

THE YOUTH'S INSTRUCTOR

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No. 7





JUPITER'S eighth satellite was photographed at the Greenwich Observatory on Jan. 16, 1909. The satellite is visible in a large telescope.

On the twenty-eighth of January, 1909, Gen. Jose Miguel Gomez was inaugurated president of the republic of Cuba; and "for the second time the United States withdraws its protecting and directing genius from the administration of governmental affairs in the Pearl of the Antilles."

THE Texas representatives of the Waters-Pierce Oil Company say that the fine of two million dollars, which the State recently imposed upon the company through the supreme court, will be paid in silver dollars. Six extra clerks will be employed to count the money, and three box-cars required to haul the amount to its proper destination.

A WIDE-SPREAD conspiracy to overthrow the new Turkish constitution and restore despotism was recently accidentally discovered. "Twenty thousand persons in all parts of the country are implicated. The plans included the seizure of the grand vizier and the president of the chamber of deputies and forcing the sultan to dissolve parliament and annul the constitution, under threat of dethronement in favor of one of his sons."

TOLEDO, Ohio, through its generous citizens has erected, at a cost of one hundred ten thousand dollars, a club building for the use of the city's newsboys. No fees or dues are charged for membership, only a pledge of good behavior being required. A gymnasium, swimming pool, bath-room, reading-rooms, and library have been provided, besides a spacious auditorium. This is the first structure of its kind in the world, and great preparations are being made for its dedication.

NESTLED at the foot of the Blue Ridge Mountains, about sixty miles north of Washington, in Thurmont, Maryland, still stands the little house in which the first lucifer-matches were made in the year 1825. Then, each splint was cut by hand, and dipped separately into the composition which formed its head; now, by one machine it is possible to produce twelve thousand matches every minute of the day. So prodigal has the world become in its use of matches, that it is estimated that its civilized nations strike three million matches every minute of the twenty-four hours. And as usual, the United States does not fall behind any other country, using nearly one half of the world's output, or seven hundred billion matches a year.

Politeness That Pays

MR. WILLIAM McADOO, builder of the great twin-tunnel tubes under the Hudson River, and president of the company that operates the train service in them, has issued a series of instructions to every train employee, warning him that his advancement will depend upon his observance of them. In them are these clauses:—

"We are all working together for the good of each other, as well as for the company and the community.

"This road is operated primarily for the convenience of the public.

"Among the things of highest importance are civility and courtesy in the dealings of the employees with the public.

"I know that it requires a great deal of patience on the part of the men to be courteous to people who may be rude and offensive to them; but at the same time, they must learn to take such things in good temper, because it is a part of their job."

The Lackawanna Railroad has issued lately a set of instructions to its employees along the same lines. Here are a few quotations:—

"Courtesy is not only something the public has a right to expect of you, but it pays.

"It pays in the friends it makes for you personally, and as a representative of the company.

"It pays in minimizing the friction of your life, as well as that between the company and its patrons.

"It pays in raising your standing with the company.

"It pays in the personal satisfaction resulting from having done the right and kindly thing by your 'neighbor.'

"It is the wish of the management of this company that all its representatives, whose work brings them into contact with the public, may appreciate and fully measure up to their duty and privilege in this respect."

Now, great train and tunnel corporations are not in the business of issuing tracts on politeness as an abstract virtue. They are not talking sentiment or morals, but business. Politeness is "good business," and courtesy is a dividend-maker. It pays to be polite; hence these clear, forcible instructions to every man through whom the public comes in contact with the corporation management.

If such a point is plain to these great corporations, which are much more powerful and much less responsible than individuals, how much more does it apply, then, to the ordinary man, woman, or child. If politeness pays in making friends, does not a girl need it as much as the Lackawanna Road does? If it pays in minimizing friction, does not a home need it far more than a tunnel company? Plenty of people not in the employ of any corporation are daily spoiling their prospects, prejudicing nearly every one they meet against them, and making home uncomfortable every day, by being rude whenever they feel like it, and treating politeness as if it were a useless abstraction.

There is nothing more foolish than such an attitude. It does not show strength of character or superiority of intellect. It shows lack of knowledge and sense, as well as moral backwardness. The sooner any man or woman, boy or girl, gets out of such an attitude, and into the ranks of courtesy, the better for all concerned, whether in business or in individual life.

"But I am too busy to be polite," some young business man may say (though no rising young business man to-day would be found saying it). The tunnel builder has answered this with the succinct declaration that "a hurry-up policy with politeness left out is not a time-saver nor a money-maker." Politeness left out is loss all along the line. Why not gain friends, advancement, and develop in character instead, by being steadily, patiently, conscientiously, unselfishly courteous at home and abroad? The rule of "the kindest thing in the kindest way," is an old one, but it is by no means out of date.—*William Rittenhouse.*

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TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 16, 1909

No. 7

George Washington and the Sabbath-Keeper's Plea



OW George Washington was moved to grant the plea of Peter Miller for the life of an enemy is a story that has often been told. But it will bear repeating, especially in view of the fact that Peter Miller was a Sabbath-keeper. He succeeded Beissel as the leader of that peculiar German Sabbatarian settlement at Ephrata, in Pennsylvania, founded in colonial times. He it was also who, on account of his knowledge of languages, was called to assist in carrying on the diplomatic correspondence of the Continental Congress with the governments of Europe.

The American army was in camp at Valley Forge. Their prospect was dark, with the British in possession of Philadelphia. One Widman, who kept a tavern near Ephrata, had been a trusted friend of the colonial cause, and was in possession of secrets regarding supplies and plans. He decided to betray these secrets to General Howe, and went to Philadelphia for the purpose. The British general, however, scorned the spirit of the man in offering to betray his friends, and refused to have any dealings with him. He was sent back into the American lines, where he was arrested and condemned to death as a traitor.

Peter Miller knew Widman. They had once belonged to the same German church. But ever since Miller had left his former church to join the Sabbatarians, Widman had let pass no opportunity to persecute and insult him. He used even to spit in Miller's face. But on hearing of the sentence passed on his enemy, Miller set out at once for Valley Forge to see General Washington. Washington was well acquainted with the Ephrata settlement, which had received and cared for the wounded after the battle of the Brandywine. So Peter Miller needed no introduction. The following story of the interview, from an original manuscript account, is quoted by Dr. Sachse in his "German Sectarians of Pennsylvania":—

"Washington requested him to be seated, but Miller replied that his business with him would not admit of a moment's delay,—that it required immediate despatch,—and instantly proceeded to plead for mercy toward Widman, most forcibly, most eloquently.

"It was a majestic tableau to look upon, the commander-in-chief, General Lee, and several other staff officers, and Peter Miller, in his monastic robe, standing in front, forming a most imposing group. Rev. Peter Miller was a tall man, of much grace, clad in a long gray tunic, or toga, secured by a single belt around his waist, while the cowl, thrown back, exposed his exuberant snowy hair and long white beard, flowing in graceful waves over his shoulders and covering his whole chest in front, while his expressive face, strongly marked with intelligence and benignity, was animated by the warmest benevolence, as he sued for the life of a fellow-being. All were absorbed in listening to the burning words falling from the prior's

lips, which subdued the military idea of retaliation almost entirely in every breast.

"All began to regard the commander-in-chief as disposed to exercise his prerogative of mercy, but rallying to the responsibilities of his station, he replied:—

"Friend Miller, there is scarcely anything in this world that I would deny to you, but such is the state of public affairs that it would be fatal to our cause not to be stringent, inexorable in such matters, and make examples of renegades to the cause of liberty; otherwise I should most cheerfully release your friend."

"Friend!" exclaimed Miller, interrupting General Washington, and at the same time throwing up both his hands, as if in attestation to the Searcher of hearts, "He is my worst enemy—my incessant reviler. For a friend I might not importune you; but Widman being, and having been for years, my worst foe, my malignant, persecuting enemy, my religion teaches me to pray for those who despitefully use me."

"The tears coursed down the brave old commander's cheek, and, taking Miller by the hand, he replied: 'My dear friend, I thank you for this lesson of Christian charity. I can not resist such a manifestation of our divine religion; the pardon shall be granted on one condition, and that is, that you be the bearer of it yourself, and hand it to the commanding officer at Turk's Head in Widman's presence.'"

