

# The YOUTH'S INSTRUCTOR

Vol. LVII

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No. 5



*From painting by J. Eastman Chase*

"THE FUEL GATHERER"





GOD has not commanded us to succeed, but to work.  
— *Adolph Monod.*

EVERY day that dawns brings something to do which can never be done as well again.— *James Reed.*

EDUCATION is the art of circumscribing one's own freedom, in order not to trespass upon that of others.  
— *Alexander.*

GOD hath given to man a short time here upon earth; and yet upon this short time, eternity depends.— *Jeremy Taylor.*

THE centennial birthday of Abraham Lincoln will be celebrated by the people of this country on the twelfth of February, 1909.

NINE hundred young people in the Southern California Conference are intending to read the Bible through during 1909, and have made an enthusiastic beginning.

SIX of the night-riders implicated in the killing of Captain Rankin, of Tennessee, have been sentenced to be hanged on Feb. 19, 1909; two others were sentenced each to twenty years' imprisonment.

MR. TAFT says that he has attended but one theatrical performance during the last twenty years, and that was "Uncle Tom's Cabin." He certainly has no very high estimate of the theater.

SENATORS Tillman and Burkett, with the secretary of the British Embassy, attended services at the Memorial church of Seventh-day Adventists, at Washington, D. C., Sunday evening, Jan. 10, 1909. Elder James Shultz spoke on Socialism.

"THE smallest painting known was painted by a Flemish artist on the smooth side of a grain of common white corn. It represents a mill on a terrace, the miller mounting the stairs with a sack of grain on his back, a horse and cart standing near, and a group of peasants in the road at a little distance."

"THE German review, *Umschau*, tells a curious story of the capture of a wireless telegraph message by an electric lamp. An inhabitant of Brunswick, who has such a lamp in his laboratory, was surprised to observe that its brilliancy varied with the unmistakable rhythm of Morse signals. Not only did the light vary, but the sounds always given forth by the arc of the lamp varied in consonance. With a little attention he was able to decipher a message which was being sent out from a radiotelegraphic station three kilometers — nearly two miles — away."

"MINNEAPOLIS is just beginning to realize that the earthquake in Italy has affected the grain interests of the Northwest. With the destruction of Messina, one of the greatest wheat markets in the world has been lost; and as communication with Messina is impossible, it will be some time before a new business connection can be made with other points in Sicily. From thirty million to fifty million bushels of wheat, especially adapted for making macaroni, are raised in the Northwest each year, and an immense market for it has been built up with Italy."

## A Hundred Years Ago

A MAN could not send a telegram.

He couldn't take an anesthetic, and have his leg cut off without feeling it.

He never saw through a Webster's unabridged dictionary with the aid of a Roentgen ray.

He had never taken a ride in an elevator.

He had never taken a ride in a steam car.

He never imagined such a thing as a typesetting machine or a typewriter.

He had never used anything but a wooden plow.

He had never seen his wife use a sewing-machine.  
— *Selected.*

## Why He Lost His Friends

HE was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from his friends, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation-stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.— *Success Magazine.*

## A Snow-Storm

HANGING heavily over the earth is a thick veil of gray clouds; the air is cold and piercing. Little snow-birds are hopping merrily from place to place as if they knew that a snow-storm was fast approaching. In a cosy room, seated around a warm, glowing fire, are three children, busily engaged in play. One of them goes to the window, and looks up to the gray sky. His little heart is filled with joy; for well he knows that the first snow-storm of the winter, with its sleigh-rides and many other pleasures, is fast drawing on. He calls to the other children, "It's going to snow!" Clapping their hands for joy, they hasten to his side, to watch the flakes as they begin to fall.

Myriads of delicate snow-stars come floating downward in airy play, in all forms and shapes, some coming in large companies, others in pairs; while a few, seeming anxious to reach the earth, do not wait for their companions, but sail through the air by themselves. The earth is soon arrayed in a shining white robe; the trees are covered with the snow; the house-tops glisten like marble. Everything is beautiful; the world seems filled with happiness.

ETHEL CLARK.



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No. 5

## A New Year Reveille

Oh, do not say the Old Year dies;  
It lives, and on its serried scroll  
Are writ those deeds that must arise,  
Some year, to front and fright your soul!  
That year and last and all your years  
Gone by are what you made them; make  
Of this new year from your old tears  
One year serene, immaculate.

Remember, willingly or no,  
As ordered by the ancient laws,  
However heedlessly you go,  
You are a soldier in the cause;  
The world has need of every man  
With manhood in him, aye, and more  
In the new year now waking than  
In all the ages passed before.

The sun is up, the bivouac ends,  
The reveille is sounding clear;  
A moment, and "assembly" sends  
The echoes sounding far and near;  
Your place is on the firing-line,  
Where'er your laggard feet once trod,  
Be ready for the last divine  
Command—the "Forward march!" of God.  
—Reginald Wright Kauffman, in the Circle.

## His Handiwork

A SINGLE flower, a leaf, or a drop of water, may appear as large, and as diversified in its structure, to some of the beings which inhabit it, as the whole earth appears to the view of man; and a thousand scenes of magnificence and beauty may be presented to their sight, of which no distinct conception can be formed by the human mind. An eminent naturalist says: "The many thousands of transparent globes, of which their eyes are composed, may magnify and multiply the objects around them without end; so that an object scarcely visible to the eye of man, may appear to them as a vast extended universe."

Under a microscope, the corolla, even of the smallest flower, reveals wonderful things. It is composed of an admirable substance, half transparent, studded with brilliants, and shining in the most lively colors. The beings which live upon a surface so enriched must have ideas very different from ours, in reference to light and the other phenomena of nature. A drop of dew, filtering in the transparent tubes of a plant, must present to them thousands of cascades; the same drop fixed on the extremity of one of its prickles is an ocean without a shore; evaporated into air, a vast aerial sea. "It is credible," says Pierre, "that there are animals feeding on the leaves of plants, like the cattle in our meadows, which repose under the shade of a down invisible to the naked eye, and which, from goblets formed like so many suns, quaff nectar of the color of gold and silver."

However small our globe may appear when compared with the mighty sun, and with the immensity of starry systems which lie dispersed through the infinity of space, "there are worlds filled with myriads of living creatures, all about us, which in point of size and extent, bear as small a proportion to the earth as the earth bears to the vast assemblage of the celestial worlds."

*The universe extends to infinity on either hand.*  
Wherever matter exists, from the ponderous globes of heaven down to the invisible atom, there "the Almighty Creator has prepared habitations for countless orders of existence, from the seraph to the ameba, in order to demonstrate his boundless beneficence, and the infinite variety of modes by which he can diffuse happiness through the universal system." Such thoughts must have influenced Cowper to write these lines:—

"How sweet to muse upon his skill, displayed—  
Infinite skill!—in all that he has made,  
To trace in nature's most minute design,  
The signature and stamp of power divine;  
Contrivance exquisite, expressed with ease,  
Where unassisted sight no beauty sees;  
Muscle and nerve miraculously spun,  
His mighty work, who speaks and it is done:  
The invisible in things scarce seen revealed,  
To whom an atom is an ample field!"

ERNEST LLOYD.

## Ten Short Talks on Christian Education—No. 5 In Relation to Living

MANY persons have the idea that they must be good, that God knows they must be good, and so he gives them a very hard time when they are not good.

"Be good," is the devil's maxim; and any one who follows it makes for himself a very hard time, while nevertheless he does not live up to his maxim.

God says, "*Do good.*" There is a world of difference between those two commands. The first contemplates a state; the second involves an action. Whoever tries to *be* good is seeking for personal merit and renown,—just what the devil sought for and failed to get. Whoever wishes to *do* good wants just what Christ is,—a forgetting of self in service,—and Christ in him will do good.

Now suppose. Here are principles, laws, that God gives us by which to regulate our lives, physical and mental. He says: Don't overeat, Don't eat wrong things, Don't be idle, Don't lose sleep unnecessarily, Do breathe properly, Do be cleanly. The smug "be-good" man says: "Well, it's hard to deny myself and exert myself to that extent; but I must do it if I am to have good health, and if I am to stand high in the estimation of my brethren, and if I am to get to heaven. So I must." But he doesn't, for all he may think he does.

But Christ by his life said: I will deny myself wrong things; I will make my body as perfect and my mind as clear as can be, through adherence to these laws; so that I may have the perfect use of my powers to help my neighbor. And of course the man who has Christ in him hears Christ's resolution, and he has no other mind.

Now suppose. I clog my blood to-day with impurities, I dull my mind by bodily inactivity. To-morrow there comes a sorrow-stricken woman for comfort, or a little child who wants to know something I can explain, or a man with a service for me to perform. I am dull and stupid and impatient; and a soul goes



on toward eternity rebuffed, disheartened, wounded. Where did my sin begin?

