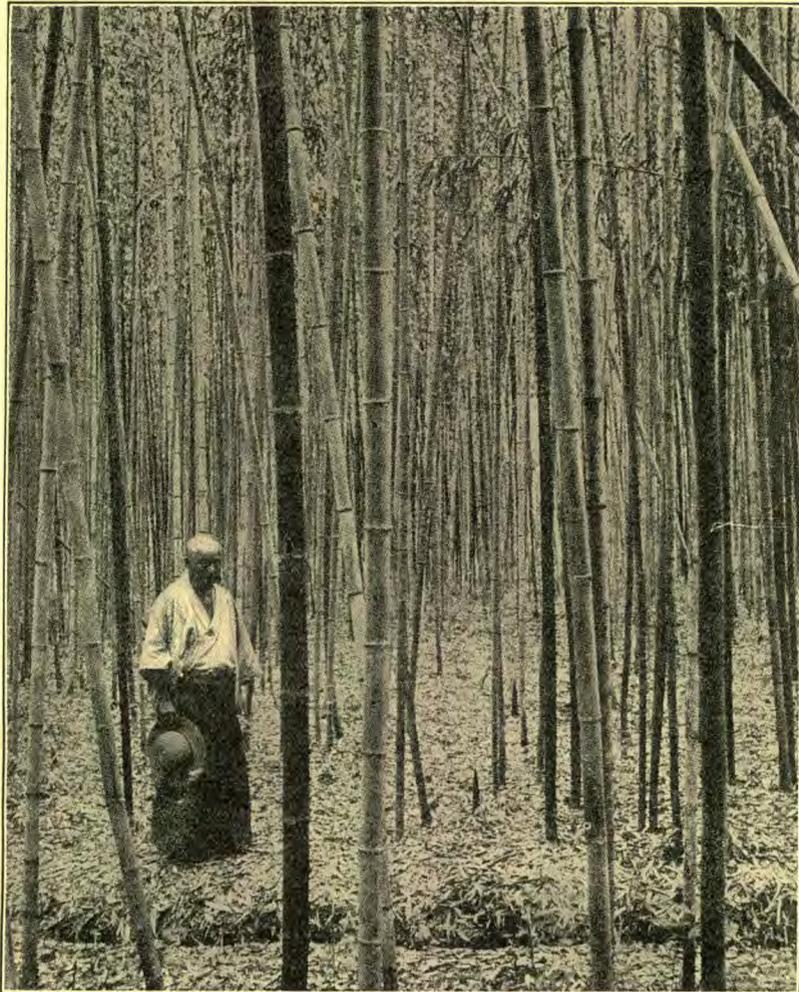


The YOUTH'S INSTRUCTOR

Vol. LVI

December 1, 1908

No. 48



TIMBER BAMBOO

A Final Word of Exhortation

"PROGRESS is man's distinctive mark alone."

"Wise men lay up knowledge."

"If you allow yourself to rest satisfied with present attainments, however respectable they may be, your mental garments will soon look threadbare."

It is encouraging to know that such a large number of Seventh-day Adventist youth have enrolled for the Reading Course, being determined to add to their mental and spiritual strength by systematic reading. They are making the most of their opportunities; and just as surely as they do this, opportunities will make the most of them.

It is sad to think that any young man or woman should neglect this grand opportunity to pursue a course of reading on the grandest theme in the universe, "the great controversy between Christ and Satan,"—a theme that angels study,—to be followed by the interesting story of the opening of the Dark Continent to Christianity and civilization.

Do you not want to be wiser, better informed, and more fully equipped for life's work eight months from now than you are to-day? You may be, or you may not be. "Success is the bride of endeavor."

Baxter said: "It is not the reading of many books which is necessary to make a man wise or good; but the well reading of a few, should he be sure to have the best." The habit of systematic reading of good books will bring results little dreamed of by those who have not tried it.

Our Missionary Volunteer Reading Course for this year has now been in progress seven weeks. The outlines in the INSTRUCTOR are to help you to retain what you read. If you desire to obtain the benefits of this course, fill out the following blank, and send it to your conference Missionary Volunteer secretary at once:—

Please enrol my name as a member of the Missionary Volunteer Reading Course for 19....., to take Course No. 2. I will make an earnest effort to read the books prescribed, and to send in the written reviews required.

Name.....
Address.....

It is probably "now or never."

Below are the names and addresses of the Missionary Volunteer secretaries for the United States and Canada:—

A List of Missionary Volunteer Secretaries for the United States and Canada

Central New England: Mrs. Lee S. Wheeler, Melrose, N. E. Sanitarium, Mass.
Greater New York: Mrs. L. H. Proctor, 287 Third St., Newburgh, N. Y.
Maine: Miss Jennie R. Bates, R. F. D. 1, Richmond, Maine.
New York: Mrs. Bessie J. Rice, 136 Elmwood Ave., Syracuse, N. Y.
Southern New England: H. Lesley Shoup, 1 Chestnut St., Norwalk, Conn.
Vermont: Mrs. A. E. Taylor, Brownington, Vt.
Western New York: Mrs. R. B. Clapp, 512 Jefferson St., Elmira, N. Y.
Maritime: Miss Mabel Dimock, 89 Kemp Road, Halifax, Nova Scotia.
Ontario: Miss Margaret Shanks, 213 Dalhousie St., Brantford, Ontario.
Quebec: Mrs. Geo. H. Skinner, Box 212, North Hatley, Quebec.
Newfoundland: Miss Elsie Forward, 29 Cook's St., St. John's, Newfoundland.
Eastern Colorado: Ralph Emery, R. F. D. 2, Boulder, Colo.
Western Colorado: Chester Prout, 134 South Eighth St., Grand Junction, Colo.
Kansas: H. M. Hiatt, 416 Washington Blvd., Kansas City, Kan.
Northern Missouri: Miss Janette Hardiman, 1109 East Twelfth St., Kansas City, Mo.
Southern Missouri: Miss Lillie George, 2476 Geraldine Ave., St. Louis, Mo.
Nebraska: Orrin A. Hall, 905 California Ave., Hastings, Neb.
Wyoming: Miss Nora Hough, Bayard, Neb.
Chesapeake: Archer V. Cotton, 26 Wesley St., Station D, Baltimore, Md.
Eastern Pennsylvania: Miss Sue M. Andrews, 4910 Arch St., Philadelphia, Pa.
Ohio: Miss Bessie E. Acton, Box 187, Mt. Vernon, Ohio.
New Jersey: Mrs. Anna E. Rambo, Fairton, N. J.
Virginia: R. G. Ryan, New Market, Va.
Western Pennsylvania: Miss Fannie Fondersmith, 3350 Webster St., Pittsburg, Pa.
West Virginia: Mrs. M. L. Meredith, 1826 Seventeenth St., Parkersburg, W. Va.
East Michigan: H. A. Boylan, Holly, Mich.
Indiana: Mrs. R. W. McMahan, 805 Meridian St., Anderson, Ind.
Northern Illinois: Miss Nellie Plugh, 7150 Langly Ave., Chicago, Ill.

North Michigan: Mrs. Jennie M. Willaman, 220 Michigan St., Petoskey, Mich.

Southern Illinois: Elder C. Wood, 625 West First St., Taylorville, Ill.

West Michigan: Prof. A. C. Haughey, Otsego, Mich.

Wisconsin: A. W. Hallock, Hawthorne, Wis.

Iowa: F. J. Wilbur, R. F. D. 3, Clarinda, Iowa.

Minnesota: W. W. Ruble, College View, Neb.

North Dakota: J. F. Simon, Harvey, N. D.

South Dakota: J. I. Beardsley, Box 686, Sioux Falls, S. D.

Montana: Jessie B. Everett, Bozeman, Mont.

Southern Idaho: Miss May Bell, Box 43, Boise City, Idaho.

Upper Columbia: Mrs. H. C. Conard, College Place, Wash.

Western Oregon: Miss Edith Starbuck, 61½ Park St., North, Portland, Ore.

Western Washington: Miss S. Lela Hoover, Sumner, Wash.

Arizona: Mrs. M. T. Poston, 214 East Taylor St., Phoenix, Ariz.

California: Mrs. Carrie R. King, Mountain View, Cal.

Southern California: Prof. E. S. Ballenger, 257 South Hill St., Los Angeles, Cal.

Utah: Miss Margurite Fletcher, Room 53, Hooper Bldg., Salt Lake City, Utah.

Cumberland: Mrs. A. F. Harrison, Box 4, Graysville, Tenn.

Florida: Elder C. B. Stephenson, Brooker, Fla.

Georgia: Miss Gradye Brooke, 75 Ashby St., Atlanta, Ga.

North Carolina: Prof. J. W. Beach, Hildebran, N. C.

South Carolina: Miss Eliza Warner, Campobello, S. C.

Louisiana: Miss Kate C. Bickham, Shreveport, La.

Alabama: Miss Helen McKinnon, Ft. Payne, Ala.

Kentucky: Low Russell, Graysville, Tenn.

Mississippi: Mrs. Mary Crawford, Box 29, Vicksburg, Miss.

Tennessee River: Mrs. Bertha Lowery, R. F. D. 1, Amory, Miss., care Pine Grove Academy.

Arkansas: C. J. Dart, R. F. D. 2, Hot Springs, Ark.

Oklahoma: E. L. Neff, Box 1198, Oklahoma City, Okla.

Texas: N. V. Williss, 2001 Red River St., Austin, Tex.

Alberta: Mrs. Hattie Emmons, 765 Frazer Ave., Edmonton, Alberta, N. W. T.