To make the story short, Miller hastened away on foot that night to Turk's Head, or West Chester, about twenty miles distant. Early next morning he went to the grounds where the troops had formed in a hollow square about the gibbet prepared for the execution. Widman, on the scaffold, had acknowledged his guilt, and was asking mercy from Heaven, as Miller stepped forward and handed the commanding officer the message from General Washington.

Widman thought the man whom he had persecuted had come merely to witness the fate of his enemy. Conscience smitten, he summoned courage to address Miller, saying: "Peter Miller, whatever has prompted your presence at this place, I avail myself of the occasion to acknowledge my great and multiplied abuse and persecution with which I have followed you, and to crave your forgiveness."

At this point the officer interrupted Widman by announcing that the commander-in-chief had granted him a pardon, and, presenting Peter Miller, he added, "Here is your deliverer."

Thus Peter Miller followed the instruction: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

W. A. SPICER.

The Word of God

Quick, Powerful, Sharp, Discerning

STRANGE as it may seem to those who have witnessed the power of a single sentence of the Word of God to melt the hardest heart and to bring the most stubborn and rebellious will into captivity to the obedience of Christ, there are those who are very unwilling to admit the sufficiency of God's Word for

the conversion of a sinner apart from the teaching of the ordained minister. They seem to forget that both the written and the spoken word are powerless unless accompanied by the Holy Spirit's teaching; and with his gracious influence, each is effectual to produce a change of heart, to build up the believer, and to comfort the mourner in Zion. The following experience, related by Robert Maguire, is strikingly illustrative of the efficacy of the Word of God, *irrespective of human teaching*. He says:—

"A few years ago, while visiting at a beautiful English watering-place, I met an earnest Christian merchant of the town, whose labors in the cause of religion were many and great. Although his occupation was not selling books, yet he had, in a prominent place in his store window, an assortment of Bibles, with an illuminated card containing this announcement, 'Luther's sword sold here!' With one of these 'swords,' that Christian soldier, whom I shall call by the name of Mr. Carr, fought and won the following battle:—

"A band, or 'troupe,' of young men, with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this merchant's door one day for an exhibition of their peculiar 'performances.' These people used to be called 'Ethiopian Serenaders.' After they had sung some comic and some plantation melodies, with gestures and grimaces, one of the party, a tall and interesting young man, who had the 'look' of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few 'dropping pennies' of the people. Mr. Carr, taking one of the Bibles out of his window, thus addressed the youth: 'See here, young man, I will give you a shilling, and this book besides, if you will read a portion of it among your comrades there, and in the hearing of the bystanders.'

"'Here's a shilling for an easy job!' he chuckled to his mates; 'I am going to give you a public reading.'

"Mr. Carr opened at the fifteenth chapter of Luke, and, pointing to the eleventh verse, requested the young man to begin reading at that verse.

"'Now, Jim, speak up!' said one of the party, 'and earn your shilling like a man!'

"Jim took the book and read: 'And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.'

"There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all to silence, while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

"He read on: 'And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.'

"'That's you, Jim,' ejaculated one of his comrades; 'it's just like what you told me of yourself and your father!'

"The reader continued: 'And when he had spent all, there arose a mighty famine in that land; and he began to be in want.'

"'Why, that's you again, Jim!' said the voice. 'Go on.'

"'And he went and joined himself to a citizen of

that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.'

"'That's like us all!' said the voice, once more interrupting; 'we are all beggars, and might be better than we are. Go on; let's hear what came of it!'

"The young man read on; and as he read, his voice trembled: 'And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father.'

"At this point he fairly broke down, and could read no more. All were impressed and moved. The past rose before him, and in the clear story of the gospel a ray of hope dawned upon him. His father, his father's house, and his mother, too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then *himself*, his father's son, and his present state, his companionships, his habits, his sins, his poverty, his outcast condition, his absurd mode of living,—all these came climbing, like an invading force of thoughts and reflections, into the citadel of his mind, and fairly overcame him.

"That day—that scene—proved the turning-point of that young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Correspondence with his parents resulted in a long-lost and dearly loved child returning to his familiar earthly home, and, still better, in his return to his Heavenly Father."

He found, as each of us may find, how true are the promises of the parable of the "prodigal son," for both time and eternity. Surely the "fatted calf" of the Father's house is a most gainful exchange for the "husks" of the "far country."

"Yes, there is *One* who will not chide nor scoff,
But beckons us to homes of heavenly bliss;
Beholds the prodigal a great way off,
And flies to meet him with a Father's kiss."

ERNEST LLOYD.

Pasadena, California.

There Is a God

HAVE you walked abroad into the fields? Have you surveyed the expanse of waters? Have you examined the earth, its structure and its form; its surface, its mountains and valleys; its springs and its rivers; its medicinal waters; its plains, wide and extensive? Have you attentively considered the structure and uses of vegetables and flowers? Have you become familiar with natural history, with the varieties of animals, birds, insects, and reptiles? Have you duly reflected upon the uses and phenomena of the atmosphere? upon the changes of the seasons, and the vicissitudes of day and night? Have you raised your wondering eyes to the heavens? have you considered the magnitude of the planets, their distance from us, the velocity and regularity of their motions, the awful magnitude of worlds upon worlds, the vastness of systems on systems? Have you done all this? If you have improved your opportunities, or exercised your powers of mind with any degree of faithfulness, the fact that there is a God has been riveted in your mind; and you can not, if you would, get rid of it. If you have thought at all, you have felt the conviction that your outgoing and incoming have been beneath the eye of Omnipotence!—*Selected.*

The Asiatic Archipelago



The Island of Java

THE colonial possessions of the Netherlands situated in the Asiatic Archipelago, cover an area of nearly seven hundred fifty thousand square miles, and have a population of about thirty-six millions. All the possessions are insular, and include the islands of Java, Sumatra, Celebes, Molucca, the larger part of Borneo, part of New Guinea, and about half of Timor, besides scores of other islands of less importance.

The most valuable and populous, although by no means the largest, of these islands is Java, which has been one of Holland's possessions for several hundred

serves to reduce the fierce rays of the tropical sun to the mild temperature of an Italian summer. The rainfall is both copious and reliable, and the island knows none of those prolonged droughts or disastrous floods which are so dreaded in British India. The seasons, of which there are two, the wet and the dry, recur with regularity; so also do the changing of the wind from quarter to quarter. No destructive tornadoes have as yet visited the country, nor do cyclones mar the beautiful face of nature. It is indeed a land favored by a bountiful providence, and well adapted to be the home of a happy, industrious, and righteous nation.

The productiveness of Java* is truly marvelous. With but little effort on the part of man, the earth yields her increase, century after century, in such profusion that it would seem that she were determined to satisfy every legitimate desire of the millions she supports. On the mountainsides, vegetables, usually

denied to the tropics, are grown in abundance; while the lower lands yield everything that is grown in the most favored portions of the earth. Rice, the chief article of diet of both native and European, is grown to perfection on the rich, irrigated plains and terraced moun-



A GROUP OF JAVANESE

years, with a short interregnum during the Napoleonic wars, when it was under the control of the British for about five years. The area of Java, including the scarcely detached island of Madura, is 50,554 square miles, a little less than the area of the State of Alabama. According to the census taken in 1900, the inhabitants numbered 28,747,028; but as they are increasing at the astonishing rate of four hundred fifty thousand a year, it is thought that the next census, which is to be taken this year, will show the population to be about thirty-two million.

The climate is ideal for the man whose constitution can adapt itself to constant summer, without the stimulating effect of a cold season. Its location in the immediate vicinity of the equator would lead to the conclusion that the temperature is so high as to be well-nigh unbearable. A few months' residence in the country, however, proves the climate to be quite agreeable, especially in the mountain districts, where it is exceedingly pleasant. The low-lying cities and plains are hot and humid, and subject to fever and cholera. Java's insular nature gives it the advantage of being fanned at both seasons of the year by the monsoons, and the large amount of moisture in the atmosphere



A JAVANESE OPEN-AIR RESTAURANT

tainsides. A poorer kind is grown where water for irrigation is unavailable. Maize also is grown, and is much used as an article of diet by the natives. The constant supply of fresh fruits is a wonder to one unacquainted with the country. Scarcely a month goes by without some luscious fruit coming into season, while others are obtainable the year round. Nature provides a liberal bill of fare, ranging all the way from the regal durian to the modest little mangosteen and sawo djawa, a liking for which is acquired at first taste. There are said to be more than threescore



A HADJEE AND FAMILY

varieties of bananas from which to choose, and they are obtainable at the modest price of twenty-five cents a bunch. Only about one fifth of the island is cultivable, the rest being inaccessible mountain ranges or tropical jungle. These ten thousand square miles provide the millions of inhabitants, and also nearly three hundred thousand Chinese and Arabs, with food, besides being the source of wealth for sixty thousand Europeans who are the government officials, merchants, and capitalists of the country.

