

In Melch

THE YOUTH'S INSTRUCTOR

Vol. LVII

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No. 3





FIFTY thousand post-cards passed through the Washington, D. C., post-office during one day of the Christmas holiday season.

THE American Tobacco Company, the occasion of the night-rider depredations in the South, has been dissolved by the United States Circuit Court.

"THE Russian government is expected to buy the Russian rights on the aeroplane of the Wright brothers, paying one hundred thousand dollars and royalties on machines constructed in Russia."

THE new Turkish Parliament was opened by the sultan in person at noon on the seventeenth of December, 1908. It was an auspicious day for Turkey. There was no manifestation of hostility toward the sultan. He expressed his favorable feeling toward the new régime in the following words: "My will is definite and unalterable, and henceforth the constitution will regulate the affairs of the nation."

"THE Suez Canal, which has always been prosperous, continues to grow more so each year. The returns of shipping and tonnage of the canal for the year 1907, as compared with 1906, show that British tonnage passing through increased 1,195,937, and German tonnage 98,099 tons. The net tonnage also exhibits a round increase, the figures for the past year showing an addition of 1,282,930 tons. The increase in receipts was \$1,557,000. Such figures should give a pretty good idea of what the Panama Canal will mean to the United States financially."

The Root-Beer Fraud

"LET me give you some nice root beer. There is no alcohol in it, you know."

"No, I do not know. How do you know?"

"Why, that is what it says on the circular."

"Do you believe all you read about patented stuffs?"

"Well, no. The fact is I never looked into this matter."

"But we ought to know what we take, and we want no alcohol. Shall we examine this?"

"Yes, please. Let's see how to examine."

"What are the directions for making root beer?"

"Use water, sweetening, and the extract of herbs in the bottle, yeast being added to make it effervesce."

"Yes, and the yeast fermenting breaks up the sugar, every particle of which forms a particle of the gas that causes the effervescence, and at the same time a particle of alcohol that remains behind in the beer, causing the tingle, when drank. Very few care for the beer without the tingle."

"This kind can be taken without fermentation."

"Yes, this is the kind that shows the largest alcohol flame in the testing apparatus. They all show some. A druggist said they would not keep without alcohol."

"I have seen the statement that they do not contain alcohol."

"I saw that when the flavorings were sold as dry herbs. It was a grim and dangerous practical joke, for the directions, when followed, made the alcohol."

"But really it can not contain much alcohol. The best men in the place, men who ought to know, recommend it to the boys to take the place of alcoholic drinks."

"Similar men might be quoted as saying that wine and beer drinking should be encouraged in order to do away with stronger drinks. Even the best people need to study in order to be sure what is right, for alcohol is deceitful. Taking a little in any form creates a desire for more; and if we wish security against the alcoholic appetite, we must avoid the smallest beginnings."

"Have you ever known harm to come from the use of root beer?"

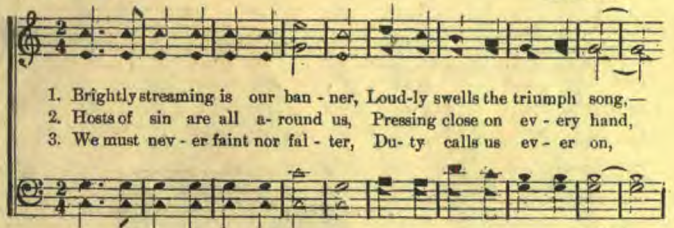
"Yes, I know of a Christian reformed man who fell, through the appetite reawakened by root beer. I am glad to say I have known many Christian families give up root beer because of its alcohol. Others would not now be using it if they had known how alcohol is made. So we say, 'Cry aloud and spare not.' Improve even this opportunity to teach the people about alcohol."—*Selected.*

"THERE is no honorable fighting for a man who is not ready to forget that he has a head to be battered and a name to be bespattered. Truth wants no champion who is not as ready to be struck as to strike for her."

THE LORD OF HOSTS IS WITH US.

T. C. HARPER.

IRA LONG.



CHORUS. Unison.



Harmony.



This can also be sung to the music of "Let the Lower Lights Be Burning."

The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 19, 1909

No. 3

An Interesting Record

THE books of heaven alone will reveal truly and fully the results of man's efforts to save his fellow men. It is true, however, that earthly accounts often teach profitable lessons. While we may not be able to see all that we should, by way of promise and encouragement, in the work of another, there is much of practical value and helpfulness to be found when we give careful attention to data which lie ever before us.

A few weeks ago it was my privilege to meet one of our brethren who for many years has been connected with the canvassing work. During the interview I was permitted to learn something which so deeply impressed me that I determined to give it to the INSTRUCTOR family.

It was in 1881 that this brother, with fear and trembling, dedicated himself to the work of selling books containing the truths of the third angel's message. And certainly he was in earnest; for never once during the twenty-seven years that have intervened has he withdrawn his hand from the canvasser's "plow." Through all kinds of experiences, in all kinds of places, with all kinds of people and all kinds of weather, he has stayed at his post. That he simply never stopped the work, but kept unceasingly at it, accounts largely for the results that have followed. In every good work, perseverance is an all-important element.

Throughout the time of his labors he has always found it convenient to labor six days of the week. He says: "In fact, I have found Sunday, at times, one of the best days of the whole week for success." Loving the work for the sake of the truth which it represented, no week was too long, no house too far from the road, no effort too great.

During the twenty-seven years in which he labored, he was blessed of God in placing in the thousands of American homes visited ten million pages of truth, not mentioning hundreds and hundreds of subscriptions obtained for our papers, such as the *Signs, Life and Health, Sentinel*, and other periodicals.

To itemize, he sold, approximately,—

"Daniel and Revelation"	1,500
"Great Controversy"	6,000
"Heralds of the Morning"	500
"Patriarchs and Prophets"	1,000
"Object Lessons"	400
"Ministry of Healing"	400
Other books averaging 150 pages each	700
"Home Hand Book"	200
"Marvel of Nations"	6,500

Think of this! Ten million pages of truth in twenty-

seven years; or working every day of the week throughout the entire period, making a daily average of more than 1,150 pages!

In the United States there are about eighty million people. Could those ten million pages of literature be evenly distributed among the people, there would be one full page for every eight individuals, or, stated differently, if the people of the United States were in families of eight each, every family could be supplied with one full page of truth.

Look at it again. If those pages of truth, ten million in number, could be printed in one continuous and unbroken line, the line formed would extend from San Francisco eastward more than thirteen thousand eight hundred miles. A train of cars, traveling at the rate of thirty

miles an hour, would not pass from one end of that line of truth to the other in less than nineteen days.

But such thoughts are not to be compared with this, that every page of all those blessed ten million pages is a silent witness for God, fulfilling the glorious mission of preparing the world for the great day of the Lord. Into whatever hands they have fallen, they have been telling the story of the soon-coming King, and how men, women, and children may prepare to meet him. Will they have labored in vain?

Eternity alone can tell how many have decided or will decide for right and Christ because of their presence; but all the glorious results of these scattered pages in souls redeemed will be placed to the account of him who, for twenty-seven long years, wearied not

Safe

THE winter winds blow shrill and loud.
The bare trees shiver in the cold;
The flocks that fed upon the field
Are gathered in the fold.
There naught of winter can they know,
Nor how the grass and streams lie froze;
Each morning brings them food and drink.
Each evening, safe repose.



So, in the fearsome way of life,
When skies are dreary, gray, and cold,
May I, a foolish, helpless sheep,
Be gathered in the fold.
Then racking storms I will not fear,
Nor wind, nor frost, nor winter snows;
But take my portion at Thy hand,
And on thy breast repose.

ELIZABETH ROSSER.

in the Master's service in giving the truth to the world.

God is calling to large numbers of our young people to enter the canvassing field, and scatter the printed pages like the leaves of autumn. Just how many years still lie ahead we know not, but certain it is that all who go forth faithfully to publish the good news of an early deliverance from this world of sin may have placed to their credit a record just as blessed as that which has been noted. The time may be shorter, but greater intensity will more than compensate, and pentecostal blessing will round out the record to God's glory and the worker's everlasting good.

C. L. TAYLOR.

Ten Short Talks on Christian Education — No. 3 In Relation to Schools

"My friend, what are you here for?" I say in my mind to every young person who comes to the school. Sometimes I say it out loud. And then, very often, I see confusion of countenance.

"What am I here for? Why — why — why to get an education, of course."

That afternoon the boy is tested as to whether or not he wants the education he can get here. He gets the north room instead of the east room he coveted. Does he grumble, or is he cheerful? A teacher in overalls invites him out to plant potatoes; and, the field being large, they don't get through until half-past five. Does he look at his watch a dozen times? Next day he is left alone with two or three other boys, to plant potatoes. Does he do as much as he did the day before? In short, is he seeking for real education, of the right sort? or is he seeking only for selfish gain?