British Columbia: Miss Bertha Lofstad, Port Hammond, British Columbia.

Manitoba: Mrs. Jas. T. Thompson, Portage la Prairie, Manitoba, Canada.

Saskatchewan: Mrs. H. S. Shaw, Box 1264, Regina, Sask.
M. E. KERN.

A Much-Needed Book

A RECENT number of the *Independent* contained the following editorial comment on the careful enunciation of the speakers at a recent important gathering:—

"The unaccented vowels in such words as *possible*, *manifold*, *American*, were so distinctly enunciated that there would seem to be no need to give, as some dictionaries do, a separate notation for such vowels. Scarce a speaker failed to give clearly the proper, full sound of *r* in such words as *board*, not burred or trilled, of course, but softly sliding over the tip of the tongue. One speaker only was peculiar—and he not a Southerner—for his inability to catch the true sound, but he tried to, though he could do no better than to give *bo-ud* and *he-uh* for *hear*. It is school drill that teaches carefulness; and a nice enunciation of unaccented vowels and of soft *r*'s marks the scholar."

However desirable and obligatory to a public speaker exactness in enunciation and pronunciation may be, it can not be acquired without persistent effort and training. And the schoolroom is the place for this training to begin. The editor of the INSTRUCTOR has prepared a book, "The Speaker's Manual of Pronunciation," to assist teachers and pupils in this work. It gives an authorized pronunciation of nearly two thousand words commonly mispronounced, and contains drills for class use.

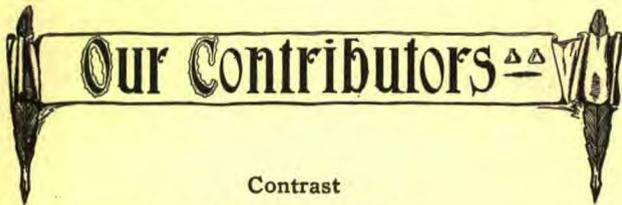
Public speakers will find it of great value to them as a pocket reference book, and every school will find in it a convenient help in its work of securing accuracy of pronunciation on the part of its students. Address Review and Herald Publishing Association, Takoma Park, D. C. Price, fifty cents.

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 1, 1908

No. 48



Contrast

FORGET the weariness and strife,
The pain, the averted face of friend,
The crucial font where hope has end,
And ghouls, upspringing, mock at life—
Forget! forget!

Remember all the pleasant ways
That He hath brought thee; how thy feet
Have lingered long by waters sweet,
And soft carresses blessed thy days;
How, when in darkness one by one
The stars burned forth, a glory grew,
Swept all the voiceless spaces through,
Kindled the aisles of night anew,
And earth was heaven, the priceless won!—
Remember, aye!

ELVIRA ANDREWS WEBBER.

Richmond, Maine.

Self-Made Noblemen

THERE have been many men who, by their work, their character, and their lives have swayed even the destinies of nations, or at least have brought into the life of the country to which they belonged such progressive thought, action, and incentive, as to revolutionize existing conditions. Among them are the following:—

AMBROSE PARE, the father of French surgery, began life as an apprentice to a barber in Paris, and as a hotel boy at the hotel Dieu. During the military campaign of Francis I in Piedmont, he had the privilege of treating the wounded, and instead of pouring hot oil into their wounds, as was then the custom, he bandaged them in simple wrappings, effecting speedy cures. Having an opportunity to attend a course of lectures on anatomy, he was fired with zeal to become a skilful anatomist, and through study and practise became the foremost surgeon in France. He succeeded in introducing the ligature on large arteries, and so made amputations on a large scale possible for the first time in the history of army surgery, by a control of hemorrhage. Hundreds of thousands of lives have been saved through the use of these ligatures and other forms of surgery introduced by this celebrated surgeon. The French army loved and revered the man, successive French kings highly honored him, and the surgical world yet accords him the praise to which he was so justly entitled.

BERNARD PALISSY, a Frenchman, son of a stainer of glass, saw a piece of fine enameled pottery, and determined to devote his life to the discovery and application of the secret of the production of the beautiful white enameled surface. Patiently and devotedly did he apply himself to the task, year after year, facing failure after failure, and daily meeting the upbraidings of his wife, who bitterly accused him of wilful neglect and cruelty, as she stood by his side and saw him break up their furniture to feed his kilns, while both

of them were on the verge of starvation. At last the well-earned success came, and to-day the whole pottery industry is affected by this man's discovery and perseverance. Of course fame and fortune followed his work, as to him we owe the possibility of obtaining the beautiful ware we use on our tables and on festive occasions.

JOHN BUNYAN was the son of a tinker. These people were usually rascally, thieving tramps, similar to Gipsies. Bunyan's father was, morally, superior to the ordinary tinker, and owned a permanent home. This enabled him to send his son to a school, where John learned to read and write. This was the sum total, however, of his literary attainments. But his keen mother-wit, his wonderful command of homely language, his marvelous knowledge of the Bible, and his spiritual experience under fearful persecution, enabled him so to speak and write as to thrill his readers and audiences. When the Restoration began [1660], Bunyan was thrown into prison, where he languished for twelve long, weary years in a dungeon so vile and filthy that there is nothing now in existence to which to liken it. Every inducement was offered him if he would recant, but believing that God had given him a message for the people, nothing could shake his resolution to endure to the end. He had a family of small children, one of them a girl, blind from birth, to whom he was devotedly attached, all of whom suffered from hunger and neglect, yet even for their sakes he would not obtain his liberty by the sacrifice of principle. In prison he was permitted to make long-tagged shoelaces, and by their sale he managed to support his children. Finally he wrote articles for publication, and these were eagerly read by the common people. Soon after he began writing "Pilgrim's Progress," the edict of Charles II set him free. Bunyan rose rapidly in favor and fame, and lived to see thousands of copies of his books placed in the homes of the people of every civilized country. "Pilgrim's Progress" has turned many from evil, and has led many to turn from the sin which was causing their ruin and destruction.

THE HERSCHELS, Sir Frederick William Herschel, his sister, Caroline Lucretia Herschel, and his son, Sir John Frederick William Herschel, stand out in the annals of history as characters of sublime patience, rectitude, trustworthiness, and loyalty to duty and principle. Their work as astronomers ranks among the very highest in importance, extent, thoroughness, and far-reaching consequences. Their discoveries revolutionized the study of astronomy. The grandfather was a musician, playing the oboe in the Hanoverian guards. Sir William's education was extremely limited, but he was a persevering student, with an indomitable will, and solely by his own exertion became a ripe scholar. He was a fine musician, and for years supported himself as an organist, teacher of music, and composer. At the age of thirty-five he settled in Bath, England, and sent for his sister to join him. Here his real work as an astronomer began. Telescopes were very rare, and it was out of the question to have one made to order. He began his labors with the use of a small

Grecian reflector of about two inches' aperture, which he found offered for loan in a small shop. Later he found a small lens of about eighteen feet focal length, and for this his sister constructed a pasteboard tube, which was soon discarded for one of tin. Their reward was a fair view of Jupiter, Saturn, and the moon. Unable to pay for the construction of a proper reflector, Herschel purchased an amateur's implements for grinding and polishing mirrors, and then constructed a reflecting telescope of about six feet focal length. This led to the construction of a still larger instrument, at which he would stand for hours, patiently turning the instrument to keep the objects he was viewing in the telescopic field.

In May, 1780, he presented to the Royal Society some of the results of his six years' observations, all of the laborious calculations having been worked out by his faithful sister, Caroline. The publication of these observations produced intense excitement. In 1781 Herschel discovered the snow-caps on Mars, and the same year found the planet now called Uranus. The next year King George appointed him his private astronomer, at a salary of one thousand dollars a year, allowing two hundred fifty dollars a year to his sister as his assistant. The following year found the astronomer in possession of a telescope of forty feet focal length and four feet aperture, the work of his own hands; and through it the Herschels, on the night of Aug. 28, 1789, at last saw the heavens in all their splendor, gazing, for the first time, on the Saturn system, with the six satellites, the seventh being seen a month later, but not the eighth. His communication to the Royal Society describing his discoveries roused the whole scientific world, and placed Sir William at once at the head of all modern astronomers. The prince regent conferred upon him the Hanoverian knighthood, and the Royal Society granted him the Copley medal. He died the most famous and honored man of his time.

SIR JOHN FREDERICK HERSCHEL succeeded his father, and was a brilliant astronomer and chemist. After his father's death he began the re-examination of his work, and the indexing of his catalogues. For this and other services the Copley medal was granted to him also by the Royal Society; he was elected to the Astronomical Society, and King William IV knighted him. He was an excellent chemist, and the real father of photography. His discovery of the soluble power of hyposulphite of soda on the salts of silver, made photography possible, and later he discovered the process of taking and multiplying photographic pictures, independently of the experiments of Mr. Fox Talbot.

W. S. CHAPMAN.

(Concluded next week)

Advantages of Punctuality

[The Sabbath-school at Mountain View, California, recently devoted a Sabbath service to the consideration of questions relating to the Sabbath-school work. The two articles that follow formed a part of the program. Since they contain thoughts of a very practical nature, we are glad to present them to the INSTRUCTOR readers. Mr. Hill's negative treatise of the subject is no less strong a plea for punctuality than if he had dealt directly with the question, as did Mr. Ferren.—ED.]

TIME is a talent which is lent to us by our Creator. From this view-point there is an individual responsibility with reference to its use. But even the person who does not recognize this fact, if he values his time, will form the habit of punctuality in order to accom-

lish the most with the least expenditure of effort.

