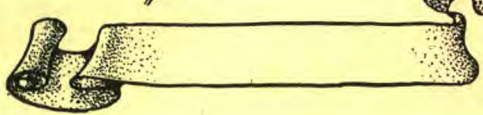


Defective

THE YOUTH'S INSTRUCTOR

Vol. LVII February 23, 1909 No. 8



W

S

The Temperance Number

Of The Youth's Instructor



To aid in uniting and strengthening our efforts in the great cause of temperance, a special temperance number of the *Youth's Instructor* is to be issued. This number will bear the date of March 16, 1909, and will consist of

twenty-four pages and cover, with an unusually attractive design for the front cover page. This artistic and suggestive design, together with the large number of illustrations and the valuable matter contained in the paper, must make this number the most important and easy-selling one ever issued.

All the leading themes of the temperance reform movement will be presented under these general headings:—

The Evils of the Liquor Traffic; License and Revenue; The Returns of the Traffic; The Remedy — Prohibition, State and National; Alcohol in Heathen Lands; The Tobacco Evil; Allies of Liquor and Tobacco.

The fact that so many well-known temperance workers have contributed articles to this number will make it easy for one to interest the people in it. Among the contributors are: Edward Wavrinsky, Member of the Swedish Parliament; Mrs. L. M. N. Stevens, President of the National W. C. T. U.; Rev. Harry G. Greensmith, Grand Chief Templar of New York; Miss Jessie Forsyth, International Superintendent of Juvenile Work; Miss Alma Whitney, Grand Superintendent of Juvenile Templars; Rev. Joseph Crooker, President of the Unitarian Temperance Society;

Mrs. E. G. White; and Daniel A. Poling, Traveling Secretary of the Intercollegiate Prohibition Association.

For Temperance Rallies

This number is admirably adapted to serve as the basis of programs for temperance rallies, which are an effective means of making known to the people our attitude as a church toward the liquor traffic, and of giving instruction and inspiration to those who take part in the rallies.

The Problem

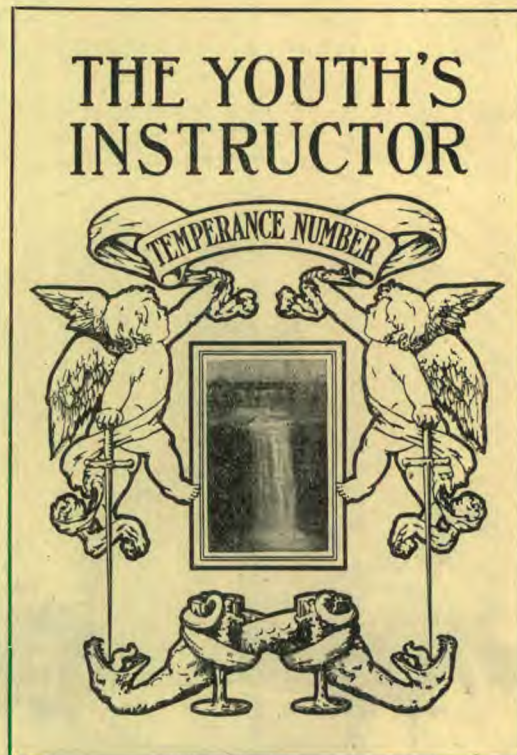
Who is to place this paper in the hands of the people? All should have a part in it, as individuals, societies, schools, churches, and conferences. It is hoped that this number will form a feature of every temperance rally held in connection with the camp-meetings of 1909.

It is desired that young men and women sell this special number throughout the summer, and use the money obtained therefrom to pay their expenses in school the following year. Who will undertake this work?

Perhaps there is no question to which the people will more readily give their attention now than to the temperance question. Let us take advantage of the situation, and it may be that by this means we can also enlist the attention of many in the still greater reform now being carried on in the world by the third angel's message.

PRICES

Single copy, 10 cents; 5 copies, 5 cents a copy; 25 copies, 4 cents; 100 copies, 3¼ cents; 500 copies, 3½ cents; 1,000 copies, 3 cents.



REPRODUCTION OF FIRST COVER PAGE OF TEMPERANCE NUMBER

THE YOUTH'S INSTRUCTOR

Takoma Park Station

Washington, D. C.