It scarcely need to be said that none come here for their health, and but few for the good of the country. Wealth, easily acquired and honestly if possible, is the chief source of attraction. After a residence in the country of a few years, numbered according to his success or his wants, the European books a passage for home, and the "Insulande" knows him no more. The chief sources of wealth are rice, coffee, sugar, tobacco, spices, and pepper, which are exported to the countries of Europe and to America to the value of about sixty-five million dollars a year. Teak is also a valuable article of export. That the country might not be denuded of this fine timber, the government for many years has controlled the industry, causing a few more trees to be planted each year than are cut down. In this way they still have the benefit of a timber which otherwise would have been extinct half a century ago or more. The imports of the country are chiefly machinery for the treating of sugar, coffee, and spices, and traction necessities, manufactured goods, and provisions for European consumption.

The first thing which attracts the visitor's attention upon approaching the coasts of Java, is the mountainous nature of the country, and the size and grandeur of its numerous mountain peaks, some of which rise as high as fourteen thousand feet above the level of the sea. They are all of a volcanic nature, and at least seven are in a condition of activity. The unrivaled position of Java in wealth and population over the other territories of Netherlands Indies can be largely assigned to its extraordinary fertility, due to the comparatively recent volcanic nature of the soil. The island contains more volcanoes, active and extinct, than any other territory of equal extent. The rivers are small, and unimportant as waterways, but very valuable as a means of irrigation. Usually they flow almost directly from the mountains to the sea.

Java possesses three large cities, all of which are situated on the coast. The capital, and also chief city of the Dutch possessions in the East, is Batavia, in the northwestern part of the island. It was founded in 1619, upon the ruins of Jacatra, a city that dates from the earliest annals of history. Its population is of a cosmopolitan character, chief of whom are the Malays, a people who have settled along the coasts of most of the islands of the archipelago. There are also Sudanese from the west of Java, Bantamese from the north, Javanese from the center of the island, and Madurese from east Java and from the island of Madura. These, with the Chinese, Arabians, and Klings, make up the one hundred eighty thousand persons who inhabit the city. The language spoken is based upon Malay, but is largely mixed with words and expressions peculiar to the languages of its diverse population.

GEORGE TEASDALE.

Singapore.

(To be concluded)



A New Sanitary Drinking-Fountain

HEALTH authorities throughout the country are heralding with a great deal of enthusiasm the advent of a new sanitary drinking-fountain, and are looking forward to the time when this new health-dispensing machine will be installed in our public schools, waiting-rooms, factories, and theaters.

A public-spirited man in Boston has invented a unique, simple, and practical piece of mechanism in the shape of a sanitary drinking-fountain. It is the only apparatus that delivers water and containers from separate receptacles by one and the same process, and the interest which this invention is arousing is helping considerably in the national crusade against the spread of contagious diseases through the medium of the public drinking-cup.



For one penny, this fountain delivers a new, clean, paper cup filled with pure water. The cup is made of water-proofed paper

or fiber, and can not be returned to the machine, thus insuring to every purchaser an absolutely clean cup.

The method of operating this sanitary water vender is very simple. The cup and water are delivered at one operation. The purchaser deposits one penny in the slot provided therefor, throws the lever to the right as far as it will go, and continues holding it until the paper cup drops into view, and is automatically filled with water.

The fountain has a very neat, clean, and sanitary appearance, being made for the most part of white enamel. The paper cups are stored, upside down, in the long nickel-plated tube just above the vender, thus keeping them free from all dust, and therefore germless. The ice used in cooling the water does not come in contact with it at any time, thus preventing any chance of infection from such a source.

A water vender of this design has recently been installed in the office of the commissioner of health of New York City, and the International Tuberculosis Society has determined to use it as one of the chief weapons in the battle against the extermination of the great white plague.—*Popular Mechanics.*

Tin-Mine Found by a Woman

MISS EMMA STEINER, a native of Baltimore, Maryland, and a graduate of Columbia University, was the first woman to penetrate into the Alaskan fields. As a reward for her heroism, she had the honor of discovering a tin-mine, which promises to be very productive.

"With all the rich treasure which nature has hidden from the eyes of man, the United States has been most generously provided. Gold, silver, precious stones, coal, indeed almost all mineral deposits, have been found within its boundaries. Only with tin has

she been the greatest niggard. In Missouri small quantities have been found, but non-workable and mixed with foreign substances."

The yearly import of tin is enormous. During the month of June, 1903, eighty million pounds, valued at twenty million dollars, were imported. England provides us with the larger amount.

These facts reveal the worth to the country of Miss Steiner's discovery. It makes the United States independent of all physical and political conditions.

Paper From Okra

THE Columbian Paper Company, operating a one-million-dollar plant here, is conducting successful experiments with okra, a vegetable indigenous to the Southern soils, for the manufacture of paper. So successful have the experiments been that the company has planted several acres of the vegetable.

If it is demonstrated that paper can be made from okra, this would be much cheaper than wood and straw, which are now used almost exclusively in the manufacture of wood fiber, from which the commercial grades of paper are made.—*Washington Herald*.

Nature's Remarkable Water-Supply

NATURE has provided a unique method of storing an abundant supply of pure water in the Pacific coast region of Mexico, adjacent to the port of Mazatlan. The climate is tropical, and a riotous profusion of vegetation covers the sloping mountains. In some localities streams and other ordinary sources of water-supply are scarce, and the natives would be hard pressed for the health-giving fluid but for the fact that a vine which grows in the tanglewood contains a supply in enormous quantities. In the localities where this vine grows, the natives depend upon it for their supply of water for all domestic uses. All that is necessary to obtain the flowing water is to cut off the end of a vine. The water immediately spurts out in a steady stream, and will continue to flow until the supply is exhausted. It is said that this water is pure and healthful.

E. H. Harriman, the American railroad magnate, and his associates are building a railroad down the western coast of Mexico, the route of the new line passing through the region where this life-sustaining vine grows. It is stated that the men employed in the engineering and construction camps prefer the water obtained from this vine to that of the polluted streams, and that the services of water-boys in some of the camps have been dispensed with, the whole supply of water being obtained from the vines.—*Technical World*.

Work Out Your Own Salvation

"SIN has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil. . . . It is by unceasing endeavor that we maintain the victory over the temptations of Satan." "No one will be borne upward without stern, persevering effort in his own behalf." "The struggle for conquest over self, for holiness and heaven, is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life."—*Ministry of Healing*.



What Is Tuberculosis? — No. 11

Can We Get the Disease from Cattle?

AFTER the discovery that tuberculosis is caused by tubercle bacilli, the observation that cattle are frequently tubercular, and that milk and meat frequently contain the germs of tuberculosis, led to a number of activities along experimental, educational, and legal lines.

Laboratory men attempted to determine the extent to which animal products are infected with tuberculosis. Observations were made to find out to what extent tuberculosis in man is transmitted from animals. The bacilli from cattle and from man were compared as to their form, their growth in the test-tube, and their behavior when injected into other animals.

Educational work was carried on in favor of Pasteurizing and sterilizing milk; and by appealing to the self-interest of the dairymen and the cattlemen, the effort was made to induce them to sacrifice their tubercular animals, and prevent infection of the remainder of the herds.

The efforts to obtain laws authorizing the destruction of cattle reacting to the tuberculin test have usually proved futile, for the following reasons:—

1. The reaction has not always proved reliable.
2. To condemn and destroy all the reacting cattle without proper compensation would impoverish many farmers.
3. Any scheme to compensate stock owners for the destruction of diseased cattle would impoverish the country.