His uncle who sent him said: "Now, Ben, study hard. Don't neglect your books. I want to see you become a great preacher." He didn't say: "Ben, that school you are going to is a part of God's work. You are going into the work now. The more you give to it, the more you are helping God." O, no! "Keep strict account of your time, Ben. They pay you ten cents an hour; don't forget to report it."

But now it is a fact that the school is a part of God's work. If any one goes to the school, he goes into the work — if he will. And as he relates himself to the school, so he will relate himself to the cause ever after, unless he gets some great change in his life. He who sees the hay about to be spoiled in the threatened thunder-shower, and sits and whistles to himself while he watches the rain coming, will sometime see a church going to pieces while he sits still and says, "Well, well! I'm sorry." She who sniffs superciliously at dirty windows (not her job) while she brings out her Battensberg, will sometime gaze with un pitying eye on dirty orphan children whom she doesn't own. He who squeezes minutes out of working-hours, and presses extra quarter-hours into time reports, will sometime withhold tithe that belongs to the treasury, or charge up to the conference his traveling expenses on his visit to his cousin away down in Missouri.

Nor are laziness and indifference the only excuses for shirking the work of God in the school. "Here's my worldly cousin living in town," says a conscientious girl student; "I want to visit her quite often: perhaps I can bring her into the truth. But I can't find time if I have to do my domestic work. I think bringing somebody into the truth is of more impor-

tance than washing dishes, don't you?" But suppose your worldly cousin should come to your house, and find your dinner dishes unwashed: how good an impression would the truth make upon her mind, do you think? And, by the way, what is "the truth"? If you leave your domestic work to overburden some teacher or some other student, how much have you of the spirit of Christ, who ministered to others? how much of "the truth" have you? The religion of Christ's is the religion of little services. Unless the daily life shows an appreciation of the value of Christian love and thought and care, it is worth not one thing to have a knowledge of the doctrines, or to spread that knowledge by tract or Bible reading or sermon.

The school is a part of God's work. The one who is getting a Christian education will study its needs and try to help them. He will not think of the money value of the time he is giving; he will think of the work that is being accomplished, and will rejoice at its accomplishment. And if that attitude makes him sturdier, more reliable, he will rejoice at having gotten that greater ability, that extra bit of education, instead of having memorized twenty pages of Byers's Medieval History.

Nor will he begrudge the time taken by the prayer-meeting, or the widow's wood-pile, or the novice's Bible reading or arithmetic lesson. All this experiences are educative, because he relates himself to all duties as Christ would relate himself. No matter if he pays for tuition, and yet gives double the amount in work. The school is God's work. "If any man come to me," said Jesus, "and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple."

Such a student comes to the school to give, not to get; but in the giving he gets. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

How foolish, then, to speak of such a one as being in preparation for the work. He is in preparation for more efficient service, just as every Christian worker is in preparation. But he is also in the work. And every student in our schools who is not in the work is not getting a Christian education.

A. W. SPAULDING.

The Birth of a Great Movement

(Concluded from last week)

God Uses a Little Maid

"THE city of London had a population of about a million at the beginning of the nineteenth century. As the metropolis of the world, there were evidences of activity and enterprise on every hand. With the most of the people it was the unending struggle for existence, with but little thought of aught beyond the material and perishing. But as in every age, there were those who realized the supremacy of things spiritual, and devoted a portion of their time to the welfare of humanity. If we in our imagination can walk up old Bishopgate Street, we shall find a tavern of gone-by days, and in the second story there is a hall. Here we find about three hundred persons, the most of them staid and dignified in appearance. It is a representative gathering of prominent Christian workers, both lay and clerical, of all the prominent denominations. The most conspicuous figure among them, perhaps, is

the great commoner and philanthropist, Wilberforce, one of the noblest of Christian statesmen, whose name is chiefly associated with the abolition of the slave-trade. They are men of vision. Devout and consecrated as they are, they can not realize the significance of the occasion, and the magnitude of the salutary consequences that would follow their deliberations. Had they been given a glimpse of what we behold to-day as the result of the agency they put in operation, they would have been overwhelmed.

"A season is devoted to supplication for the divine guidance. Following this a man of serious bearing is presented to the meeting. He is known to a few of them, but a stranger to the majority. His affable manners, pleasing address, and holy unction make a favorable impression from the outset. As he proceeds in his plea, throwing gradually the force of his character and the intensity of his convictions into it, they become more and more interested, until their hearts are fired. His subject is the dearth of Bibles in his native country, and the longing desire of his people for the word of life. He describes how from a dozen to a score of people join together to purchase a Bible, and carry it from home to home; how it takes the savings of years for some poor families to get a Bible, and even as it is there are not enough on hand to supply the demand. As he warms to his subject, his auditors become more and more impressed that something must be done. He gives a thrilling description of a girl twelve years old walking ten miles to see a Bible, and saving her half-pennies for years to get one. With power and pathos irresistible, he describes the people's love of the sanctuary and its services, their devotion to divine things, their holy family life, their extraordinary interest in Christian doctrine and hunger for the Holy Scriptures. In the course of his address he said:—

"I am profoundly impressed, brethren, that such a state of things can not much longer remain without bringing upon our heads the divine judgment. I have called upon God in agony, and have cried, 'How long, O Lord, how long?' Bring relief, and give to the people the bread of life." I believe he has answered my prayer, and sent me here to plead with you, and I have faith to believe that through you, God is going to open the way to give the Bible to my people in their language. Here is a great need and a great opportunity. Why not organize a society similar to the tract society, the object of which shall be the publication and distribution of the Bible? The silver and the gold are the Lord's, and the cattle on a thousand hills. Why keep the people in destitution of the Book which is God's greatest gift to man? Why have them save their pennies and shillings for years, and walk ten and twenty miles to purchase a Bible, and then be disappointed? Many I have seen leaving my home with tears washing their cheeks because I did not have a Bible to sell them. A voice from heaven comes to us, and in thundering tones it says: "Give the Bible to the people who are hungry for it; carry it to the hamlets, towns, cities, remote places on the hillsides and among the mountains. God has given to us a revelation of himself, and of his people, and of his plan of redemption; godly men have transcribed it to the languages of the people, and they are eager to know its truths, but it is not within their reach." His voice rang out as he continued:—

"Beloved, how can we stand in the judgment, and give account of our stewardship if we allow things to

continue thus any longer? We must see to it, and that without delay, that men and women under the shadow of our churches and chapels shall not plead in vain for God's Holy Word. I am pleading especially for my beloved people, for I know their needs. Shall we not see to it, God helping us,—and we can rely upon his help,—that we do our part to put in the hands of every one—man, woman, and child—throughout the land—shall I say the world?—the word of life? According to the commission of the Master, let us begin at home, or Jerusalem. I want a society for that purpose to be organized here to-day, that I may be able to carry the glad news to my people, which will fill their hearts with joy unspeakable. And may God grant his blessing. Amen."

"The speech had an electrifying effect because God spoke through him. Yea, it caused joy among the angels of heaven. Several expressed themselves as being profoundly impressed by what they had heard. The secretary of the meeting said: 'Brethren, this is not altogether new to me. I have received from Dr. Charles some letters regarding the dearth of Bibles in Wales that have moved me greatly, but what we have heard to-day has overwhelmed me. I feel humiliated by a sense of condemnation. God calls, and we must obey. Surely a society might be formed for the purpose mentioned,' and, as by inspiration, he added, 'and if for Wales, why not, brethren, for the empire; yea, and for the world?'"

And here was given birth to a movement that has enlightened the world, and brought the light of life to thousands sitting in darkness—the organization of the British and Foreign Bible Society.

This sketch would be incomplete without finishing the story of little Mary Jones, the Welsh girl who so greatly prized the Bible.

"On her first visit to Bala, when she was twelve years old, Dr. Charles gave Mary a small Testament. She perused it with avidity, and within a few weeks she read it through more than once. On the last page she wrote: 'I read this Testament through, and I will save every penny to buy a Bible for myself.' It took her four years of hard work and much self-denial before she had one. During this time a day-school had been established at Abergolwyn, near Mary's home, which she attended more or less for two or three years, at the same time helping her father and mother at home, and taking eggs and honey to the market on Saturdays. She found excellent teachers in John Ellis and Lewis Williams, to whom she acknowledged special indebtedness. She was an apt scholar, and her progress was rapid both in Welsh and in English. Her proud father, as he witnessed her eagerness in study, would say, 'You mark my word, wife, our Mary will more'n reward us for our trouble before she dies. We have good cause to be proud of her, mind what I say.' And she would answer: 'Well you say, Evan, though we musn't be too proud; we be thankful for such a girl, an' I don't 'spect she will cause us to be 'shamed of her, and I have faith that God will hear our prayer, an' make her a useful girl.' Mary was sixteen years old before she had her coveted Bible. It was one that would cost about a dollar to-day, but it meant many days of hard labor for her. She took a journey to Bala to get it, where she met the good Mr. Charles again. This was in the year 1800.

