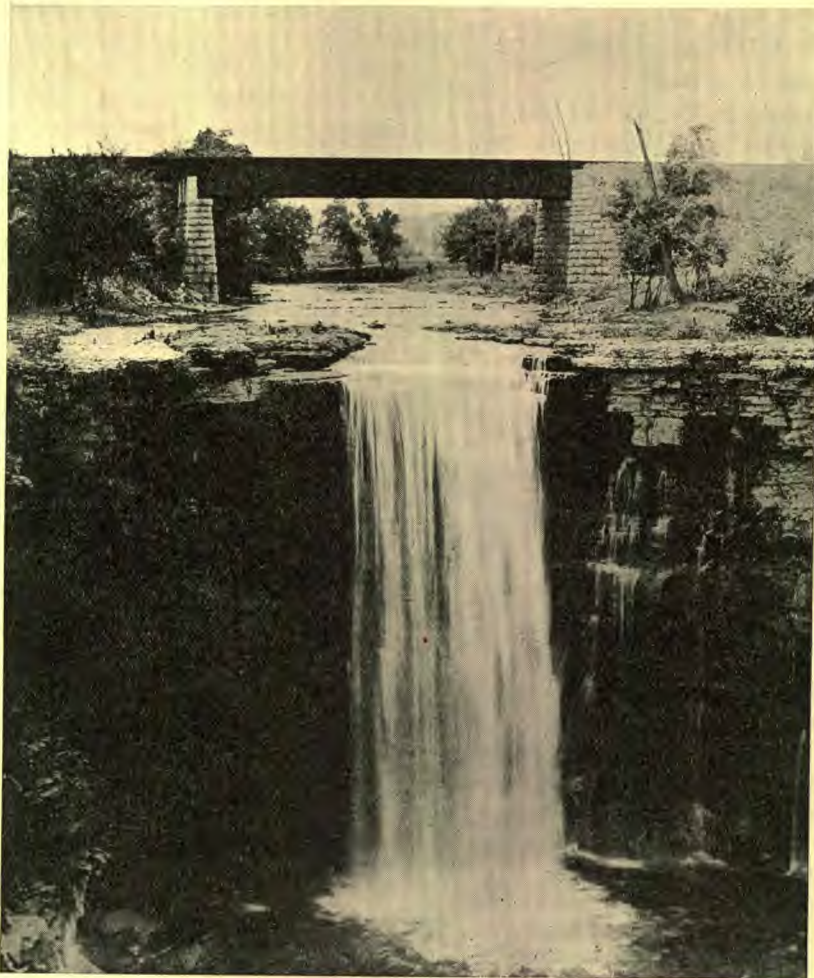


The YOUTH'S INSTRUCTOR

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"By thirty hills I hurry down,
Or slip between the ridges;
By twenty thorps, a little town,
And half a hundred bridges."



"FRIENDSHIP for profit soon loses all principle."

"IN 1860 the United States held the fourth rank among the manufacturing nations. Great Britain, France, and Germany were ahead of us, in the order named. We passed Great Britain in 1880, and to-day the aggregate of our manufactures equals that of Great Britain, Germany, and France combined. The United States manufactures thirty-five per cent of all the manufactured products of the world."

POSTMASTER-GENERAL MEYER has devised a plan whereby postal authorities may give instruction in the schools on the proper way to address letters, and on the working of the postal system. The need of such instruction is imperative, since last year more than thirteen million pieces of mail matter were sent to the dead-letter office because they were not properly addressed. Teachers, however, are not prohibited from giving this instruction, should they feel so inclined.

The Cigarette Dishonors God

Written by a Boy

PAUL, in his first epistle to the Corinthians, says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

Cigarette-smoking has killed many persons. It is harmful to all who indulge in it, though they may not realize its harmful effects at the start. The Bible says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Is cigarette-smoking glorifying God?—Not by any means! On the contrary, it defiles the body, which God desires as his temple; and therefore it dishonors God. If we dishonor God, we sin, and the Bible says, "The wages of sin is death."
ELMER G. BROWNE.

Shoe-Making Vice-President

HENRY WILSON, once vice-president of the United States, was a native of New Hampshire. His parents were poor, and it was the poverty which strong drink so often causes. The family name was Colbath; and to free himself entirely from surroundings so unhappy and repulsive, the young man left his home and changed his name. He set out for Natick, Massachusetts, going by way of Boston and visiting Bunker Hill. The expense of his journey of about one hundred miles, mostly performed on foot, was \$1.05. In Natick he was employed in the shoeshop of one William P. Legro, who agreed to teach him shoemaking for five months' work. It was rather a hard bargain, as Wilson soon found, and he at length secured his release by paying his employer fifteen dollars; and so at the end of seven weeks, instead of five months, he had mastered the trade and was earning regular wages.

The present division of labor in the shoe trade was

then unknown. Each man made an entire shoe instead of learning to polish a heel or peg on a sole. As each man began and completed his shoes himself, Wilson, eager to help his father and mother, and to obtain an education for himself, soon began business on his own account, and often worked sixteen hours a day. He knew enough about strong drink to let that alone to the end of his life. Mrs. Parry, with whom he boarded, said: "He was a very good young man, We liked him very much; but he kept us awake at night by his *continual pounding*."

This is the way Henry Wilson attained success and won his way. "Continual pounding" made him independent and prosperous; "continual pounding" gave him education and influence; "continual pounding" sent him to Congress, and "continual pounding" afterward made him an associate with Grant and vice-president of the United States; and "continual pounding" made him able to write articles during the time of his vice-presidency for which the *Independent* gladly paid him one hundred dollars each.—*Selected*.

Are We in Our Place?

THOUSANDS of young people of other churches who do not have the light of the advent message to guide them, have entered enthusiastically into the temperance work. They are doing things, too. Our place is at the head of this reform procession. Are we in our place? If it is true, as one worker suggests, that many of our young people have yet the first principles of true temperance to learn, it is doubly important that we bestir ourselves.

Many who work so energetically against the curse of intemperance do not have the light of health reform which lies at the very foundation of true temperance.

This issue of the INSTRUCTOR contains the third of the series of temperance lessons. Let all our young people make a special effort to inform themselves on this important subject, and to prepare for the temperance rally and work to follow.
M. E. KERN.

Found at Last¹

PRESS on and upward with your cause,
Life's brave, devoted seaman;
Crush in the skull and break the jaws
Of youth's degrading demon!
Ten thousand loving hearts must break
To see their darlings face it,
And I for one will help to make
A grave in which to place it.

I'll gladly help you find a stone—
One large enough to mash it;
You need not roll it in alone,
We'll gladly help you crush it.
You've found the secret key at last,
Now found, you can not lose it;
If you would win the victory fast,
Just teach us how to use it.

Keep pressing onward, thoughtful friend,
With strength and power He'll aid you;
And ere the stream of time doth end,
Ten million homes will bless you.
My closing words will be a prayer,
God bless all friends like you;
So I'll remain, with kind regards,
Two hundred eighty-two.

—William Robinson, *Reg. No. 282*.

¹Written by a boy in the Illinois State Reformatory after a stirring address by an anti-cigarette worker.

The Youth's Instructor

"Not One Prayer in Ten Is Unto God"



THE prayer that gets what it asks is the prayer that is "unto God." But is not all prayer unto God? you ask. I would that it were, but I sometimes have the feeling that not one prayer in ten is really unto God. You say, "What do you mean?" I mean precisely what I say, that not one prayer in ten is really unto God. "O, you are talking about the prayers of the Buddhists, and the false religions, and the prayers to idols." No, I mean the prayers of people that call themselves Christians. Is it not often the case, when we stand up to pray in public, that we are not thinking at all about God listening? We are thinking what the effect of our words will be upon the audience. We are trying to phrase our prayer so it will impress the audience favorably. You remember what the *Boston Transcript* said after one of our most brilliant orators had preached in one of the city churches. Without any intention of irony or sarcasm it said of his prayer, "It was the most eloquent prayer ever offered to a Boston audience." That was the trouble with it, the prayer was to a Boston audience; and that is the trouble with a great deal of prayer, it is to the audience and not to God; we are wondering, What will the audience think? And is it not often the case, when we kneel down to pray in private, that we are a good deal more occupied with the thing for which we are asking than we are with that Being of infinite majesty of whom we are asking it? And is it not often the case when we kneel down to pray, that our thoughts are wandering?

Ah, there is the very first point of prevailing prayer. If you and I are to pray so as to get what we ask, the first thing to be sure of, whether we pray in private or in public, is that we have really come into the presence of God, and are really talking to him. O, I wish that I could just burn these two words into every heart to-night,—unto God, unto God, UNTO GOD,—so that from this time on, whenever we rise to pray in public, or kneel down to pray in private, they would just stand right out before us; and that before we prayed a syllable of prayer, we would be sure every time that we had really come into the presence of God, and were actually talking to him.