Yet there was strong reason to believe that animal foods were responsible for a large proportion of the cases of tuberculosis.

In 1901, when Koch, the discoverer of the tubercle bacillus, announced to the world his conviction that tuberculosis can not be communicated from cattle to man, it created a furor of excitement among those interested in tuberculosis problems.

Naturally the dairymen and the stockmen hailed the announcement with joy; but physicians and veterinarians who had been carefully investigating the subject, and who had abundant experimental evidence to prove that animal foods are dangerous to man, felt that such a statement, coming from such an authority as Professor Koch, was unwise, in that it would undo the careful educational work that had been carried on concerning the danger from infected meat and milk.

In various countries, commissions were appointed to study more thoroughly than ever before the relations of bovine and human tuberculosis.

The British Royal Commission has already published two preliminary reports, giving much evidence tending to disprove Koch's position.

Koch found it exceedingly difficult to inoculate calves with tubercle bacilli from human sources, though he could readily inoculate them with bacilli taken from other cattle. This, among other observations, led him to the opinion that the germ of human tuberculosis and that of bovine tuberculosis are not

identical; and as the human does not infect cattle, so the bovine can not infect man.

Of course, no experimental work could be performed to determine whether bacilli from animals can infect man. However, there have been a few cases of accidental skin infection on the part of laboratory men, resulting in a local tuberculosis.

It has been shown that human and bovine tubercle bacilli, when grown in the test-tube, grow differently, and that under the microscope they have a different appearance. It has also been shown that when tubercle bacilli from cattle and tubercle bacilli from humans are injected into other animals, as rabbits or guinea-pigs, there is a marked difference in the effects on such animals.

But later observations show that while there is a distinct human type and a distinct bovine type, there are all grades of transition or intermediate forms, so that now there is a tendency to believe that the human and the bovine are two types of the same germ, altered by generations of growth under different conditions.

Other germs, like the bacillus that produces anthrax, show a tendency to modify their characteristics when grown under new conditions. The typical bovine bacillus is sometimes found in humans; and when it is, it can be readily made to grow in calves.

Directly antagonistic to the position of Koch is that of von Behring, who believes that the bovine tubercle bacilli are more virulent for man than the human, and that all human infections take place in infancy through the agency of cows' milk.

It is generally believed that both Koch's and von Behring's positions are extreme. It is now proved that in a certain proportion of cases, especially in children, the germ of bovine tuberculosis is present. In one series of cases of tuberculous glands, twenty-five per cent — one in every four — were found to be of the bovine variety.

Position of Koch

Most cases of tuberculosis result from inhalation, in later years, of the human bacillus, from tubercular dust.
BEWARE OF TUBERCULAR SPUTUM!

Position of von Behring

Most cases of tuberculosis result from swallowing, in infancy, the bovine bacillus, from cows' milk.
BEWARE OF COWS' MILK!

It is now conceded by most authorities that the human, and the bovine, and the avian, or bird, tubercle bacilli are different types of the same organism, modified by generations of existence in different hosts, and that, under favoring conditions, any of these forms may infect man. This was probably the most hotly contested question of the recent tuberculosis congress. The cases of human infection by the avian type are extremely rare. The human type is the most frequent by far.

G. H. HEALD, M. D.

"Walk in the Light"

BERNARD BARTON, who wrote our hymn for this month, was often called, like Whittier, "the Quaker poet." He was born in a Quaker family in London, Jan. 31, 1784, and he was a Quaker all his life.

Educated in a Quaker school, he worked in a shop for eight years, then became a coal and corn dealer, then a private tutor, and finally spent the last forty

years of his life as a bank clerk. He died Feb. 19, 1849.

Barton wrote ten volumes of poems. His first volume, issued in 1812, won the favorable notice of Robert Southey. The poems he published in 1820 obtained for him the friendship of a very different man, Lord Byron. Sir Robert Peel gained for him a state pension of five hundred dollars, which he received for several years.

About twenty of Barton's hymns have found their way into use, one of the best-known being "Lamp of our feet, whereby we trace our path when wont to stray." The hymn given with this article, however, is by far his best-known hymn. Published in 1826, it has been found in many of our leading hymn-books. The theme is one that is very dear to all members of the society of Friends, who lay so much stress upon "the inner light."

I give the hymn with all its six stanzas, though some hymn-books omit the fourth, and nearly all omit the second:—

"Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

"Walk in the light! and sin abhorred
Shall ne'er defile again;
The blood of Jesus Christ thy Lord
Shall cleanse from every stain.

"Walk in the light! and thou shalt find
Thy heart made truly his
Who dwells in cloudless light enshrined,
In whom no darkness is.

"Walk in the light! and thou shalt own
Thy darkness passed away;
Because that light on thee hath shone
In which is perfect day.

"Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.

"Walk in the light! and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God himself is light."

— Amos R. Wells, in *Christian Endeavor World*.

For the Quiet Hour

BE brave and honest and pure, and God will be with you.

The great purpose of life — sympathy and love to further man's interest, faith and prayer to live ever for God's glory.

The necessity for action and the consolation of others, are God's blessed remedies to lull, during the first intolerable moments, the poignancy of bereavement.

How different our smaller trials look when they are seen from the distance of a quiet and refreshful rest!

All our lives are in some sense a "might have been." The very best of us must feel, I suppose, in sad and thoughtful moments, that he might have been transcendently nobler, and greater, and loftier than he is; but while life lasts, every "might have been" should lead, not to vain regret, but to many resolutions; it should be but the dark background to a "may be" and a "will be" yet.

He who would help others, must not only show the way, but lead the way.— *Frederick Farrar*.



Sunshine-and-Showers

I ONCE knew a dear little maiden,
With dimples her sweet face was laden;
Her brow, bright and fair,
Spread smiles everywhere,
Until anger aroused this fair maiden.

At once came the frowns, dark and lowering,
The sunshine with shadow o'erpowering;
And the brow once so bright
Grew dark as the night;
Then the maiden simply was glowering.

Her nickname was Sunshine-and-showers,
Because first she smiles, then she glowers.
Though dark was the pout,
Soon the sun would shine out,
And scatter the dark, gloomy showers.

But oh! when she found our dear Saviour,
So gentle and kind her behavior,
With sunshine and song
She fills all day long
Our home — now so changed her behavior.

MRS. MAY HICKLIN.

Armona, Cal.



"I am told," said a little fat dog,
"that each tree
Of the woods has a bark of
its own.
Well, I've listened for hours
to hear this tree bark
And it keeps just as
still as a stone!"

From the Junior Christian Endeavor World

My Monday-School Class

"MONDAY noon here, and no special missionary work done to-day! And the afternoon I must spend spading Mr ——'s rose-garden." These were some of the thoughts that ran through my mind. It seemed I must do something, and under the circumstances I knew not what. I could not go to others, so I prayed that God would send some one to me.

As I was spading that afternoon, a little boy came along the walk on his velocipede, and said, "Hello, mister! did you bring those things?" I had promised to bring him a *Little Friend*, so I handed it to him, and off he rode.

Soon he came again, bringing six or seven playmates to get, as they said, "some more nice things." I told them that I had no more papers, but if they would bring me several sheets of paper and a pair of scissors, I would make something for each one, and then tell them a story. They readily found the paper and scissors, and after seating myself on the steps of the porch, I began to fold and cut some paper boxes, promising to give the first to the boy who would be most gentlemanly. One little fellow was especially

noisy, and tried to disturb the others. It seemed that it would be almost useless even to attempt to tell a story; but when the last box was made, I said, "All ready for a story? Everybody who wants to hear, come and sit here by me." To my great surprise the noisiest boy was the first to come. When all were seated and quiet, I began telling the interesting story of the first missionary to the cannibals — John G. Paton. As I finished, they cried, "O, tell us another!" I then related a Bible story, the story of Satan's fall, the beautiful Eden home, and on through to the time when sin is to be destroyed.

Meanwhile several boys and girls on their way home from school noticed us, and stopped to listen. So interested did my little audience become, that I told four long stories of Jesus' soon return.

When I finished telling the last, they all asked if I wouldn't please come again. They thought those were the best stories they ever heard. I told them I would come again next Monday, and have some more stories for them.