"Mary grew to womanhood, and united in marriage."
(Continued on page nine)



What Is Tuberculosis? — No. 7

Its Brief Early History

IN 1672, before anything was known of the nature of germs, before there was any way to demonstrate that tuberculosis is an infectious disease, before anything was definitely known regarding the changes produced in the tissues by the disease, Dr. Gideon Harvey, of London, wrote a quaint little treatise on the disease, in which he gave, along with a number of very accurate observations, some that were more fanciful.

Evidently the disease was very prevalent in England at that time; for he says it is rare "to arrive at one's grave in this *English* climate without a smack of a consumption, death's direct door to most hard students, divines, physicians, philosophers, deep lovers, zealots in religion, etc."

That he recognized the infectious nature of the disease is evident from his statement that "the disease may not improperly be styled epidemic, that is, surprising many at a certain season of the year; as we may observe consumptions to be most raging about the spring and fall [he probably confuses consumption and non-tubercular bronchitis], . . . and considering withal its malignity and catching nature it may be connumerated with the worst epidemics, since, next to plague, [small] pox, and leprosy, it yields to none in point of contagion. . . . Nothing taints sound lungs sooner than inspiring the breath of putrid, ulcered, or consumptive lungs. Many have fallen into consumption only by smelling the breath or spittle of consumptives, others by drinking after them, and what is more by wearing the clothes of consumptives though two years after they were left off."

This sagacious observer also recognized that heredity may play a part in the dissemination of the disease; though what he attributed to heredity is more likely the result largely of contagion; for, if the disease is contagious, are not the children who are constantly exposed to infection from tubercular parents more likely to contract the disease than others? "The disease descending frequently," says Dr. Harvey, "from consumptive parents to their children, speaks it hereditary, insomuch that whole families, sourcing from tabefied progenitors [that is, coming from consumptive parents], have all made their *exits* through consumption."

Tuberculosis seems to have been known from very early times. "Most contagious maladies," says Dr. Harvey, "have their original records, the leprosy in the primitive generations of the Jews, the [small] pox in the year 1494, and scurvy in 1495, but consumption overtops them all in antiquity, that questionless being the primitive disease before all others." Whether this last statement be true or not, tuberculosis seems to have flourished from a forgotten antiquity. It was probably well known to the early Babylonians, if their tile records are properly interpreted.

The first intelligent description of the disease, however, was that given by Hippocrates in the fourth century before Christ; and the descriptions by this remarkable man—the father of medicine—of the

symptoms of consumption differ in no marked particular from those of the present day.

Hippocrates, living before the age of dissection, naturally knew very little of the pathology (or the morbid changes in the tissues) of the disease. He believed consumption to be due to a flow of mucus from the head into the lower air-passages, resulting in bronchial ulceration. He believed the disease to be curable, and recommended change of climate.

Very early writers speak of the contagiousness of the disease, and according to Aristotle, the Greeks generally held this belief. The disease has had more or less study from that time to this, and every century has had its writers, who, like Gideon Harvey, expressed their conviction that the disease is transmitted by infection as well as by heredity: but nothing substantially new was added to medical knowledge on this subject until comparatively modern times. In fact, the tendency has been to regard it as a hereditary disease, for which little could be done, either in the way of prevention or cure.

But in southern Europe, as the result of the teaching of leading physicians, there arose a strong belief in the infectiousness of the disease, and in 1788 laws were passed in Italy enforcing the quarantine of consumptives, notification by physicians, and destruction of clothes worn by consumptives. In France, Spain, and Portugal, it was also the custom to burn the clothing of consumptives. But the work of such men as Bayle, Lannæc, and Virchow led to a general repudiation of the infection theory, and the acceptance of the theory of hereditary transmission.

Not till the last half of the nineteenth century, through the investigations of Villemain (1865), and especially of Koch (1882), was the disease definitely *proved*, beyond all question, to be infectious. Koch demonstrated that it is caused by the bacillus of tuberculosis. Cornet, later, by an immense number of experiments, attempted to establish the proposition that tuberculosis is transmitted by dried sputum floating about in the dust. This was generally received until Flügge demonstrated that the consumptive in coughing dislodges minute droplets of saliva, which contain tubercle bacilli, and which float about in the air, to be breathed in by others.

In 1902 von Behring published the startling theories, strongly backed up by facts and experimental evidence, that all tuberculosis begins in infancy, and is the result of using the milk of tuberculous cows or tuberculous mothers. Over these various theories of transmission, scientists have since been studying and discussing, and the end is not yet; but it is now believed that sputum dust, "droplets," and milk from tuberculous cows and tuberculous mothers may all have a part in the transmission of the disease.

These rules for the prevention of consumption have general acceptance by authorities on the disease:—

1. Sputum should be disinfected or destroyed by fire, and should never be permitted to dry and form dust, either on handkerchiefs or carpets, or on the sidewalks or the streets.

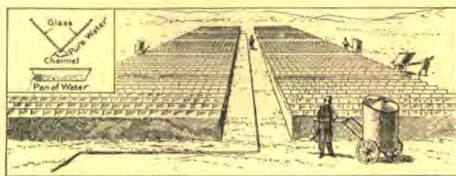
2. Those who have a cough should hold a handkerchief before the mouth in order to catch any droplets that may be dislodged.

3. Milk from tuberculous cows is unsafe, especially for infants. If cows are not known to be free from the disease, the milk, especially for the little ones, should be Pasteurized; that is, heated to a temperature of 140° for twenty minutes. G. H. HEALD, M. D.



Making Pure Water on the Chilean Desert

IN the big desert of Chile there is a considerable amount of brackish water, but no water that either human beings or stock can drink. Science, however, has come to the aid of this rainless section of the country, in the form of an ingenious desert water-works consisting of a series of frames containing twenty thousand square feet of glass. The panes of glass are arranged in the shape of a V, and under each pane is a shallow pan containing brackish water. The heat of the sun evaporates the water, which condenses upon the sloping glass, and, made pure by this operation, it runs down into little channels at the bottom of the V, and is carried away into the main canal. Nearly one thousand gallons of fresh water is collected daily by this means.—*Popular Mechanics*.



Glass in Japan

UNTIL very recent times the uses of glass, except in the form of enamel and small ornaments, were unknown in Japan. When the first railway cars were introduced, passengers used to break the window-glass with their heads, so unused were they to this feature; and finally designs were painted on the panes to show that the sashes were not empty.

Instead of looking-glasses most of the Japanese formerly used placid water. Only the wealthy had mirrors, and these were of polished metal. Glass is now used in quantity, of course, but although there are factories in several large cities, notably at Osaka, almost all of it is imported, and enormous reserve stocks are always kept at Tokyo and Yokohama. During the past year, however, importations have fallen off—presumably an indication that the native glass factories are gaining.

The use of glass for drinking-vessels is still rare, porcelain and lacquered wood being preferred.—*Washington Times*.

Microbes to Fight Rats

THE greatest pest which is at present afflicting the community in general, and against which a common war is being maintained by all the various nations of the world, is the rat. To the farmer it is a relentless enemy, destroying and damaging his crops to an incalculable extent. In the United States the significance of its depredations has only recently been realized, but in Europe and Asia, where it has been left to flourish undisturbed for centuries, it has assumed such huge proportions as to necessitate not only the initiation of special societies committed purely to extermination methods, but also the financial and active assistance of respective governments. In Europe the rodent is wreaking wide-spread damage on every side, and has brought farmer after farmer to

ruin. It is the most insatiable mammalian pest at present known to mankind. In France alone, rats and mice are responsible for damage to the extent of over forty million dollars annually. A single rat will eat two ounces of corn a day, but in this process it destroys about twice as much as it eats, despite its voracity. And the same sad tale told in France is repeated with more or less accentuation in Germany, Great Britain, Russia, and the other European nations. Little wonder, therefore, that co-operation is being sought on every side in order to raise a common crusade against this plague.

Its introduction into the United States is of comparatively recent date, but once it gained an entrance, it has multiplied at such an alarming rate that now this country is as thoroughly overrun as are the European countries from which it hailed.

The rat may be described as one of the penalties of success. Prior to the stupendous magnitude of the oversea traffic between this country and the older markets of Europe, the rat was practically unknown. But as the maritime trade rapidly expanded, so did the number of rodents in overwhelmingly greater proportions, since vessels, be they sailing or steam, are the greatest vehicles for the conveyance of this vermin. The hold of every vessel teems with rats, and they either come ashore in the merchandise and freight or secure a landing by swimming from the craft or via the mooring ropes of the vessels anchored at the wharves.

The authorities in some American cities determined to prevent rats from landing from foreign ships lying in port. The only way a rat can get to and from a ship is by means of her mooring lines. The city of Seattle requires that all vessels lying in port have upon each rope leading to the wharf a rat protector. This rat protector, or shield, is made of tin bent in the form shown, and usually painted green. It prevents rats from passing up and down the wharf lines.