In reading of the achievements of Joshua, one is impressed with the frequency of the statement that "Joshua rose early in the morning." Joshua was a man of God who did things. He was always on hand. Is it not reasonable to believe that this was one of the secrets of his power?

Daniel, in his religious worship, "with his windows open toward Jerusalem," "kneeling upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." This indicates that it was a habit with Daniel. He well knew the strength which comes from punctuality in worship. Daniel was laying the foundation for the great work God later called him to do.

In the business world to-day there is a premium on punctuality. Mr. O. S. Marden, in his "Pushing to the Front," says:—

"O how I do appreciate a boy who is always on time! How quickly you learn to depend on him, and how soon you find yourself entrusting him with weightier matters! The boy who has acquired a reputation for punctuality has made the first contribution to the capital that in after-years makes his success a certainty."

In meeting social obligations, punctuality is demanded. A published paragraph on this point says:—

"Eight ladies were to meet in the neighborhood of London on a certain day at twelve o'clock. Seven were punctual; the eighth came in a quarter of an hour after the time, with many apologies. She had no idea of its being so late! A Quaker lady present said: 'Friend, I am not clear that we should admit thine apology. It were a matter of regret that thou shouldst have wasted thine own quarter of an hour; but here are seven besides thyself whose time thou hast consumed, amounting in all to one hour and three quarters which was not thine own.'"

One advantage of punctuality in religious services is well expressed by a faithful woman, who, when asked why she came always so early to public worship, answered: "It is a part of my religion not to disturb the religion of others."

If punctuality saves time in the ordinary affairs of life; if in the business world it is looked upon as a virtue, and prized in social circles, should it not be all-important in the work of the Sabbath-school?

I believe we all agree that adherence to an "on-time" motto would result in strength to each member, increased interest in the opening exercises, and greater blessings in the work of the school.

Farther than that, we should keep in mind the fact that the heavenly hosts are joining with us in our worship on the Sabbath, and that in this divine plan there is no provision for tardiness. Then, let us be punctual.

J. R. FERREN.

Disadvantages of Punctuality

You have heard of the advantages of being right on time; Mr. Ferren has rehearsed them, and his arguments are prime.

But I beg that you consider just a few that he forgot,—I will state the truth completely, please correct if I do not.

We must never be one-sided, so the proper thing to do is to look the question over, bringing both sides into view. So consider just a moment, and I'm sure that you will see

That there are some disadvantages, in punctuality.

Take the Sabbath-school, for instance; what a worry and a fret

If on Friday night, as others, the alarm-clock must be set;
Now it's never good to worry, bad for health, and temper,
too;
So without the slightest question, you'll admit that it is true
That the worry and the fretting on the Friday night
would go
If the getting-up time waited for a restful hour or so.
O the Sabbath nap! we love it, every minute of its stay;
But to be in time for meeting spoils the best part of the day.

On the leader of the meetings, then, the troubles all belong;
If he'd wait a few short minutes, everything would not go wrong.
If he'd wait, then family worship could be calmly carried on;
Then in peace and proper quiet we our Sabbath clothes could don;
And the scolding of the children—pity they should worry too!—
Why, we'd pass the day in comfort, and as Christians ought to do!

If we didn't have to hurry so to get there on the dot,
Then we might have better lessons—perfect lessons like as not.
Now the children bring their papers, *Friend*, INSTRUCTOR, lesson leaf,
And the lesson must be studied in a minute,—must be brief,—
For that cranky superintendent just insists that we be there
At least five minutes early, be the weather dull or fair.
But he asks it, and we have to,—little cares he for our rest,—
So we hurry all the morning—break the day at his request.

So it's up of Sabbath mornings just the same as working days,
With a hurry and a flurry: I insist it never pays.
But the breakfast must be hurried if a minute you are late,
Even if it brings dyspepsia, as the learned doctors state.
Now you see the disadvantage, and it must appeal to you
That to take your time on Sabbath is the proper thing to do.

Then again, will you consider those who drive in from the farm?
That to hurry weary horses like as not will bring them harm?
If they jog along the country at a peaceful, restful gait,
Just as surely as they do it, they'll be several minutes late.
Now the Sabbath-school might tarry till these hurried ones come in,
Not a soul would be the loser if the services begin
Even half an hour behind time—what's the use of rushing so?—
Give the burdened ones a respite; wait a little if they're slow.

But enough; for my position shows the logic true and straight:
If the congregation's lacking, or is tardy, simply wait;
And at least the superintendent should appreciate the thing
When a few of us are tardy, not to have the children sing,—

"Never come late to Sabbath-school,
Be early in all your classes;
Never let others wait for you,
Be there ere the moment passes."

MAX HILL.

Barbara

S. C. A. Meeting in the Schoolroom To-morrow
Afternoon at 4 P. M. Important Business, Election of
Officers, etc. Wanted—every member present.

SECRETARY.

THUS read the notice on the blackboard in the post-office, where every student could see it.

Barbara, was a member; but as she read the notice, she said, scornfully, to a friend: "Students' Christian Association, indeed! Not a very good set of Christians are we! The last time I attended, there

were only four students and one of the teachers present. Not a very good showing for seventy-four pupils, thirty of whom are members! I've tried to go every time, but with all my studies, and that essay to write, besides practising for the lyceum, I just couldn't go to the last meeting, and I don't believe I'll go to-morrow night either."

"It will be all I can do if I get my chemistry and German before tea-time, without any meeting thrown in," said her friend.

Thus the girls chatted as they stood in the post-office, waiting for the mail to be distributed.

Barbara was feeling rather cross just now, and did not wish to think that she herself might have a little responsibility concerning the matter. Things had been going wrong all day. First, she had failed to get up this morning when her mother called, and then did not waken until the first bell for school was ringing, thereby causing for herself the first tardy mark she had had this year. Then she had made a failure of her recitation in German, and Miss Delemarter had said, "Why, Barbara, I'm surprised at you!" That was all, but to studious, conscientious Barbara it seemed a disgrace to be thus rebuked.

She did not join the other girls as usual, as they thronged out of the post-office, but walked slowly homeward alone. She was a stately girl of seventeen, with brown hair, gray eyes, and a bright, frank, independent look that made you feel as if she was all your friend or none. The girls laughingly called her "Queen Bab," and loved her, in spite of her somewhat imperious ways.

Barbara was thinking very serious thoughts just now, and, strange to say, she had forgotten all about her small troubles at school. She was thinking of Ben, her only brother, who was just one year older than herself. Their mother had often laughingly spoken of them as her "twins." They had been everything to each other, played together, studied together, and shared each other's confidences. They were in the same classes at school. If Ben went out in the evening, he had always taken Barbara with him.

But now it was all rapidly changing. At first only a boy's party! No girls were invited. Ben called it a "stag party." Then he was "just going over to Ned's to play games with two other fellows this evening. Too bad you can't go, Barbara; but, you see, you'd feel a little out of place with three or four boys," he said. After that he went quite often to one place or another to spend the evening with "the boys," soon forgetting to make his excuses to Barbara as he had done at first.

During the last two weeks he had not spent a single evening at home, and Barbara knew, although she said nothing about it, that the boys were playing cards, and she feared that at times they had something stronger than water to drink. To-night Ben was going to that "stag party" at Joe Halton's, and Barbara wished she could keep him at home, for Joe was one of the wildest boys in the school. She had told Ben before that she wished he would not go with Joe; but he had replied, with a touch of impatience, "O, you're a crank, Bab! Just because his father keeps a saloon does not make Joe bad. No, indeed! he's not half a bad fellow."

Upon reaching home, Barbara found her mother suffering with a severe headache, and as Barbara hastened to prepare supper for her father and Ben.

her thoughts kept reverting to that troublesome meeting.

While they were eating, Ben asked, abruptly, "Well, Barbara, are you going to vote to disband the S. C. A.? I heard Florence Irwin say she was." Barbara replied that she thought she would. "Their slow, poky meetings are not doing any good, and only taking up time which might be spent for other things." Whereupon Ben said, with a touch of sarcasm, "Well, I think you churchy people don't have much stick-to-it-iveness. I guess you don't take much stock in it—'Where two or three are gathered,' or something of that sort. I'm not much up on Scripture." This from Ben somehow made Barbara wonder if, after all, it was the wisest to give up the society.

After the tea things were cleared away, Ben called Barbara to come and put the finishing touches to his toilet. She always saw that his necktie was tied properly, and that his clothes were neatly brushed, and she liked to do these things for him.

To-night, as she followed him to the door, she breathed a prayer that he might come home from this party just the same Ben as ever. She could not like Joe Halton, and she knew something of the temptations her brother would meet there.

After Ben had gone, her mother called Barbara to her, and asked what it was they were saying about S. C. A. Barbara told it all, while her mother listened gravely, finally saying, "O Barbara, I do hope it will not go down! I had thought it might do Ben some good." She was not a mother given to talking over her children's faults, and it was the first time she had let Barbara know she was troubled about Ben.

Barbara went back to the sitting-room, promising that she would not retire before her brother returned, so her mother could have the much-needed rest, which was to drive away that dreadful headache. Barbara tried to study, but somehow she could not get her mind off that meeting to-morrow night.

Finally Ben came, and as she opened the door and greeted him, she thought his eyes were brighter than usual, and she fancied she smelled something strange about his breath.

Barbara went to school as usual the next day, but she found it hard to keep her mind on her books, for over and over again the words, "Well, I think you churchy people don't have much stick-to-it-iveness," kept coming into her mind.

She went to the meeting, resolved to vote against disbanding. That meeting was indeed discouraging. Only five students present, and election of officers, too! But the superintendent was there, and her pastor, Elder Mayers, had come.

