3, 4. See also 1 Thess. 2:13.
4. How did the light of the gospel dispensation compare with that of other generations? Through what agency is the fuller revelation of this mystery made to us? Eph. 3:5. Compare Rom. 16:25, 26.
5. In what respect has a fuller revelation been made to us? What was the apostle Paul's special commission? How was the gift of God's grace given him? Eph. 3:6, 7.
6. What was he to preach among the Gentiles? What did he say of himself? Verse 8.
7. What was he to make all see? What does he say concerning the age of this mystery? Verse 9.
8. What is made known through the church to the principalities and powers in heavenly places? Who are interested in the work? Verse 10; note 1.
9. According to what purpose is this? In whom does this purpose center? Verse 11.
10. What experience does the knowledge of this mystery give? Verse 12; Rom. 5:2.
11. What request did Paul make? What is said concerning his tribulations? Eph. 3:13; note 2.

Notes

1. Jesus died that the universe of intelligent beings might have a full and true knowledge of God in all the glorious perfection of his character. But it would have been in vain that Christ died on Calvary, so far as the inhabitants of other worlds are concerned, if the story of the cross should never be published or made known among them. And this is to be "made known by ["through," A. R. V.] the church." The redeemed are to be the medium through whom the wonderful and manifold wisdom of God is to be made known.

2. "Christ is acquainted with all that is misunder-

stood and misrepresented by men. His children can afford to wait in calm patience and trust, no matter how much maligned and despised; for nothing is secret that shall not be made manifest, and those who honor God shall be honored by him in the presence of men and angels. . . . In every age God's chosen messengers have been reviled and persecuted; yet through their very affliction, the knowledge of God has been spread abroad. Every disciple of Christ is to step into the ranks, and carry forward the same work, knowing that its foes can do nothing against the truth, but for the truth. God means that truth shall be brought to the front, and become a subject of examination and discussion, even through the contempt placed upon it. The minds of the people must be agitated; every controversy, every reproach, every effort to restrict liberty of conscience, is God's means of awakening minds that otherwise might slumber." —"Mount of Blessing," pages 50, 51.

Stones With Fair Colors

(Concluded from page four)

color such as it never shows in the sheltered valley. I have two specimens of the same lichen before me while I write these lines, one from the great St. Bernard, and the other from the wall of a Scottish castle deeply embosomed among sycamore-trees; and the difference in point of form and coloring between them is most striking. The specimen nurtured amid the wild storms of the mountain peak is of a lovely primrose hue, and is smooth in texture, and complete in outline; while the specimen nurtured amid the soft airs and the delicate showers of the lowland valley is of a dim rusty hue, and is scurfy in texture and broken in outline. And is it not so with the Christian who is afflicted, tempest-tossed, and not comforted? Till the storms and vicissitudes of God's providence beat upon him again and again, his character appears marred and clouded by selfish and worldly influences.

In nature there is hardly a stone that is not capable of crystallizing purer and brighter than its normal state. Coal, by a slightly different arrangement of its particles, is capable of becoming the radiant diamond. The slag cast out from the furnace as useless waste, forms into globular masses of radiating crystals. From tar and pitch the loveliest colors are now manufactured. The very mud on the road, trampled underfoot as the type of all impurity, can be changed by chemical art into metals and gems of surpassing beauty. And so the most unpromising materials, from the most worthless moral rubbish that men cast out and despise, may be converted by the divine alchemy into the gold of the sanctuary, and made jewels fit for the mediatorial crown of the Redeemer. Let the case of Mary Magdalene, of John Newton, of John Bunyan, of thousands more, encourage those who are still in the gall of bitterness and in the bond of iniquity. Seek to be subjected to the same purifying process; lay yourselves open to the same spiritual influences; yield yourselves up into the hands of the Spirit to become his finished and exquisite workmanship. Seek diligently a saving and sanctifying union with Christ through faith; and he will perfect that which concerneth you, and lay your stones with fair colors. "Though ye have lien among the pots, ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold."—*Hugh Macmillan, in "Bible Teachings in Nature."*

The Youth's Instructor

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Women's Protestant Union

It is refreshing to learn of the organization and work of the Women's Protestant Union, whose object is to keep in the foreground the religious principles espoused by the Reformers of the sixteenth century.