Had rats been as rigorously stamped out in the early days as an epidemic disease, American farmers would not have been in the plight in which they now find themselves, and there would have been no occasion for the Department of Agriculture at Washington to prepare its recent bulletin dealing with the problem, and suggesting a list of exterminating methods which should be adopted.



Not so innocent as he appears

The rat is one of the most prolific animals known. Rats breed from three to six times a year, the females having their first litter when about three months old. A single pair, if allowed to breed unchecked and suffering no losses from death, would in the course of three years produce ten generations, numbering 20,155,392, upon the basis of three litters a year. When it is remembered that the average litter is ten, but will sometimes range as high as fourteen or more, it needs but a little mathematical reflection to concur with the above estimate. The eleventh generation, due at the beginning of the fourth year, would number the appalling total of over one hundred million rats.

But there is a far greater danger in the rat than its

mere voracity and destruction of grain. It is the worst carrier of disease known to science. The commission appointed in India to ascertain the causes of the dissemination of plague irrevocably placed the responsibility upon the rat, by means of numerous unsailable experiments. The fur of the animal is thickly infested with a parasite, *pulex cheopsis*, or rat flea. This flourishes upon the blood of the rodent, and consequently should the latter in its scavenging operations become contaminated with disease, the blood of the parasite similarly becomes infected, and when the latter subsequently attacks human beings, this infection is duly communicated thereto. To the rat and its flea, therefore, science attributes the continued prevalence of that scourge which is devastating India, and which is taxing ingenuity and hygiene to the utmost to bring about its subjugation.

It is therefore apparent that a relentless war against the rat is necessary, nay, absolutely indispensable. But by what means can its extermination be effected? That is the crucial point. Poisons secreted in edibles appetizing to the vermin, while efficacious, are fraught with considerable danger to other animals, since such drastic remedies are no respecter of life. Trapping, and hunting with terriers, while certain, are slow. According to Capt. W. Glen Liston, M. D., of the Indian Plague Research Commission, it would be necessary in the city of Bombay alone to destroy one million five hundred thousand rats within a year, in order to reduce the rodent population of that city to one quarter of its present aggregate. To do this twenty thousand traps would have to be set every day, and a special staff of one thousand men retained to handle the traps. If such a movement were inaugurated, at first fourteen thousand rats a day would have to be caught, diminishing to about four thousand rats a day at the end of the first year. And such a task would have to be maintained! A slight cessation would immediately bring about a rapid multiplication to restore the rat population to its former level, and the last stage would be worse than the first. What is true of Bombay is equally applicable to any other city, not only in India, but in other parts of the world. Such measures constitute a herculean task, quite beyond human accomplishment except at the expenditure of huge sums of money.

It would thus appear as if the problem were impossible of solution. Science, however, maintains otherwise. Recently prolonged investigation has resulted in the discovery of a bacillus which, though harmless to human beings and other animals, is fatal to the rat tribe. Two eminent scientists are conjointly fulfilling this rôle of the modern Pied Piper of Hamelin—Dr. Jean Danysz, of the Pasteur Institute of Paris, and Dr. Neumann, of Arlborg. In each case the same end is achieved, though by distinctive bacteria. The disease of a contagious nature thereby propagated spreads rapidly through the rat colony with, in almost every instance, the same result—death.

At first considerable skepticism prevailed as to any practical result attending this bacteriological destruction. But after innumerable experiments in the laboratory Dr. Danysz was convinced of its efficacy, and in 1903, owing to an abnormal plague of rats in many of the agricultural districts in France, when every known method of destruction failed to overcome the vermin, he decided to submit his discovery to practical trial. Success was instantaneous. The

numbers of rats rapidly decreased, and what was of equal importance, it was found that other animals and birds which had inadvertently partaken of the food in which the microbe was associated, failed to evince any untoward symptoms, thereby conclusively demonstrating that it was innocuous to any life but the rat. About this time, moreover, the authorities at the port of Odessa were in sore straits from a similar visitation, and an appeal to Dr. Danysz resulted in his despatching an extensive supply of the virus to the Russian town. Here five thousand gallons of bouillon in which the germ is placed were prepared. Pieces of stale bread were soaked in the culture, and were then spread about the haunts of the rodents throughout the town and environs. The authorities were offering ten cents for every rat caught, but for several weeks not an animal was to be seen, and the rat catchers, anxious to reap a rich harvest from the bonus offered, were hard put to it. Only fourteen rats were found in a healthy condition in the course of seven or eight weeks. The remarkable completeness with which the plague was wiped out constituted the leading item of numerous reports prepared by various consuls, and submitted to their respective governments.

Meanwhile similar success was attending the bacillus discovered by Dr. Neumann at Arlborg, in northern Europe. He prepared a culture which possesses the same features as that of Dr. Danysz in regard to its harmlessness to ordinary animals. The German government immediately tested the specific, and realizing its possibilities, encouraged its more extensive application. The Russian and Norwegian governments rapidly followed suit, while a large laboratory was founded at Copenhagen for the preparation and cultivation of the microbe and its supply to affected districts, a development in which the Danish government evinced considerable interest and extended valuable assistance.

The one great feature of these methods of extermination is that they are purely rational, being based upon scientific discoveries, searching and natural in their character, as well as thorough in their action. They are more humane than traps, haphazard poisoning, or the utilization of predatory animals, such as ferrets or dogs. One need have no compunction in the bacterial destruction of the rodent, since it is of a cannibalistic nature, a relentless scavenger, devouring any description of garbage and filth, will not hesitate to attack mankind when hard pushed with hunger, and is the despair of all advocates of hygiene.—*F. A. A. Talbot, in Technical World Magazine.*

“God often permits his people to be on the very verge of the precipice, but never farther than the verge. The restraining hand and grace of Omnipotence are ready to rescue them. The wolf may be prowling for his prey, but what can he do when the Shepherd is always there, tending with the watchful eye that ‘neither slumbers nor sleeps’?”

“STAND on the edge of your nest, pluming your wings for flight. The absent Brother's foot-fall will soon be heard,—no longer as a wayfaring man who turneth aside to tarry for a night, but to receive his people into the permanent mansions his love has been preparing, and from which they shall go no more out. Like the mother of Sisera, be looking for the expected chariot.”

CHILDREN'S PAGE

A Crab Story

SMITH UPTON lives in a warm country, where there is never snow, ice, nor frost. In fact, Smith never saw any of those things. His father owns a plantation near the seashore. On that plantation grow coconuts, bananas, and many things that do not grow in this country; but the weather there is so warm that apples, wheat, potatoes, and most of the things that grow in the United States will not grow there.

If you lived as near the ocean as Smith does, probably you would want to go fishing sometimes; but Smith does not like to go on the water, because it makes him seasick. He fishes on shore; though possibly you would not call it fishing, for although he uses a fish-pole and line, yet he does not catch fish, but crabs.

There are many crabs on the beach near Smith's home, and they are of many kinds and sizes. Some have shells, and others have none. Some that have no shells of their own, take old, cast-off seashells to live in. Some of the crabs are no larger than a spider; but others are so large and strong that one of them can crush a coconut.

The kind of crab that Smith fishes for is about as large as a man's hand. He uses a green leaf or a tuft of grass for bait, and he does not use any hook at all. He must be very quiet while waiting for a "bite," else the crabs will not come out of their holes. When a crab does come to the surface, and spies the bait, it hurries to get it, and when it has seized it, Smith jerks his pole in such a manner as to throw the crab on its back, so it can not run into its hole again.

Crabs cut many of Mr. Upton's young plants; that is why Smith tries to catch them.

One day, two young men, Pedro and Manuel, were sitting on the bank, watching Smith catch crabs. Pedro had been smoking a pipe; and when it was empty, he laid it on the sand beside him, while he took some tobacco from his pouch. Then he became so much interested in Smith's fishing that he forgot his pipe for a few minutes; and when finally he turned to pick it up, it was gone. Manuel also was gone; and Pedro concluded that Manuel had taken the pipe. Pedro followed Manuel, and asked him about the pipe; but Manuel said he had not taken it. Then Pedro was sure that Manuel had both stolen and falsified.

Later in the day, Smith was again fishing in the same place, when he saw a crab coming out of its hole, with a pipe in its claws. The crab dropped the pipe on the sand, and hurried back into its hole.

Shore crabs usually carry into their holes almost anything they can take there, but they afterward carry out what they do not want.

Smith took the pipe to Pedro, and told him where it had been. Then Pedro felt much ashamed of having accused Manuel of stealing it.

Smith thought that the crab showed good judgment in discarding so objectionable a thing as a tobacco pipe.

ADELAIDE D. WELLMAN.