They had just about decided to disband when Elder Mayers arose, and in his own kind, sympathetic way, tried to show them what the S. C. A. might be. He urged them to make one more effort. "There is nothing like persistence," he said, and then, "Why can't we have as much stick-to-it-iveness in religion as in worldly things?" Then he begged them to elect their officers, and try for just one more month before giving up. He asked to be allowed to make a nomination for president. This granted, Barbara's breath was nearly taken away when he suggested her name. She had an inborn aversion to speaking in public, and had never held an office in her life; therefore she started to rise and say that she could not accept the position, when her mother's words about the S. C. A. and Ben

came back to her. She sank back into her seat, with cheeks which were very red.

The meeting closed, and Barbara walked slowly homeward, trying to think of something she could do to increase interest in the S. C. A. "As president, I suppose I must do something, but what it will be I don't know."

At the supper-table that evening Ben remarked, "Well, I suppose the S. C. A. has gone up?"

"O, no, it hasn't," replied Barbara, brightly. "We have decided to make one more trial."

"Did they elect officers?"

"Certainly."

"And who, may I ask, has the honor of being president of that wonderfully strong and mighty organization?" he asked, scornfully.

Barbara flushed, as she answered, with a little smile, "They chose to elect your worthy sister."

Ben gave a low whistle as evidence of his surprise, and said no more.

The next day Mr. Hepburn, who had been her Sabbath-school superintendent ever since she could remember, met her, and as he shook hands, he said, "Well, I suppose the S. C. A. will soon be a wide-awake society with you as its head." She shook her head dubiously, as she said, "I'm afraid not. I think we've tried everything, and it would take little short of a miracle to make it what it used to be."

"Have you tried prayer?" he asked, earnestly; and something in his face made Barbara reply, slowly, "Why, yes—I think so."

Thus it was through the following days,—first it was Professor Martin, then her pastor, then another minister, and finally a dear friend. They all seemed much interested, and very ready to encourage or help. Sometimes this annoyed her, but usually she felt pleased, and resolved that with God's help the S. C. A. should not be a thing of the past.

She was much surprised because each one who had spoken to her about it had in some way mentioned prayer as the remedy. "Did they think the Christian student never prayed?" They had never had a meeting without a prayer service, even if some had been short.

The day before the next meeting found Barbara undecided as to what course to pursue; she had done nothing, but she was restless. "Why did every one keep at her so about it? Just as if she could make the students go to the meetings!"

Barbara's mother saw that she was troubled, and had wisely refrained from mentioning it to her, knowing well that when her daughter's heart became too full, she would have her confidence unasked. To-night it came. Barbara was quite discouraged, and she poured her heart out to her mother, and cried some angry, hurt tears, because some of the pupils had taunted her about her "big" office. She was too proud to show any one else that she cared even a little bit.

When she went out from her mother's room, it was with a new determination that the S. C. A. should be a success. But the thing her mother had suggested was not an easy thing for proud, high-spirited Barbara, and she went to her room that night and prayed a real prayer that must have gone straight to the Saviour's heart.

That first meeting! Barbara would remember it as long as she lived. The usual three or four "faithfuls"

were there, and probably a half-dozen others, curious to know what Barbara was going to do and say. There was nothing unusual, nothing encouraging. But when, near the close, Barbara rose, and, with flushed cheeks, asked how many would promise to join her in a fifteen-minute prayer service to be held in Room B, immediately after school every night during the coming week, the bored look on most of their faces turned to wondering astonishment. Three there were who promised, besides the superintendent. You could always depend on him for anything reasonable. He was one of those men who believe that religion does not interfere with school work, but that its aim should be to make better and more conscientious pupils. However, he was to be out of town the next day, and the first meeting was to be held without him.

That was the hardest ordeal of Barbara's girlhood. She went into Room B with a trembling heart, and there found two of those who had promised. The other came in a few seconds later. She had laughed and joked and studied with these friends, but to say to them, "Shall we kneel now?" was another thing, and the question trembled on her lips, while her heart beat with rapid thumps for several minutes, before she managed to bring it out in her own cool manner, except for a little tremble of the lips, which each one noticed, and loved her the better for. After that the superintendent was there each night, and it did not seem so hard. Indeed, one afternoon the fifteen minutes lengthened into thirty before any one realized that the time for closing had passed.

At the next weekly meeting there was no particular increase in attendance, and Barbara's heart would have sunk within her, but she could not help realizing that their meeting was good, in spite of lack of numbers. The attendance at the second weekly meeting was not much better, but the little daily prayer service kept right on. By tacit agreement little had been said about it, and the greater number of the pupils knew nothing of that little gathering every afternoon.

The third meeting was still better. It seemed as if the S. C. A. had suddenly become one of the most popular organizations. Fully three fourths of the pupils were there. The news of the little daily prayer service had somehow been noised around, and there was considerable curiosity among the other pupils. The meeting was good, and the pupils came again, and brought others. But Ben stayed away.

One afternoon late in the fall, the usual weekly meeting was just begun, when Barbara, sitting in the audience, saw her brother enter, and go to one of the back seats. It was not the last time he came, and when, one afternoon he arose and told them all that he, too, wanted to own Christ as his Saviour, Barbara's heart was full.

After the meeting, as brother and sister walked home together, he told her how, on that evening when she had been discouraged and talked and cried with her mother, he had been in his own room when she came to hers to pray. Without her knowing it, he had heard every word of the prayer offered so earnestly to heaven, and had realized something of the struggle she was making for his sake.

That night Barbara had another talk with her mother, and she ended by saying, with her arms around her mother's neck, and just a suspicion of joyful tears in her eyes, "O, I'm so glad I didn't give up the S. C. A.!" PEARL W. McCOWAN.

Japan and Christian Missions — No. 3

"THE people which sat in darkness saw great light. And to them which sat in the regions and the shadow of death light is sprung up." Matt. 4: 16.

Commodore Perry, who in 1853-54 firmly but kindly roused Japan from her Rip Van Winkle slumber of about three centuries, and introduced her to the comity of civilized nations, I believe was led by Omnipotence. This event opened the door of Japan to foreign intercourse, commercially as well as religiously.

In 1872 the government arranged to send a large band of educated young men to America and Europe for investigation into modern ways of doing things. These young men, after studying in this country for some years, returned to Japan. A number of them embraced Christianity while in America, and on their return did much to advance the cause of the gospel. The government soon permitted missionaries to preach. The people came in crowds to hear the message, converts were numerous, and it was thought that Japan would soon become largely Christian. But a reaction followed, and for many years Christian churches scarcely held their own in point of numbers.

The number of Christians in Japan is estimated at two hundred thousand or more. The number seems small in porportion to the population of fifty-eight million people, but the influence which even this number of native Christians exerts is very great.

There are over thirty-five Christian denominations represented in Japan, from North America and Europe. The Roman Catholic Church holds the largest number of communicants, since their worship and ceremonies do not differ very much from those of the natives.

Among the noted Christians are: Generals Nogi and Kuroki, Marshal Oyama and wife, Admiral Togo, the mayor of Kyoto, and thirteen members of the Imperial Diet. There are also professed Christians among judges, professors, and professional people.

The Christians have now a good hold in Japan; but there is much still to be done. The sooner the gospel reaches all the people, the quicker Jesus will come. "Come quick and help us," is the plea of the Japanese missionaries. Truly the harvest is great, but the laborers are few.

YOSHIO TANIMOTO.

The Moments

So fast they come,
The moments bright,
So quick they go,
Like little sprite,
We oft forget
We only live
The span of life
The moments give,
And all the good
Life can command
Is brought to us
By the moment's hand.

C. A. SMITH.

AN eleven-year-old boy living near Kettle Falls, Washington, occupies the most peculiar position of any pupil under the school system of the United States. He is the only child of school age in the district, and has a teacher all to himself. There were three pupils at the beginning of the school year, but the parents of two moved out of the district, taking the children with them. The district has funds at its disposal sufficient to provide school facilities for a score or more scholars.—*Young People's Weekly.*

Good Things P

Has the "Instructor" a Friend in You? If so, how teachers, m

They get their inspiration to serve the "Instructor" from the great it seems marvelous how ready men and women who are bearing heavy personal interest in the welfare of our young people would persuade

Java Comes First



ELDER GEORGE TEASDALE, now laboring in the island of Java, has written an interesting series of articles on the Asiatic archipelago. Some of the topics considered are: "Malaya," "Straits Settlements," "At Home in Java," "Birds of Paradise," "Borneo," "Sumatra." This series will be well illustrated with views of native scenes.

The White Plague

Tuberculosis is the title of a very instructive and interesting series by DR. G. H. HEALD, editor of *Life and Health*. This series must enlist the attention of all readers of the INSTRUCTOR, both from the interesting way the subject is treated and from its importance.

Christian Science and Natural Science

ELDER G. B. THOMPSON has promised to write a series on Christian Science. This series will give a comprehensive view of the belief of Christian Scientists, and will also reveal the fallacies of their doctrine. All our young people will want to read these carefully written articles.

The series on Astronomy will be prepared by MR. H. U. STEVENS, instructor in physical science at Union College. Some of the topics to be considered in this interesting series are: "Some Conceptions of an Astronomer;" "The Earth, Only a Speck Illumined by a Spark;" "The Star-Bedecked Dome," "The Solar System,"—sun, planets, satellites, asteroids, etc., each forming the subject of an article under this

general title. The concluding number of the series is entitled, "The Ruling Hand."