But suppose. Looking ahead, with the clear sight of Christ, I see that I must save my energies, which a temptation suggests I should misuse in a midnight party, or at a coveted Egyptian flesh-pot, or in a worthless book,—I must save my energies, make my body vigorous, my mind clear and keen, for any emergency that comes. And on the morrow there comes the opportunity for clear, flash-like judgment, for a word of sympathy, or for an exertion to help: there are my powers, trained, ready for service. Have I had a hard time? I will not say so, once I have known the joy of self-restraint and resulting power. That is the view of Christ. That is Christian education in the living of life. And whether one be in a school or out of a school, if he gets that experience, he is getting a Christian education in that respect. And whether in a school or out of a school, if he gets a different experience, he is getting a heathen education.

We never shall know what the principles of health are until we practise them as Christ practised them; until, indeed, we have him practise them in us. To give proportionate exercise to the physical, the mental, and the spiritual natures, is an unknown experience to most. It can be had, indeed, only when we live, not on the gross physical plane, nor on the selfish mental plane, but on the highest, the spiritual plane, which has for its maxim the principle of service to others, and which *therefore* controls the habits and actions of mind and body.

The Seventh-day Adventist who observes health reform in order to be saved, never will be saved. The Seventh-day Adventist who indulges his appetites and his passions for the sake of ease and pleasure, will get disease and pain. The Seventh-day Adventist who tries to do right in anything in order only to better himself, will end just where the devil, who tried to better himself, will end.

God's laws are the steel rails of a railroad track. The wheels that keep to them are able to do their duty faithfully, and to deliver their precious burden of human life at its destination. Whatever wheels leave the track will indeed have a hard time bumping over the ties, and being turned upside down and broken to pieces in the chasm below; but that is infinitely far away from the worst: they will have destroyed life. And the education obtained in Christ leads us, by whatever means, by all means whatsoever, to save life.

A. W. SPAULDING.

### A Sketch of the History of Mexico

IN these days when a person is working in a local conference one day, and in a foreign country the next, it is well to inform one's self in regard to the history and customs of the different mission fields.

The history of Mexico furnishes an interesting study, and in prehistoric times events took place of which we have a semi-authentic record. In fact, the record of this early period, if it could be obtained, would doubtless be more interesting than that of modern Mexico.

The origin of the Mexicans is uncertain, but they are supposed to have crossed from Asia by way of Bering Strait, and moved south in search of a warmer climate.

When Cortez invaded Mexico, he did not find a country inhabited by tribes of savages like the North

American Indian. On the contrary, he discovered a well-organized country, ruled by an emperor. Some of the Mexican tribes were skilled in the arts, had a written language and literature, and understood the sciences. The ruling people of the empire were deeply religious, but fanatical, offering human sacrifices and torturing their captives of war. One mode of executing a prisoner was to place him on the sacrificial stone, and remove his heart while it was yet beating.

In the fertile valley of Mexico is a basin about two hundred miles in circumference, containing five lakes. On an island in the center of the largest of these lakes, Montezuma had located his capital and collected the treasures of the empire, while around the margin of the lakes were many other cities, the remains of which are still visible.

The assembly room of the royal palace is said to have accommodated three thousand persons, and the city market contained ample room for fifty thousand persons to buy and sell, while the temple, which was really a sacred city, covered twenty times as much space.

The conquest of Mexico was pathetic in the extreme. As Cortez was preparing to land a force of five or six hundred men, a party of friendly Mexicans met him in canoes, asked his business, and pledged the support of their country to whatever enterprise had brought the Spaniards to their shores. He assured them that his motives were friendly, and informed them that he must see the emperor. But finally the Mexicans recognized the Spaniards as enemies, and endeavored to persuade them to leave the country, by making them valuable presents; but at sight of the gold and silver, Cortez and his men were even more anxious to conquer a country which could furnish so much wealth.

After landing his forces, Cortez noticed some of the natives making drawings of his ships, and when informed that they were being made for the emperor, Cortez determined to make an impression upon the Mexicans. He therefore put his forces in battle array, exhibited the cavalry, and caused a charge to be fired from the artillery. At the sound of the cannon some fled, some fell to the ground, and others worshiped the man who could even command the thunder.

On the march he met more determined resistance than had been experienced by any army in the New World. Instead of fighting from behind trees like the Indians, the enemy met him in regular order, and again and again tried to check their advance. Finally, when a night attack was made, and the stranger found to be awake, the Mexicans decided that their enemies were gods. The natives were now inclined toward peace, and sent fifty men bearing a supply of food to the camp of Cortez, but he, taking the men for spies, chopped off their hands, and let them return. Upon entering a large town on the way to the capital, Cortez discovered a new plot to destroy his force, and as a punishment he massacred six thousand persons, not losing a soldier himself. Before beginning this massacre, he took the precaution, one one pretense or another, to separate the principal men of the town, so that the people were without leaders.

"After the death of Cortez, 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.

(Concluded on page eight)

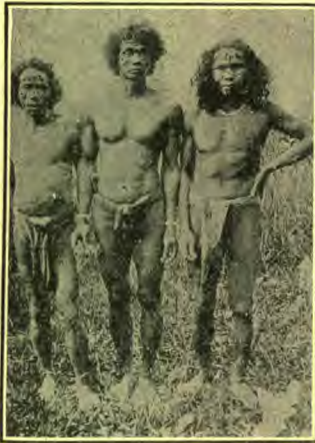


# The Asiatic Archipelago

## Malaya

FURTHER INDIA, or Indo China, is divided by the Gulf of Siam into two peninsulas. The longer one stretches from the head of the gulf to Tanjong-Bulus in Johore, the most southerly point of the Asiatic mainland, which is only about one degree north of the equator. Of this peninsula, however, only that portion extending southward from the Isthmus of

Kra is known as the Malay Peninsula. From Kra it is six hundred miles in length, with an average width of about one hundred miles.



ABORIGINES OF MALAYA

The greater part of the land is covered with luxuriant and dense jungle, matted together by creeping and climbing plants, which make it extremely difficult to penetrate. In the upper parts of the peninsula the only clearings are near the mines. Settlements are found rather along the low coast-lands than on the mountains in the interior.

The climate is always hot, and, owing to the insular position of the country, humid. There is no summer and winter, as in Europe, and there are no wet and dry seasons, as in the West Indies, although more rain falls during the northeast monsoon, from November to March, than during the southwest monsoon, from May to September. Hurricanes and typhoons are unknown. There is little variation in the length of the days and nights, the sun rising and setting always about six o'clock; and there is no twilight.

The forests produce many valuable timbers and resin-exuding trees and vines, among which are ebony, the camphor-tree, gutta-percha, benzoin, and dammar. The fruits are abundant and luscious, although some of them are not palatable to Europeans until a taste has been acquired for them. The durian and the mangosteen are perhaps the most characteristic. The former grows on a large tree, and in shape may be compared to a watermelon. It has a solid and horny

exterior, and is further armed with a very offensive smell, which enters somewhat into its flavor. When the senses have become reconciled to this, the fruit assumes a delicious taste which can be compared to nothing else, and is rarely excelled. The mangosteen is about like an apple in size, but with a shape more uniformly round, and is of a brownish-black color. The rind is about a quarter of an inch in thickness, and adheres loosely to the fruit, except at the stem. The flesh is quartered like an orange, and pure-white in color. It is an acid fruit, but exceedingly sweet. Besides these there are bananas, pineapples, jamboos, rambutans, custard-apples, mangoes, papaws, and many others more or less palatable. Many vegetables are grown; but potatoes and cabbages, in fact, almost all European vegetables, have to be imported.

Wild animals and reptiles are numerous. The tiger is the most dreaded; there are also panthers, leopards, and wildcats. Elephants are numerous, and in the northern part of the peninsula are tamed

and trained to work.

In the forests also are the rhinoceros, the tapir, the slandang (a species of wild ox), and monkeys innumerable. The rivers abound with crocodiles, and the jungles with snakes, the most familiar of which are pythons, which frequently attain the length of twenty feet; the venomous cobra and the hamadryad are also found.



NATIVE WITH SAMPITAN

The population of the peninsula numbers two and one-half million, and about half of these are natives. They are a brown race, rather short of stature, thick-set and strong. Their features are, as a rule, open and pleasant, they are courageous, and there is about them an absence of servility unusual in the East. They are pleasant and social in manner and very hospitable. Their dress is a loose jacket and a sarong, — a kind of skirt, with the fulness gathered in front, and reaching to the ankles. In years gone by every man was abundantly armed with daggers and swords, but these are now replaced with umbrellas.