The Birth of a Great Movement

(Continued from page five)

riage with a weaver by the name of Thomas Lewis. She was practically a weaver herself, having taken the place of her invalid father at the loom much of the time during her last years at home. Her home after her marriage was in the small village of Bryn-Crug, and did not differ much from that of her parents.' She filled an important place in her limited circle, and was recognized as above the average in intelligence, and her Christian activity was worthy of imitation. Her modest home came to be very nearly a little school, for she taught not only her own children, but those of her neighbors as well. She was

considered one of the most reliable and efficient Sunday-school teachers. She also showed great aptitude as a dressmaker, though she had not learned the trade. Her services were in great demand, and she was ever willing to assist her neighbors. Hardly a day would pass but that some one would come to her house, saying: 'Mary, I must have a bit of your help with this dress, if you can spare a little time, for you have better taste than me, an' are a cleverer cutter.' And the answer would be: 'Tis little

I can do, but what I can, I am more than glad to do it.'

"As the years rolled around, her name became more and more associated with Charles of Bala and the Bible Society. She was known and highly respected all over her home county, and were it not for her modesty, she would have been far more before the public eye, and more extensively known during her lifetime. As she grew in years, her character developed, and her life grew brighter unto the perfect day. She passed away from earthly scenes on Dec. 28, 1866, at the ripe age of eighty-two years. At that time she was probably the most honored woman in north Wales, and there were a multitude of mourners at her obsequies, and beautiful things were said by the side of her last resting-place. On her death-bed she bequeathed her precious Bible, purchased at sixteen years of age, to her pastor, Rev. Robert Griffiths. Her care of it had been such that it was in a fair state of preservation, and it is now in the possession of the British and Foreign Bible Society at London.

"Over her grave at Bryn-Crug Cemetery was erected soon after her decease an unpretentious monument, which has been visited by multitudes of people from many lands. The story of her life has been published and translated into many languages. An edition in raised letters for the blind has been published. The Sunday-schools of Meirionethshire collected money to erect a monument for her on the site of her old home. It was unveiled on the first of June, 1907. It is on a

(Concluded on page fifteen)





M. E. KERN

Chairman

MATILDA ERICKSON

Secretary

Study for the Missionary Volunteer Society Temperance—No. 6

Biographies

SUGGESTIONS FOR PROGRAM.—Biographies on Daniel, John the Baptist, Paul, and, perhaps, other Bible characters, might be prepared by different members. Aside from those studied here, let us mention as other heroes Billie J. Clark, M. D., Judge L. M. Sargent, Hon. Samuel Dexter, and such ministers of the gospel as Justin Edwards, Anthony Benezet, Joshua Leavitt, Lenard Woods, Nathaniel Hewitt, Eliphalet Nott, Lebbeaus Armstrong, Mason L. Weens, and Lyman Beecher. Edith Smith Davis is now superintendent of the World's National Departments of Scientific Temperance in Public Schools and Colleges, and Mrs. Lillian M. N. Stevens serves as president of the National W. C. T. U. Give biographies in short talks if possible. Have plenty of good music. The song on page two and the poem on page thirteen should form a part of the program.

Every reform movement is more or less the "lengthening shadows" of persons who are great enough to turn away from themselves, and to live for the betterment of the world. Being at leisure from selfish pursuits, they become occupied with the needs about them, and give expression to the discontent and suffering of the silent millions. More than that, they help the people to place their feet upon the circumstances that tend to crush them.

This is true of the temperance workers, and the records of their noble lives are a call to us for service. Let us study those lives to gain inspiration from their courage, faith, and untiring zeal; and let us study them to get a new view-point of the temperance cause. Just as the bit of ice, which towers above the waves, shows the nature of the mass, and tells where the iceberg is drifting, so the lives of the temperance leaders will both indicate the nature of the movement and the direction of its course.

DR. BENJAMIN RUSH (1745-1813) made his life a blessing to the world. When he was six years old, his father died; his mother had only limited resources, yet her boy was sent to school. He was a diligent student, and while still a young man, he was graduated from both Princeton and Edinburgh. While in school, he was exposed to the temptations of the great cities; but in him the college sent forth not only an intellectual giant, but a young man with a clean record and a strong Christian character. He had now completed his medical course, and went abroad for two years, returning to Philadelphia in 1769 to practise medicine. Business flourished. He gave his life to his work. In 1793 an epidemic visited Philadelphia; traffic was closed down, and the terrible solitude of the city was rarely broken save by the sound of the hearse or the thud of the doctor's foot. Nearly all the physicians had fled from the city, or fallen by the indiscriminating hand of death; yet in that crisis Dr. Rush was at his post. Day and night he served. One week he visited and prescribed for about one hundred twenty patients daily.

That busy doctor was more than a physician. In him every noble cause found a friend. He was a noted teacher in the medical department of the Pennsylvania University; he signed the Declaration of Independence; he was vice-president of the Philadelphia Bible Society; when slavery began to be agitated, he was made president of the American Society for its abolition. With tongue and pen he advocated the establishment of free schools throughout the country. He wrote essays and pamphlets on the evil effects

of ardent spirits and tobacco. This literature was distributed gratuitously. It contributed much to dim the vice of intemperance, and won for Dr. Benjamin Rush the honor of being "the father of the modern temperance reform."

MRS. ANNIE WHITTENMYER was the first president of the W. C. T. U. During the Civil War, she superintended the special diet kitchens, to the great advantage of the health of our soldiers. After the war she became the founder of the first home for soldiers' orphans in Iowa. As a W. C. T. U. worker she did extensive lecture work, and edited two papers. In 1875 she presented a petition to Congress asking for the prohibition of the liquor traffic. First and last she was a woman's woman, devoted to the advancement of her sex in usefulness and opportunity. One day a gentleman said to her, "Madam, if you go on and have success, you'll break up my business." "I hope I shall," she replied, "if you are a liquor dealer." "No, I am not a liquor dealer; but I keep the jail, and that's about the same thing."

NEAL DOW (1804-97) was one of the first temperance lights to shine in America. First we find him in his father's tannery, next as mayor of Portland, Maine, and then a worker in the great temperance cause.



In Maine, his native State, in America, and in Great Britain he labored without compensation. It was one of the thousands of sad cases caused by liquor that turned his attention to temperance. The wife of a drunkard asked him to urge the saloon-keeper to sell her husband no more liquor. Mr. Dow gladly acquiesced, but the saloon-keeper invited him to cease "whining around" his place of business. Of this occurrence Mr. Dow says: "Surprised, disappointed, indignant, I replied to the effect that sooner or later I would see that he and all like him were driven from the community unless they abandoned their infamous business." And he did see to it. In 1851 his State passed a prohibitory law. He was beaten back a dozen times, but never acknowledging defeat, he pushed on to success. As a youth, his temperance principles were a strength to his associates; as a worker, he became a blessing to his country.

LADY HENRY SOMERSET was the wife of one of Queen Victoria's officials. This brought her into the gaiety of court circles, but that life could not satisfy her cravings for better things; yet it was not until a keen personal sorrow gripped her heart, that she proved the utter emptiness of worldly pleasures, and found for comfort in the path of Christian service. She found it.

Long she worked for her tenants, and would go over the hills in stormy days to attend their cottage gatherings. Then she conducted a mission in the poorer districts of the city, where she came to realize the curse of the liquor traffic. For years she held gospel-temperance meetings among the Welsh miners. Later she secured a two-hundred-acre farm, where she made homes for women and children whom she could rescue from drunkenness. In 1898 she was made president of the World's W. C. T. U. "Her logical reasoning, keen analysis, vast fund of information, and full understanding of political conditions, made

her of all speakers the best equipped to present the great theme of total abstinence."

ANNA A. GORDON heard the moan of sinning, suffering humanity. It was to her a call to service. Her beautiful self-forgetful career began in 1877. It was



a little thing that broke the shell of self-service. Miss Willard was holding meetings. There was no one to play the organ. After a painful pause, Miss Gordon came shyly up the aisle, and whispered, "As no one else volunteers, I'll do the best I can."

That was her first acquaintance with Miss Willard; but from that day those two lives were indissolubly knit together until death broke the strands. Miss Gordon has filled various offices in the W. C. T. U., and has done extensive traveling in behalf of that movement. Her musical compositions have done much to popularize the work of the Loyal Temperance Legion, which seeks to line up the youth for temperance warfare. Her ready pen has contributed choice poems and inspiring biographies. On both sides the Atlantic she is the friend of the children.

MRS. MARY HUNT, who prevailed on the American government to educate its children in scientific temperance, spent her childhood in the open air of Connecticut. Her fun-loving nature often brought her teachers to despair, while her scholarly instincts wrung from them merited admiration. She showed a fondness for chemistry and physiology, and of these branches she later became professor.

In 1879 she was made chairman of a committee which planned and worked to make scientific temperance education compulsory in the school. Untiring efforts brought success. Congress passed the statute she had drafted. Then came the work of preparing manuals for giving such instruction. To this she lent valuable assistance. "We must save the children," she said, "if we would save the nation tomorrow."

In 1897 she attended the International Anti-Alcoholic Congress in Brussels. Six years later she visited Germany, and gave several addresses in England. For twenty-five years she has worked without a salary, and given the proceeds of her literary work to the cause she loves. Her biographer says: "She has stood unfaltering for that truth which alone can bring liberty from the bondage of alcohol."