The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 23, 1909

No. 8

The Refiner

If I should take thy wealth away,—
Remove thy earthly hope and stay,—
It is that thou shouldst lean on me,
That I thy only strength may be.
Fret not beneath the chastening rod;
Be still, and know that I am God.

If I bid thee thy high place yield,
And place thee in a humbler field,
It is that henceforth all thy pride
And glory be the Crucified.
Fret not beneath the chastening rod;
Be still, and know that I am God.

And if I take thy friends from thee
That thou no more their faces see;—
Leave thee mid strangers and alone,—
I but recall what was mine own.
Fret not beneath the chastening rod;
Be still, and know that I am God.

And if my hand should fall again,
And stretch thee on a bed of pain,
I only would thy gold refine,—
Purge thee from dross, and make thee mine.
Fret not beneath the chastening rod;
Be still, and know that I am God.

ELIZABETH ROSSER.

The Visible Heavens



If there be anything which can lead the mind upward to the omnipotent Ruler of the universe, it is to be found in the grandeur and beauty of his works. If you would know his glory, examine the interminable range of suns and systems which crowd the Milky Way. Multiply the hundred millions of stars which belong to our own "island universe," by the thousands of those astral systems that exist in space within the range of human vision, and then you may form some idea of the infinitude of his kingdom; for lo! these are but a part of his ways. Examine the scale on which the universe is built. Comprehend, if you can, the vast dimensions of our sun. Stretch outward through his system, from planet to planet, and circumscribe the whole within the immense circumference of Neptune's orbit. This is but a single unit out of the myriads of similar systems. Take the wings of light, and flash with impetuous speed, day and night, and month and year, till youth is worn away, and middle age is gone, and the extreme limit of human life has been attained; count every pulse, and at each speed on your way a hundred thousand miles, and, when a hundred years have rolled by, look out, and, behold, the thronging millions of blazing suns are still around you, each separated from the other by such a distance that, in this journey of a century, you have only left half a score behind you.

Would you gather some knowledge of the *omnipotence* of God. Weigh the earth on which we dwell, then count the millions of its inhabitants that have come and gone for the last six thousand years. Unite their strength into one arm, and test its power to move this earth. It could not stir it a single foot in a thousand years; and yet, under the omnipotent hand of God, not a minute passes that it does not fly far more than a thousand miles. But this is a mere atom—the most insignificant point among his innumerable worlds. At his bidding, every planet, and satellite, and comet, and the sun itself, flies onward, each in its appointed course. His single arm guides the millions of sweeping suns; and around his throne circles the great constellation of unnumbered universes.

Would you comprehend the idea of the *omniscience* of God? Remember that the highest pinnacle of knowledge reached by the whole human race, by the combined efforts of its brightest intellects, has enabled the astronomer to compute approximately the pertur-

bations of the planetary worlds. He has predicted, roughly, the return of half a score of comets. But God has computed the mutual perturbations of millions of suns, and planets, and comets, and worlds without number, through the ages that are past, and throughout the ages that are yet to come, not approximately, but with perfect and absolute precision. The universe is in motion,—system rising above system, cluster above cluster, nebula above nebula,—all majestically sweeping around under the providence of God, who alone knows the end from the beginning, and before whose glory and power all intelligent beings, whether in heaven or on earth, should bow with humility and awe.

Would you gain some idea of the *wisdom* of God? Look to the admirable adjustments of the magnificent retinue of planets and satellites which sweep round the sun. Every globe has been weighed and poised, every orbit has been measured and bent to its beautiful form. All is changing; but the laws fixed by the wisdom of God, though they permit the rocking to and fro of the system, never introduce disorder, or lead to destruction. All is perfect and harmonious, and the music of the spheres that burn and roll around our sun is echoed by that of multitudes of moving worlds, that sing and shine around the bright suns that reign above.—*Prize Reciter.*

"The Land Divided, the World United"

EXTREME parts of the earth have been brought very near together during the last fifty years, and the Panama Canal will still materially lessen distances, thousands of miles being saved by this great waterway to the vessels desiring to pass from one ocean to the other. Last night we were entertained in the cable office here in Colon by the operator's reading the messages as they passed through the instruments.—messages from France, England, the United States, and different places in South America.