One night in the city of Chicago, a little company of eight or ten met together for prayer. A friend of mine, a business man, came in just as we were kneeling. Before we knelt down, I said, "Be sure that no one of you utters a sentence of prayer until you are sure you have come into the presence of God, and are really talking to him." About a week after that, I met my friend on the street, and he said to me: "Mr. Torrey, do you remember that thought you brought out the other evening, that not a person was to pray a syllable of prayer until he was sure he had come into the presence of God and was talking to him? It was a new thought to me, and it has changed my prayer life."

After I had been some time in the ministry, I was studying my Bible one day, and I got hold of the thought that prayer is talking to God. That thought transformed my prayer life and my whole life. Up to that time, prayer had been a duty, and oftentimes a somewhat burdensome duty; but from that day, prayer became the sweetest privilege of life. Up to that time my thought had been, "How much time *must* I spend in prayer?" Since then it has been, "How much time *may* I spend in prayer, with due regard to the other duties and responsibilities of life?" Why, supposing some one were to have an audience with a king. Do you think that that person would say, "I wonder how much time I must spend with the king?" O, no, he would say, "I wonder how much time the king will give me." O friends! prayer is an audience with the King of kings, and the thought is not, How much time must I spend in prayer? but, how much time will the King give me?—*R. A. Torrey, D. D.*

The Sea of Life

THE chilling winds of mortal strife
Have blown for many years
Against our frail and helpless barks
Upon a Sea of Fears;
But God remembers every soul
Upon the troubled sea;
He cares for all who trust in him
Wherever they may be.

The Sea of Life is sometimes calm,
And not a wave in sight;
No cares or fears beset us now,
For everything is right.
When everything is pleasant here,
We all can patient be;
We scarcely think of dangers great
Or troubles on the sea.

But let the storm in fury break,
The thunders peal and roar,
Then all begin with one accord
To wish the voyage o'er.
We all may wish, and all may work
With purpose good and true,
To keep our barks upon the wave
That bears the chosen few.

Our voyage now will soon be o'er,
And dangers all passed by;
For heaven's shore is just ahead,
Beyond the breakers high.
Our earthly span is nearly spent,
Our day of trouble o'er;
For soon, if we are faithful here,
We'll reach the golden shore.

J. F. OLMSTED.

Kenilworth, Cape, South Africa.

"O Worship the King, All-Glorious Above"

SIR ROBERT GRANT, who wrote this hymn, was born in the county of Inverness, Scotland, in 1785, and his father was at one time a member of Parliament and a director of the famous East India Company. The boy followed in his father's footsteps, for, after an education at Cambridge University, he himself became, in 1826, member of Parliament for Inverness; and in 1834 he became governor of Bombay. He died

at Dapoorie in western India, July 9, 1838. It was in India that he wrote his two books on that country, and other works. It is of interest that, while he was a member of Parliament, the historian, Macaulay, made his first speech in Parliament in support of Sir Robert Grant's bill for giving some of their rights to the Jews.

Sir Robert wrote twelve hymns and other poems, which were published in a little book, after his death, by his brother Charles. Of these the most famous and beautiful is the one named in the title; another noble hymn by the same author is, "When Gathering Clouds Around I View," and another begins,—

"Saviour! when in dust to thee
Low we bow the adoring knee."

"O Worship the King, All-glorious Above," is a versification of the one hundred fourth psalm. Only four stanzas are usually sung, but we give six:—

"O worship the King, all-glorious above,
O gratefully sing his power and his love!
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

"O tell of his might, O sing of his grace!
Whose robe is the light; whose canopy, space.
His chariots of wrath the deep thunder-clouds form,
And dark is his path on the wings of the storm.

"The earth, with its store of wonders untold,
Almighty, thy power hath founded of old;
Hath 'stablished it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.

"Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light;
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

"Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail.
Thy mercies, how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend!

"O measureless Might! ineffable Love!
While angels delight to hymn thee above,
The humbler creation, though feeble their lays,
With true adoration shall lisp to thy praise."

— Amos R. Wells.

Mountains

HERE at Port Townsend we are almost surrounded by the everlasting hills. To the west the snow-capped peaks of the Olympics rear their heads skyward. Looking across the waters of the bay to the south, one can often catch a glimpse of the beautiful Mt. Rainier, while to the east are the Cascades, with Mt. Baker towering up like a mighty sentinel on the north.

There is something sublime about the mountains, as they rise blue and hazy in the distance, or loom up before one like a mighty colossus, clear-cut and well-defined. Is it any wonder that they figure so largely in poetry and art? It is interesting to notice how often they are referred to by the sacred writers, and how many events of Holy Writ are connected with some mountain.

After the flood the ark rested upon a mountain. Gen. 8: 4. The Lord appeared to Moses on a mountain. Ex. 3: 1, 2. God spoke the ten commandments from Mount Sinai. Ex. 19: 20; 20: 1-17. The blessings and curses were pronounced from Mounts Ebal and Gerizim (Deut. 27: 12, 13), and Moses and Aaron were buried on mountains.

When Satan tempted our Saviour, he took him up into a high mountain. Matt. 4: 8. The transfiguration took place upon a mountain. Matt. 17: 1, 2. Christ was crucified on Mount Calvary (Luke 23: 33);

he ascended from the Mount of Olives (Acts 1: 12); and when he comes again, the prophet Zechariah tells us, "His feet shall stand in that day upon the Mount of Olives." Jerusalem was built upon mountains, and the New Jerusalem is referred to as Mount Zion, the city of our God.

There are many beautiful references to the mountains in the poetry of the Bible, among them the following: "The mountains skipped like rams, and the little hills like lambs." Ps. 114: 4. "Break forth into singing, ye mountains." Isa. 4: 23. "I will lift up mine eyes unto the hills." Ps. 121: 1.

In times of war the mountains have often served as a refuge; and during the Dark Ages, the long period of papal persecution, many of God's people found



A VIEW OF MOUNT RAINIER, AS SEEN FROM PORT TOWNSEND

safety in the mountains, wandering "in deserts, and in mountains, and in dens and caves of the earth," as expressed in Heb. 11: 38.

But there is a time coming soon when the people of earth will look to the mountains as a place to hide from the piercing eye of God. We read, in Rev. 6: 16: And they shall say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

"But it will be in vain to call,
Ye mountains, on us fall;
For his hand will find out all,
In that day."

Let us place our trust in Him who created the mountains, and who has promised, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Then when "the earth shall reel to and fro like a drunkard, and the heavens shall be rolled together as a scroll," and these lofty peaks, hoary with the weight of earth's sin-burdened years, shall tremble and fall, we shall find a quiet retreat and an everlasting home, where the beautiful hills rise from the evergreen shore.

MAY WAKEHAM.

When You Don't Feel It

A MAN is very likely to think that when his body hurts him, he is sick, and when it does not hurt him, he is well. That is usually the case, and so he falls into the habit of considering pain as equivalent to disease.

On the contrary, pain is almost always only a symptom of disease. The pain may go, and the disease may remain. Indeed, sometimes the disappearance of the pain points to a rapid advance in the progress of the disease.

Of course, if the sick man is shown by other improvements, as in the condition of the vital organs, to be on the road to recovery, then the passing of the pain is a hopeful sign; but the reverse may be true.

If the pain was caused by a cramp, then the end of the pain, however sudden, is a delight to every one concerned. This is true also of the cessation of pain when a foreign substance leaves a channel of the body which it has been clogging. But the end of the pain may be brought about by a hemorrhage, or by the bursting of a cavity that has been forming, or by a sort of intoxication caused by a retention in the body of poisonous matter. In such cases the sick man is really in a dangerous condition, but he feels suddenly quite well and happy.

How closely associated are the soul and the body! Every word I have written may be transferred, just as it stands, to the spiritual diseases from which men suffer. Uneasiness, grief, even despair over sin, are bad only because they point to the fact of sin. If the sin remains, and they disappear, the sinner is a thousand times worse off. He has lost the sentinel of his soul. He has poisoned it to death.—*Caleb Cobweb, in Christian Endeavor World.*

What Perseverance Will Do

PERSEVERANCE is a very noticeable characteristic in the lives of all men who have achieved success. It is, indeed, necessary to success in any important work. Without it, men are vacillating, wavering, unreliable, and are not desired in any position of trust. They are like a boat without sails,—of very little use to anybody unless they are pulled or pushed along by some higher power. The man with great perseverance and good common sense is generally more successful in the long run than the man who is unusually intelligent, but who has not the perseverance necessary to master any one thing. The man who may be said to know all about one thing and a little about everything is always in demand, while the one who knows a little about everything and not much about anything is generally hunting a job.