The Malay child does not receive much training, but runs about naked and wild until he reaches an age when he can work. Even then his leading characteristic is a disinclination to labor, which he rarely overcomes. Nature has done so much for the Malay



MALAY WOMAN



that he is never really cold, and never starves. Less than two months of fitful exertion a year, if he possess land, or a fish basket in the river or in the swamp, will supply him with food; and a little more than this will provide him something to sell. Probably this fact, with a climate which inclines the body to ease, and the mind to dreamy contemplation rather than to strenuous toil, accounts for the Malay's inherent laziness.

Mohammedanism is the religion of the Malays, and they accept without reserve the teachings of the Moslem priests; but they are far from devout, and have a proclivity, when hard-pressed, of harking back to the practise of witchcraft, which is much abhorred by fervent Mohammedans. But while they are not enthusiastic followers of the prophet, they have imbibed sufficient of the doctrines to make their conversion to Christianity a rare occurrence, and it has robbed them of many traits of character which they are said to have possessed in their pre-Mohammed period.

The Malay woman has a higher position in the home than is general in Mohammedan countries; she is allowed to participate in the pleasures and amusements almost as freely as the men. In childhood she adopts clothing earlier than her brother, and while he is learning to paddle a boat, or is being taught the *aliph-ba-ta* (the Arabic alphabet), she is mostly in the house helping her mother. There is not much to do, however; for the house is rarely ever tidied or cleaned, and usually it possesses little furniture, and no tables or chairs. The floor, which is raised about four feet from the ground, is of planks or split bamboo, and is covered with mats; the walls are of planks or palm leaves, or interlaced cane; the thatch is of leaves. The structure is usually divided into three apartments. A small veranda in front completes the house.

For any one who has to do with these people, a knowledge of the language is an absolute necessity. To acquire such a smattering of the tongue as will enable one to carry on a very simple conversation with the various Eastern people to be met with in the Straits Settlements and in the Malay states, is a comparatively easy task; but to speak, read, and write Malay well is a matter of great difficulty, and the knowledge can be obtained only by years of study, and constant association with cultured Malays. The written characters are Arabic, but in recent years Roman letters are much used. Malay is the vulgar tongue of the archipelago, and it enters largely into many of the languages spoken on the different islands throughout the East Indies.

The true aborigines of the peninsula are found only in the jungles of the interior. There are two tribes, the Semang and the Sakei, and they number about twenty thousand. They have no fixed dwelling-place, but roam in the woods, living on roots, fruit, and any game they can secure. Because of ill-treatment from the Malays in former times, they are very shy, and

until lately have avoided all intercourse with strangers. It is reported that they possess equable tempers, and a cheerfulness and modesty of manner, a mental candor and truthfulness, which make them attractive to the missionaries who have formed their acquaintance. The following is gathered from the report of one who has visited them: The family life of the aborigines is an innocent and happy one, being marked by mutual kindness. The authority of the father is absolute, and extends to the households of his sons. The mother

rules in her own sphere, having entire management of the house. All eat and drink together, and the mother dispenses the viands. For occupation they hunt, fish, and gather fruit and gums. In hunting, the favorite weapon is always the *sampitan* (blow-pipe), which consists of two bamboo tubes of the thickness of a finger and ten feet in length, the one tube being inserted in the other. The arrows are tiny slips of wood, of the size of a large darning-needle, and have at the butt a piece of

cotton wool fitting the *sampitan* exactly, so that the influence of the breath may have its full effect. The tip of the arrow is envenomed by dipping it into a boiled concoction of snakes' fangs, upas, and various other ingredients of deadly quality. One of these tiny shafts, reeking with the quintessence of death, with the unerring aim of the shooter, is sure mortality at eighty yards. The spear and the long knife are the other weapons of the chase. Even if armed only with the latter, the natives know no fear. With it they are a match for the terrible Malayan tiger and the swift leopard. The French missionary, Farve, knew of one, who, armed only with his knife, engaged in combat with a huge tiger. The fight lasted half an hour. The man lost an eye, and was badly wounded on the head; but the king of the jungle paid the forfeit with his life.

Centuries ago, the Malay possessed the manliness and frankness of the aborigines, but Mohammedanism fell upon him like a blight, and he does not now possess one of those qualities that are so endearing in the wild tribes. With

them the social virtues are high, and honesty, benevolence, and chastity flourish. What a beautiful ground for Christianity! but the church requires to move with expedition; for all these people who have hitherto resisted the approaches of Islam are being ever pressed more closely on every side by that destructive system. It is easier to convert a head-hunter or a cannibal than a son of the prophet, who does not know the meaning of integrity and simplicity, and regards with the greatest contempt the very virtues which are most dear to us.

About the middle of the Christian era, the Chinese began to emigrate to this country, and they now form a very important element in its population. They are the merchants, traders, agriculturists, miners, artisans, coolies, house-servants, boatmen, etc.; in fact, they constitute the backbone of the peninsula. Thrifty and enterprising, they hold in their hands much of the trade and agricultural interests, in every part in



SINGAPORE. MALAY VILLAGE



A MALAYA RIVER SCENE



which they are found. Many of them are born in the country, and these are distinguished from those born in China by the name "baba," which is applied to them. They are a most promising field for missionary enterprise, and some of them are already converted to Christianity.

GEORGE TEASDALE.

### Some Incidents in the Life of Abraham Lincoln

HISTORY furnishes the record of few lives at once so eventful and important, and ending so tragically, as that of Abraham Lincoln. He was born in Hardin County, Kentucky, in the year 1809. His early



surroundings were rude and rough, but his ancestors for generations were of that tough fiber and vigorous physical organization, and possessed that mental energy, so often found among the pioneers on the frontier of American civilization.

Owing to Mr. Lincoln's extreme poverty, and the fact that he was a denizen of the vast forests of Illinois, and had to

spend much time in hard manual labor,—splitting rails for the building and fortifying of his home,—his opportunities for acquiring an education were very limited. Only twelve months did he spend in school. There were no libraries and few books in the "back settlements," in which he lived. Among the few volumes which he possessed or borrowed from his neighbors, were his Bible, Bunyan's "Pilgrim's Progress," Weems's "Life of Washington," and the poems of Robert Burns. These he read over and over, until they became almost as familiar as the alphabet. It is said there was no other man, clergyman or other, so familiar with the Bible as he. What he learned, he learned thoroughly, and anything he had once acquired seldom failed to be at his command.

Honesty was so prominent a trait of his life, that the people called him "Honest Abe," and the epithet clung to him through life. While clerking in a little store in New Salem, Illinois, Mr. Lincoln discovered one evening that he had made a mistake of a few cents in change to an old lady customer. He immediately went to her home, and corrected his error. Another time, finding he had not given the proper weight in tea, he sent the quantity required to make up the deficiency.

It was several years after Mr. Lincoln became master of a small office, that the government agent was sent to collect the funds, which amounted to sixteen or eighteen dollars. Though during these years Mr. Lincoln was very poor, so poor indeed that he often had to borrow money for his friends to pay for the very necessities of life, yet when called upon by the agent, he immediately went to his room and brought an old blue sock, with the exact amount of coin to a cent tied up in it. He never used, under any circumstances, trust funds.

A very amusing illustration of Mr. Lincoln's power

to entertain in conversation, is revealed by a story told by Judge Peck. In June, 1842, when Ex-President Van Buren was traveling to the West, and because of bad roads was obliged to stay at a country inn for the night, Mr. Lincoln was invited to accompany a number of Mr. Van Buren's friends to aid in making the distinguished guest pass the evening as pleasantly as possible. Judge Peck says: "I never passed a more joyous night; he [Mr. Lincoln] gave us incidents and anecdotes concerning Elisha Williams, and other leading members of the New York bar, going back even to the days of Hamilton and Burr. Altogether, that was a right merry time, and Mr. Van Buren said that his sides were sore from laughing at Lincoln's stories for a week after."

In 1836 Mr. Lincoln distinguished himself in a reply to a speech made by George Forquer, who had changed his politics, and gone over to the Democrats, received a lucrative position, and erected a handsome house, on which he placed a lightning-rod, the first one ever put up in that part of the country. Mr. Forquer was a good speaker, but his special or chosen task that day was to attack and ridicule the young countryman from New Salem. Turning to Mr. Lincoln, who stood within a few feet of him, he said, "This young man must be taken down, and I am truly sorry that the task devolves upon me." He then, in a very overbearing, ungenerous, and unmanly way, proceeded to attack Mr. Lincoln's personality, his dress, and his arguments, so fluently and with such power that Mr. Lincoln's friends feared he might be embarrassed and overthrown. Mr. Lincoln was calm, but his "flashing eye and pale cheek" indicated his indignation. He replied: "The gentleman began his speech by saying that 'this young man,' referring to me, must be taken down. I am not so young in years as I am in the tricks and trades of a politician; but," said he, pointing to Forquer, "live long or die young, I would rather die now than, like the gentleman, change my politics, and with the change receive an office with three thousand dollars a year, and then feel obliged to erect a lightning-rod over my house to protect a guilty conscience from an offended God."