We are on our way to Peru, but are spending a few days here on the Canal Zone, and I thought the readers of the INSTRUCTOR would like to know something about the Isthmus and the great work the United States has undertaken. The motto of the Isthmian Canal Commission was selected for the title of this article.

What is at present known as the Canal Zone is a

strip of territory ten miles wide, extending from the Caribbean Sea to the Pacific Ocean. It is reported at present, however, that the Isthmian Canal Commission is negotiating for a strip of five miles more on each side, so as to make the Zone controlled by the United States twenty miles wide, instead of ten.

The isthmus is now crossed by a double-track rail-

road to travel on it, we hope it may remain as peaceful as it was the day we first saw it.

Living is extremely high on the isthmus. Even the native fruits cost more here than the same fruits do in the States. One room ten by twelve feet rents for ten dollars gold a month. This causes many to crowd together in the same room, and the health officers have continually to guard against such conditions.

Colon and Panama are among the few cities of South or Central America where a steamer can load or unload at a wharf. Both of these ports have good railroad docks, where the cargoes can be taken direct from the steamers and placed in the cars that are to take them across the isthmus to the ship on the other side. These docks are sheltered with corrugated iron supported by steel frames.

The work on the canal is being pushed with the utmost speed. The preparatory work necessary to the prosecution of the canal is now finished. Hospitals, dwellings, and offices are completed, and many of the carpenters and other laborers have been sent home. The work from now on will be confined to moving earth and rock, and to the construction of dams and locks.

During the month of October nearly one hundred steam-shovels were kept busy, and 3,286,173 cubic yards of earth were moved. Besides this, there were the large dredges that are working their way inland from the sea. The earth is removed from the shovels by long trains of dump-cars, and from the dredges, by boats which allow the bottom to open up so as to unload themselves in the sea. The dotted line in the illustration shows the amount of earth that has been removed.

road connecting the two port cities of Colon and Panama. It is claimed that this railroad has cost the life of one man for every tie laid. Whether this be true or not, we know that yellow fever and smallpox have here claimed thousands of victims. Until the new régime this place was a death-trap to any foreigner who dared to stay here long.

Formerly all garbage and sewage were disposed of in the street.

Owing to the frequent rains and hot sun, the streets were always reeking with filth and mud, and the mosquitoes were so thick that one could hardly eat, and to sleep without a net was impossible. Now the streets are paved, a sewerage system has been installed, and sanitary laws are rigidly enforced. Consequently, the death-rate has greatly decreased, now being less than that of the District of Columbia. All standing water is kept covered with crude oil, and as a result, the mosquito has disappeared, and with it nearly all fever.

Colon is the port of entry on the Caribbean side. It is a city of fifteen thousand inhabitants. West Indians, Americans, and natives predominate in numbers, but the trade is largely in the hands of the Chinese. The city is flat, and very little above sea-level. The climate is quite warm, being only ten degrees above the equator, but the trade winds and frequent showers help to moderate the heat.

Forty-eight miles from Colon is Panama, a city of twenty thousand inhabitants, the greater portion of whom are natives. Its situation is better than that of Colon, being much higher and better drained. It has a beautiful sea front overlooking the Pacific. It was from here that we gained our first view of this peaceful water. As we have fourteen hundred miles



With the shipping in the harbors, the traffic on the railroad, the work of the dredges, steam-shovels, dump-cars, and independent business of the Zone, it reminds one of a beehive in the summer-time. Probably there is no other place in the tropics where one can see such activity. During the month of October there were employed 24,935 persons by the Isthmian

Canal Commission. These, with their families and those brought here by other interests, make a busy place.

The commission provides very comfortable quarters for its employees. The houses are all painted dark slate color, and those occupied by Americans all have wide porches, which are enclosed by wire screen to keep out mosquitoes and flies, which might carry disease. The houses are lighted by electricity. There is a large ice factory and cold-storage plant in Cristobal, where perishable foods are preserved.