It is a very true saying that "where there is a will, there is a way;" for when a man turns all his energies toward the accomplishment of a certain object, he is almost sure to succeed. Senator Depew was once asked if he ever despaired of becoming a senator. He replied in the negative, and made the following encouraging statement: "Fix a point that you want to reach, concentrate all your faculties upon the task of reaching it, and you will get there. Nothing will stop you. It is more than consoling, it is an absolute statement—it is a fact." If that be true,—and it seems to be the general opinion of those who have accomplished things worth while in this world,—it behooves us as young people to set our mark high. A good marksman knows that he will not hit the target at a point above where he aims, and if the distance be great, he may even be obliged to aim above the target in order to provide against the tendency of the bullet to fall short of the mark. So it is with us: we may be sure that we shall not reach a degree of perfection above that at which we aim. Therefore, we should aim high, even at perfection itself. Our Saviour said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." If we aim at anything less than perfection, it is absolutely certain that we shall not attain perfection itself.

There are tremendous possibilities in that word "perseverance." It is the password to the hall of fame, the magic word, which, when written in the life, spells success. Perseverance made Rockefeller rich; it made George Washington the father of his country; it made Napoleon a great warrior; it made David the conqueror of Goliath and the leader of men; it was the cause of Solomon's wisdom; it made Enoch fit to dwell with God; and it can accomplish equal results for any one who will make the right use of it.

The work of Cyrus Field is a good illustration of what perseverance will do. In laying that great cable across the ocean, he met many reverses, to which any ordinary man would have succumbed. Several times the cable broke when success seemed almost at hand, but he never gave up until he had completed his task. While engaged in this great enterprise, he crossed the ocean no less than thirty-eight times.

The race is not always to the swift, as is well illustrated by the fable of the hare and the tortoise. The great prize is not for the one who can be sinless one day and sinful the next, but for the one who through faith in Christ is constantly kept from sinning. In Rev. 2:10 we read these encouraging words: "Be thou faithful unto death, and I will give thee a crown of life." That crown of life is the great prize we desire to obtain; so let us not be like the hare,—run fast and well for a short time, and then take a nap,—but remember what Senator Depew said: "Fix a point that you want to reach, concentrate all your faculties upon the task of reaching it, and you will get there." And let that point be perfection. Remember, too, these words: "He that shall endure unto the end, the same shall be saved."

B. PERCIVAL FOOTE.

The Training That Is Worth While

THEY met by chance at one of the tables of the lunch club, two girls who had evidently worked together at the same office, but who had apparently not seen each other for some little time.

"How's everything at the office?" one of them asked. "Are the same people there? Are there any new girls since I left?"

"One question at a time, please, Ruth," the other answered, laughingly. "I think everything is about the same as when you left. The same people are there, and the only new girl is the one who took your place."

"I suppose Mr. Cameron has charge of the correspondence?"

"Yes, and he's just as particular as ever. Everything must be just exactly so. I get rather tired of it sometimes, because there's never any let-up."

"I know how it is," the other girl said, sympathetically, "I've felt the same way many a time. But I tell you, Blanche, the training that Mr. Cameron gave me has been worth a great deal to me. At this place where I am now, the people are as particular as Mr. Cameron, and the work is harder than I had before. If I had gone there from one of these easy-going offices where a few mistakes don't count, I never could have succeeded. Mr. Marsh, who gives me dictation, did me the honor to say, the other day, that I was an exceedingly accurate and careful worker. And I have to thank Mr. Cameron for that compliment; so you see that I don't regret my training under 'fussy' Mr. Cameron."—*Young People's Weekly.*



The Sleeping-Sickness of Tropical Africa

SLEEPING-SICKNESS, the most feared disease in tropical Africa, is spread by the tsetse-fly. So great have the ravages of the disease become, that the English government has established a National Sleeping-Sickness Bureau in London to act in co-operation with the Sudanese government and the Royal Society. Its work will be the collection of topographical, statistical, pathological, and other information regarding sleeping-sickness, and to arrange for its prompt distribution among those who are engaged in combating the disease, as well as for the circulation of publications designed for the use and guidance of government officials and missionaries in all infested parts of Africa.

The usual course of the disease is from four to eight months. At the outset there is headache, a feverish condition, lassitude, and corresponding disinclination to work. The facial aspect changes, and a previously happy and intelligent-looking negro becomes, instead, dull, heavy, and apathetic. Later, tremor in the tongue develops, speech is uncertain and mumbling, walk shuffling, and progressive weakness, drowsiness, and oblivion to his surroundings afflict the sufferer. The last stage is marked by extreme emaciation, and a coma deepening into death.



Since its introduction into the English Protectorate of Uganda in 1901, the disease has levied a heavy toll on the unfortunate natives, no fewer than two hundred thousand out of a total population of three hundred thousand in the affected districts having been swept away. In large areas of the Kongo Free State it has decimated the tribes. It has also appeared in the Sudan, and is now threatening German East Africa, Rhodesia, and the British Central African Protectorate. Coupled with the native mortality are cases of Europeans who have succumbed to the disease, a few of whom have died in England while under medical treatment.

The tsetse-fly is a blood-sucking, day-flying insect. On the approach of either man or animal at a river crossing in the densest forest, the victim is soon scented out by the fly, if there is one in the vicinity, and then, either silently or with a peevish buzz, it makes straight for the most accessible spot, and makes its stab.

The cause of the rapid spread of the disease remained a mystery until the Uganda outbreak, and in 1902 the veil was in part lifted by the finding of a particular microscopic parasite in the cerebrospinal fluid taken from patients who had had the sleeping-sickness. From this point additional workers irrefutably discovered that the parasite was present in all cases of the disease, and was associated with its course. Soon it was demonstrated that a correlation existed between the prevalence of the disease in the

stricken areas and the presence of the tsetse-fly, and that these flies transmitted the parasite from the sick to the healthy.—*Popular Mechanics*.

Eyes of Plants

PROFESSOR WAGNER, an English scientist, startled a company of naturalists recently by exhibiting photographs taken through lenses formed by "the eyes of plants." He showed that the outer skins of many leaves are, in fact, lenses, much like the eyes of many insects, and that they are as capable of forming clear images of surrounding objects. This is especially true of plants that grow in the shade. These lenses are so good, and focus the light that falls on them so carefully, that photographs can be taken by means of them.

Mr. Wagner contends that not only do these "eyes" see well, but the rays of light which by means of them are carried to the center of the cell structure of the plant affect its movements. It has long been common knowledge that leaves move so that they can get the greatest amount of light, but this close analysis of the eyes of plants proves them to be quite highly developed organs. Professor Wagner believes he has demonstrated that plants have moods, almost like people.—*Young People's Weekly*.

Novel Life-Preservers

A LIFE-PRESERVER which is ready for use at a moment's notice has been invented and patented by a New York man. It is in the form of an ordinary steamer chair, such as is used on excursion steamers. As is shown by the accompanying picture, his invention is intended as an ordinary camp-stool until the emergency arises. Then, instead of being compelled to make a wild scramble for life-preservers overhead, or inside the cabin under cabin seats, during which much valuable time is lost, and many women and children hurt, each passenger calmly picks up the stool he is sitting on, folds it, and straps it across the chest, using the suspender attachment on the legs of the stool.

The preserver has undergone the most severe tests on both ocean and river. Two women, weighing one hundred thirty pounds each, have successfully kept afloat on one life-preserver, and it will hold a person weighing three hundred pounds indefinitely. Steamship men and life-savers along the coast who have witnessed these tests speak of the invention in the highest terms. The person who has one of these life-preservers strapped to him will be able always, without any effort on his part, to maintain his equilibrium in the water, whether or not he retains consciousness.—*The Technical World*.



NEXT month, at Philadelphia, there convenes the second quadrennial meeting of the "Federation Council of the Churches of Christ in America." Thirty ecclesiastical bodies are expected then to unite. In union there is strength; and this strength of the federated churches will in time be used to oppose God's last warning message to this perishing world.



Ten Auto-Suggestions

1. I WILL not permit myself to speak while angry. And I will not make a bitter retort to another person who speaks to me in anger.

2. I will neither gossip about the feelings of another nor permit any other person to speak such gossip to me. Gossip will die when it can not find a listener.

3. I will respect weakness, and defer to it on the street-car, in the department store, and in the home, whether it be displayed by a man or a woman.