JOHN B. GOUGH (1817-86) was nearly half drunk when Joel Stratton persuaded him to sign the temperance pledge. He was in earnest, but the day after signing the pledge, the terrible gnawing within was about to conquer him when he felt a hand on his shoulder, and heard a voice saying: "I am glad you signed the pledge; other young men will follow your example." Some one did care what became of him. Again he asserted his manhood. The struggle was desperate, but he came out victorious.

John Gough's career had been a checkered one. His parents were poor; and when he was only twelve years old, he left England to come to America. After working a while on a farm, he went to the city, and apprenticed himself to a bookbinder; but because of dissipation he soon lost his position. Then followed seven years of reckless living. He sang and recited

in grog-shops. Drinking brought on delirium tremens. His young wife and little child sank to the grave. Still he continued carousing.

But after the temperance meeting in 1842, he was a changed man. He rapidly developed into a great lecturer, and became one of the most noted temperance workers in Europe and America. Of him one biographer says: "No other man has ever done so much to silence opposition." For thirty-four years he worked to save his fellow men from the terrible demon, drink. Often he told others of his hatred for it, and how he never hated it worse than when he was its abject slave, but it seemed impossible to break the chains; yet by God's grace he did it. "There is not so pitiful a slave on this earth," he said, "as the man that is the slave of evil habits and passions."

JENNIE CASSEDAY.—It seemed that she had no life to give the world; yet she made a princely investment of her days. When at the age of twenty she learned that her life must be one of pain, she lifted her heart to God for his indwelling. For thirty years the bed was her world, but by God's grace she defeated seeming impossibilities, and became a blessing to others.

Through her influence a home was founded for working girls. She was a white-ribboner, and for ten years served as superintendent of one of its departments. The special work of her department was gospel and temperance work among prisoners. To bouquets tied up with ribbon were fastened Scripture texts and quotations on temperance. These gifts were sent to cheer lonely prisoners. Then would follow select literature and the total abstinence pledge. She was a Christian friend of all poor criminals, and for this reason her anniversary has been celebrated as "prisoner's day."

Miss Willard says that her greatest peculiarity was that she always had "a heart at leisure from itself to soothe and sympathize." In darkest gloom she saw some faint ray of light and cheer, and made the best of "now and here." Her self-forgetful life built, in the hearts of those who knew her, a monument which death alone can destroy.

FRANCIS MURPHY, in the summer of 1870, sat in his prison cell. As he looked at the iron bars before him, he cried out, in terrible despair, "I am lost."



God heard that cry. A Christian worker visited the prison, and laying his hand on the shoulder of the distressed man, whispered words of courage. Then came the little prayer-meetings in Mr. Murphy's cell, his conversion, and his wonderful work.

That warm-hearted Irishman, through love and sympathy, compelled many to reform.

Often he told others his story. It was a guest in his mother's home who first put the glass to his childish lips, and he never forgot the tingling sensation. Poverty soon drove him away from his mother's care. He came to America, and for some years lived the life of a sober farmer. While on the farm, he married a worthy young woman. Later, his brother induced him to go to the city; and against his wife's pleadings, he opened a hotel in Portland, Maine. Here began his fall. First a popular landlord; next the drunken keeper of a grog-shop; and then a criminal behind prison-bars, with a starving, heart-broken family in a stricken home.

But the loving Father took the smutched, torn fragments of his life and made him a new man. Three months after his conversion he buried his wife. The terrible sorrow that intemperance had thrust upon the home had wounded her unto death. This was a severe blow to the new convert, but by the grace of God, Mr. Murphy labored unceasingly. His work was extensive; his success marvelous. He had tasted the bitter dregs of the cup; and knew from experience that God could save the drunkard.

FRANCES WILLARD (1839-98), the uncrowned queen, was one of the brightest lights in the temperance world. New York was her birthplace, but most of her childhood days were spent in Wisconsin. She loved nature; and often with her brother and sister, she would roam over the prairies that stretched away mile after mile about her forest home. But not always was she thus to roam. Humanity needed her. Her parents moved to a Chicago suburb, where she lived for nearly forty years.



Miss Willard was a hard worker, and has served humanity in many spheres of usefulness. For some time she was in the public schools, then dean of the Woman's Department of the University of Evanston, and professor of rhetoric in the same school. Her fertile pen has produced much good literature on social purity, labor reform, and temperance subjects.

In 1874 she handed her resignation to the university. Many attractive and remunerative positions were offered her. She had no income, and her mother, who was advancing in years, leaned on her for support; yet she turned from all else to take up the work to which she felt God had called her. Like Moses she turned from the wealth of Egypt to face the desert with God.

That decision has brought great blessing to the world. Few have done more to lift humanity heavenward than Frances Willard. For several years she was president of the W. C. T. U. She originated the Polyglot Petition for the prohibition of the liquor traffic and the opium trade. This was presented in both England and America.

Miss Willard has been called "the best-loved woman in America;" and consistent with that phrase, hers is the first woman's statue to be placed in the great statuary hall of our national Capitol. Her death seemed an irreparable loss, but to be robbed of the influence which she wielded in the world would be a still greater calamity. "She threw her lance into the thickest of the fight, and when she fell, it was with face to the foe and harness hacked in front."



Mrs. L. M. Stevens

M. E.

Missionary Volunteer Reading Course

Lesson XV—"Great Controversy," Chapters XXI and XXII

Chapter XXI: A Warning Rejected

1. How many withdrew from the churches in 1844? Why?
2. What showed that the churches were in spiritual darkness? What always brings that condition?
3. Why is it absolutely dangerous to disregard convictions of duty?

4. How did the early believers prove Eph. 4:3-5?
5. What explanation of Rev. 17:5 do we find in this chapter?
6. Give briefly the history of the great apostasy. How has it helped to make the church popular?
7. How do Wesley's rules on page 395 compare with yours?
8. Repeat the second angel's message. Explain the phrases of Rev. 14:8. Why is that message still being given?

Chapter XXII: Prophecies Fulfilled

9. Why were the disappointed ones certain God had led them?
10. Note how, centuries before, God had placed in the Scriptures just the comfort and evidence his people needed in that trying hour.
11. What were some of the scriptures that "now buoyed them fast"?
12. How did the foolish and wise virgins resemble each other? How did they differ?
13. How did Satan seek to oppose God's work?
14. How did Miller test fanaticism?
15. What was the midnight cry? When was it given? Why? With what result?
16. Explain why the believers looked for Christ to come Oct. 22, 1844.
17. How did Miller feel about the disappointment?
18. What special help did the believers get from Heb. 10:35, 37? Do you recall how Luther used one of these promises?

Notes

A SEPARATE PEOPLE.—The purpose of the Lord can be clearly discerned in bringing out a distinct people under the proclamation of the second angel's message—the second call to the "supper"—and the "midnight cry." Precious truths for the last days were to be searched out and proclaimed,—a work which could not be done in creed-bound churches any more than the heralding of the gospel to the world could be accomplished by the apostolic church while retaining a connection with the Jewish sects. God called for separation there, and he also called for separation of the advent believers from those who would seek to hold them in the circle of their creeds. —"Great Second Advent Movement."

A POTATO FIELD.—A man by the name of Hastings, who lived in New Hampshire, had a large field of excellent potatoes which he left undug. "His neighbors were anxious about them, and came offering to dig them, and put them in the cellar for him free, if he would let them; 'for,' they said, 'you may want them.' 'No!' said Mr. Hastings, 'I am going to let that field of potatoes preach my faith in the Lord's soon appearing.' That fall the potato crop in the State proved a total failure." The loss was caused from "potato rot," and as the season was mild, Mr. Hastings's potatoes, which were left in the ground until November, were found to be in good condition. The very neighbors who had been so solicitous for his welfare were glad to buy potatoes from him in the spring. "What they supposed was going to be such a great loss to Mr. Hastings turned out to be a temporal blessing both to him and to his neighbors."

ASCENSION ROBES.—Oct. 22, 1844, the day the twenty-three hundred days terminated, at Paris, Maine, while the believers were assembled in the house of worship engaged in solemn prayer to God, in expectation that the Lord would come that day, the scoffing

mockers gathered around the house, singing songs in burlesque. Two of these rowdies put on long white robes, and climbed upon the housetops, sang songs, and mocked those in the house who were praying and waiting for the Lord to come. It is probable that from this circumstance originated the falsehoods circulated about Adventists' putting on ascension robes; for notwithstanding advent papers have offered rewards as high as five hundred dollars for one authentic instance where an Adventist put on an ascension robe in 1844, and thus waited for the Lord to come, not one case has ever been produced.—“*Great Second Advent Movement.*”

Something to You

“Tis nothing to me,” the beauty said,
With a careless toss of her pretty head;
“The man is weak if he can't refrain
From the cup you say is fraught with pain.”

It was something when, in after-years,
Her eyes were drenched with burning tears,
And she watched in lonely grief and dread,
And startled to hear a staggering tread.