This series on Astronomy will cover several months, and will be of unusual interest to the readers of the INSTRUCTOR.

Bible Studies

ELDER O. F. BUTCHER, who is now serving Mount Vernon College as instructor in Bible, has consented to give to the young people through their paper a series of Bible studies which form the basis of his tent lectures as well as his class work. These alone will make the paper the coming year especially desirable as missionary paper.

Advent Stories

MR. A. W. SPAULDING, author of "A Man of Valor," has in the past favored the INSTRUCTOR with many helpful articles, and he now offers to its readers several of his fascinating series of "Advent Stories," which as yet have not appeared in print. These are written in conversational style, and are full of truth interestingly presented. These, too, offer opportunity for giving the message to the children of those who know not the truth for this time. "The Darkening of the Sun," "The Message Brought To the Uttermost Parts of the Earth," "The South," "The Disappointment," are among the articles suggested by the author as being especially desirable for the paper. Don't you want this series? and don't you want to give others the opportunity to read them? If so, make at least one person who does not have the INSTRUCTOR

What Are You Going to Do? Are you a friend of the have told you what other you not send the "Instructor" to some one who does not now have it? new year begins? Do you not think this a wise and helpful way of r

THE YOUTH'S INSTRUCTOR,

promised for 1909

ou show your kindly feeling? I will tell you how some of our busy
s, and doctors have promised to show theirs during the coming year.
of young people for whom the paper is published. To the editor
ibilities are to write gratuitously for the paper. Nothing but a deep
to consent thus to devote so much time to writing.

A Christmas Present

he paper for 1909. A more acceptable gift
n a weekly paper can hardly be made; for it
lly is fifty-two gifts in one. Then it is ex-
ted that there will be two special numbers
ing the year. One of these will be —

The Temperance Number

Ve hope to make this the most effective num-
yet issued. And we believe we shall have
full co-operation of the friends of the IN-
UCTOR. This number will come out during
early part of 1909.

More of Worth

From Exile to Overthrow," is a series prom-
d by MR. C. L. BENSON, who is now teaching
ory at Union College, but who was formerly
cational secretary of the Northern Union
ference. This series presents the history of
Jews from the Babylonian captivity to the
struction of Jerusalem by Titus.

ELDER A. N. ALLEN, who spent a number of
rs in Central America, started on the tenth
ast month to Peru. He will give the IN-
UCTOR a description of his new field of labor.
MR. L. A. REED, principal of the Pacific
ion College, will write upon the "Elements
Success,"—a subject which demands the
ightful consideration of every one who
uld meet successfully the requirements of life.
n't miss Mr. Reed's articles.

The Eighth Sense

The sense of responsibility may be very
perly termed the eighth sense," says PROF.

FREDERICK GRIGGS, the educational secretary of
the General Conference, and he has promised
the INSTRUCTOR a series bearing the foregoing
title. Some of the topics to be considered by
him are: "The Necessity for the Development
of All Our Talents," "The Value of Time,"
"Relation of the Sense of Responsibility to
Courage and Perseverance," "Religious Respon-
sibility," "Importance of Frugality and Econ-
omy," "The Minor Things of Life," "The
Pleasures of Work," "Care of the Health,"
"The Home Life," "Value of Accuracy," "The
Blessings of Adaptability."

Each article will be short and pithy, not a
long-drawn-out sermon.

Other Contributors

ELDER W. A. SPICER'S ready pen and wide
experience are pledged to service for our young
people through their paper during 1909. PROF.
B. G. WILKINSON has also promised to be one
of the contributors. ELDER D. A. PARSONS, who
lately returned from Ireland, will from time to
time relate some personal experiences. One of
our chief ways of learning to do and not to do
is from the experience of others.

MRS. ELIZABETH ROSSER, well-known to IN-
STRUCTOR readers by her poems, which so fre-
quently find a place in its columns, will brighten
many numbers during the coming year by her
pleasing contributions. MR. ERNEST LLOYD,
MRS. ADELAIDE D. WELLMAN, MRS. MARY
MARTIN MORSE, and MR. MAX HILL will con-
tinue to remember our young people by their
practical contributions.

structor"? If so, how are you going to show your friendliness? I
e going to do. You will read the paper regularly, of course; but can
you not endeavor to obtain new subscriptions for the paper before the
ring your friends? Annual subscription, \$1; foreign countries, \$1.50.

Takoma Park Station, WASHINGTON, D. C.



HEALTH HINTS

What Is Tuberculosis?—No. 1

[This article begins a valuable series by Dr. G. H. Heald, editor of *Life and Health*, on the subject of Tuberculosis. The following topics are some of those that receive attention in this interesting treatise of a subject of great concern to us all: "What Is Tuberculosis?" "Poisonous Products of Germs," "The Home of the Tubercle Bacillus," "Race and Tuberculosis," "Prevalence of the Disease," "Phases of the Anti-Tuberculosis Warfare," "Brief Early History of Tuberculosis," "Tuberculosis of Animals," "How Does the Germ Gain an Entrance?" "Forms of Tuberculosis."—Ed.]

We have no means of knowing how long tuberculosis has afflicted mankind; but evidently it has been doing its silent but deadly work for many generations.



APPLE DECAYING FROM ACTION OF MOLDS

Its progress is usually so gradual, and has so little to suggest contagion to the ordinary observer, that it has never caused much consternation, as have plague, smallpox, cholera, and other acute diseases; but none of these diseases—perhaps not all of them to-

gether—carry off so many of the human race as tuberculosis. It is the great scourge of modern times, and perhaps of ancient times as well.

From time to time, observing physicians have suspected it to be contagious, but it remained for Dr. Robert Koch, in 1882, to discover that the disease is caused by a minute, plant-like organism, or germ, which has since been known as the bacillus of Koch, or bacillus tuberculosis, or tubercle bacillus. By careful work, performed when bacteriology was an infant study, Koch succeeded in establishing the identity of the tubercle bacillus as the cause of tuberculosis, and in proving that by means of this germ, the disease is transmissible from one person to another. Even now, men have not ceased to wonder at the sagacity of the German physician, whose accuracy in the work that established him as the father of medical bacteriology has never been disproved, though the science of bacteriology has since that time advanced by leaps and bounds. Dr. Koch, in his work on the cattle plague, anthrax, and on the human plague, tuberculosis, set stakes which have never been removed.

But there are persons who refuse to believe in the germ theory of this disease, as there are others who disbelieve that the earth is spherical, revolves on its axis, and circles in an orbit around the sun. These persons who disbelieve in the germ theory of disease would do well to study carefully the cause of decay in fruits.

What Causes an Apple to Rot

You know what apple-rot is? Perhaps you wonder why an apple, apparently sound, suddenly begins to break down. By means of a microscope you might detect in the rotting apple a growing plant-like organism which obtains nourishment from the apple, and at the same time throws out a liquid which softens and

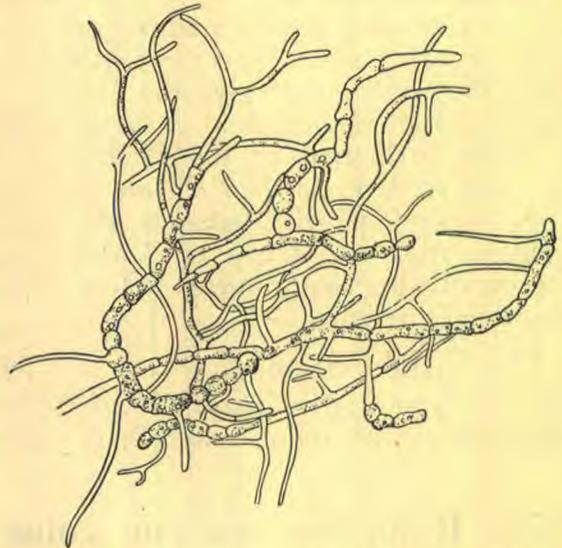
breaks it down. The apple is in ill health. It is diseased. We may say it has apple consumption, though the organism that causes the mischief is totally different from that which causes consumption in animals. The apple is being destroyed, heart, lungs, liver, and all—if an apple may be said to have such organs—by its little enemy. Where, you ask, did the enemy come from? Every decaying mass is a little factory, producing myriads of little seed-like bodies, too small to be seen without the aid of a powerful microscope, which are carried around in the air as dust, and which in favorable "soil" develop into plants, and cause decay. Why, you ask, do not all apples rot, if the air is full of such infectious dust?—Because the skin, unless broken, acts as a protection.

The strong, healthy apple is able to protect itself for a long time when it has good ventilation, and is free from bruises and worm-holes, and from contact with rotten apples. But if put in contact with a rotting apple, it is soon infected. Apple-rot is contagious.

As apple-rot is transmitted directly from a diseased apple to a sound one, so is tuberculosis transmitted from a consumptive to a healthy person,—not by the touch, but by the sputum which the consumptive coughs up.

To spit on a floor or sidewalk, or in a street-car, or in any place where the sputum can be picked up by clothing, or where it can dry and be blown through the air as dust, is dangerous; and every community should have very stringent laws prohibiting the practise.