It was during the spring of 1832, while still a grocery clerk, that Mr. Lincoln met and won the Clary Grove Boys, a set of rude, roystering, good-natured fellows, who lived in and around Clary's Grove, a settlement near New Salem. Mr. Lincoln at an appointed time met and wrestled with their leader, without any decided advantage on either side, until the bully resorted to some foul play, which aroused Mr. Lincoln's indignation. He at once seized him by the throat, and holding him at arm's length, shook him like a boy. The Clary Grove Boys threatened an immediate onslaught upon Mr. Lincoln, who then backed up against the store, awaiting their attack. But his cool courage touched the manhood of their leader, and he stepped forward, seized Lincoln's hand, shook it heartily, and said, "Boys! Abe Lincoln is the best fellow that ever broke into this settlement. He shall be one of us." Lincoln's popularity with them became unbounded. He could stop a fight and quell a riot among these rude neighbors when all others failed.

He did not gamble, drink, nor use tobacco; neither did he fight, except when he was obliged to; and yet these rough fellows almost worshiped him. He treated them like *men*, and always appealed to their best nature. They felt his moral and intellectual superiority, but they also felt that he did not despise



them, and that he sympathized with them. In a certain sense, he was one of them; but he was their ideal, their hero. When the Black Hawk war broke out, Mr. Lincoln promptly volunteered, and his friends, the Clary Grove Boys, soon made a company.

It was during this time that Mr. Lincoln saved the life of an old friendly Indian, who came into their camp with a certificate of friendship for the whites. His men affected to believe he was hostile. Mr. Lincoln stood for a moment between the Indian and a dozen muskets, and commanded his men not to shoot. An old comrade said, "I never before saw Lincoln so much aroused."

Mr. Lincoln could not endure profanity, and especially in the presence of women. On one occasion, after a demonstration of this kind, he said to the offender: "You deserve a thrashing, and there is no one better able to give it to you than I, so come on outside."

His great kindness to his stepmother, and her tenderness and regard for him, are well illustrated by this statement of hers: "He read diligently. He read everything he could lay his hands on, and when he came across a passage that struck him, he would write it down on boards, if he had no paper, and keep it, until he got paper. Then he would copy it, look at it, commit it to memory, and repeat it." She also said: "He never gave me a cross word or look, and never refused, in fact or appearance, to do anything I requested of him."

Of his own mother, it is said that he regarded her with a love and reverence that was almost sacred. She was a woman of great beauty, and of more than ordinary intellect, having taught both her husband and her son to read and write. She died at the age of thirty-five, when Abraham was at the tender age of ten years. Yet the impressions she made on his mind were as lasting as life. She had taken time, during the hard struggle of her strenuous life, to impress ineffaceably upon him that love for truth, that perfect integrity and reverence for God, for which he was noted all his life. This is well illustrated by his own words: "All that I am, or hope to be, I owe to my angel mother."

XEMA H. WALTERS.

### A Sketch of the History of Mexico

(Concluded from page four)

ished, 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 afterward 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.

"Since 1876, with the exception of one term, 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."

G. W. CHASE.

### Bear on an Iceberg

STRANGER than some of the stories of adventure is the tale told by Captain Franke, of the steel ocean freighter, "Karthago," relative to a recent experience at sea. "One morning, while we were running before the worst gale I have seen in years," says the captain, "the lookout raised the cry, 'Icebergs! icebergs!' Before I could give an order, the vessel crashed into a berg dead ahead. Nothing saved the ship except the fact that we were running at half speed against a heavy sea. Tons of ice came down upon us. I gave the order to back, so that we might get loose from the ice. I had scarcely done so when something unlooked-for came down upon the deck. It was an immense polar bear. The big fellow had been floating on the iceberg. After some lively work, the bear was captured, and we have him on board. He will be taken to Hamburg and put in a cage in one of the parks."—*Young People's Weekly*.

"He who knows thy frame will spare  
Burdens more than thou canst bear."

### Behind the Sermon

Two men were coming away from a big city church, where an eloquent and famous preacher had delighted his congregation with an unusually fine sermon. "It does one good to hear a man like that," said the elder man. "No wonder he is such a success. I would go and hear him every Sunday if I lived here."

"So would I," said the younger, "and I would not care what kind of sermon he preached, either. That isn't the best of him. That isn't his real power at all—though it makes one feel proud of him."

"Why, what do you mean?" asked the other. "If his eloquence isn't his power, what is?"

"I will tell you," said the young man. "I never was in his congregation, either here or during his pastorate in our little town. But he knew our family, and what a time mother had educating and bringing up us boys. He left our town for this big church five years ago. But when mother died last year, the very first letter that reached me, before any friend wrote to me, was from him, and it was a letter I'll never forget. I've taken the trouble to find out since—and I have learned that over and over again, on the anniversary of a bereavement, as well as just after it, that busy man, rushed with a thousand duties, sends this and that man or woman a letter of remembrance or comfort, just as he did to me. And they don't forget it any more than I do. His life is full of just such things, and that's why he is a power wherever he goes. It isn't just the sermon—it's what lies behind the sermon."—*Our Young Folks*.





## What Is Tuberculosis? — No. 9

### Tuberculosis of Animals

Nor only man, but many of the lower animals, are susceptible to the ravages of the bacillus of tuberculosis. There are few animals that will not, under favoring conditions, yield to the disease, and there are probably no tissues of the body that the organism will not attack.

Shortly after the discovery of the tubercle bacillus, it was demonstrated that there is a marked difference between the characteristics of the germ that causes tuberculosis in animals, and that which causes the disease in birds or fowls. It is very difficult to infect a bird with tubercle bacilli from animals, and it is equally difficult to infect an animal with tubercle bacilli from birds. More recently a difference has been discovered between the germs that cause tuberculosis in cows and those that commonly cause the disease in man. But this question of the identity or non-identity of the tubercular germ in man, and that in cattle, will be taken up more fully in a later paper.

In 1901 Koch first published his opinion that cattle tuberculosis and human tuberculosis are caused by different germs, and that human tuberculosis is rarely if ever produced by the germ from cattle.

It was natural that this radical position should cause a storm of protest from other physicians and scientists, who had been laboring hard to educate people concerning the danger of using the meat, and especially the milk, of tuberculous cattle.

So, because of the proclamation of Koch's new theory, commissions were appointed in different countries to study the relation between bovine and human tuberculosis.

In their work, the members of the British commission inoculated a very large number of animals,—dogs, cats, rabbits, mice, goats, pigs, cattle, and monkeys. It was found that there was a great difference in the susceptibility of the different animals to human tuberculosis, rats and mice being most resistant, and guinea-pigs and monkeys the least resistant. The variation in susceptibility was in the following order:—

Rats and mice, very resistant;

Dogs and cats;

Pigs, goats, cattle;

Rabbits;

Guinea-pigs, monkeys, apes, least resistant.

Naturally the thought occurs that the ape is most susceptible because most similar to man; but against this view is the fact that rats and rabbits, both belonging to the natural order *rodentia*, have the greatest variation in susceptibility, and the carnivorous dog and cat are very similar to the herbivorous animals in susceptibility.

A London writer suggests that there is another reason for the greater resistance of the animals at the top of the list; namely, that they have been exposed to the infection of human tuberculosis for the longest period, through eating man's garbage and sewage. Dogs and cats, according to this writer, being more

cleanly in their eating, have been less exposed, the herbivorous animals still less, and the wild animals, including the guinea-pig, less still. It is only recently that the guinea-pig has been domesticated by man.

This ingenious theory is in keeping with what seems to be taught by a study of tuberculosis among the Indians, Irish, and Jews; namely, that generations of contact with tuberculosis will gradually increase the resistance of succeeding generations against the ravages of the disease.

The work above cited has to do with tuberculosis artificially inoculated in animals for experimental purposes. As to the natural transmission of tuberculosis among animals, it may be said that there is practically none among wild animals in a state of nature, not because they are not susceptible, but because they are not exposed to the disease. But menagerie animals, being in a more unnatural condition, often housed up, and exposed to infection, have the disease frequently, especially herbivorous animals, and particularly monkeys. This would seem to disprove the theory above suggested, that difference in resisting power is caused by difference in amount of exposure for generations. Birds in menageries also have the disease, but usually the type known as avian, or bird, tuberculosis.