4. I will always express gratitude for any favor or service rendered to me. If prevented from doing it on the spot, then I will seek an early opportunity to give utterance to it in the most gracious way within my power.

5. I will not fail to express sympathy with another's sorrow, or to give hearty utterance to my appreciation of good works by another, whether the person be friendly to me or not. One buttonhole bouquet offered amid life's stress of trial is worth a thousand wreaths of roses laid on the coffin of the man who died discouraged and broken-hearted.

6. I will not talk about my personal ailments or misfortunes. They shall be one of the subjects on which I am silent.

7. I will look on the bright side of the circumstances of my daily life, and I will seek to carry a cheerful face and speak hopefully to whom I meet.

8. I will neither eat nor drink what I know will detract from my ability to do my best work.

9. I will speak and act truthfully, living with sincerity toward God and man.

10. I will strive to be prepared always for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit.—*Louis Albert Banks.*

Keeping Heaven's Time on Earth

ON the steamer "Etruria," coming from Liverpool, as we neared New York, a group of us were adjusting our watches for the last time to the changes in the ship's time. It was home time! A New York physician, who was one of the group, who had been taking a three months' post-graduate course in London, pulled out his watch, and said: "My watch has not been changed this voyage, and you see I have New York time." When asked how that was, he replied: "All the time I was gone, I never changed my watch to English time, but kept New York time, so I could follow my wife and children all through the day. I could tell when they arose, about the time they breakfasted, and when the children went to school, and when they returned." He was five hours

behind the time. He was living in New York while he was in London. So may the Christian live in heaven while diligent and faithful in duties of this life.—*Charles J. Boppell.*

Constancy Reaches the Goal

A MAN can not be so much a Christian on the Sabbath that he can afford to be a worldling all the rest of the week. If a steamer puts out for Southampton, and goes one day in that direction, and the other six days goes in another direction, how long before the steamer will get to Southampton?—It will never get there. And though a man may seem to be voyaging heavenward during the holy Sabbath day, if, during the following six days of the week, he is going toward the world, the flesh, and the devil, he will never ride into the peaceful harbor of heaven. You can not eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great occasions are no apology for lack of right demeanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic, does not go by fits and starts, is not an attack of chills and fever.—*Selected.*

The Years

QUICKLY and silently steal they away,
Moment by moment, and day by day;
Like a swift flowing river glide they along,
Like a fair, fleeting vision, a beautiful song.

Like the glittering dewdrops which sparkle a while,
Like the fair flush of morn, or an infant's first smile;
Like the snow in the sunlight, evanishing fast,
They come; ere we sense it, alas! they are past.

Now the blossoming Spring-time, then Summer comes on;
We reach out to grasp her, and lo! she is gone;
And swift in her wake the Autumn days go,
And Winter is here with his cold winds and snow.

So the years hurry on to the realms of the past,
And sunshine and shade but a moment will last.
Our life's but a span from youth to old age—
A small, fading flower, a brief, blotted page.

But a few fleeting years, and this life will be o'er,
And the places that know us will know us no more.
Be watchful, be prayerful, that when time is past,
Eternity's years may be ours at the last.

MAY WAKEHAM.

The Broken Buckle

IT is related of a hero in Scottish history, that, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp fastened, the steed mounted, and, like a sweeping falcon, he vanished from their view. The broken buckle would have left him on the field an inglorious prisoner; the timely delay sent him in safety to his huzzaing comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless waking, rushes off into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if, in his hottest haste, his most hazardous leap, he is left ingloriously in the dust.—*Selected.*



"Being Dead Yet Speaketh"

OUR young readers of the YOUTH'S INSTRUCTOR who have learned through the *Review* of the famine sufferers near our Karmatar Orphanage, will be interested to know the part a little Methodist child has taken in relieving some of the starving little ones in this far-away land. The accompanying picture was taken just before her death, and the poem was written by her father, who loved her dearer than his own life. This little child, in her three short years, had gathered pennies to the amount of twenty dollars. Shortly after her death her parents heard of the hungry children near Karmatar, and knowing that I was engaged in the work there, sent the money to me to be used in relieving a few little ones who do not have the comforts their darling had. We have been caring for a mother and her five children, whom we found, three months ago, starving. I have written these sorrowing parents that the twenty dollars will be used in caring for this family during the coming winter. You will notice that the last stanza of the poem is not in accord with our belief, but let us pray that the hearts of the parents may be opened to the light as it comes to them:—



"It is lonely here without her;
How we miss her smile so sweet!
And at times we stop and listen
For the patter of her feet;
Oft we think we hear her calling,
Think we see her at her play,
But the home is sad and silent
Since our darling went away.

"Home—how changed it is without her!
On the floor no toys we see,
No one asking for a story,
Or to climb upon our knee.
Home, where once was joy and gladness,
And our hearts were light and gay,
Has been changed to deepest sorrow
Since our darling went away.

"Sadly here we sit without her,
By the firelight's mellow glow,
And recall her childish stories,
And the songs she used to know;
How we miss the welcome music
Of her merry laugh at play;
For the little lips are silent
Since our darling went away!

"Sadly homeward turn our footsteps
As the evening shadows fall,
Where we used to find our baby,

Hiding round the room or hall,
Listening for our homeward coming,
Waiting for her evening play;
O, how fond these recollections
Since our darling went away!

"Yonder sits a little table,
Where she often served us tea;
Here her dolls, who, for their mistress,
Said their prayers on bended knee;
Toys by her no longer needed,
Lovingly aside we lay,
For each has a priceless value
Since our darling went away.

"She was like a ray of sunshine,
And though short with us her stay,
She has taught us many lessons,
And has helped us on our way;
With these memories endearing,
Come of life whatever may,
Still we'll trust our loving Father,
Who our darling took away.

"She has gone, but we shall meet her
When our task on earth is done,
And we cross the silent river,
To receive the crown we've won;
She'll be waiting there to greet us,
Hand in hand we'll lead the way
To the King, our loving Saviour,
Evermore with him to stay."
DELLA BURROWAY.

President Roosevelt's Parrot

LORITA, Mr. Roosevelt's double yellow-head senorita, can sing several melodies with grace and

precision, and possesses a sweet voice. A rival in this vocal accomplishment to Lorita is Loretta, also a Mexican double yellow-head bird, who has been her near neighbor during the summer. Loretta is a high-priced bird, and acts as if she was aware of the fact. This remarkable bird sings a number of songs, but is femininely capricious of displaying her ability before human visitors. Should she be in the humor, she will preface her efforts with a friendly invitation to the visitor to join in.

"Come now, let's sing," she exclaims, in a most persuasive and enthusiastic tone, after which she gives out the song, as, for instance, "Wait for the Wagon," and plunges at once into the melody, enunciating both words and music with great gusto, and most wonderful precision. Sometimes, it is true, she omits one line in a stanza, in which contingency she exhibits, at the conclusion of the song, a manifest conviction that something is wrong, and proceeds either to recall the missing line and sing it by herself, or else goes over the entire song, picking up the omitted portion.

The proprietor of the pet establishment where these birds were housed this summer is a bird doctor, and, some months ago, treated Loretta for an affection of

the throat, which threatened to impair, if not destroy, her voice. A growth had to be removed, involving a very delicate operation. The result was entirely successful, and the wonderful parrot gives no evidence to-day of having gone through the ordeal.



LORITA ROOSEVELT

The remarkable value of specially gifted parrots was shown by the sale effected by a dealer recently of a Mexican bird, which brought the sum of one thousand dollars. The exceptional price of this bird is said to be due to its wonderful facility in learning, as well as its retentive memory.

As a general thing it takes skilful and persistent training to teach a parrot a song, or even a moderately long sentence. This one-thousand-dollar bird, however, acquires a sentence after a few repetitions, and a new song can easily be taught it in a day or so. It is believed to be the first Mexican bird to command so high a price, although African gray parrots, of extraordinary powers, have been sold for as much as one thousand two hundred dollars apiece.

Of course, there is all the difference in the world between individual birds, and a very intelligent and lively one is comparatively rare. There are some nearly extinct species of parrots which are now commanding fancy prices, notably the beautiful St. Vincent, remarkable for its varying shades of golden plumage.—*Washington Times*.

Bats as Pets

A BAT is an affectionate creature, and will attach itself to a person as does a kindly and intelligent dog. A college professor says: "When I was a student at the university, I had two bats, which came and went freely of their own accord. In the evening they were wont to rush through the window into the neighboring garden, hunt insects, and when their hunger was appeased, they would return to my room. They slept on a book-shelf, where they suspended themselves from a dictionary. At the present time I possess a bat that shows a touching attachment to my person, and follows me about through the rooms of my house, if I call it."