Thus God answered my prayer. Possibly these little ones would hear of Jesus in no other way. There are others willing to listen. Will you help to give them the gospel? We hesitate to speak to older ones, fearful lest they observe mistakes in our language. But here is a field for service where we need have no such fears. This is indeed a work our young people can do. Jesus would love to have us work for his little ones. "Suffer the little children to come unto me, for of such is the kingdom of heaven."

E. C. JAEGER.

The Death of an Indian Princess

AN American medical missionary, Dr. Alice Condict, was called upon to attend a princess of India in her last illness. She thus describes the scene when it was known that the princess was dying: —

"In the midst of a crowd of her devoted subjects, she was taken at midnight to the banks of the 'sacred' Ganges River, that flowed on its dark way a mile distant. Here, in the open midnight air, the dying princess breathed her last. The distracted prince carried his loved one in his arms out into the river of death, till the waters nearly covered them both. They believe that if only the dying one is covered by those waters, the soul, as it leaves the poor body, will be sure to go to heaven.

"It was the most awful realization of what Hinduism really is! The hurried midnight call to leave the luxurious surroundings, to go out into the darkness; the wailing of the friends; the weird priests in flowing, disheveled hair, their spectral figures, in bare feet, and thin garments that waved in the chill night wind as they chanted in low, solemn measures — all made a scene never to be forgotten. Had the loved princess rallied, she could never have returned to her family and home, but must have become one of the temple-dwellers. But death marked her for his own. She passed away in darkness." — *The Watchman*.

There's Never Any Excuse for Falsifying

IN the post-office one day a group of young folks were waiting for the mail to be opened, and two girls standing near me were talking. One asked, "Did you ever find that letter you lost?"

"No, I didn't look for it long."

"Did you tell your mother?"

"No, I knew it couldn't be found, and it would only worry her, so I said nothing about it."

"But was that right?"

"O, yes, I guess so. She is always keeping things from father that she says would only worry him; so I am only following her example."

The other girl seemed surprised. "Why," she said, after a puzzled silence, "I never knew mother to keep anything from my father. She makes it a rule to tell him everything, and has always taught me to tell her everything just as it occurs. It wouldn't seem to me that I had done right if I kept back or suppressed anything."

"O, that is all very well in theory, but it is very tiresome in practise. The vast majority had rather be deceived than worried even for a little while, and I find it the best policy to follow the vast majority."

"I don't believe I ever could. I would be thinking of that old injunction, 'Thou shalt not bear false witness.'"

They passed on to the general delivery window, and I heard no more. But that girl's expression—"The vast majority had rather be deceived than worried"—rang in my ears a long time. It is too true, but people must be very feeble-minded to prefer that their loved ones and friends tell them lies.

The vast majority are moral cowards. They want to go on in the even tenor of their way, and never say a word or use a hand to help bear the burdens of the world, or even to bear their own burdens. They prefer to have people lie to them and for them; they are deaf and blind to the fine old command, "Bear ye one another's burdens."

They think, perhaps, that if they tell a lie to keep a friend from worrying, they are bearing that friend's burdens and brightening his life. But they are blind—blind to the fact that a lie, no matter what the motive, never benefited anybody, and never will.

"Thou shalt not bear false witness" is given to you, plain and straight—unqualified by the amendment that you may lie if your motive is good. Your motive has nothing to do with it; the degree of importance has nothing to do with it; you are not to judge whether the matter you are lying about is of importance or not. Your place is to tell things, all things, just as they are, and never to bear false witness.

Turn over a new leaf to-day, and heed, in practise as well as in theory, the command, "Thou shalt not bear false witness."—*Selected.*

Ten Short Talks on Christian Education—No. 6 In Relation to Reading

A YOUNG girl whom I have been counseling in regard to her reading, said to me, "Oh, I don't read such stuff as Minnie does! She just eats every kind of paper that comes her way. But you don't think the stories in the *Ladies' Home Journal* and the *Youth's Companion* are bad, do you?" And I discover that her virtuous course of reading embraces all fiction she can find in these high-class papers, and all the story-books (not novels, O, no!) which the neigh-

borhood can supply. But she isn't at all like Minnie!

Listen! There lived a lad of Galilee, long time ago, who chose his own reading course, and made his own reading method. So good a course and so thorough a method have never been known besides.

He lived in a country where the Greek language was spoken about as much as the Hebrew, and in close proximity to cities where Greek literature was studied and extolled, and where Greek ideals of intellect largely tinged the mental life of the people; but he remained a pure Hebrew. In the Hebrew literature he found the words of God. Yet there was much of Hebrew literature which he would not read. Whatever was of the foolishness of man, whatever did not come from God, he rejected.

Since in his after-teachings we can find no trace of the philosophy of Plato nor of the romance of Homer; since there is no allusion to Grecian myths, and no praise of Grecian art, we conclude that Jesus knew nothing of their study, though it is scarcely possible that he failed to come into frequent contact with the influence of their devotees. Refusing to be attracted, on the one side by Greek beauty, and on the other by pharasaic mysticism, he made his own the literature of God. It might be said, therefore, that the scope of his reading was narrow, and it might be argued that the result of such limited reading would be a dwarfed intellect. On the contrary, the depth of his penetration, the clearness of his logic, the breadth of his teachings, have never been equaled by any other. He is the Master of masters.

It is true that some things which we learn largely by reading, he may have learned by association with men. And again, it might be said that general intelligence did not require in his day so wide a grasp of the world's affairs as it does in ours. If we fail to know what happened last week in Peking, if we do not keep informed about the state of unrest in India, we are held to be behind the times. From this it is argued that books of travel and the newspapers are necessary in our age, while they were not necessary in the time of Christ. Two observations may dispose of this matter:—

First, Christ knew as much about foreign countries and affairs as his work demanded: we need to know no more than our work demands. Second, if he learned more through contact with men than through written accounts, he chose by far the more valuable source, and his course is commendable to us. This is not to condemn utterly the reading of travels and news notes. But it is certain that there is an immense amount of such reading which has nothing to do with the accomplishment of our work, and the perusal of which is detrimental to us. Accounts of missionaries and of explorers who have opened the way for the gospel to go into new parts of the earth are valuable, where the accounts of mere adventurers are to us worthless. Whatever of current events bears upon the giving of our message (and there is much bearing upon it which we do not commonly so recognize), is valuable for us, if we will place it in its significant position to God's plans and activities.

Let us take this principle, which was evidently Christ's: *Whatever bears directly and favorably upon the work I have to do, is well for me to study; whatever is foreign to my life-work is not for me to read.*

But there is a second point to be observed. Jesus did not merely glance at what he read; he made it his own. That was his method. Whatever was worth

his reading was worth being a part of him, and he made it so.

I used to wonder how Jesus could pray all night, and I imagined him upon his knees giving thanks and pleading, and pleading and giving thanks, over and over again. But I have a new conception now. During all his boyhood and youth, he had had his Heavenly Father talking to him through the Holy Scriptures. He remembered what he read. I suppose he had the law and the prophets by heart. And when he prayed, he just talked with God (perhaps walking along the way, or pacing back and forth in some favorite retreat), and oftentimes God answered him with a passage of Scripture that was just the proper answer, and then Jesus responded to that, and God spoke to him by another passage. The Father may also have spoken to him audibly at times, but I really believe that Jesus' reading helped to make him so powerful a petitioner. Wouldn't you like to make your reading such that it would enable God to talk with you?

And there is a third point. Jesus never read more than he could use. He was pre-eminently a man of action. He did more work in a day than any other man ever did. He did not do this by dawdling awhile, and then working overtime. He did often work overtime, but it was not when it could be avoided, and it was never for himself; and he recuperated his energies at once by proper fasting and prayer. That is, he did not overload his exhausted physical organs; and, living on the spiritual plane, he was enabled to receive life direct from God, when necessary, instead of through the roundabout channel of food.

But to go back to our point: he did not overread. What he read he first carefully selected, with a view to use, and then he used it. As he did not clog his body, so he did not clog his mind. He lived on the high spiritual plane of service, and refused to be intemperate alike in eating and reading.