The disease is very common among cattle, especially among highly bred stock, possibly because their resistance is lowered by too close housing. The Jerseys and Guernseys in their native home are free from the disease, as are also the native Japanese cattle.

The disease seldom attacks sheep, and more rarely horses and goats.

Fowl tuberculosis is most common in chickens, especially in Europe; in this country it is not nearly so frequent. Other fowls are attacked to some extent, probably from contact with chickens.

G. H. HEALD, M. D.

### Westland Voices

SOFTLY falls the light of morning  
On the waves of Puget Sound,  
And the hills seem giants, dreaming,  
As they gird the waters round;  
But there comes a voice of sadness,  
Sighing, with a cadence low,  
Through the vistas of the forest  
While the mystic breezes blow.

Brightly beams the light of noontide  
Over mountain, lake, and shore,  
While the wild flowers shed their fragrance  
Even as in days of yore;  
But to me the flowers whisper  
Of the far-off Long Ago,  
Ever telling Westland sagas  
While the mystic breezes blow.

Gently gleams the light of evening  
On old Rainier's brow serene,  
And the Olympics rear their summits  
Over isles of fadeless green.  
Weirdly come the eery voices  
As the somber shadows grow,  
Sounding on through all the ages  
While the mystic breezes blow.

J. FRED SANTEE.

Look to the east! The day-sky is breaking. Think not that Christ loseth time, or lingereth unsuitably. O fair, fair, sweet morning! — *Samuel Rutherford.*

WHAT is going to be our truth for the new year? Is it not that the love which has never deserted us shall come closer to us because it finds us readier to receive it? — *Phillips Brooks.*





### A Promise

JESUS loves the little children,  
Knows about their work and play;  
Helps them when they try to please him,  
Hears them always when they pray.

Jesus thinks about the children,  
All the nights and all the days;  
Leads the little feet that follow  
Into wisdom's pleasant ways.

By and by, for those who love him —  
He will come some happy day;  
Lead them to the pleasant pastures  
Of that land not far away.

— Selected.

### A True Dog Story

A FAMILY in Troy, New York, having a false grate in one of the rooms of the house, placed some red paper behind it to give it the effect of fire. One of the coldest days the dog belonging to the household came in from outdoors, and seeing the paper in the grate, deliberately walked up to it, lay down before it, and curled up in the best way to receive the glowing heat as it came from the fire. He remained motionless for a few moments; feeling no warmth, he raised his head and looked over his shoulder at the grate; still feeling no heat, he went across and carefully applied his nose to the grate, and smelled it. It was as cold as ice. With a look of the most supreme disgust, his tail curled down between his legs, the dog trotted out of the room, not even deigning to cast a look at those in the room who had watched his actions, and laughed heartily at his misfortunes. That dog had reason as well as instinct.— *Troy Times*.

### The Red Cross

"ALL my Christmas gifts by mail, and all I sent by mail, had Red Cross stamps on them," said Laura Winn to a group of girls and boys at recess. "The stamps have 'Merry Christmas' and 'Happy New Year' and a wreath of holly on them. And they do so much good!"



"What are they, anyway? And what good do they do?" asked Charley Severns.

"They help raise money for the Red Cross work," answered Laura. "They cost a cent apiece; but all who know about the work are glad to pay that."

"We've all heard about the wonderful Miss Clara Barton and the Red Cross," said Charley, "and how, when people are starving in some great famine, and she comes around, they say, 'Here's Miss Barton! Now we shall have food!' But what is the Red Cross, and did Miss Barton start it all?"

"I've been looking it up, and my father helped me," said Will Arnold. "Monsieur Henri Dunant started it. It was in 1859 that the French and Sardinians won a great battle over the Austrians at Solferino, in Lombardy, Italy. The battle spread over many miles, and lasted sixteen hours; and thousands and thousands of men of both armies were left dead or wounded on the battle-field with nobody to take care of them, doctors and nurses were so few. Monsieur Dunant, a Swiss gentleman, visited the battle-field, and was so shocked at all the terrible suffering he saw

there that he lectured and talked it up at public meetings, and said it was wicked to let wounded men suffer so, and that nations ought to unite and do something to have wounded soldiers cared for.

"So, in 1864," went on Will, "a convention from different nations was held at Geneva, Switzerland, to see what could be done; and the Geneva Treaty, or Red Cross Treaty, as it is sometimes called, was drawn up. Eleven European powers signed it at once. There is not one great Red Cross society, but each country has its own national society, and carries on the work in its own way. These societies, though, are associated under the International Committee of Geneva. And there is one emblem, the Red Cross, the same for all countries and meaning the same thing, that it may be recognized wherever it goes. It is all over Europe; and in Japan, China, and Turkestan in Asia; in Egypt and Algeria in Africa; and in Oceanica."

"The Red Cross is a little spot of peace in the midst of war," said Jimmy Reid. "It has no enemies; for it cares for wounded soldiers without thinking which side they belong to. The little tents of the Red Cross can be put up in the midst of a battle-field, and no army can capture or interfere with them—that is a part of the Geneva Treaty. And now forty-three nations have signed the Red Cross Treaty, and have surgeons and nurses and tents and hospitals and clothing and stores of all kinds ready when war comes."

"I suppose our country is away ahead—as it always is in everything," said little Dora Reid.

"It's about at the tail end this time," retorted her brother. "And if it had not been for that wonderful Miss Barton working hard for five years, talking things up and getting friends to help her, there's no knowing whether our government would have signed the treaty of the Red Cross by this time; it was years behind some of the other countries. There was a little society of the Red Cross here, formed by Miss Barton in 1869, and she was president; but it was only a private society of about three hundred members, not a national affair like ours to-day. The present American National Red Cross was incorporated by Act of Congress in 1905; and its president now is Hon. Wm. H. Taft, president-elect of the United States."

"The French Red Cross has about the most money of all," said Arthur Keene; "and the Russian does well; the Italian has more than five hundred different branches; the German Red Cross has three hundred thousand members; Austria and Hungary have nearly one hundred thousand; and Japan has a million members. The Red Cross is in Persia, Siam, Mexico, and several South American states. At King Edward's special request, England has lately organized



the British National Red Cross, and Queen Alexandra is president. But in America we haven't waked up. Our rich country has only twenty-one thousand dollars in its Red Cross fund,—against little Japan's two and one-half millions,—and very few members for such a large country."

"Perhaps it's because we don't have any wars here," suggested Nellie Wilson.

"Wars aren't everything! Didn't you hear of the Red Cross at the great Chelsea fire?" cried Will Arnold. "And at the San Francisco earthquake and fire? And down in Louisiana, and in Florida, where yellow fever raged? And out on the Ohio and Mississippi rivers, when great floods swept away people's houses and covered their farms with water and spoiled their crops and swept off their stock, so that the poor people had no homes, or food, or anything to get food with? Then came Miss Barton and members of the Red Cross, and gave food and clothing to these people, and started them again with stock and seed! Floods and fires and earthquakes and famines and fevers come when there is no war; and the Red Cross helps in these troubles. Now it is fighting 'the great white plague,'—consumption, or tuberculosis."

"The Red Cross is like 'all hands around' in the old dance I've heard about," said Arthur Keene. "First, it's in this country; then, it's across the water. My father was telling me how Miss Barton went with the Red Cross to Russia in the famine there; and to Japan in its famine; and helped the Chinese in their need; and carried help to Armenia when all the world wondered what could be done for the starving people there."

"And my father says," added Will Arnold, "that the Red Cross stands for all men who are suffering, wherever they are."

"I'd like to be a member of the American National Red Cross," said Charley Severns.

"Any man, woman, or child may join it," said Jimmy Reid, "by sending one dollar a year to the secretary, care of the War Department at Washington. Each member gets a Red Cross Badge and the *Red Cross Bulletin*."—*Frances Campbell Sparhawk, in Little Folks.*

### Bible Enigma

THE initial letters of these names compose a precept which, if obeyed, would cause "wars to cease:"—

1. The physician beloved by Paul.
2. The name which signifies "a prince of God."
3. The tree used as a figure of Christ and his people.
4. The place where there were twelve wells and seventy palm-trees.
5. The church that ministered to Paul when he was at Thessalonica.
6. "A ready scribe in the law of Moses."
7. The prophet whose words were quoted by James in his address to the apostles and elders at Jerusalem.
8. The province in which Paul was born.
9. The son of Josiah whose name was changed to Jehoiakim.
10. The captain of Saul's host.
11. The mother of Solomon.
12. The tribe that left the kingdom of Israel for that of Judah.
13. That time when it is good for a man to bear the yoke.—*The Round Table.*



M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

### Study for the Missionary Volunteer Society

#### Temperance—No. 7: Prohibition

NOTE.—We all share a feeling of antipathy toward the liquor traffic. Some of that feeling has doubtless crept into this study. Our efforts against intemperance, however, should not be fed on prejudice; but we would urge our friends not to close their eyes to the light of experience, nor their ears to the voice of reason. In this program, as usual, have the parts given in short talks. A good prohibition map would be useful. Intersperse some good music between the parts. It might be well to add a few words on the Prohibition party, which began its national existence in 1872. The spirit of prophecy has most excellent arguments. Aside from the Testimonies, see "Ministry of Healing," pages 337-346. Speak of the world's prohibition congress which is to be held in London, July 18-24, 1909. Include the song on page fifteen in the program.