This last statement seems to be unquestionable testimony in favor of the theory that the ear of the bat is not only susceptible to high and shrill sounds, but also for the lower sounds of the human voice. Recognizing that it is called, the creature evidently is able to distinguish different shades and accents.

This advocate of bats as pets further states that when he talks pleasantly to it, his present favorite raises and lowers its ears, much after the manner of a horse, blinks its eyes in a contented fashion, licks its nozzle with its tongue, and, in general, disports itself in a manner that indicates it is pleased and contented. When harshly spoken to, it lays back its ears, shrinks away, and seeks to escape by climbing up the curtain.

The owner of this bat, discussing other habits of the little creature, adds: "When I sit by lamplight in the morning, working at my desk, I can hardly get rid of it. It comes and goes, rambling about the desk or climbing up my legs, or else it sits on the curtain and endeavors by violent shakings of the head and shrill twittering to excite my attention and to obtain worms—its usual food—thereby. Its appetite is indeed something uncanny. Thirty fat worms are readily taken at one meal."—*The Technical World*.

The Courtesy Guild

IN many of the schools of London and its vicinity there has been formed a "Children's Guild of Courtesy." The following rules of conduct have been adopted by the various guilds; and it might be both interesting and profitable as you read them, to observe how many are never broken by you:—

Courtesy to Yourself

- Be honest, truthful, and pure.
- Do not use bad language.
- Keep your face and hands clean, and your clothes and boots brushed and neat.
- Keep out of bad company.

Courtesy at Home

- Help your parents as much as you can.
- Be kind to your brothers and sisters.
- Do not be selfish, but share all your good things.
- Do your best to please your parents.

Courtesy at School

- Be respectful to your teachers, and help them as much as you can.
- Observe the school rules.
- Do not copy.
- Do not cut the desks nor write in the reading books.
- Never let another be punished in mistake for yourself; this is cowardly.

Courtesy at Play

- Do not cheat at games.
- Do not bully.
- Be pleasant, and not quarrelsome.
- Do not jeer at your mates or call them by names which they do not like.

Courtesy on the Street

- Salute your ministers, teachers, and acquaintances when you meet them, who will salute you in return.
- Do not push or run against people.
- Do not use chalk on walls, doors, or gates.
- Do not annoy shopkeepers by loitering at their shop doors or gates.
- Do not throw stones or destroy property.
- Do not throw orange peel or make slides on the pavement; this often results in dangerous accidents.
- Do not make fun of old or crippled persons.

(Concluded on page eleven)



AUTOMOBILE MADE BY A BOY OF FIFTEEN

Runs thirty miles an hour



GEOFFREY'S BAT

The Book Department—Our Canvassers

Interesting Experiences

A LADY in a city not far from Washington, D. C., while being canvassed for one of our books, asked the agent who was the author of the book. Upon being informed that the author was Mrs. E. G. White, she remarked, "Then it must be a Seventh-day Adventist book. Where I lived before coming here, I attended some Bible studies given by Adventists; but since moving here, I have not been able to find any of these people. Do you know whether there are any in this city, and whether they hold meetings?"

It is needless to say that the canvasser took pleasure in helping this woman to find our people. She attended our meetings, and soon began to keep God's Sabbath, and in time became an earnest member of the church.

Another golden opportunity hunted for, found, and improved by a wide-awake missionary.

The following experience was related in a workers' meeting held this year in Canton, China. Elder Keh, a native worker, on his way to Canton sometime before this meeting, distributed some tracts at Swatow, when the boat stopped at that place. One of these tracts fell into the hands of Hung Hei Ying, the pastor of an independent congregation of Christians in that vicinity. After some study he and his wife and five children began to keep the Sabbath, and a little later nearly his entire congregation joined him in obeying all the commandments of God.

At this meeting two persons were present from the village of Ngoi Hai, where Elder Wilbur is located. They were there to represent about twenty Sabbath-keepers who began the observance of the Sabbath through reading some of our literature that was sold in their part of the country.

Dear reader, have you a loved one who does not know some of the precious things concerning God's truth which are so dear to you? Have you a neighbor who is not observing God's Sabbath? If so, how many books, papers, and tracts have you placed in their homes? Is there a soul near you who does not know how kind and good the dear Lord is? Have you told him of the wonderful love of Jesus?

O, what rejoicing there would soon be among us if each one would improve the many opportunities that come to him daily! In a short time this message would be carried to all the world, and then we could see our blessed Saviour face to face.

MORRIS LUKENS.

Little Things Count

THE following incidents showing how persons were won to the truth by a very simple thing, were sent to the INSTRUCTOR by Elder J. N. Loughborough, who, because of his long and rich experience in this truth, can recall many incidents which emphasize the benefit of freely scattering truth-laden papers and tracts:—

"In the fall of 1863, in Terra Haute, Indiana, a man by the name of Jesse Heistand was walking along the street when he saw one leaf of a tract sticking up from the mud in which part of it was frozen. On it he saw the word 'Elihu.' Wondering what it could be, he dug the leaf loose with his knife. One page of it was the last page of the Sabbath tract, 'Elihu.' On the other side of the leaf was a list of

the pamphlets and tracts printed at the Review and Herald Office. These, with the *Review* for one year, were offered for five dollars. As he read that page, he became so interested that he sent the five dollars. He read the tracts and the papers, accepted the third angel's message, and became a zealous tract distributor. Elder Uriah Smith said that he estimated that Jesse Heistand, in a few years' time, bought and distributed tracts sufficient to fill a lumber wagon-box. These he scattered widely, and several persons accepted the truth as the result of reading those tracts.

"In 1877, while Dr. Ribton was doing missionary work in Alexandria, Egypt, a telegraph operator in Naples was repeating a despatch to Dr. Ribton from Elder J. N. Andrews, in Basel, Switzerland. In the despatch was the mention of the Sabbath, with the date, by which the operator saw that the day referred to was Saturday. This aroused his interest. He began correspondence with Elder Andrews, accepted the truth, and was engaged with Dr. Ribton in missionary work in Alexandria at the time of the massacre on that fatal Sunday, when both of them lost their lives.

"About the year 1880, in the city of London, England, as a lady was preparing to kindle a fire in the fireplace, her husband, who was sitting near her, discovered on a piece of paper with which she was about to light the fire, a word in some foreign characters. He said, 'Oh! what is that curious-looking word? Let me see it. Do not burn that paper.' On receiving it, he found the character was a Hebrew word, and that it was in the midst of an article on the subject of the seventh-day Sabbath. He and his wife carefully read the article, comparing it with the Bible. Then they found where they could get more reading on the subject, secured the same, read it, and began the observance of the Sabbath as the result."

Forget It

THE day is dark and cold, and you
May not a ray of sunshine view;
The kindest act that you may do
May bring no "Thank-you" warm and true—
'Twill worry you' so if you let it,
Forget it!

The world is fair if you but knew
To shun the men who always stew;
If you worry, you'll only regret it—
Forget it!

MAX HILL.

The Secret of Good Work

SOME years ago I was brought in contact with a colored man. He was nothing but a cobbler. He said himself he was not a decent shoemaker, and I can testify to that from some experience of his work. But if not elegantly done, it was thoroughly done; and that was the point. He told me that when he became too old and crippled to work in the field and house, he took to cobbling. I said to him: "My friend, after this cobbling on earth is done, how about that other world? Have you any hope for a better world?"

"Ah, master," he said, "I am nothing, as I told you, but a poor cobbler; but I feel, when I sit here and work at my stool, that the good Master is looking at me, and when I take a stitch it is a stitch, and when I put on a heel-tap, it is not paper, but good leather."

It is not the work we do upon earth that makes the whole of life, but it is the way in which we do that work—it is the motive. "Thou God seest me."
—*Christian at Work.*

Thoughts for the Heart

"We do not well: this day is a day of good tidings, and we hold our peace," said the lepers when they had been to the camp of the Syrians and had satisfied themselves. They found plenty to eat and plenty to wear and plenty of gold to carry away, and yet there was plenty left. "We do not well," they said. "There are thousands of our countrymen who are starving, and here is what would feed them. We must go carry the news to the city of the hunger-bitten." And must not we who have tasted that the Lord is gracious, carry the news to those who perish with hunger? . . . "We do not well" to be satisfied, with men perishing within the distance we can travel. Let us arise and tell the tale, to the glory of God, and the comfort of man.—*Thomas Champness.*

"If ye have faith . . . nothing shall be impossible unto you." There is a beautiful old allegory of Knowledge, the strong mailed knight, tramping over the great table-land that he surveyed, and testing and making his ground sure at every step, while beside him, just above the ground, moved the white-winged angel of Faith. Side by side they moved, till the path broke short off on the verge of a vast precipice. Knowledge could go no farther. There was no footing for the ponderous knight; but the white-winged angel rose majestically from the ground, and moved across the chasm, where her companion could not follow.—*J. Paterson Smyth.*

"Yet will I be to them as a little sanctuary." Eze. 11:16. The word "little" is not without its difficulty to the careful expositor. The translation is not quite the same in the Revised Version; but we like the old rendering, and think there is much to be said for it. The idea of littleness may seem quite out of place when applied in any way to God; but its connection is not with him, but with us; he becomes as it were a little sanctuary to fit our littleness. . . . He who fills heaven and earth with the glory of his presence can adapt himself to our need; he can be to us a little sanctuary.—*J. Munro Gibson.*

The Courtesy Guild

(Continued from page eleven)

Be particularly courteous to strangers or foreigners.