The membership of the organization now numbers more than twenty thousand.

To counteract the prevailing ignorance of Roman Catholic history in the past and her real teaching in the present day, the union maintains a circulating library. Sets of six books are lent for a certain period to schools, teachers of classes, or secretaries of branch societies.

This work is laudable, and doubtless is to a degree effective; but only God's last warning message to the world against the "beast and his image" can fully make known the dangerous and subtle work of the papacy.

Keeping Promises

"His words are bonds, his oaths are oracles,"—so does an eminent writer make one of his characters say to another. Were this universally true of men and women to-day, every phase of life would be revolutionized. Rarely is one now found who regards with such intense sacredness his word. Promises are lightly made, and as easily broken. It is this laxity of statement that is undermining all the strongholds of society.

But it is the man of integrity to-day, as well as of yesterday, that makes his mark for eternal good upon the hearts of his fellow men. One must watch one's promises, and watch for the sake of implicitly fulfilling those promises, if one would have truth inwrought into the soul as the golden thread of character.

It is said of an old Virginia planter, whose honorable dealings were known far and wide, that "never in all his life did he fail in an obligation or delay its fulfilment one hour beyond the appointed time. Once a note fell due during a severe winter storm. He was in frail health, so sent his nephew in his stead on a sixty-mile ride over rough roads. When the messenger returned, Mr. Cocke said: 'All my life I have made it a rule to pay every dollar I owed on the precise day it was due, no matter if it cost me two dollars for every dollar owed. The result is that my name is good in every bank in Richmond for any sum I may

happen to want. Let me commend the rule to you. No man need undertake an obligation unless he wishes to do so. But, having undertaken it, he is in honor bound to fulfil it, no matter what happens. I know you had to swim a swollen river twice to-day. If I had not had you as a substitute, I should have made the journey myself, swimming the river as a necessary part of the proceedings.'"

The desire for pleasantry provokes one to exaggerate, or to disregard truth altogether. While our friends may understand the license we thus allow ourselves in deviating from exact accuracy, yet the effect upon ourselves is to lessen our regard for absolute truth. It therefore follows that we must as Christians put limitations on our speech, if we preserve inviolate our integrity of character. We must regard no promise as of little worth; but rather let our words be bonds, our declarations oracles.

Lawlessness in Washington

THE visitor to the city of Washington usually notes with a smile the double trolley-cars seen on one of the main electric lines. Though they are coupled together firmly, they offer more opportunities for accidents than the single car. Recently a man, in attempting to pass from one car to the other, fell between the two. By his alertness he succeeded in preventing death, but was seriously bruised and cut about the head, and made unconscious.

As soon as possible the cars were stopped, the police and ambulance called, and efforts begun for the rescue of the injured man. A large crowd soon gathered as news of the accident spread. Finally the police force ordered the crowd to disperse, that the work of rescue might not be hindered. But one man whose spirit of insubordination and selfishness was greater than his sympathy for the injured, refused to step aside as requested. He finally was arrested. However much in the wrong a person may be, there are always those who are ready to join forces with him in resisting law and order. So active did the crowd become in their determination to oppose the work of the police, that one man was incited to make an attack on the captain of the police force, but was prevented from doing so by the timely interference of a fellow policeman's club. Trouble grew until seven men were arrested. The well-guarded patrol wagon which carried these men to the police station was stopped on the way by the infuriated crowd, which had now become an almost uncontrollable mob of about one thousand persons.

"Down with the cops! lynch him!" was the cry that went up from more than one hoarse throat, and came very near making our fair capital the scene of a riotous mob, such as other cities suffered from last year.

An unaccountable spirit of lawlessness, such as the one described, is breaking forth in every part of the world. It is a sign of the end. Let us who are permitted to look through the years down to the very last moment of time by means of the great prophetic glass, be watching for the increasing evidences that our Saviour's coming is nearing. Let us not overlook one, and let us as young people determine resolutely that our influence shall in no case encourage a spirit of disorder, lawlessness, and rebellion. School life offers abundant opportunity for one to stand loyally for discipline and good order, the secret of true success in every department of the world's work, as well as that of the Lord.