#### By Their Fruits

The saloon in your town is as truly a lawful institution as the school in your district or the church in your community. It is protected by the nation, and in turn it renders "unto Cæsar the things which are Cæsar's." But even nations seem to err. For more than three hundred years slavery was a legal institution. Family ties were disregarded; men, women, and children were sold at auction, to bring gain to the dealer's purse. Finally, however, when the mist of opiated reasoning cleared away, men saw that legislation could not make wrong right, and at the cost of four billion dollars and the sacrifice of three million lives, that evil was wiped from the land. It left many slaveholders bankrupt, yet to-day we honor the brave boys in blue, and the nation which loosened the shackles from the feet of four million people.

What about the saloon? Some are trying to sweep that legal institution from the land; but before me lies a pamphlet published by the United States Brewers' Association. In it the secretary of that corporation says, "I wonder sometimes if any of us really know enough about the saloon to pass judgment upon it." In respect for the opinion of one who must be thoroughly acquainted with it, we defer judgment. However, as the farmer does not go into a detailed study of botany to determine the worth of a tree in his orchard, but values it according to what it produces, so we must judge the saloon by its fruits.

#### Found Wanting

This age of commercialism asks, "Does it pay? Does it pay to support the liquor traffic?" Each year the traffic turns into the national treasury about two hundred seven million dollars. That is nearly one half of all the revenue received. But does the government get sufficient returns to license a business that increases the cost of the necessities of life; that makes the taxes heavier, in order to provide the courts, the reformatories, the asylums, the orphanages, the prisons, and the jails which it needs to care for its products? In 1907 saloons in the District of Columbia paid half a million dollars in revenue, but "on the institutions in the District that look after the saloon's finished articles, was expended a little more than five million."

The nation pays too much for the revenue it gets from the liquor traffic. Last year the traffic received



about one billion six hundred million dollars from America. In return it gave her nothing to clothe, to feed, to develop, or to comfort her people. For value received it gave about "two thousand five hundred smothered babies, five thousand suicides, ten thousand murders, sixty thousand fallen girls, three thousand murdered wives, forty thousand widowed mothers, one hundred thousand paupers, one hundred thousand orphaned children, one hundred thousand criminals, one hundred thousand drunkards' deaths, and one hundred thousand fallen boys."

If statistics prove anything, they show that the liquor traffic is a loss to our nation. If the traffic has been given a fair trial, the verdict must be, "Weighed in the balance, and found wanting." It is more than an economic loss. It is a terrible barter of public health and public morals; and so long as the saloon shall continue to yield crime, poverty, and woe, the licensed liquor traffic must stand forth as legalized crime.

#### Does Prohibition Prohibit?

"Prohibition doesn't prohibit." That phrase has been worn threadbare by friends of the liquor traffic. They claim that as much liquor is sold in "dry" districts as in "wet." Yet they do not look with indifference upon the strides made by prohibition; they are working as if the very life of their business depended upon the defeat of the temperance forces. And it probably does; for "every distillery, brewery, and saloon must have a federal license before its doors can swing open for business." In France the liquor dealers found it most profitable to have no prohibition law; for when the government granted liberty to the liquor trade, the consumption of alcohol increased nearly one hundred per cent.

Yet "prohibition doesn't prohibit." The daily newspapers give abundant evidence. Lawbreakers will probably always be with us, for the wheat and the tares grow together until the harvest. The laws of this nation forbid theft, but some persons still steal; the laws forbid the taking of life, but an average of twenty-five persons are murdered every day in the United States. Still we would shudder if those prohibitory clauses were to be blotted from the national code. We would take no pleasure in contemplating that our lawmakers would fold their arms while some one was appropriating our property or dealing a death-blow to a friend. And yet prohibition of theft and murder doesn't fully prohibit. So some men will probably get whisky even if the liquor traffic is outlawed, but experiments prove that prohibition in regard to it is as effectual as any other law against crime.

#### What Prohibition Does

Liquor dealers warned people that prohibition would destroy business, lessen bank deposits, increase taxes, etc. But thus far no such results have been reported by Maine, Kansas, or any other prohibition State.

The following telegram came from Atlanta after Georgia had abolished the saloons: "Such a scene as that in the police court this morning is undoubtedly without a parallel in the history of a city the size of Atlanta. But one lonely case appeared on the

docket for trial." An Oklahoma sheriff says that prohibition has reduced crime seventy-five per cent. Out of nine thousand three hundred fifty murders and homicides in the United States in 1906, Maine furnished but three.

Prohibition is not hard on bank accounts. New York receives about twenty million dollars in revenue from her saloons. Maine receives nothing. Yet while New York has only ten and one-half times more people than Maine, she has forty-two times more homeless families. After one year of prohibition in one large community, building operations increased two hundred per cent; and in Kansas City, Kansas, bank deposits advanced one million seven hundred thousand dollars. "The traveler in Missouri," says the *Drover's Telegram*, "looks out of the car window at the saloons along the track, and notices the usual lot of barroom soaks sitting on beer kegs in front of one-story shacks. Crossing the line into Kansas, there are no such evidences of blasted lives and depleted pocketbooks. There are no beer-keg touts."

A Japanese statesman was asked why Japan had so few paupers and Great Britain so many. He replied, "The Japanese drink water, and the British people drink alcohol."

After prohibition was adopted by a certain State, six hundred children from twelve to sixteen years old entered school for the first time. Formerly they had assisted drinking fathers to support the family. Maine has a larger per cent of her population

in schools than any other State in New England. Every State that has enforced prohibition has realized a shrinkage in crimes, an increased prosperity, and higher intellectual and moral standards.

#### Making Progress

"The truth is, the enemy is gaining ground rapidly upon us, and we are being overpowered by the tremendous forces battling against us." Such were the words of the president of the National Liquor Dealers' Association in their meeting at Pittsburg. There are other evidences that temperance sentiments are gaining ground. An increasing number of temperance societies are at work; various industries are refusing to employ men who drink, and some labor organizations are opposing the liquor traffic.

Last year the temperance forces seemed to advance at breathless pace. Here are some of the mile-posts of progress. Eight thousand men left the Bartenders' Union, mostly because the bars over which they had served were closed. In Pittsburg, Pennsylvania, three hundred fifty thousand less barrels of beer were consumed than the year before. "Seventy-five car-loads of fixtures were returned to one Western brewery from closed saloons. A million railroad men have sworn to total abstinence through rules of their own brotherhoods." In ten months five entire States banished their saloons. Three had already done so. While ten years ago only about six million persons lived in prohibition territory, to-day about forty million do. Seventy-one leading magazines, according to the *Sunday School Times*, have taken the position of total abstinence, and refuse to publish any liquor advertisements.

Victories are being scored in other countries also.

"WET" AND "DRY" MAP OF THE UNITED STATES





Switzerland has recently put scientific temperance in the public-schools schedule. We must forbear giving other evidences. Rev. P. G. Duffy says of this work: "The great wave of total abstinence which has swept, and is still sweeping, over the English-speaking world is something that will stand out in history as phenomenal."

#### Another Viewpoint

With such glowing accounts of prohibition, it would almost seem safe to lay aside the weapons of warfare, and return from the field. But the Philistines have not yet fled; David has only stunned the modern Goliath. The conflict is but well begun.

The liquor traffic has both men and money. It has more men enlisted than were put under arms by Japan during her war with Russia. According to the August number of the *Broadway* magazine, there are engaged in the struggle against temperance one million two hundred thousand men, who are backed by six and one half-billion dollars. That amount is almost equal to the total capital stock of all railroads in the United States, and it is one thirtieth of the aggregate wealth of the nation.

The traffic has also powerful allies. Among them are certain trades which are somewhat dependent on it, such as the coopers' and bottlers' trades, and farmers who supply raw material, and icemen. There are also the sots and tipplers, who each day turn over to the traffic nearly six million dollars.