To spit in the handkerchief is dangerous; for it infects the pocket, and as the sputum dries, it is thrown out into the air every time the handkerchief is taken out. If a person must spit when on the street, it should be in the gutter; but it is far preferable for

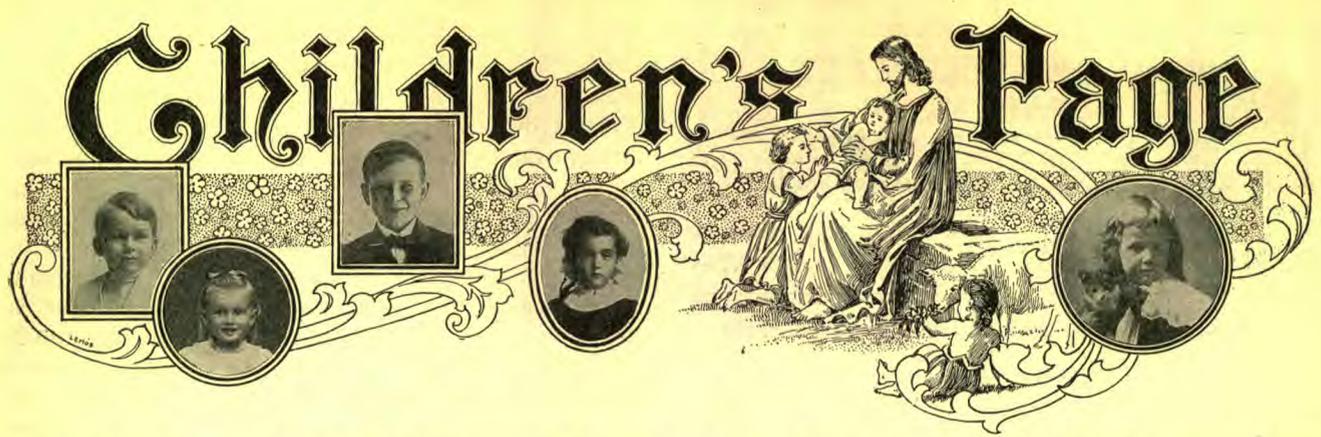


MONILIA, A SPECIES OF MOLD CAUSING FRUIT DECAY

one who is discharging offensive matter from the throat to have a little pocket receptacle for the purpose, such as may be obtained of any surgical-instrument dealer.

G. H. HEALD, M. D.

SECLAR power has proved a satanic power to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state.—*Dr. Philip Schaff.*



A True Story of Two Little Pioneer Girls

SIX-YEAR-OLD Rachel Webster was making an afternoon visit to her nearest and dearest friend. Her nearest and dearest friend was six years old, too. Her name was Roxanna Pray, and she lived only two miles from Rachel.

Now two miles may seem a long distance from your next neighbor to-day, but it was very near for pioneer times. Everybody said to the Prays and the Websters, "How fine it is to have such close neighbors!"

Rachel had walked every step of the way, but she never thought of being tired.

"What would you like to do?" asked Roxanna, politely; "would you like to go out and get prairie gum?"

"O, yes," said Rachel, and without resting a minute they started out over the prairie.

Prairie gum gathers on the sides and broken tops of the tall rosin-weeds that dot the prairies with blossoms like little yellow sunflowers. They are strange plants. Some people call them compass-plants. They say that the flat, divided leaves always stand up with the edges turned to the north and south, and that travelers on the prairie can tell from them which way to go. This seems to be true when the leaves are young and tender, but when they are old, they stiffen, and point in any direction. That day the leaves were very stiff, for it was fall, and everything was brown and dry.

Rachel and Roxanna ran about from one tall stem to another, picking off a bit of gum here and a bit there, and chewing it as they went. It takes a great many of the small, colorless drops to make a piece of gum large enough to enjoy, and the little girls went a mile before they knew it.

"Listen! what's that?" said Rachel, suddenly. "Why, it is your father, Roxanna. He is running toward us and calling. He wants us to do something. What is it?"

"Run! Run! Run!" Mr. Pray was calling. "Run to the breaking!"

A "breaking" was a piece of prairie where the sod had been turned over by the breaking-up plow. They could not cultivate the prairie the first year. It had to be broken up and then lie all the fall and winter.

This breaking was about a quarter of a mile south from the girls, and as far west of Roxanna's father, who was coming from the east. All around them was the tall, dry prairie grass. The smell of smoke was in the air, but the girls did not think of that. There was always smoke in the fall; for the prairie fires were all about.

"Run to the breaking! Run! Run!" Mr. Pray was shouting, waving his arms desperately. "Run! Run!"

The sound came faintly, but they heard it distinctly.

They wondered what was the matter, but they did not think of stopping to ask. Pioneer children were trained to obey without questions. Catching hold of each other's hands, they ran just as fast as they could.

Again and again they were tangled in the long prairie grass, or stepped into a gopher hole, and stumbled or fell. But Roxanna helped Rachel up, and Rachel helped Roxanna up, and they ran on and on.

Would they never get there? Why did he want them to go there? They had run so fast that it seemed as if there was not a bit of breath left in their little bodies, but still they ran on.

They reached the edge of the breaking at last, and Roxanna's father came running up from his side. He seized Rachel with one hand and Roxanna with the other, and dragged them along into the middle of the bare black space.

"Lie down!" he gasped, and they all fell on their faces.

"What is it?" panted Rachel, but before he could answer, she saw.

Right behind them a big prairie fire was coming up. Through the tall, dry grass where they had stood just a few minutes before, the fierce fire was sweeping. The flames shot up as high as a house. In a minute the air over them grew full of smoke and flying cinders. Little wild creatures sped by them. And, O, how hot it was!

"O, we shall be burned! We shall be burned to death!" sobbed Roxanna.

But Rachel never said a word. She was the kind of girl who keeps still, no matter how frightened she is.

Then there was a horrible rush and roar, and the fire was right above their heads! But the little girls did just what Mr. Pray told them. They put their heads down on the ground, and held them low while the flames were passing. There was no grass close around them to burn; for they were on the bare breaking.

In five minutes the danger was over. The fire had passed. All around them it was black and smoking. They could not step off from the breaking until the ground had cooled. But they were safe.

"O, suppose we had not been near any breaking! Or suppose father had not seen us and called to us!" shuddered Roxanna. "We should have been burned up!"

And so they surely would have been. But the real thing that saved them from death they never thought of. It was their prompt obedience. If they had not started to run the instant Mr. Pray called to them, the fire would have overtaken them before they got to the breaking. They never thought of that.

Pioneer children were trained to mind.—*Bertha E. Bush, in Little Folks.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Mexico — No. 1

PROGRAM SUGGESTIONS.— Open the meeting with a good season of prayer. For roll-call let each member respond with a sentence, giving the name of some missionary, his field of labor, and if possible, some interesting fact concerning his work. Get the mission notes from recent numbers of the *Review and Herald*. Take, for instance, the last three numbers. Assign these to different individuals, and then let each of these persons prepare to give the leading news from the "World-Wide Field" in two-minute talks.

Program

OPENING EXERCISES.

GENERAL EXERCISES:—

- Prehistoric Times.
- Conquest.
- The Republic.
- General Missionary Work.
- Mission Notes (see Program Suggestions).

Prehistoric Times

One of the most interesting histories of any country in the Western Hemisphere is that of our neighbor republic, Mexico. Though the earliest prehistoric times of this country are enshrouded in mystery, the ruins of Mitla, the Mexican pyramids, and other landmarks tell of a people who lived long before the time of Cortes, and who in many respects resembled the ancient Egyptians. If we inquire into the origin of the early Mexican tribes, we shall find suggestions of a relationship to the American mound-builders. Though there is a diversity of opinion among historians regarding the early migrations of these peoples, a favored view is that at an early date they crossed Bering Strait from Asia, and gradually pushed southward into warmer climates and more fertile lands.

Of these primitive races the Toltecs were the most conspicuous. They entered the central plateau of Mexico probably during the latter part of the seventh century, and became the fountainhead of the civilization which became distinguished in later times. They built houses, paved roads, made cotton clothing, and were quite skilled in mining and agriculture. After a lapse of several centuries they gradually disappeared, and their places were filled by other tribes from the north. The most noted of these were the Aztecs, or Mexicans, who in 1325 founded the permanent settlement, Tenochtitlan, on the edge of Lake Tezcuco. The city of Mexico now stands on this spot.

While the Toltecs believed in a Supreme Being, they also worshiped the sun, moon, and stars, and the forces of nature. Like other tribes, they made human sacrifices to their gods. It is estimated that nearly twenty thousand human victims were sacrificed annually.

The Aztecs had considerable knowledge of some branches of the sciences. Their calendar was most elaborate, and their astronomical observations were accurate. To-day their calendar stone, as well as their sacrificial stone, stands in the National Museum in Mexico City.

Conquest

In the year 1517 Francisco Hernandez de Cordova discovered Yucatan, and the following year news was brought the chief-of-men at Tenochtitlan of ships sailing along the Gulf coast, containing white men with beards. These newcomers comprised the exploring party of Juan de Grijalva, the Cuban navigator.

While the public mind was exercised over this sudden appearance of white men, there were signs in the earth and in the sky which led the Aztecs, naturally superstitious as they were, to look forward to some dread calamity, some important crisis in the affairs of their race and government. There were hurricanes, earthquakes, volcanic eruptions, comets, eclipses, and fires.

The following spring (1519) a small army of Spaniards, led by Hernan Cortes, landed at Vera Vruz. Burning their ships behind them that no one might return home, these daring warriors directed their march toward Tenochtitlan, the Aztec capital. They were cordially received by Montezuma, the emperor, and great kindness was shown them. But it was not long before the avaricious Spaniards, in league with dissatisfied tribes, had the country in their possession.

After the death of Cortes, Mexico was ruled by viceroys, representing the Spanish crown. From 1535 to 1822 sixty-four viceroys ruled. The Roman Catholic Church dominated the country both spiritually and politically. Beginning in 1570 the Inquisition flourished on virgin soil, putting to death hundreds of foreign heretics, until Mexico wearied of bearing the galling Spanish yoke. Longing for freedom from oppression filled the Mexican heart, and only a spark was necessary to kindle the flames of revolution.