I do not know that I am ready to lay down a definite law about reading, but I should like to have you remember the principle I have already stated: Whatever bears directly and favorably upon my God-given work, that only may I read and study. This will not appeal to any but the consecrated; but the unconsecrated will never know Christ, nor receive his training, nor live eternally with him. And the consecrated will, in their reading, remember that as Christ lived on earth, so he will live in them, selecting his reading for his purpose, reading diligently to remember, and reading not beyond the point where he can use what he has read. And the application of this principle will solve every question such as the one I quoted at the beginning of this article.

A. W. SPAULDING.

"THE bark which bears our spiritual destinies is in better hands than ours. A golden chain of love links it to the eternal throne. That chain can never snap asunder. 'Because I live, ye shall live also.'"

"SATAN may be injecting foul misgivings, and doubts, and fears as to our security; but he can not denude us of our purchased immunities. He must first pluck the crown from the Brow upon the throne before he can impair or weaken the sure word of promise, 'It is your Father's good pleasure to give you the kingdom.'"



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Temperance — No. 8: Christian Temperance

NOTE.—If possible add to this program some items concerning the work of Joseph Bates, who was the pioneer temperance worker among Seventh-day Adventists, and add also more facts concerning Christian temperance among us. It would not be amiss to make some reference to the temperance rallies held in connection with many of our camp-meetings last summer. We hope that the thoughts in this lesson will inspire each member of your society to give diligent study to the subject of Christian temperance. There will be one more lesson in this series. Is your society provided with temperance pledges for the rally?

An Evil and Its Remedy

"But as the days of Noe were, so shall also the coming of the Son of man be." To-day is filling that measure to overflowing. Modern surfeiting is eclipsing that of the antediluvians. Eating and drinking bind society together. Everywhere seeds of intemperance are being sown, and everywhere aching hearts are reaping the unwelcome harvest. Few would challenge the statement that intemperance is the most terrible pestilence of the twentieth century; but perhaps equally few realize the sad truth that many so-called Christian homes are lubricating the plane upon which loved ones are sliding down to intemperate lives. Nor would Satan have us believe that alarming fact. For six thousand years he has been enslaving the world to appetite; for six thousand years he has been deceiving many of those who profess to be God's children.

Yet the Lord is not weary of trying to lead his people back to the path of self-control. Along the walks of every-day life he places danger-signals and sets up guide-posts. These stand out clearly in the light of the gospel. That light shows how Satan is often privileged to place on well-decked tables, his bait for the deadly cup, the filthy weed, and the despicable drug. In that light it is clearly seen how one step in the wrong direction prepares the way for another; and how "the least deviation from right principles will lead to a separation from God, and may end in destruction."—"Christian Temperance," page 32. The little leaflet entitled "The Demon's Council" gives a sadly true word-picture of Satan's work. It represents him as saying: "I will make their tables a snare unto them. They shall eat for gluttony, and not for strength. Their tables shall be loaded with rich, highly seasoned foods—flesh-meats, fiery relishes, spices, condiments, tea, coffee, and brandy sauces—which will stimulate appetite and passion. I will cause mothers to teach lack of self-control by pandering to appetite in allowing children to spend freely for every whim of taste." In this way Satan is causing our peace-loving homes to serve in his destroying army.

Nor are homes alone in disregarding the principles of temperance. Too often the gospel preached touches neither the appetite nor the passions of men. Many of the popular churches are courting intemperance. Their festivals are humiliating acknowledgments of the deplorable fact that the most successful way of moving a member to acts of benevolence is through appeals to the appetite. Of such gatherings the spirit of

prophecy says: "These gluttonous feasts strengthen morbid appetite and inflame passions, and in the same degree weaken the moral powers and benumb the finer sensibilities of the soul."

But there is a remedy to this evil which is ruining homes, demoralizing society, and robbing churches of their first love. That remedy is found in the principles of Christian temperance. As the lighthouse shows the channel, and warns of the dangerous rocky coast, so Christian temperance gives both light and admonition. Whenever Christian temperance is accepted, it lays the ax at the root of the tree. It subdues the appetite, which usually triumphs over reason, and bids the tyrannical servant be subject to man's intellectual and moral faculties. It removes from tables the bait for gross intemperance. In the daily struggles it helps the higher powers of life to vanquish the lower, and makes the motto for living, "Total abstinence from that which is hurtful, and a moderate use of that which is good."

Negative Proof of Remedy

"Eat ye that which is good, and let your soul delight itself in fatness." This is God's advice to his children. When Israel lusted after the flesh-pots of Egypt, God granted their request; but that indulgence of appetite brought leanness to their souls. God has always sought to reveal to man the law which is traced upon every fiber of the human frame. Experience has ever corroborated these divine messages; and as fast as science learns her lessons, she is heard lisping the warnings God has given.

Historical records and scientific writings furnish innumerable testimonials, but only a few touching some of the subjects can be given: "Two hundred years ago the king of England prohibited tea taverns, because, he said, they threatened the peace and order of his kingdom; people gathered there, and drank tea until they became careless, and talked treason." Dr. Haig, matron of the South Newington Inebriate's Home for Women, testifies that flesh-foods produce a craving for narcotics. Others join Dr. Haig in that testimony.

More than two decades ago Geo. J. Webster prepared a little book called "The Seven Great Evils." The evils he discusses are tea, coffee, chocolate, opium, tobacco, alcoholic beverages, and impurity. Dr. Crowther asserts that the excessive use of tea and coffee may produce semi-delirium and great prostration. "Tea," says the London *Lancet*, "has undoubtedly its victims, as well as alcohol. Alcohol, of course, is a more insidious poison than tea, and its effects are more drastic and perceptible. Nevertheless, tea may be equally stealthy in disturbing functional equilibrium. When we know that tea is a drug, not a food, we need not hesitate to affirm that any use of it whatever is an abuse of our system." Add to this testimony the fact that coffee and chocolate contain the same active principle as tea.

Canon Hone Lyttleton, head master of one of the great public schools in England, and nephew of the late Mrs. Gladstone, is reported as saying that as the diet is changed from meat to vegetables, there is a diminution in the animal's lust. Every meal taken according to the modern menu is a direct stimulus to passion. One of the grand results of the Russo-Japanese war is that we are beginning to consider seriously about diet, because the Japanese eat no meat, and are proving their process plainly.

Thus science and experience blend their voices in declaring that the way of the transgressor is hard, and in teaching the world that God's ways are ways of pleasantness. The sound of these voices falls as a rebuke upon the ears of every Christian who sees the light of true temperance, but is "following afar off."

Christian Temperance as a Part of God's Message

As the prism reveals the hidden colors of the sunbeam, so the Spirit of God breaks up the light of the gospel into its spectrum, and the student of truth sees that Christian temperance is among the colors that blend in that shaft of heavenly light. And, as the light of truth continues to shine unobstructed upon the human heart, and the child of God brings forth the fruits of the Spirit, then comes another evidence of the divinity of Christian temperance. Gal. 5:22, 23.

As we look back through the avenues of time, it seems that Christian temperance has been an absolutely necessary qualification of the children of God who have had special work to do. Daniel was used of God in Israel's deliverance from Babylon. We read that Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat." While John the Baptist was preparing "in the desert a highway for our God," his simple dress and his abstemious diet were a constant rebuke to the luxury of the Pharisees. As Paul stood before Felix and Drusilla, he witnessed of righteousness, of temperance, and of judgment to come.

When God stretched forth his hand to deliver Israel from Egypt, he fed them upon food from heaven until their foolish hearts rebelled. Their disobedience to God meant a waste of time. Forty years were consumed in making a two weeks' journey. And more than that, many of those who started for the promised land, sold their rights to it for a taste of the flesh-pots of Egypt.

God has not arbitrarily made Christian temperance a part of his message or a fruit of the Spirit. Every sinful gratification tends to benumb the faculties and deaden the mental and spiritual perceptions. Only clear, sound minds can carry a pure gospel to the world. Some may argue that Christian temperance is not a part of the ten commandments. But the past lifts its voice against such clamor, and declares that he who disregards the laws of health can not keep the precepts of the decalogue in spirit and in truth.

When Solomon built the temple, he did not pick up any kind of timber that chanced to be lying around. God superintended that work; and when the building was completed, God's glory filled the house. Even so his glory should fill the human temple; but it never can fill the heart that is lorded over by a perverted appetite. "God has given us faculties and talents; and it is our duty, as sons and daughters, to make the best use of them. If we weaken these powers of body and mind by wrong habits, or by indulgence of perverted appetites, it will be impossible for us to honor God as we should."—"Christian Temperance," page 15.