The methods used by the liquor dealers are as varied as the perplexing situation demands. Huge bulks of literature are being distributed. One liquor company is said to be spending a million dollars for a twelve months' advertisement in a certain paper. The dealers are putting the newspapers under tremendous pressure. "All these different papers that fail to suppress prohibition news hereafter will not only lose our patronage, but that of almost every brewery in the United States." So reads an extract from a letter written by a Milwaukee brewing company to the New Orleans *Times*.

The dealers realize that appetite is one of their strongholds, and through various means they are cultivating a thirst for liquor. The same glass that contains the sting of the serpent contains his subtlety also. "It will appear from these facts, gentlemen," said an officer of the Liquor League, "that the success of our business is dependent largely upon the creation of an appetite for drink. The open field for this creation is among the boys."

Aside from these methods, deceptive arguments are put forth. The liquor people point to great men who drank wine. They argue that social life needs the saloon, and the nation needs the revenue. But perhaps no arguments are more subtle than those made by the religious friends of the traffic, or those that reach the public through so-called religious publications which are either owned or "influenced" by the liquor traffic. Rev. William A. Wasson says: "The church can not longer afford to have its name exploited by prohibitionists. The church and the liquor trade should stand shoulder to shoulder in this great fight. We need each other." These are some of the campaign plans of the liquor army, whose vast wealth is being freely used in the desperate struggle against extermination.

#### What Shall Be Done?

Experience has taught no lesson more clearly than that regulation of the liquor traffic is a stupendous

failure. Last year the liquor dealers did some "house-cleaning." Numerous dives and grog-shops were closed. This served to pacify many, but the past proves that the liquor business is not susceptible of reformation. Some years ago a "reformed" saloon was opened in New York City. "It was inaugurated with religious services, and was blessed by Bishop Potter. It was to be a good moral saloon, where men could get what they wanted to drink without coming in contact with the obnoxious and demoralizing features of the ordinary saloon." But that place can not be found to-day. Men who wanted drink usually hankered for the ordinary accompaniments, so the "reformed" saloon soon sickened and died. But the liquor traffic did not go down. It has survived all panics, pestilences, and famines so far. Some decades ago a fearful famine visited Ireland. Yet within that year nine million bushels of grain were distilled into whisky, while hundreds of people died of hunger. The modern Moloch still continues to feed on human souls. What shall be done?

#### Abolish the Saloon

Should prohibition be secured, the government would be minus nearly one half its revenue. But America would save about ten times the national revenue. Germany would save about three billion marks, Sweden eighty million kroner, and Denmark about sixty-three million kroner. With such economy can not all join in Gladstone's sentiment: "Give me sober England, and I will take care of the revenue"?

But as life is more than raiment, so is there a greater reason for prohibition than mere economy. It hardly seems consistent to pray, "Lead us not into temptation," and then vote to place temptation in the path of everybody; to pray, "Deliver us from evil," and then vote to retain among us the greatest evil known to society. It hardly seems in keeping with the principles that have forged this nation's greatness, to license a business which antagonizes every good influence of the home, of the school, and of the church. So long as the government holds its protecting hand over the saloon, it seems to be immortal; prohibition may not usher in utopia, but where it has been given a fair trial, it has proved to be effectual. May God hasten the day when this government shall build a barrier between the unpolluted lips and the intoxicating cup; may he hasten the day when this nation shall be divorced from the infamous "business of making drunkards."

M. E.

### Missionary Volunteer Reading Course Lesson XVII—"Great Controversy," Chapters XXV and XXVI

#### Chapter XXV: God's Law Immutable

1. How did the study of the earthly sanctuary throw light upon the decalogue?
2. What experience and what scriptures helped the advent people to better understand Matt. 5:18 and Rev. 14:6, 7?
3. Why, is it that, "had the Sabbath been universally kept, . . . there never would have been an idolater, an atheist, or an infidel"?
4. How are pagan and papal Rome symbolized in Revelation?
5. Read Rev. 13:11, 12. Explain each phrase carefully.
6. When was the beast to arise?



7. What is the image to the beast? How is it made?

8. What is the mark of the beast? What is God's mark of authority? Give good reasons for your answers.

9. Give texts proving that God's remnant people will be commandment-keepers.

10. Note carefully the warnings of Rev. 13: 15 and 14: 9-11. By whom is each given?

#### Chapter XXVI: A Work of Reform

11. Give two or more texts proving the perpetuity of the fourth commandment.

12. Why is the fourth commandment the seal of God?

13. By what should we test our own opinions and theories?

14. Why did it require much sacrifice to keep the fourth commandment? Note the necessity of a personal knowledge of God's Word.

15. What qualification of reformers is brought out in this chapter?

16. Why can none fix upon exact dates for the second advent? How has it been delayed?

17. Compare the experiences of God's people of today with those of ancient Israel.

18. Answer carefully the questions on page 459.

19. What is the only argument against the truth? Read 2 Cor. 4: 17.

#### Notes

**THE FIRST ADVENTIST SABBATH-KEEPERS.**—"During the 'midnight cry,' in 1844, the Lord began to lead the minds of his people to the keeping of the seventh-day Sabbath. Rachel Preston, a Seventh-day Baptist, moved to Washington, N. H., where there was a church of Adventists. She accepted the advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment." Elder Joseph Bates, on hearing of this company, resolved to visit them. He accordingly did so, and on studying the subject was convinced that they were right. At once he began to keep the Sabbath and urge its importance. Elder Bates wrote the first tract on the Sabbath question. He had no money to pay for its publication, but God's providence opened the way. Strangers were led to make contributions, and soon the little leaflets were giving their message to the people.

**SABBATH TRUTH REVEALED IN VISION.**—Sister White (then Miss Harmon) did not at first see the importance of keeping the Sabbath, and thought that Elder Bates erred in dwelling upon the fourth commandment more than upon the other nine. Then God gave her a view of the heavenly sanctuary. The temple of God was opened in heaven, and she was shown the ark of God, with the mercy-seat covering it. Two angels stood, one at either end of the ark, with their wings spread over the mercy-seat, and their faces turned toward it. This, her accompanying angel informed her, represented all the heavenly host looking with reverential awe toward the law of God, which had been written by the finger of God. Jesus raised the cover of the ark, and she beheld the tables of stone on which the ten commandments were written. She was amazed as she saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. The angel said, "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein."—"Great Second Advent Movement."



### VII—In the King's Palace

(February 13)

LESSON SCRIPTURE: Daniel 1.

MEMORY VERSE: "Glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 20.

#### The Lesson Story

1. The Lord told Hezekiah, through Isaiah the prophet, that some of his descendants would be taken as captives and placed in the palace at Babylon. This was fulfilled when Nebuchadnezzar first came to Jerusalem.

2. When the royal captives were brought to Babylon, "the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well-favored, and skilful in all wisdom, and cunning knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

3. "And the king appointed them a daily provision of the king's meat [food] and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.

4. "Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

5. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Some of this food was that which the Lord had forbidden his children to eat, and Daniel would not eat it, nor would he drink the king's wine.

6. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And he said unto Daniel, "I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse looking than the children which are of your sort? then shall ye make me endanger my head to the king.

7. "Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee; ten days; and let them give us pulse to eat and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants." The steward consented that the trial should be made, and at the end of ten days they appeared fairer and fatter in flesh than their companions, and so they were allowed the food and drink that they chose.

8. "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

9. "Now at the end of the days that the king had said he should bring them in, then the prince of the



eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

10. "And Daniel continued even unto the first year of King Cyrus."

#### Questions

1. What had the Lord told Hezekiah concerning some of his children? When was this fulfilled?

2. When the captives arrived in Babylon, what did the king say to Ashpenaz? What kind of young men did he tell him to bring into the palace? What did he intend they should be taught?

3. What did the king appoint for them? How long were they to have this food and drink? At the end of that time, what exalted position was to be given them?

4. Give the names of four of these young men. What new name was given to Daniel? To Hananiah? To Mishael? To Azariah?

5. Repeat the memory verse. With what did Daniel purpose not to defile himself? What request did he make? Why?

6. How did the prince of the eunuchs regard Daniel? What reply did he make to his request? What did he fear the king would see? What danger would he face if he granted Daniel's desire?

7. What trial did Daniel ask to have made? What was to decide whether or not his request should be granted? Did Melzar consent to make the trial? How did these young men appear at the end of ten days? What did Melzar then do?

8. What did God give these young men? What special gift did Daniel possess?

9. At the end of three years, where were these young men brought? How did the king test their knowledge? Whom did they excel? What position was given them?