“Tis nothing to me,” the mother said;
“I have no fear that my boy will tread
In the downward path of sin and shame,
And crush my heart and darken his name.”

It was something to her when her only son
From the path of right was early won;
And madly cast in the flowing bowl
A ruined body, a sin-wrecked soul.

“Tis nothing to me,” the merchant said,
As over his ledger he bent his head;
“I am busy to-day with tare and tret,
I have no time for fume and fret.”

It was something to him when over the wire,
A message came from a funeral pyre;
A drunken conductor had wrecked a train,
And his wife and child were among the slain.

“Tis nothing to me,” the voter said,
“The party's loss is my only dread;”
Then he gave his vote to the liquor trade,
Though hearts were crushed and drunkards made.

It was something to him, in after-life;
His daughter became a drunkard's wife,
And her hungry children cried for bread,
And trembled to hear their father's tread.

It is something for us to idly sleep,
While cohorts of death their vigils keep
To gather the young and thoughtless in,
And grind in our midst a grist of sin.

'Tis something, yes all, for us to stand
Clasping by faith the Saviour's hand;
To learn to labor, live, and fight
On the side of God and unchanging right.

—Selected.

Signing the Pledge

THE only safe rule for Christians to follow in regard to all harmful stimulants is to “touch not; taste not; handle not.” The Mt. Vernon Sabbath-school and young people's convention, which marked the beginning of our Missionary Volunteer work as a special department, passed the following resolution:—

“We recommend, That the General Conference Missionary Volunteer Department prepare two temperance pledges to be used by our young people, one being adapted to circulation among our own people, and one for those outside of the faith; and further, that such temperance tracts and leaflets be provided as can be used in the temperance work.”

In harmony with this, two beautiful lithographed cards have been prepared, one containing a temperance pledge, and the other a total abstinence pledge.

Every Missionary Volunteer should sign the total abstinence pledge, and keep it as a constant reminder of his vows to live the higher life. Every society and individual should work for signers to the temperance pledge.

The last of the series of the temperance lessons now appearing in the INSTRUCTOR is to be on “Our Duty and Responsibility.” That would be an excellent time for every Seventh-day Adventist young person who has not already signed the pledge to do so. It is planned to make this a special feature of that day's program. The officers of the society should see to it that there are plenty of the pledge cards at hand.

Then you will be ready to present to all the people the temperance pledge, at the time of your temperance rally. At that time an offering can be taken to pay for the pledge cards, if thought best. Order the pledge cards from your Missionary Volunteer secretary. Five or more, one cent each. M. E. K.

Who?

THERE are many opportunities for young people to help in the great work of giving the advent message to the world. Who will respond to these calls? Brother C. E. Rentfro, Calçada de Laverias, 131 Lisbon, Portugal, writes:—

“In a meeting of the executive committee of our little Missionary Volunteer society, it was proposed that I make a plea to our Missionary Volunteer societies of America for help in putting literature before the inhabitants of Portugal. Owing to the extreme poverty of the people in general, the indifference of the masses in religious affairs, and the high prices of our Portuguese literature, the work can not be made self-supporting. Our members pay a quota of five or ten cents a month for use in correspondence and mailing literature. So we plead for some to help us by furnishing us with clubs of at least ten copies each for a year of the *Watchman*, *Signs*, *Christlicher Hausfreund*, *Signs of the Times* (monthly), *Bible Training School*, also money, either sent to us direct or to the office of publication of the *Aranto da Verdade*, Sao Bernardo, Sao Paulo, Brazil, South America, so they can send us either a club of twenty copies, or back numbers of as many copies as the money sent may pay for. A club of *Les Signes des Tempes* would also be acceptable. Our society will then see that these papers are placed in the homes of English, German, and Portuguese. At the same time clean back numbers of all the foregoing will be gratefully accepted. We send thanks in advance.”

Individuals or societies can take up one or more of these requests. The clubs of ten will cost as follows: *Watchman*, \$4.50; *Signs*, \$10; *Christlicher Hausfreund*, \$7.50; *Signs* (monthly), \$6; *Bible Training School*, \$2.50; French *Signs*, \$3. A club of twenty of the Portuguese paper, *Aranto da Verdade*, will cost \$9.

Let any who decide to furnish any of these clubs, write to us, so there may not be duplicates. If any wish to send us the money, we will order for them. Address the Missionary Volunteer Department, Takoma Park, Washington, D. C.

M. E. KERN.



THE INTERMEDIATE LESSON

V — Jeremiah the Prophet

(January 30)

LESSON SCRIPTURES: Jer. 37:6-21; 38; 2 Chronicles 36.

MEMORY VERSE: "Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live." Jer. 38:20.

The Lesson Story

1. There were no good kings among those who reigned in Jerusalem after Josiah. Zedekiah was the last king, "and he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar. . . . He stiffened his neck, and hardened his heart from turning unto the Lord God of Israel."

2. The Lord sent Jeremiah and other prophets to warn the king and the people, "because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

3. The king of Babylon sent an army to take Jerusalem, as the Lord had said to Hezekiah, but when the commander of the army heard that Pharaoh had sent his army from Egypt to help Zedekiah, he withdrew from Jerusalem. Jeremiah sent a message from the Lord to Zedekiah, saying, "Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire."

4. When the Chaldean army left for fear of Pharaoh, Jeremiah tried to leave Jerusalem. As he was passing through the city gate, a captain named Irijah saw him, and took him, saying, "Thou fallest away to the Chaldeans." Then said Jeremiah, "It is false; . . . but he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison."

5. When Jeremiah had been in prison many days, "Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon."

6. Jeremiah then asked the king what he had done to offend him or his servants or the people, that he was kept in prison. He entreated the king not to send him back again, lest he die there. So Zedekiah commanded that they should let Jeremiah stay in the court of the prison, and that they should give him each day some bread as long as there was any in the city.

7. But the princes came to the king again with complaints against Jeremiah. They asked that he might be put to death because he said that those who remained in Jerusalem should die, but whoever would go to the Chaldean army and become Nebuchadnezzar's

servants, should live. And Zedekiah told the princes that Jeremiah was in their hands, and that they could do as they pleased with him.

8. Then they took Jeremiah and put him into a dungeon that was in the court of the prison. This dungeon was a hole in the ground, and they let Jeremiah down with cords. The bottom of the dungeon was miry, and Jeremiah sank into the mire.

9. Then one of the servants of the king named Ebed-melech, an Ethiopian, heard that they had put Jeremiah into the dungeon. And he went to the king and said that the men had done an evil thing in casting Jeremiah the prophet into that dungeon, and that he would die of hunger if he stayed there, for there was no more bread in the city. So the king told Ebed-melech to take thirty men, and go and take Jeremiah out of the dungeon before he should die.

10. Ebed-melech was glad to do as the king had said. He went with the men, and let down some cords to Jeremiah, and told him to place some old rags under his arms, and put the cords under them. Jeremiah did so, and they drew him up out of the dungeon.

11. After this Zedekiah sent for Jeremiah, and asked him what to do. The prophet said that Zedekiah, if given counsel, would not harken, but would put Jeremiah to death. The king promised that Jeremiah should live, and then the prophet repeated what he had said before, that if the Israelites would give themselves up to the Chaldeans, they should live, and the city should not be burned; but if they would not do this, the city would be taken, and the king would not escape.

12. Jeremiah remained in the court of the prison until the day Jerusalem was taken, but no harm came to him, because God cared for his faithful servant. Nebuchadnezzar gave special directions concerning him, and they took him from the court of the prison and delivered him into the care of Gedaliah, who was appointed to care for him, and he took Jeremiah into his own house.

Questions

1. What is said of the kings who reigned in Jerusalem after Josiah? Who was the last king? What is said of his character? Against whom did he rebel?

2. Whom did the Lord send to warn his people? Why? How did the people treat God's messengers? How long did they do this?

3. What king came against Jerusalem? To what king had this been foretold? Why did the army leave the city? What word did Jeremiah send to Zedekiah?

4. What did Jeremiah try to do when the Chaldean army left Jerusalem? Who saw him passing through the city gate? What did Irijah say to Jeremiah? What reply did Jeremiah make? To whom did Irijah take him? How did the princes treat God's prophet?

5. How long was Jeremiah in prison? Who took him out? What question did the king ask? What was Jeremiah's answer?

6. What question did Jeremiah ask the king? What did he entreat the king not to do? What did the king command concerning him?

7. Who complained to the king against Jeremiah? What did they ask the king to do? What reason did they give that he should be put to death? What did the king say to the princes?

8. Where did the princes put the prophet? What kind of place was this dungeon?

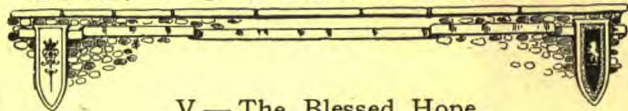
9. What did one of the king's servants tell him about Jeremiah? What did the king tell Ebed-melech to do?