Christian Temperance Among Seventh-day Adventists

About fifty years ago Christian temperance received little or no attention. Science and religion were strangers to it. But now, in the twilight hour of earth's history, when the almighty arm is stretched forth to lead the remnant people into the heavenly Canaan, there comes to us this message: "The health reform is one branch of the great work which is to fit a people for the coming of the Lord."

"In the year 1863, the Lord revealed to Mrs. E. G. White that he would have a change in the habits of those who are preparing for translation, and also that by the teaching of the principles involved in true temperance, the advent message might be carried more effectually. She immediately began to publish in the *Review and Herald* the instructions given, and it was found that the ideas thus presented were not only scientifically correct, but far in advance of anything then known or practised. She was instructed to say that institutions should be planted where these principles might be taught, and in which the sick might be treated according to rational methods.

"Three years later an institution called the Health Reform Institute was started in Battle Creek, Michigan, and our sanitarium work, which now encircles the globe, was begun. The workers in the first institution consisted of two doctors, two nurses, two bath attendants, and five helpers—in all, eleven persons. The health work has grown until we now have sixty-three sanitariums, one hundred doctors, nine hundred nurses, and one thousand other helpers, giving their entire time to institutional work, besides a large number of trained workers who are engaged in self-supporting work. The number of patients treated in those institutions last year would exceed fifteen hundred. The assessed value of our health institutions is more than two and a half million dollars, and every year marks the dedication of numerous other such enterprises.

"The principles of health and temperance have been widely circulated through our publications. Since the beginning of the health reform movement, one or more health magazines have been published; and in addition to these, the weekly denominational papers, such as the *Review and Herald*, *Signs of the Times*, and *Watchman*, have had a department of Health and Temperance, that those reading these periodicals might become thoroughly familiar with the principles of Christian temperance."

These principles must be woven into the fabric of every-day life. "As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by word, but by our practise. Precept and practise have a telling influence."

Some are heeding this admonition, but not all are rising higher and higher. More than forty years have passed since the beneficent rays of Christian temperance first shone upon the path of Seventh-day Adventists, but some are still wandering in the dark wilderness of disobedience. Ask yourself the question, Where would our denomination stand in regard to Christian temperance if every member were like me? Would we be enjoying all the privileges of God's children? Would we all be doing our full duty? Would we be nearer the kingdom? In this, as in all other phases of Christian living, we must have a personal experience. Victories over temptations are not negotiable; but to that individual who follows every ray of light, the saving grace is sufficient. We can conquer, if we will.

"Not to the strong is the battle,
Not to the swift is the race;
But to the true and the faithful
Victory is promised through grace."

Bible Study

TEMPERANCE FOR CHRIST'S SAKE.—1 Cor. 6: 19, 20

(note 1); Ps. 139: 14; Rom. 12: 1 (note 2); 1 Cor. 3: 17.

TEMPERANCE FOR CHRIST'S SAKE.—1 Cor. 6: 19, 20 (notes 3 and 4); 2 Cor. 7: 1 (notes 5 and 6).

DUTY TO STUDY LAWS OF HEALTH.—Ps. 119: 73 (note 7); Hosea 4: 6; Deut. 6: 7, 24; Ps. 119: 92.

LAWS OF HEALTH ARE GOD'S LAWS.—Ex. 15: 26 (note 8); Rom. 6: 12, 13, 23.

Notes

1. "By a misuse of any of our powers we rob God of the honor due him."

2. "The health should be guarded as sacredly as the character."

3. "God has pledged himself to keep this human machinery in healthful action, if the human agent will obey his laws and co-operate with God."

4. "Satan knows that he can not overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature."

5. "Eating, drinking, and dressing have all a direct bearing upon our spiritual advancement."

6. "The brain nerves which communicate to the entire system are only mediums through which heaven can communicate to man, and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers; and the result is a deadening of the sensibilities of the mind."

7. "God's law is written by his own finger upon every nerve, every muscle, every faculty which has been entrusted to man."

8. "God has formed laws to govern every part of our constitutions, and these laws he has placed in our being are divine."

M. E.

Missionary Volunteer Reading Course

Lesson XIX—"Great Controversy," Chapter XXIX and XXX

Chapter XXIX: The Origin of Evil

1. How should we deal with the mystery concerning the origin of sin? Read also Deut. 29: 29.

2. What do you understand by the law of love being the foundation of God's government?

3. Note carefully the steps that led to Lucifer's fall.

4. Against what does his experience warn us?

5. What means did he use for securing sympathy and co-operation?

6. How does God's dealing with Satan throw light on the second question? What personal efforts were made to save him?

7. Why has sin been permitted to exist?

8. What is Satan's policy for trying to perpetuate sin on earth?

9. How does the controversy of the ages reveal the character of the deceiver?

10. How did the death of Christ magnify the law of God?

11. Give texts which prove that sin will be exterminated.

12. When was Satan's death-knell rung?

Chapter XXX: The Enmity Between Man and Satan

13. Explain Gen. 3: 15.

14. Why did the world reject Christ? Why does it persecute his followers?

(Concluded on page fifteen)



IX — Daniel in the Lions' Den

(February 27)

LESSON SCRIPTURE: Daniel 6.

MEMORY VERSE: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6:22.

The Lesson Story

1. The kingdom of Babylon was conquered by the Medes and Persians, and Darius became king while Daniel was yet alive. "It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. . . . Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

2. The presidents and princes tried to find something wrong with Daniel, that they might accuse him to the king; "but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him."

3. "Then said these men; We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

4. "Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever." They then told the king that all the governors, princes, counselors, and captains had consulted together to establish a law that any one who asked a petition of any God or man except the king for thirty days, should be thrown into the den of lions. They asked the king to sign the decree, and reminded him that the law of the Medes and Persians never changed. So Darius signed the decree.

5. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

6. "Then these men assembled, and found Daniel praying and making supplication before his God." They went at once to the king and asked if he had not signed a writing that if any one asking a petition of God or man for thirty days, save only of himself, should not be cast into the den of lions. The king told them it was true according to their law, which could not be changed.

7. "Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

8. Then the king saw through the plot of these wicked men,—that because they hated Daniel, they had urged the king to make the law; and when he heard what they said, he "was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him."

9. "Then these men assembled unto the king, and

said, . . . Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions.

10. "Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel."

11. "Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him."

12. "Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?"

13. "Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Then the king was very glad, and commanded that they should take Daniel out of the den, and no manner of hurt was found on him because he believed in his God.

14. Then the king commanded, and they brought the men that had accused Daniel, and cast them into the den of lions, and also their wives and children; and the lions had the mastery of them, and broke their bones before they came to the bottom of the den.

15. Then King Darius sent a decree to all parts of his kingdom, saying: "I make a decree, That in every dominion of my kingdom, men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

16. "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

Questions

1. What kingdom conquered Babylon? Who was the first Median king? What prophet of God was yet alive? What did it please Darius to do? How many presidents did he appoint? Who was the first, or chief? To whom did the princes give account? Why was Daniel given the highest place? What did the king think of doing?

2. What did the presidents and princes try to do? Why? What was the effort?

3. What admission did Daniel's enemies make?

4. To whom did the princes and presidents go first? What did they say all the great men had thought best to do? Do you think they had consulted Daniel? What did they ask Darius to do? Did he consent?

5. When Daniel knew the new law was made, what did he do? How often did he pray? Did he pray more or less because of the law that had been passed?

6. Who were watching Daniel while he prayed? To whom did they go? What question did they ask the king? How did the king reply to their question?

7. What did the men tell the king about Daniel? Did they tell the truth?

8. What reason could the king then see that these men had for urging him to make such a decree? How did he feel concerning the part he had in the matter? Upon what did he set his heart? How long did he labor to deliver Daniel?

9. Of what did the princes remind the king? What commandment did the king give concerning Daniel?

10. What did the king say to Daniel before he was thrown to the lions? What was laid on the mouth of the den after Daniel had been cast into it? How was it sealed? Why?