10. How long did Daniel have a place in the court of kings?

## THE YOUTH'S LESSON

### VII—The Light of the World

(February 13)

LESSON SCRIPTURE: Phil. 2:12-16.

MEMORY VERSE: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5.

#### Questions

1. Of how much honor is Christ worthy? John 5:22, 23.

2. What did the mind that was in Jesus lead him to do? Phil. 2:5-8.

3. When he came into the world, and humbled himself as a servant, what was he still worthy to receive? Heb. 1:6.

4. What has been done to Christ in consequence of his humiliation? Phil. 2:9-11; 1 Peter 3:22.

5. If we have the same mind of humility that was in Christ, what reward will be ours? James 4:10; 1 Peter 5:5, 6.

6. What may be said of the greatest sufferings that we may endure? 2 Cor. 4:17; Rom. 8:17, 18.

7. In view of all that Christ has done, what further exhortation is given? Phil. 2:12.

8. Who actually accomplishes the work of salvation? Verse 13.

9. How is the work to be perfected? Phil. 1:16; Heb. 13:20, 21.

10. How should all things be done? Phil. 2:14; 1 Cor. 16:14.

11. If we obey this injunction, what will result? In what relation shall we stand in the world? Phil. 2:15.

12. What is the work of the church of God in the world? Matt. 5:14-16.

13. What is held forth by those who are the light of the world? Phil. 2:16.

14. Whence does all the light of the world come? John 8:12; 1:4-9.

15. Then if Christians are the light of the world, whose character must they exhibit?

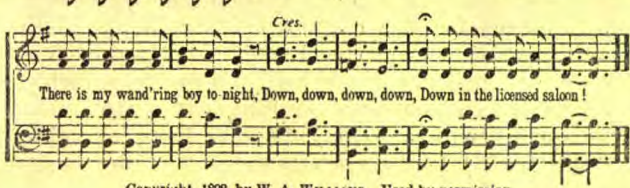
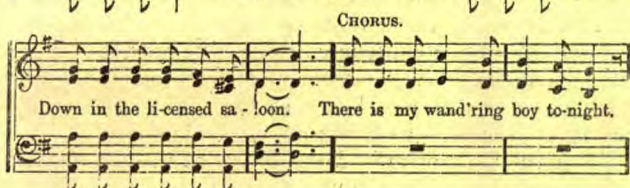
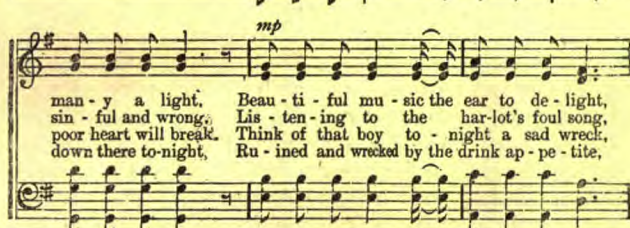
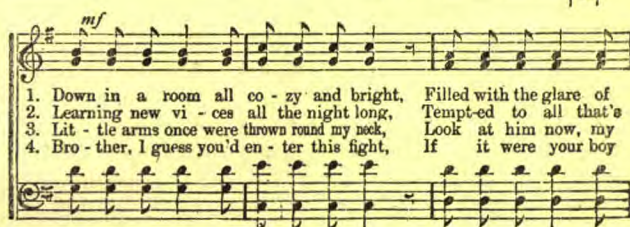
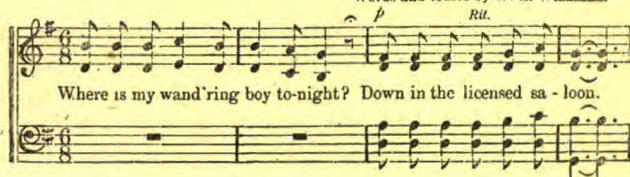
16. If Christ is thus held forth, what will be the result? John 12:32.

TIME will be to us what by our use of the treasure we make it, a good or an evil, a blessing or a curse.—J. Stoughton.

#### Down in the Licensed Saloon

An answer to "Where is My Wand'ring Boy-to-night?"

Words and Music by W. A. WILLIAMS.



Copyright, 1892, by W. A. WILLIAMS. Used by permission.

From "Silver Tones," a 35-cent song book, published by Rev. W. A. Williams, 8012 Richmond St., Philadelphia, Pa.



# The Youth's Instructor

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## Write To-day

MUCH has been said and written about the value of letter-writing; and all of us acknowledge from our own experience that cheer and good feeling inevitably follow in the wake of a well-written, friendly letter. Yet is there one of us who can not think of a person to whom he should have written just such a letter, but who has failed to receive the friendly remembrance? I do not mean the frivolous letter written to a girl or boy chum who stands in no real need of an effort of this kind; but I mean our lonely relatives or isolated church-members. I mean first of all our foreign missionary friends.

There came but recently from some distant land the following appeal from a missionary for letters from home friends:—

The missionary, above all other classes of people, obtains comfort and benefit through correspondence. Generally far removed from kindred, home, and friends, cut off largely from social intercourse with his own kind, and confined almost entirely to association with people whose habits of thought and life are entirely different from his own; however brave he may be, and whatever the degree of his fortitude, and however complete his surrender to the cause and devotion to his people, his heart turns with an intense and overpowering longing to the home and to the people to whom he belongs by nature. The post is the medium through which his heart hunger is allayed, and letters are anticipated and received with an intensity of feeling unknown under almost any other circumstances.

I have seen workers, strong and consecrated, who would willingly die for the cause of God, cry as month after month has gone by, and thoughtless friends have neglected their vows. It is heart-rending, under the circumstances, to think that we are so soon forgotten; to have to lose confidence in the integrity of those whose friendship we esteem; or to think the letter over which we labored late into the night is not sufficiently appreciated to bring an immediate reply.

But with the arrival of the long-deferred letter all delinquencies are forgotten. One of the sweetest results achieved by it is the restored confidence in the genuineness of our dearly cherished friendships; for although we had never admitted it even to ourselves, yet a feeling of doubt was chilling our hearts. Now they respond with a joyousness that helps to lighten the burdens of life. Then there is also the budget of news to talk about for many days.

Sometimes the letter is of a depressing nature. It reads something like this:—

Dear —,

I received your good long letter about a month ago [we know that it was at least three], and I was very pleased to hear from you that you are getting along so well, and are having such a grand and happy time of it. . . . I am awfully sorry I have not written before, but you know we are so terribly busy. . . . So-and-so and I have been up the Blue Mountains for a rest. . . . Really nothing happens in —; things go along just the same. . . . I have no news to write. . . . The union conference has come and gone, and it was the best I ever attended. Everybody said so. It is no use for me to tell you about it, for — has written all the news, and you have the *Record* with it all in. . . .

How nice it must be to be a missionary. . . . I suppose you can talk now like a native. . . . How I'd like to drop in and find you sitting under a banana tree teaching the dear little black children. . . . Write soon.

Yours very lovingly.

A good letter has several main sections, an important one of which is devoted to a careful reply to all inquiries which may have been made. Another one deals with information regarding the little things of every-day life in which our friend was interested when with us. Then the larger things of more general importance can follow. Letter-writing is a gift which we can all cultivate, and use to great advantage in the cause of God to enlighten those in darkness, and comfort and strengthen those in difficult and trying circumstances.

Now I must bring my *tarek nafas panjang* (long-drawn breath sigh) to a close, hoping that our dear friends who pray for us and pay for us will not think it too much of a burden also to write to us quite frequently.

Does not this word, written in behalf of our missionaries, make you determine to sit down to-day, and think who it is in foreign lands that a letter of yours might cheer, and then to write the letter before the inspiration leaves you? When about to write, take time to think over your past association together, think of the home and church news, think over his relation to the work of God, think over the reports your friend has given of the work in that field, think of the progress truth is making in the home land, think of the specific evidences that indicate the hastening of the end of all things; and then write such a letter as will brighten the missionary's lonely life, and encourage him to renewed earnestness in his work of soul-winning.

Let us make the present year a banner year in remembering our missionaries. Let us write to them because we want to write; let us give because of the mutual good resulting therefrom; and let us pray for them and their work all through the year, and until the latter rain is sent to gather the golden grain into the garner of the Lord.

## A Rule of Three

THREE things to govern — temper, tongue, and conduct.

Three things to cultivate — courage, affection, and gentleness.

Three things to commend — thrift, industry, and promptness.

Three things to despise — cruelty, arrogance, and ingratitude.

Three things to wish for — health, friends, and contentment.

Three things to admire — dignity, gracefulness, and intellectual power.

Three things to work for — heaven, home, and country.

Three things to give — alms to the needy, comfort to the sad, and appreciation to the worthy.—*Selected.*