Courtesy Everywhere

Remember to say "Please" and "Thank you."

Always mind your own business.

Before entering a room, it is often courteous to knock at the door; do not forget to close it after you.

Always show care, pity, and consideration for animals and birds.

Never be rude to anybody, whether older or younger, richer or poorer, than yourself.

Never interrupt when a person is speaking.

Be tidy.

Be punctual.

Always show attention to older people and strangers, by opening the door for them, bringing them what they require (hat, chair, etc.), giving up your seat for them if necessary.—*Selected.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Temperance, No. 3—The Tobacco Curse

Program

NOTE.—It would add interest if some one could present something on the manufacture of tobacco, etc. Nothing has been said in this lesson about the property destroyed by fires caused by smoking. Statistics on that phase are plentiful. Use the blackboard freely. Distribute items under "Ammunition," and use them in roll-call. The *Sunday School Times* of Oct. 10, 1908, contains a good article on Tobacco.

OPENING EXERCISES:—

Song.

Scripture Reading: 1 Peter 4.

Prayer.

Roll-Call (Ammunition, etc.).

Song.

GENERAL EXERCISES:—

Responsive Reading: "Do You Know?"

Two-Minute Talks:—

Historical Notes.

Evils of the Tobacco Habit.

Cigarette-Smoking.

Special Music.

Reading: "The Deadly Cigarette."

Short Talk: "Something Must Be Done."

Recitation: "Found at Last," page two.

Song.

Do You Know?

Do you know that the tobacco habit is expensive, and that the money spent in this indulgence by boys, if saved until they are of age, would give them a very fair start in life?

A clean life, with steady nerves and a growing bank account, would be a far better recommendation for any young man than would shaky hands, a smell of stale tobacco on his clothes, plenty of cigarettes, and no bank account.

Do you know that large corporations are beginning to realize that tobacco makes young men inefficient?

Railroad managers do not want tobacco-users to run their engines, or to fill other positions of trust, when they can secure abstainers.

Do you know that tobacco injures the mind and the character and the disposition of those who use it?

Many educators have testified that tobacco-users do not as a rule get along so well in their studies as do abstainers. The unruly boys are almost invariably among the tobacco-users. The boys who get into reform schools are almost invariably tobacco-users.

Do you know that the tobacco-user can not be quite the man he would have been if he had never used it?

Careful measurements at Yale show that young men who smoke do not develop so well, either in height, girth, strength, or lung power, as non-smokers.

Do you know that the evil results of tobacco-using appear so gradually that they are not perceived until serious damage is done the system? They are most apparent when the tobacco habit is so firmly fixed that it is almost like giving up life itself to give up the habit.

Do you know that the boy who does not use tobacco, alcohol, and other harmful indulgences is a free boy?

The boy who uses tobacco is a slave to a habit which will rob him of his money, lessen his self-respect, prevent his obtaining the most desirable positions, and injure his health.

Do you want to remain free? or if you have become entangled in the tobacco habit, do you not want to free yourself before the habit becomes firmly fixed?

The time to begin is—now. The time to make exceptions to indulge “just this once” is—never.—*G. H. Heald, M. D.*

Historical Notes

Less than three hundred fifty years ago tobacco was introduced into civilized countries. Since then it has conquered every nationality; and with increased power it is to-day ruining the lives of millions of people. The tobacco habit seems to have originated with the natives of the West Indies and with the Indians of South America. In 1565 it was brought to England by Sir John Hawkins. Other prominent men recommended it, and for some time it was supposed to be a remedy for many ills. However, as the habit became more prevalent, its hurtful influences were apparent.

Efforts were generally made to suppress it. In some countries persons who persisted in using it were obliged to separate themselves from society. The Grand Duke of Moscow forbade his subjects to use it, and made a second offense punishable by death. A similar position was taken by the sultan of Turkey. James I, who sought hard to suppress the filthy custom in England, wrote thus to his subjects: “Now, my good countrymen, let us, I pray you, consider what honor or policy can move us to imitate the barbarous and beastly manners of the wild, godless, and slavish Indians, especially in so wild and filthy a custom? Shall we, I say, that have been so long civil and wealthy in peace, famous and invincible in war, fortunate in both,—shall we, I say with blushing, abase ourselves so far as to imitate these beastly Indians, slaves to the Spaniards, the refuse of the world?”

But regardless of the efforts made against the tobacco habit in its infancy, it has wrought sad havoc upon the human race. Note the words of Dr. D. H. Kress: “Smoking is at present almost universal among men in all English-speaking countries. It is also prevalent in Polynesia, China, Japan, Siam, etc. In Burma the mother takes the cheroot from her mouth, and puts it to the lips of her nursing babe. In New Zealand the habit is almost universal among the natives, women and children using it the same as do men and boys. The Kafirs of Africa are habitual smokers. Stanley's pygmies of Central Africa are also said to be inveterate users of the weed.”

Evils of the Tobacco Habit

The argument that the cold world looks pleasanter through the blue haze of tobacco smoke, may be true,—such is the deceitfulness of sin,—but the truthfulness of that argument only increases the danger of the foe. Under friendly pretensions the vice is digging a grave for man's mental, moral, and physical possibilities.

Nothing is needed to prove such an axiom. Yet a few facts and statistics may be useful in our efforts for the temperance cause. In France some schools prohibit the use of tobacco on their grounds. At Harvard no tobacco-user has stood at the head of his class for fifty years. Like cocaine or morphine, it blunts the moral perception. Sin does not look so sin-

ful through the tobacco veil. Greeley's short paraphrase of this truth is, “All tobacco-users are not horse thieves, but all horse thieves are tobacco-users.” More than this; the weed is responsible for many diseases. Often obituaries would speak more truthfully if they read, “Tobacco,” instead of “Bright's disease” or “heart failure.” Nicotine acts directly upon the heart. In 1902 out of sixty-seven applicants for admittance into the United States army, forty-three were rejected because they had “tobacco hearts.” During the Boer war England rejected eight thousand men out of twelve thousand who offered their services. The cause of their disability was found to be smoking. At that time the *Chicago Herald* received the following cable from South Africa: “The Cigarette is playing havoc with the British army; and if something is not done soon, Great Britain will be defended, or rather, undefended, by a collection of weak-minded, weak-bodied youths capable of no real effort of any kind.” The tobacco habit has made one half of Germany's young men unfit to bear arms.

All the while that a man is enjoying his tobacco, it is weakening his brain, liver, kidneys, and heart. He is sinning against himself, those about him, and his posterity. Sir Benjamin Brodie says: “No other evils are so manifestly visited upon the third and fourth generations as are the evils which spring from the use of tobacco.” Dr. Trall says: “Many an infant has been killed outright in its cradle by the tobacco smoke with which a thoughtless father filled the room.”

Then this habit, when it comes, usually comes to stay. In time it becomes so powerful that it defies the combined strength of the user's will and judgment. Worse yet, it seldom stays alone. Liquor is a near relative of tobacco in all forms. The former stimulates the action of the heart; the latter depresses it. Dr. Brewer says: “It can be asserted with great certainty that the boy who begins to use cigarettes at ten, will drink beer and whisky at fourteen, take morphine at twenty-five, and spend the rest of his lifetime alternating between cocaine, spirits, and opium.”

Cigarette-Smoking

The cigarette made its first appearance in this country in 1876. Spain was perhaps its first home; but to-day it is a cosmopolitan. Everywhere it is making inroads upon the health, the morals, and the usefulness of youth. Governments and commercial corporations are wrestling with it. The British Parliament tried to pass a bill against it in 1906. In Norway and in some parts of Germany laws prohibit boys under sixteen from smoking or buying tobacco. Abyssinian laws forbid its use by the natives. Switzerland, Canada, Japan, Australia, and South Africa have laws regarding the cigarette.