11. Where did the king then go? How did he spend the night? Did he sleep well?

12. Where did Darius go early in the morning? How did he call to Daniel? What question did he ask?

13. Who answered the king from the den of lions? What did Daniel say? Why did God send his angel to protect his servant? How did the king feel when he found Daniel alive? What did he command should be done? Was Daniel hurt? Why not?

14. What command did the king then give?

15. What decree did Darius then make? What did he say about Daniel's God? What did he say the Lord was able to do? What had he done for Daniel?

16. During the reign of what two kings did Daniel prosper?

11. Then in whom must all the truly circumcised have trusted? Col. 2:10, 11.

12. If outward observances could avail for any one, how did Paul stand? Phil. 3:4.

13. What were some of the things in which he once trusted? Verses 5, 6.

14. How could he trust in his zeal in persecuting the church? Acts 26:9.

15. Why was he not perfect, since he was blameless "touching the righteousness which is in the law"? Rom. 3:20.

16. How did he count all these things in which he might have trusted? Phil. 3:7.

Missionary Volunteer Reading Course

(Concluded from page thirteen)

15. What is the test of a regenerated heart?

16. Against what two sins does this chapter especially warn us?

17. How may gifts of God become a snare to us?

18. When only are we secure from temptation?

19. Reread the last paragraph of this chapter.

20. Notice how deception is the basis of all Satan's work. Why should this put us especially on guard?

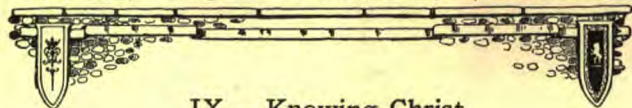
Notes

After Satan and those who fell with him were shut out of heaven, and he realized that he had forever lost all its purity and glory, he repented, and wished to be reinstated in heaven. He was willing to take his proper place, or any position that might be assigned him. But no; heaven must not be placed in jeopardy. All heaven might be marred should he be taken back; for sin originated with him; and the seeds of rebellion were within him. Both he and his followers wept, and implored to be taken back into the favor of God. But their sin,—their hatred, their envy and jealousy,—had been so great that God could not blot it out. It must remain to receive its final punishment.—"Early Writings," page 146.

Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and to cause them to waver. I saw a covering that God was drawing over his people to protect them in the time of trouble; and every soul that was decided on the truth, and pure in heart, was to be covered with the covering of the Almighty.—"Early Writings," page 43.

"If we overcome our trials, and get victory over the temptations of Satan, then we endure the trial of our faith, which is more precious than gold, and are stronger and better prepared to meet the next. But if we sink down and give way to the temptations of Satan, we shall grow weaker and get no reward for the trial, and shall not be so well prepared for the next. In this way we shall grow weaker and weaker, until we are led captive by Satan at his will. We must have on the whole armor of God, and be ready at any moment for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God, and agonize with him in prayer. He will not turn us away empty, but will give us grace and strength to overcome, and break the power of the enemy. O that all could see these things in their true light, and endure hardness as good soldiers of Jesus! Then would Israel move forward, strong in God, and in the power of his might."

THE YOUTH'S LESSON



IX — Knowing Christ

(February 27)

LESSON SCRIPTURE: Phil. 3:1-7.

MEMORY VERSE: "Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power." Eph. 3:7.

SUGGESTION.—Read the two chapters studied, and fix in mind the points developed in the previous lessons. Be able to state clearly the relation existing between Paul and the Philippian brethren, and the circumstances under which the epistle was written.

Questions

1. With what exhortation does the third chapter of Philippians open? Phil. 3:1.

2. How important does this admonition seem to be? Phil. 4:4; Heb. 3:6.

3. Who only can rejoice in the word? Rom. 5:1-3, 11.

4. Against what did Paul warn the Philippians? Phil. 3:2.

5. What is meant by the "concision"?—The circumcision, i. e., the Jews. See verse 3.

6. Who are the truly circumcised? Phil. 3:3; Rom. 2:28, 29.

7. What did circumcision indicate? Rom. 4:11.

8. Were circumcised people counted as true children of Abraham if they had not righteousness? Matt. 3:7-9.

9. If an outwardly circumcised person had not righteousness, of what value was his circumcision? Rom. 2:25.

10. Who alone is man's righteousness? 1 Cor. 1:30; Jer. 23:5, 6.

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

Look for announcement of the special Temperance number in next week's issue.

MRS. CASSIE MONETTE McCONNELL writes that she has finished reading the books required by the Reading Circle of 1908.

BROTHER HARRY MITCHELL, of Norfolk Island, South Pacific Ocean, desires back numbers of INSTRUCTOR or *Little Friend* for use among the children of the island.

THE story of how a prodigal son was restored to his home and friends is related by Mr. Ernest Lloyd in his excellent article of this number. It is entitled, "The Word of God." Read also Elder Spicer's article on page three.

FORTUNATE is the agent who can say, as did Brother G. W. Holman recently, that he knows of five persons who came into the truth last year through the influence of books that he sold them. But though the canvasser never learns of garnered fruit, he knows that he is having a part in the seed-sowing, which the Father says will bear fruit to the glory of God.

Proof of Love to Christ

THE king of Armenia failing to fulfil his engagement, Cyrus entered the country, and taking him and all his family prisoners, ordered them instantly before him.

"Armenius," he said, "you are free; for you are now sensible of your error. What will you give me if I restore your wife to you?"

"All that I am able."

"What if I restore your children?"

"All that I am able."

"And you, Tigranes," he said, turning to the son, "what would you do to save your wife from servitude?"

Now Tigranes had a great love for his wife. "Cyrus," he replied, "to save her from servitude, I would willingly lay down my life."

"Let each have his own again," said Cyrus; and when he had departed, one spoke of his clemency, another of his valor, another of the beauty and the

graces of his person; upon which Tigranes asked his wife if she really thought him handsome?

"Really," she said, "I did not look at him."

"At whom, then, did you look?"

"At him who offered to lay down his life for me!"

"Greater love hath no man than this, that a man lay down his life for his friends." Tigranes was willing to die for his wife. But while we were yet enemies, Christ died for us.

The wife of Tigranes did not look at the king in his beauty. She could look only on him who was willing to die for her. What shall we desire in heaven more than to look on the face of Him who *did* die for us? There is beauty, glory, infinitely resplendent glory, in heaven, and eye hath not seen nor heart conceived it; but nothing there will so attract the believer's gaze as the face of him who gave his life for sinners. Wonderful love! unspeakable love! And we may look on him and love him forever.—*Selected.*

Capture and Release of Miss Ellen Stone

A SCORE or more of brigands lay ambushed in one of the dark passes of the Macedonian mountains. They were waiting for a party of missionaries who were to pass that way.

While hidden eyes watched every movement, Miss Stone and her twelve companions, mounted on sure-footed mountain horses, wound their way along the steep, rocky trail. They were returning from Bansko to the Bulgarian mission station.

Suddenly, as they passed into a narrow defile flanked by steep bluffs, they were startled by a shout; a command in Turkish, "Halt!" Instantly the party was surrounded. Swarthy men, dressed like Turks, pulled the women from their horses, and drove their prisoners before them, across a stream, which was knee deep, up the opposite hillside, so steep that the packs often slipped from the backs of the horses.

Finally they paused on a steep terrace. Here eleven of the mission party were left under guard while Miss Stone and her companion, Mme. Tislka, were forced to continue their march. In a few moments all trace of them was lost in the gathering twilight of that September day. At daybreak those who had been detained on the terrace were given their freedom, and they lost no time in acquainting the world with the fact that Miss Stone had been captured and carried away by Bulgarian brigands, no one knew to what fate.

A few weeks later their captors made known the fact that they would release the prisoners on the payment of a ransom of one hundred twenty-five thousand dollars. Mission boards were soon at work, and donations to make up this amount were taken in both Europe and America. But it was a large sum, and matters could not be made to move swiftly; so for six months these two women were kept in captivity.

The story of their sufferings during the weary months of waiting can hardly be imagined. Their clothing was insufficient. They were forced to travel at night, and were kept in close confinement during the day. Miss Stone was permitted to send several letters to her friends, but the brigand guard stood by and dictated what she wrote. God did not forget his children, and they were comforted by the promise that "underneath are the everlasting arms." No harm came to them, and finally arrangements were completed, and the ransom paid. On Feb. 22, 1902, they were set free.—*Selected.*