The Republic

Miguel Hidalgo, a liberal-hearted curator, was the man of the hour. On the eve of Sept. 16, 1810, ringing the bell on his little church, he called the nation to arms against the oppressor. Clothed in his priestly robes and girded with a sword, he took his place at the head of the revolution. The next spring he was captured, and with three other leaders was put to death. The war continued until 1821, when the Spanish general surrendered, and the victorious Mexicans entered Mexico City on the twenty-seventh of September. A provisional government was established, and Mexico began its career as an independent nation. In 1824, when the first national constitution was adopted, the new republic was given recognition by the United States, and soon after by England.

The spirit of revolution was manifested for a number of years. Texas seceded from the Mexican states in 1835, resulting in the war with the United States. In 1855 the Jesuits, who had caused so much trouble by meddling with politics, were driven from the country. Two years later a new constitution was adopted, offering greater freedom and religious liberty. Into this constitution were incorporated the laws of reform, largely created by Benito Juarez.

Juarez was one of Mexico's greatest statesmen. He may well be called "the Lincoln of Mexico," for largely due to his efforts the republic gained freedom from the slavery of the Roman Church.

About this time internal disorders brought about the war of the French Intervention, and Maximilian was made emperor of the nation. The liberal power, under the lead of Juarez, soon brought an end to the empire.

After Juarez's death, Gen. Lerdo de Tejada occupied the presidential chair, but only for a short time.

Dissatisfaction was found with his administration, and a revolution was started with Gen. Porfirio Diaz as leader. The revolution was successful, and on Nov. 26, 1876, Diaz entered Mexico City. Since that time, with the exception of one term, 1880-84, when Gen. Manuel Gonzalez was president, Porfirio Diaz has occupied the office of chief magistrate of the nation. Through his stable and liberal administration the republic has prospered both materially and intellectually.

General Missionary Work

"The Bible was borne into Mexico by General Scott's army" in 1847. Many copies were eagerly sought by the people to read, and by the priests to destroy. The war, evil though it seemed, had much to do with preparing the way for the gospel. In 1860 the American Bible Society sent its first agent into Mexico, and since that time it has been doing an aggressive work, which has borne much fruit.

The pioneer missionary was Miss Melinda Rankin. Early in the fifties she established a school in Brownsville, Texas, near the border-line. Later she crossed to Matamoros, and in 1866 began school work in Monterey. For twenty years she labored untiringly, teaching students, training colporteurs, sending them out with the Scriptures, and supporting them with her own means. The good results of Miss Rankin's efforts can not be fully estimated.

A number of Mexicans in Villa de Cos, a mining town in the state of Zacatecas, accepted the gospel, and formed a small company, which met regularly in a private house for Bible study. After the enforcement of the laws of reform, which granted religious liberty, the members of this little company came out openly and appointed one of their members to act as pastor.

Rev. Henry C. Riley was encouraged to take up evangelistic work in Mexico in 1869. He associated himself with several priests who had renounced Catholicism, and soon established the "Church of Christ," now a branch of the Episcopal mission. Two years later the Friends began operations; and in 1872 the American Board sent its pioneer missionary, Rev. J. L. Stephens, to the state of Jalisco. This was a fanatical district, and great difficulties were to be met with there. Only a short time passed before Rev. Stephens and several of his converts were assassinated. Just about this time six Presbyterians were killed at Acapulco. But the work still progressed in face of dangers.

In 1873 the Methodists began work in the capital, and in several cities in surrounding states. Rev. William Butler, who had pioneered the Methodist work in India, became also their pioneer in Mexico. The Baptist Home Missionary Society began work at this time, and in 1884 the Southern Baptist Convention and the Associated Reformed Presbyterians assumed their share of the burden. In 1888 the Cumberland Presbyterians also began work.

The gospel is being spread rapidly throughout Mexico. The Bible societies, the various denominational publishing houses, schools, hospitals, and evangelists are preparing the Mexican people for the closing message. The government favors their efforts, and by its liberal policy facilitates the work in all its branches. And to-day, where human sacrifices were once offered, and where in more recent years the superstitions of Rome have clouded the minds of the people, are little companies springing up, worshiping God from the heart, and not by a ceaseless round of revolting ceremonies.

OTTO M. JOHN.

Missionary Volunteer Reading Course

Lesson IX — "Great Controversy," Chapter XII

The French Reformation

1. WHAT dangers threatened the Reformation?
2. Tell the story of Lefevre's conversion. Compare his early experiences with Luther's.
3. How did the gospel affect the communities that accepted it?
4. Show how the Reformation was twice defeated in the moment of triumph.
5. Characterize Calvin. Relate the story of his conversion.
6. Who was William Farel? How did he prove his zeal?
7. How did Calvin and Farel resemble the apostle Paul?
8. Note the importance of these dates: 1529, 1535, 1793.
9. What led Geneva to accept the Reformation? How does the experience of that city emphasize the importance of personal work and personal responsibility?
10. How did the work in Geneva help the Reformation in other parts of Europe?
11. For what purpose was the order of the Jesuits formed? Describe their missionary methods.
12. What part did the following persons have in the French Reformation: Francis I, Louis de Berquin, Bishop of Meaux, Froment, Princess Margaret?
13. Compare Matt. 10: 34 with the experience of the French reformers.
14. How could it be said, "When France rejected the gift of heaven, she sowed the seeds of anarchy"?

Notes

POLITICAL CONDITIONS IN FRANCE were largely responsible for the Reformation being so extremely tragical. Moncrief enumerates the unfavorable conditions thus: "The crusade against the Albigenses had permanently weakened the cause in the south. The people were vacillating. The kings from Francis I to Henry IV were unreliable. The worst features of Italian political doctrines had come in through Machiavelli's 'Prince,' and Catherine de' Medici's personality. Romanism was strongly entrenched in the universities; and even the Protestant leaders, with the distinguished exception of Coligny, were lacking in many of the qualities necessary to carry a great movement through to a successful issue." Much power was vested in the king. In 1545, during the reign of Francis I, three thousand persons were massacred in southern France. Henry II made it "a point of honor to exterminate from his kingdom all whom the church denounced." His persecutions would probably have been even more severe had he not been engaged in war with Spain and Italy. In 1559 he was followed by Francis II. As the king was young and weak, relatives (the Guises) seized the reins of government and carried on the policy of Henry II. The Protestants, who had long suffered patiently, now offered resistance, and civil war ensued. The Bourbon princes, being rivals to the throne, formed an alliance with the Protestants. Later Catherine de' Medici, the mother of the king, plunged into the conflict; yet her name would scarcely be mentioned had she not been a prime cause of the terrible massacre of St. Bartholemew, Aug. 24, 1572. Coligny was among the thousands who were massacred. That was a severe blow to the Protestant cause, yet the religious wars continued till finally, in 1598, the Edict of

Nantes granted the desired liberty to the Protestants. This edict was, however, soon nullified. Lawlessness and ruin prevailed in the country.

THE ORDER OF JESUITS, or Society of Jesus, was founded by Ignatius Loyola, a Spanish nobleman, in 1534. Their original purpose was the conversion of the Saracens, but the pope, to whom they had pledged obedience, desired to use them against the Protestants, so this ideal was never realized. Recognizing that youth is the impressionable age, the founding and maintaining of schools became one of the chief activities of the order. They were for generations the foremost educators of Europe, and were among the most powerful agencies in promoting the counter-reformation. Loyola spent his life in seeking to extinguish the light of truth which Luther had held aloft amid the darkness of the age. In 1773 the Jesuits were suppressed, but later came into power again. They were the first missionaries to America, and are to-day working in many countries.

The Four T's

THERE are four T's too apt to run,
'Tis best to set a watch upon:—

Our Thoughts

Oft when alone, they take them wings
And light upon forbidden things.

Our Temper

Who in the family controls it best,
Soon has control of all the rest.

Our Tongue

Know when to speak, yet to be content
When silence is most eloquent.

Our Time

Once lost, ne'er found; yet who can say
He's overtaken yesterday?

—*Woman's Life.*

What a Boy Can Do

ONE day a merchant said to a boy who was doing work about the store: "You will never amount to much; you are too small."

The little fellow looked up from the work he was doing, and said: "Small as I am, I can do something no one else about this place can do."

"O, what is that?" asked his employer.

"I don't know that I ought to tell you," replied the boy.

But the employer urged him to tell what he could do that no one else about the place was able to do: so at last the little fellow said, quietly, "I can keep from swearing."—*Selected.*

Feeling Responsibility

A CHRISTIAN society of young people is likely to prosper in proportion to the number of persons who feel a responsibility for its success. They must feel—

Responsible for every prayer-meeting, quite as much as the leader.

Responsible for every hymn, to the full extent of their voices.

Responsible for the strangers, so that they take pains to make them feel at home.

Responsible for the collections, so that they give all they can afford.

Responsible for the spiritual tone of the society, praying often and earnestly for all the members.

Responsible to the limit of their powers, for all that they can do.—*Our Young Folks.*



XI—The Shunammite's Son

(December 12)

LESSON SCRIPTURE: 2 Kings 4.

MEMORY VERSE: "Is anything too hard for the Lord?" Gen. 18:14.

The Lesson Story

1. A widow, whose husband had been one of the sons of the prophets, complained to Elisha that she was in debt, and the creditor had come to take her two sons as slaves, that they might work until the debts of their parents were paid.