10. Tell how Jeremiah was rescued from the dungeon.

11. Who sent for Jeremiah after this? What did the prophet say the king would do if he gave him counsel? What promise did the king make? What did Jeremiah advise him to do? What did he say would come to pass if they did not heed his advice?

12. How long did Jeremiah remain in the court of the prison? Where was he when the city was taken? Why was Jeremiah not slain in the siege of Jerusalem? Who gave special directions concerning him? Where was the prophet taken?

THE YOUTH'S LESSON



V — The Blessed Hope

(January 30)

LESSON SCRIPTURE: Phil. 1: 22-30.

MEMORY VERSE: "Be strong in the Lord, and in the power of his might." Eph. 6: 10.

Questions

1. What was the one thing that absorbed the apostle Paul's thoughts? Phil. 1: 18, 21; 1 Cor. 2: 2.

2. Whose honor and glory did he wish promoted? Phil. 1: 20.

3. How much choice had he, then, between life and death? Verse 22.

4. In what condition was he? Verse 23, first part. But what did he earnestly desire, as best of all? Verse 23, last part.

5. Did Paul expect to receive his reward immediately upon his death? 2 Tim. 4: 6-8.

6. Of what day was he speaking when he said that a crown should be given him "at that day"? Verse 1.

7. What did Paul himself say, "by the word of the Lord," as to the only means by which Christ's followers could be with him? 1 Thess. 4: 15-17.

8. Then when Paul, with no choice between life and death, desired to be with Christ, as the best thing of all, for what must he have longed? — Translation.

9. Where else do we find Paul using similar language? 2 Cor. 5: 4; note 1.

10. When only will mortality be "swallowed up of life"? 1 Cor. 15: 51-54.

11. For whose sake was it needful, however, that Paul should abide in the flesh? Phil. 1: 24.

12. What did he therefore know that he should do? Verse 25.

13. How did he expect to cause the Philippians to rejoice? Verse 26.

14. What was Paul's exhortation to them? Verse 27; note 2.

15. How were the Philippians to feel when their enemies raged? Verse 28.

16. What great privilege, therefore, was given to the Philippians? Phil. 1: 29, 30.

17. With what spirit did the apostles endure persecution? Acts 5: 41.

Notes

1. The passage in Phil. 1: 22, 23, is parallel to 2 Cor. 5: 1-4, in which three different conditions are brought to view by the expressions, "in this tabernacle," "unclothed," and "clothed upon." There can be no

question but that being "in this tabernacle" signifies our present life, when we, as Paul says in Phil. 1: 24, "abide in the flesh." Compare 2 Peter 1: 13, 14. The condition of being "clothed upon" is the state wherein mortality is "swallowed up of life;" and that is at the coming of the Lord and the resurrection, when this mortal puts on immortality, and death is swallowed up in victory. 1 Cor. 15: 51-54. When we put on immortality, we are "clothed upon with our house which is from heaven," which is eternal. Consequently, the "unclothed" state must be the time between the putting off of "this tabernacle" (compare 2 Peter 1: 14) and the putting on of the house from heaven. In other words, it is the state of death. But the apostle says that while we groan to be released from the burden of "this tabernacle,"—this infirm flesh,—we do not groan to be "unclothed," that is, to die, but rather to be "clothed upon." That is, the object of the Christian's longing is not death, but the coming of Christ. And since, also, none can be with Christ except at his coming, it is evident that when Paul said that he had a desire to depart and be with Christ, he did not long for death, but for the time of the resurrection of the dead and the translation of the living.

2. In Eph. 2: 3; 4: 22 the word conversation means "manner of life." This is the most common meaning of the word. The Greek word from which it is translated is the same that is rendered "behave" in 1 Tim. 3: 15.

The Birth of a Great Movement

(Concluded from page nine)

home, under the shadows of wide-branching trees, at the foot of the towering Cader Idris, with the Dysyni River flowing by its side. The monument is of solid granite, and of fine workmanship. The base is about one and one-half feet square, and the whole fully twelve feet in height. The inscriptions are in Welsh and English.

In Memory of

Mary Jones,

who in the year 1800,

at the age of 16, walked from

Llanfangel y-Penant to Bala

to procure a copy of a

Welsh Bible from the

Rev. Thomas Charles, B. A.

This incident led to the formation

of the British and Foreign

Bible Society.

"Therefore, is not the work accomplished by the world's great Bible societies, in an important respect, the miracle of a maiden?" T. E. BOWEN.

Love's Tribute

I PASSED a burial lot to-day,
And pausing near a green mound, read,
"She made home happy;" little more
The gravestone said.

Thick bindweed, clinging round the name,
Had hidden it from sight away:
"She made home happy;" more than this
One need not say.

Ah, somewhere still with other lives
Her sweetness bides, though she be gone;
And in her children's children's hearts
Will yet live on.

—Eugene C. Dolson.

The Youth's Instructor

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Interesting Biographies

THE Temperance study in this number of the INSTRUCTOR consists of short biographies of some of the leading temperance workers. You will miss much if you fail to read these.

As young people, as Seventh-day Adventists, we have a part to act in the great temperance reform now being carried on by thousands of earnest men and women. Mrs. E. G. White says: "Upon those to whom God has given great light, rests the solemn responsibility of calling the attention of others to the significance of the increase of drunkenness and crime. They should also bring before the minds of others the Scriptures that plainly portray the conditions which will exist just prior to the second coming of Christ. Faithfully should they uplift the divine standard, and raise their voices in protest against the sanctioning of the liquor traffic by legal enactment."

To do this work effectively, we must make an earnest study of the temperance question. Every Temperance study that appears in the INSTRUCTOR is filled with important matter. Let none of these pass unread.

Italy's Earthquake

THE San Francisco earthquake which occurred April 18, 1906, was an almost inconceivable calamity; but the recent disaster that has come to Italy is reported as being far more appalling. A score of cities and towns were visited by the fearful catastrophe, and some of these were completely destroyed, and all fearfully wrecked. The death-roll is safely given above one hundred thousand; and pestilence, starvation, and lawlessness have apparently joined forces to complete the direful work of extermination.

Relief is being sent from different countries; but so far the supply has fallen far below the demand. President Roosevelt is desirous of getting Congress to order the "Celtic," a boat already on its way with a million and a half dollars' worth of supplies for the returning United States fleet, to stop at Messina, Sicily, and devote its cargo to the starving thousands of Italy's afflicted people. The Red Cross Society of this country has sent one hundred fifty thousand dollars for their relief.

King Emmanuel and Queen Helen are personally visiting the stricken cities, and aiding in supervising the relief work. The *Review* bearing date of Jan. 7,

1909, contains a map of the devastated area, and an article on the last page describing the fearful havoc wrought by the earthquake.

These increasing calamities, together with many other signs of the early dissolution of the world and all that is therein, speak to our hearts urgently to arouse now to our opportunities, and see that all have an opportunity to receive the last gospel message, which will, if allowed, prepare them to meet any catastrophe that may come to this old sin-cursed earth.

In the Morning

It will be all right in the morning, Dear;
You're weary to-night, I know.
For shadows gray have hung o'er the day,
And its trials have vexed you so.
The body is worn, and the simplest thought
Seems to fret the bewildered brain,
But 'twill all look bright in the morning light,
And we'll take up our task again.

It will all be right in the morning, Dear,
That wonderful morn to come,
When sorrow and pain will be seen as gain,
And the sob and the sigh are dumb.
When the weary spirit has had its rest,
And we rise from our couch of dust,
We will smile at the fear that oppressed us here,
And we'll know that our God is just.

WINIFRED BURKITT JARRETT.

How to Make Successful Missionaries

THE only formula for making successful missionaries is the one prescribed by the Lord of the harvest: "Pray ye . . . that he will send forth laborers." They have to be prayed into existence, and when ready, must be prayed into the field, and when there, prayed into success and fruitfulness. The kind of prayer needed is the prayer that accompanies sacrifice.—N. L. Rockey.

Millions of Christmas Trees

THE country's forests have again been called upon to supply about four million Christmas trees, but Mr. Gifford Pinchot, United States Forester, says that Uncle Sam does not in the least begrudge these. He thinks the supplying of these trees is a small matter compared to the detriment done to forest growth by fires and careless methods of lumbering. The four million Christmas trees could be grown on fifteen hundred acres of land, while one hundred thousand acres are required to produce the timber used for lumber each day of the year.

A Personal Incident

ELDER PHILIP GIDDINGS, of the East Caribbean Conference, sends, in reply to a request for some personal experience in soul winning, the following:—

"I had a personal talk with a young woman who had heard the truth, but who didn't seem in any way to be moved by it. She listened to what I said, thought it over, and decided for the truth, and to-day is rejoicing in it. I afterward learned that I spoke to her at an opportune moment. Dissatisfied at home, she was just about to go out into the world anywhere, caring nothing about what became of her.

"May God give us all wisdom to speak a personal word in season to him who is ready to perish."

THE picture on the front cover page is from Graeff's painting, "Beethoven and His Friends."