Some of the largest railroad systems and manufacturing establishments have prohibited the use of it by their employees. Mr. Harriman says: “Cigarette-smokers are unsafe. I would just as soon get railroad men from an insane asylum as to employ cigarette-smokers.” A chemist manufacturing company at Lowell, Massachusetts, which employs hundreds of young men and boys, posted the following notice on their door: “Believing that the smoking of cigarettes is injurious to both mind and body, thereby unfitting young men for their work; therefore, after this date [March 1, 1902] we will not employ any young man under twenty-one years of age who smokes cigarettes.”

Yet regardless of these facts, hundreds of thousands of youth are selling their birthrights. During the last

ten years the cigarette sales have increased one hundred fifty per cent in Great Britain, and more than one thousand per cent in Germany. In England the cigarette causes twenty thousand deaths annually. The money Americans use for cigarettes yearly, would buy a pair of shoes for each child in this country, and provide one hundred thousand families with the necessities of life. Each year the world spends fifty million dollars more for tobacco and snuff than for bread. Read Isa. 55:2. Dr. W. T. O'Reilly, who laments conditions in New Orleans, says: "Especially among newsboys and street urchins do you see the effects of nicotine most decidedly. Perhaps ninety per cent of them are addicted to the habit, many of them yet in knee trousers." Judge Stubbs, of the juvenile court in Indiana, who in twenty months arrested twelve hundred eight boys and girls, says: "By far the most potent cause is the cigarette habit." More than two hundred twenty thousand boys and youth are in jails or reformatories. Almost without exception these are addicted to cigarette-smoking.

Nor is the habit limited to boys. It is humiliating to contemplate that "ladies' cigarettes" now hold a prominent place in many show-cases. Many a girl carries a telltale mark on her index finger, and her future is no brighter than the boy's. Ladies of fashion in Paris no longer apologize for lighting their cigarettes after dinner. In Russia the czarina has forbidden the ladies of her court to smoke; neither will she tolerate those whose clothes or breath are laden with the odor.

Something Must Be Done

No phase of the tobacco habit is more deplorable than the cigarette. Before the judgment is developed, while the foresight is vague, and the power for resisting weak, the vile cigarette seizes the youth and leads them into the very portals of hell. Shall it continue to rob boys of their manhood, girls of their purity, and nations of their truest heritage? Terrible are the consequences of the liquor traffic; yet Frank Swan, secretary of the Anti-Cigarette League, says: "A far greater danger is threatening the rising generation from cigarette-smoking than from drink."

But face to face with this impending calamity, many who should be helping the youth are themselves hopelessly addicted to the habit. The public press and the various professional fraternities, generally speaking, are giving only a half-hearted support. But there are some who are not idly waiting for popular applause to indorse this cause. They are bravely giving the signal of alarm; and hundreds of youth are being saved from the pernicious habit. There is no time for despair. As Christians, let us prayerfully plan and work for the salvation of those who are standing on the very precipice of destruction, and who are influencing others to follow in their footsteps.

"Cursed be the social wants that sin against the strength of youth;
Cursed be the social ties that warp us from the living truth."

Ammunition

"The cigarette is the devil's device for killing young Americans."—*Boy's Magazine*.

"Place the heel of your will upon the neck of the cigarette."—*Id.*

"In the year ending June, 1908, the United States smoked more than fifty-five billion cigarettes."—*Id.*

"The cigarette is a maker of invalids, criminals, and fools, but—not of men."

To use it means defeat in life.

Germany annually consumes four hundred tons of cigarettes.

Among other things aboard the ships that carried the fleet to the Pacific coast, were twenty-seven thousand packages of cigarettes.

"Ninety per cent of the rejections in the Spanish-American war enlistment were due to the cigarette, producing an irregular pulse and a weak heart, which would not endure the forced marches."—*Exchange*.

A general freight manager, employing two hundred clerks, says eighty-five per cent of the mistakes are made by thirty-two cigarette-smokers.



The cigarettes smoked by the American boys in one year would cover ten acres two inches deep.

"The prodigious increase of cigarette-smoking among boys in the last few years is an evil which will tend to deteriorate the race if not checked," says Dr. Robert Bartholomew.

"I am not much of a mathematician," said the Cigarette, "but I can add to a man's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains, and divide his mental forces; I can take interest from his work, and discount his chances for success."

M. E.

The Deadly Cigarette

ACCORDING to Bob Burdette, "A boy who smokes cigarettes is like a cipher with the rim knocked off."

President David Starr Jordan, of Leland Stanford University, after many years' experience, says: "Boys who smoke cigarettes are like wormy apples. They drop long before harvest-time. They rarely make failures in after-life, because they do not have any after-life. The boy who begins smoking before his fifteenth year never enters the life of the world. When the other boys are taking hold of the world's work, he is concerned with the sexton and the undertaker."

When a boy begins to make a business of filling frequently the seven hundred twenty-five million air-cells of his lungs with nicotine, carbon monoxide, and the other poisons in cigarette smoke, he is usually too busy to attend successfully to much of anything else. Making a chimney of his nose soon becomes his chief occupation.

From twelve hundred to fifteen hundred boys every day are said to begin smoking cigarettes, so rapidly is the habit spreading all over the country. This means that an army of boys are laying the foundation for much trouble and suffering for themselves and for their family and friends.

Whisky-drinking easily follows cigarette-smoking, as this creates a thirst which "the town pump can not satisfy." Cocaine, opium, and other drugs also frequently follow indulgence in cigarettes.

Personal impurity of the most loathsome kind is often found with the cigarette habit, and the two together cause many sad cases of insanity. A man with his eyes open to the danger said: "If something is not done to check cigarette-smoking and the vice that goes with it, we shall not be able to build insane asylums enough for the victims."

Like opium and other drugs, cigarettes seem to destroy a boy's moral sense, and help prepare him for bad companionship, vice, and crime. Lying and stealing soon get a boy into trouble, and our prisons and reformatories are filled with youths whom the cigarette helped to pervert.

The Half Has Never Been Told

The principal of a large preparatory school for boys recently said: "Tobacco is the bane of the school, and more boys break down in health and are sent home from its influence than from any other."

Dr. A. C. Clinton, of San Francisco, physician to several boys' schools, says: "A great deal has been said about the evils of cigarette-smoking, but one half the truth has never been told. Cigarette-smoking first blunts the whole moral nature. It has an appalling effect upon the physical system as well. It first stimulates, and then stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them to the insane asylum. I am often called in to prescribe for boys for palpitation of the heart. In nine cases out of ten, this is caused by the cigarette habit. I have seen bright boys turned into dunces, and straight-forward, honest boys made into cowards by cigarette-smoking. I am speaking the truth that nearly every physician and nearly every teacher knows."—*Lucy Page Gaston.*

Missionary Volunteer Reading Course

Lesson 8—"Great Controversy," Chapters X and XI

Chapter X: Progress of the Reformation in Germany

1. How was Luther's mysterious disappearance a blessing to the Reformation?
2. How was it that "from the professed friends of the Reformation had arisen its worst enemies"?
3. Test these false prophets by Isa. 8:20.
4. How was peace finally restored in Wittenberg?
5. Characterize Munzer. Note the results of his work.
6. How did papists explain the spread of fanaticism.
7. Mention three elements which tried to silence the Scriptures. Explain how.

8. Why did Rome try to prevent the people from getting the New Testament?

9. How were Luther's writings received?

10. What part did young people have in the spread of the Reformation?

Chapter XI: Protest of the Princes

11. Why were the Reformers called Protestants?

12. How did God check the forces that opposed the truth?

13. Show how the Diet of Spires threatened to crush the Reformation.

14. What means did God use for saving it?

15. Who called the diet at Augsburg? Why?

16. What was the "protest"? The "confession"?

17. How did the experiences recorded in these chapters emphasize the necessity of prayer? Of Bible study?

18. Do you find any traces of the principle of religious liberty in these chapters?

19. What in them verifies Ps. 119:130? Ps. 76:10.

Notes

FANATICISM AND THE PEASANT WAR.—Every reformation movement encounters perils from within and from without. Successful reformers must be men of well-balanced judgment between extreme conservatism and radicalism. Of the fanatics who were the cause of such confusion at Wittenberg, Walker says: "Many things that they sought were real reforms, more were fanatic, and all were vastly more turmoiling than anything that Luther had proposed. To them Luther was but a half-hearted reformer." They believed that the end of the world was near, that infant baptism should be abandoned, that God revealed himself by direct prophetic inspiration, which had higher authority than the letter of the Bible, and that the old religious and social order should be at once abolished.