2. "And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few; and when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

3. "So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil and pay thy debt, and live thou and thy children of the rest."

4. One day when Elisha was passing through a place called Shunem, a woman urged him to eat at her house. So after that as often as he passed by, he turned in thither to eat bread. And the woman said to her husband, "Behold now, I perceive that this is an holy man of God which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

5. Elisha wished to reward this good woman for her kindness, and he told her that the Lord would give her a son. This promise was fulfilled as Elisha had said unto her. And when the child was grown, one day he went out to the field where his father was reaping. And he said to his father, "My head, my head." And he said to a lad, "Carry him to his mother." And when he was brought to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

6. Elisha was at Mount Carmel at this time, and she went to tell him her trouble. "And when she came to the man of God to the hill, she caught him by the feet: but Gehazi [Elisha's servant] came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me." Then the woman made Elisha understand that her son was dead. And Elisha said to Gehazi, "Gird up thy loins, and take my staff in thine hand, and go thy way, . . . and lay my staff upon the face of the child." The mother of the child told Elisha that she would not leave him, so he arose and followed her.

7. "And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked." When Elisha came to his room, he went in and shut the door, and prayed to the Lord. Then he lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and the flesh of the child grew warm. Then he walked to and fro, and went again and stretched himself upon the child, and the child sneezed seven times, and opened his eyes.

8. Then he called Gehazi, and told him to call the mother of the boy. And when she came into the room, Elisha said to her, "Take up thy son," and she fell at his feet and bowed herself to the ground, so thankful was she that her son was restored to life, and she took him up and went out.

Questions

1. What complaint did a woman who was a widow make to Elisha?

2. What did Elisha ask the widow? How much did she say she had in the house? What did Elisha tell her to do? What was she to do after borrowing all the empty vessels she could find?

3. How did the woman carry out the prophet's instruction? When the empty vessels were all filled, what did she say to her son? What was his reply? What did Elisha tell the widow to do with the oil the Lord had given her?

4. As Elisha was passing through Shunem, what did a woman urge him to do? What did the woman say to her husband? What provision did they make for a home for the prophet?

5. What did Elisha wish to do for this woman? What did he tell her the Lord would give her? When the child was grown, where did he go one day? What did he say to his father? What did the father tell a lad to do? How long did he live? What did the mother do with his dead body?

6. Where was Elisha at this time? To whom did the woman go to tell her trouble? What did she do when she came where Elisha was? What did Gehazi do? In what words did Elisha reprove him? What did he know by the way the woman acted? What had the Lord hidden from him? When Elisha knew the child was dead, what did he tell Gehazi to do? Who followed him to Shunem?

7. Relate Gehazi's experience. What did he say when he turned back and met Elisha? Tell what Elisha did when he came where the dead child was.

8. Whom did Elisha then call? What did he say to his servant? When the woman came and saw her son was alive, what did she do?

2. How should we walk? What manifestation of love has Christ given us? Verse 2.

3. Whose example should we follow? 1 John 2: 6; 1 Peter 2: 21.

4. What should not even be named among the saints? What is said of these? What should be our theme of conversation? Eph. 5: 34.

5. What classes are mentioned as having no part in the kingdom of God? Verse 5.

6. What have these things brought upon the disobedient? Verse 6.

7. What admonition follows? Verse 7.

8. What were we once? If Christians, what are we now? How should we walk? Verse 8.

9. What is the fruit of the Spirit? What will walking in the light prove? Verses 9, 10.

10. With what should we have no fellowship? What should we do? Verse 11.

11. What should be our attitude regarding secret deeds of evil? Verse 12.

12. What is the effect of reproving these evil deeds? Verse 13.

13. What personal appeal is made in verse 14?

14. What admonition is given in verse 15?

15. How should we regard time or opportunity? Verse 16.

Taking in a Partner

Two men were driving through the streets of a manufacturing town when one of them stared in amazement at a large building from which came the whir of machines and the sound of belts and pulleys.

"What's this?" he cried. "I thought Smith's mill was stopped; somebody told me that he had gone under. Taken on new life, hasn't it? Seems to be something doing here, now, I should say!"

His friend explained the secret readily. Nothing was changed but the management. The man had taken a new partner, giving him chief interest. "Place always *was* all right. What it needed was a live man to run it. Wise fellow—that Smith—wasn't he?"

"Brainy! Pity half the concerns in the country couldn't do the same thing—take in somebody for a partner who could make it worth while running the business. It's the secret of a new life, if they did but know it."

There are men, as well as mills, going on at a poor, dying rate for lack of just such partnership. There are young men, just starting their life-business, who would show themselves wise by taking in Christ as chief partner. The old "plant" is well enough. It needs no special, new equipment. A new spirit is needed—wisdom, energy, and executive ability. All these Christ stands ready to put into any business that gives him first place and runs on his principles. He demands a controlling voice, but it is a partnership for all that. The fine thing about it is that success is sure from the start on that basis. There is no uncertainty, no luck, about it. People will often stand and look and wonder. The hum and joy and movement of new life will make people ask questions, as they did of blind Bartimeus, when he was sitting still by the wayside.

Successful? A new man? Indeed, yes! He's taken in a new partner. He's a Christian.—*The Wellspring*.

"A WORLD of care without,
A world of strife shut out,
A world of love shut in."

THE YOUTH'S LESSON

XI—Our Walk and Conversation

(December 12)

LESSON SCRIPTURE: Eph. 5: 1-16.

MEMORY VERSES: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5: 15, 16.

Questions

1. With what tender appeal does this chapter open? Eph. 5: 1.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	\$1.00
SIX MONTHS	.50
THREE MONTHS	.25
TO FOREIGN COUNTRIES AND CANADA	1.50

CLUB RATE

Five or more to one address, each	\$.65
-----------------------------------	-------

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

Filling Your Place

"WHATEVER your place in the world, set yourself to fill it. Do not give any one an excuse to wish for another worker in your stead. Fill your place to the least exaction, the smallest requirement. No one outgrows his place unless he first has filled it."

A Strange Request

"ALEXANDER THE GREAT," says Archbishop French, "being upon his death-bed, commanded that when he was carried forth to his grave, his hands should not be wrapped, as was usual, in cere-cloths, but should be left outside the bier, that all men might see them, and might see that they were empty."

In view of this admission of the world's conqueror, how pertinent is the question, "What shall it profit a man, if he gain the whole world, and lose his own soul?" "We brought nothing into this world, and it is certain we can carry nothing out." Then at death all indeed go out of the world empty-handed, and forever remain empty-handed, unless they have treasure laid up in heaven. A way has been provided whereby man may continually be laying up such treasure; and with his passport which is by faith freely given him, he can at the resurrection come into possession of eternal riches and joy. Happy is the man that neglects not to secure the heavenly passport.

Perfect Loyalty

DR. J. W. CHAPMAN related, in a sermon, the following incident in regard to the Duke of Wellington, who found it necessary at one time to call upon his army for volunteers to undertake an especially hazardous commission. The duke said to his men:—

"There is a certain undertaking which may mean the loss of life, but it will mean the favor of the queen. I desire to call upon all those of you who will volunteer for this important service to step out of the line. In order that you may not be influenced by the look of my face, I will turn my back." The great man turned his face away, and, after a little, turned again to find the line as solid as before. The tears started in his eyes, and he said: "Men, I am heart-broken. I do not know that I should have called upon any of you to go, but I did think that there were a few who would volunteer." Then one of his officers, saluting

him, said: "Sir, the whole line is advanced." The question that this incident suggests to all hearts is apparent. If our all-wise Commander were to issue such a call to the great army of Missionary Volunteers, would he receive from them such a noble response? Let us hope and pray that he would.

A World's Prohibition Confederation

A CALL has been issued for a world's prohibition conference to meet in London during the week of July 18-24 of next year, when it is expected that a large number of delegates will be present from various countries. The object is to effect, if possible, the permanent organization of an effective World's Prohibition Confederation better to unify the efforts being made by various temperance societies toward the world-wide suppression of the drink traffic.

The conference coincides as to time with the twelfth International Congress against Alcoholism, which meets in London.—*The Boy Magazine*.

The Blind Girl Sees

A BLIND girl whose eyes had been opened by a surgical operation delighted in her sight of her father, who had a noble appearance and presence. His every look and motion were watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed or even looked upon her kindly, it brought tears of gladness to her eyes. "To think," she said, holding his hand closely in her own, "that I have had this father for these many, many years and never knew him!"

When we awake in the next life to the glories of the divine presence, we may in a similar way voice the wonder that we had for many years of earth-life a Heavenly Father, yet never quite knew how great, how loving, how ready to bless, he actually is!—*The Christian Herald*.

Delay Was Fatal

DR. LEN G. BROUGHTON, one of Atlanta's ministers, tells of receiving a letter from a woman who, with her husband, had been attending a series of meetings conducted by Dr. Broughton in Tremont Temple, Boston. The lady wrote as follows:—

"Last Sunday night my husband was greatly impressed in your meeting. He had promised to declare himself for God and his Christ that night; but when the time came, he would only promise to do so the next night. O Dr. Broughton! the next night for him did not come; for on Monday he was stricken with something like apoplexy, and has been unconscious ever since. I fear he will die. Do please pray for him!"

"This was a sad letter," says Dr. Broughton, "but another one received later was sadder. It simply said: 'My husband is dead.' He promised, but did not fulfil. God gets tired trifling with unfulfilled promises."

A RICH man once expressed his surprise at the statement of a poor man, that he never locked his doors. "I am not afraid," rejoined the poor man; "no one ever brought anything yet."