Luther saw the great peril of this movement, and coming to Wittenberg from his retreat, he brought order out of chaos by eight successive sermons, and the "Zwickau prophets" left the place.

The condition of the poor peasantry was very pitiable; and the reformation movement, reaching them as it did through these radical preachers, came as the call to a social as well as a religious revolution. "Judged from a modern view-point the wishes of the great majority of the peasants seemed very reasonable. They asserted the right to choose their own pastors. They demanded the abolition of forced labor. They sought freedom to hunt, fish, and take fuel from the forest. They urged the modification and abolition of the more oppressive feudal taxes, and their evangelical impulse is manifest by their willingness that all their demands should be tried by the Word of God."

The nobles, of course, opposed these demands; and the peasants took up arms, destroying castles and monasteries, and under the leadership of such men as Munzer, were taking terrible vengeance on their enemies.

Luther saw the great evil for the Reformation in this war, and although naturally in sympathy with the just demands of the peasants, he was bitterly opposed to the appeal to arms, and advised that the rebellion be suppressed at any cost. It is estimated that one hundred fifty thousand men lost their lives in this war.

"KING FERDINAND," who represented the emperor at the Diet of Spires, was a brother to Charles V. He was at this time archduke of Austria and king of Bohemia and Hungary. When Charles abdicated in 1556, Ferdinand was elected emperor.



TAE INTERMEDIATE LESSON

X — Jordan Divided; Other Miracles

(December 5)

LESSON SCRIPTURE: 2 Kings 2:12-25.

MEMORY VERSE: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God." Lev. 19:32.

The Lesson Story

1. As Elisha saw Elijah being taken from him up into heaven, he cried out, "My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over."

2. When the sons of the prophets, who had been watching to see Elijah translated, saw Elisha smite the river and pass over as his master had done, they said, "The spirit of Elijah doth rest on Elisha." Then they came to meet him, and bowed down before him as a token that they would reverence him as they had Elijah.

3. Some of these young men said to Elisha, "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. But when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not." If these young men had stayed close to Elijah, as Elisha did, they would have known where he was, but they were "afar off" when the Lord took him to heaven.

4. "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.

5. "And he went up from thence to Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to Mount Carmel, and from thence he returned to Samaria."

Questions

1. As Elisha saw Elijah being taken up to heaven, what did he say? How did he show his sorrow at being parted from him? What fell from Elijah as he went to heaven? Where did Elisha then go? What

did he do with Elijah's mantle? What did he say? What took place when he smote the river?

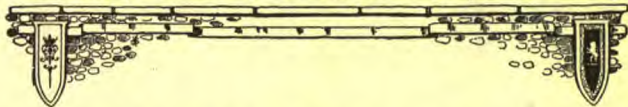
2. When the sons of the prophets saw Elisha smite the river, and the waters part, what did they say? What did they do? Why did they bow before him?

3. What did some of these young men wish to do? What did they say might have happened to Elijah? How did Elisha respond to their request? What did the young men continue to do? What did Elisha finally give them permission to do? How many men went to search for Elijah? What was the result of their long search? What did some of the people say to Elisha about their city? What trouble did they have?

4. What did Elisha command them to bring him? How were the land and the water healed? What did Elisha say?

5. Where did Elisha go from Jericho? Who came out of the city to meet him? What did these children do? What did they say? What did Elisha do? How did the Lord punish these children for mocking his servant? How many were destroyed? Repeat the memory verse. To what places did Elisha go from Bethel? Of what miracles have we learned in this lesson?

THE YOUTH'S LESSON



X — Putting Off the Old Man; Putting on the New

(December 5)

LESSON SCRIPTURE: Eph. 4:15-32.

MEMORY VERSE: "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10.

Questions

1. What demand does the apostle make of Christians? In whom should we grow up, and to what extent? Eph. 4:15.

2. What beautiful figure of Christian growth is given by Paul? Verse 16.

3. What admonition therefore does he give? Verse 17.

4. What is the condition of those who are out of Christ? From what are they alienated? What is the condition of the heart? Verse 18.

5. To what sad condition does wilful blindness at last lead? Verse 19.

6. Are these things practised by Christians? Verses 20, 21.

7. What are Christians to put off? How is the "old man" described? Verse 22.

8. What change is called for? Verse 23.

9. What is the believer to put on? Verse 24.

10. How does Jeremiah illustrate the impossibility of bringing about this change by one's own power? Jer. 13:23.

11. What things are mentioned which are to be put away? Eph. 4:25-28, 31.

12. What exhortation is given regarding our words? Verse 29.

13. What should we not grieve? What does the Holy Spirit do for the believer? Verse 30.

14. What spirit should we manifest toward others? What should be the measure of our forgiveness toward those who wrong us? Verse 32.

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Two Things I Know

Two things I know more tender
 Than spring in arctic clime,
 Than bluebells in November,
 Than berries in the rime,
 Than laugh of babe in cloister,
 Than fonts in desert soil:
*The joy of those who suffer,
 The rest of those who toil.*

Two things I know more sacred
 Than blossoms sprung from graves,
 Than stains of gold or purple
 In depths of glooming naves,
 Than shrines in marts of traffic,
 Than hymns in battle broil:
*The joy of those who suffer,
 The rest of those who toil.*

— O. W. Firkins.

"These Are the Things That Ye Shall Do"

"SPEAK ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." Zech. 8:16. This text was referred to impressively at a recent Sabbath service at the Takoma Park (D. C.) church. The service was conducted by Elder D. E. Parsons, who has lately returned to this country from England. The text gives a direct and clear command, but too many of us fail to heed it. Elder Parsons cited the following incident, which occurred in one of the Western States: One of our ministers occupied one half of a double house. When he moved in, the other apartment was unoccupied; but not long after, a widow and her family took possession. Nine months passed, and the minister was called to another field. As his goods were being taken from the house, and he was about ready to leave, the lady from the other side of the house stepped out upon the veranda and spoke to him. She told him that before moving there, she had become somewhat interested in our doctrines, and was quite anxious to study them more thoroughly. So when she learned that an Adventist minister was to reside in this house, she moved into the other part, thinking she would have an opportunity to study the Bible with him. But he had always seemed so busy that she had not had that privilege. The feelings of remorse and sadness that came to the minister as he realized that he had let pass a golden opportunity for helping one who was hungering for truth, can hardly be imagined. "But I should not have done any differently if I had been in the minister's place," is the confession that some

of us must make to our own heart. But it ought not to be so. "Speak ye every man the truth to his neighbor."

Elder Parsons said that during his residence in England he had had four landladies; and that now three of the four are firmly established in the third angel's message. He always prayed earnestly to be directed to some one who wished to know truth; and after praying thus, he was anxious to find an opportunity to present the truth to those with whom he had found lodging.

It may be the text in its connection refers primarily to one's being sincere and speaking truthfully to one's neighbor; yet it must also be an admonition to us to whom is committed so much gospel truth for this time. At least we are frequently directed by the spirit of prophecy to "speak ye every man the truth to his neighbor."

Chamber of Deputies for the Ottomans

At present public attention is again directed to the remarkable conglomeration of races and languages and religions assembled within the Ottoman empire, exceeding in picturesqueness, and perhaps in difficulties, all the other nations of Europe. The newspapers of the empire, while realizing these facts, express great confidence in the sudden amalgamation of these various elements through the fusing power of the constitution, which proclaims liberty and equality to all, and unites them under the all-embracing term of "Ottomans."

In the absence of anything like a complete census of the empire, it will be interesting to quote from a reputable Arabic journal what the writer claims to be an accurate forecast of the lower house of the new parliament, gathered from the most reliable and only available government records. On the basis of one deputy for every fifty thousand of the male Ottomans over sixteen years of age, there will be two hundred fifty members in the chamber of deputies, because the government recognizes twelve and one-half millions of electors, and divides them as follows:—

Arabs (Bedouin)	5,000,000
Turks	2,850,000
Bulgarians and Greeks	1,050,000
Arnaouts	650,000
Bosnians and Serbs	700,000
Kurds	650,000
Greek Orthodox Christians	500,000
Armenians	450,000
Jews	350,000
Protestants	100,000
Circassians	100,000
Jenkanas	100,000
Total	12,500,000

A parliament chosen from such a constituency will be picturesque, poetic, possibly fiery, and, when in actual working order, unique among the parliaments of the world. There will be such a diversity of mother tongue, of religious sentiment, of ancestral tradition, of inherited racial characteristics, of caste and color of countenance, of personal habits, of garb and of weapons, as will for decades save its proceedings from falling to the level of those more ordinary gatherings of legislators, where plainer men wrestle hand to hand with the hard, keen issues of modern civilized life.—*The Independent.*