Very little thought is given to religion on the Zone. But the devil is here with all the late inventions for destroying souls. There is a little mission work being done by the different denominations, but it is hard to do permanent work among a class of men who are here to-day, and somewhere else to-morrow. Every store has a bar, and immorality seems to be the rule in Colon. This is not true, however, of the part governed by the United States.

During the last ten months our canvassers sold over seven thousand dollars' worth of books on the Zone. These were nearly all sold to the West Indians, as we have no canvassers here who can successfully meet the white population. This would furnish a rich field for a consecrated American canvasser.

Our new publishing house in Colon is now enclosed and roofed, and the floors are being laid. The first shipment of machinery is expected this week. This building serves as a church, mission house, and printing plant. This office will supply literature to the West Indian field, Central America, and the republics of South America as far south as Peru. Pray for the work here.

A. N. ALLEN.

A Bible Table

COME, let us set the table,
And bid the guests to eat;
And we will set before them
Of bread or fruit or meat.
What in the Bible we have read
They've eaten, that before them spread.

Here are three guests appearing;
Prepare for them a veal,
A dish of milk, and butter,
And cakes of finest meal;
And set them here beneath this tree,—
They are a royal company.

Set on a dish of pottage
For one who makes complaint,
From the long hunt returning,
"Feed me, for I am faint."
And for that pottage charge a price,—
His birthright, which he doth despise,

A lad sits 'mid his brethren,
Give him a goodly store;
For whatso'er their portion,
His must be five times more.
Here sits a prince, of royal blood;
Bring him some honey from the wood.

Put here a plate of showbread,
And bid this man to eat;
For, though it was unlawful,
Our Lord pronounced it meet.
And to this haughty monarch pass
A dish of ordinary grass.

Before this hungry prophet
Set now a little cake,
Which thou hast scraped thy barrel,
And drained thy cruse to make;
And pulse and water, sweetest fare,
For these four princes now prepare.

Now I have named the viands,
And made the list complete,

And given some description
Of those who sit to eat;
And I will leave to you the rest;
Name, if you please, each bidden guest.

ELIZABETH ROSSER.

A New View of Temptation

A LAD of seventeen was telling an older friend recently of an experience he had that day. As the apprentice of a carpenter, he had been sent to a public house to take the measures for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering, for his coat was thin. The publican immediately mixed a hot drink, and pushed it over the counter to him. "It will cost you nothing," he said. "Drink it, and you'll soon stop shivering."

"He meant it kindly, too, and didn't think any harm," said the apprentice, as he told the story. "That's what made it harder to push it back—and say I didn't want it."

"It must have been a big temptation," said his friend. "That publican might have started you on the road to ruin."

"Well," replied the lad, "it takes two to make a temptation. There is no publican and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it."—*Selected.*

A Mother's Threat

A WOMAN returning from England on one of the great ocean steamers narrated a horrifying incident that occurred on the homeward journey. It amply illustrates the folly and danger of attempting to exact obedience from children by making use of threats intended to inspire them with fear.

A mother was crossing, with her three children, unattended. Being obliged to leave them alone in the stateroom for a time, she warned them, in a fashion common among mothers, that she would throw the child who created any disturbance during her absence out of the port-hole. The children were all young, the oldest being under eight years. While the mother was away on her errand, the baby began to cry. She was a tiny babe, less than six months old and easily handled by her sisters, who, finding their efforts to pacify her unavailing, promptly pushed her through the port-hole into the Atlantic Ocean, reasoning, perhaps, that they were saving their mother the trouble.

The mother returned, and immediately missed her babe. Wild questioning elicited the facts detailed above. The babe, of course, was never recovered, and the mother, lapsing into what was blessed unconsciousness at the time, awoke a raving maniac, and is considered hopelessly insane. An awful story, truly! Who is to profit by its lesson? The children are too young to be lastingly impressed by either the horror or the example in such an experience, although, as a memory and occurrence that will always sadden their lives, it may ultimately bear fruit. The mother is beyond benefit of any kind. Poor woman! she meant no more than do thousands of women who use the very same means to beguile quiet and good behavior from their little sons and daughters. Many women need to be brought to their senses in this respect; for it is a rare mother who does not use some form of persuasive argument that is not healthy for the child's ideas of why he should do as he is bidden by his parents.—*Boston Journal.*

The Asiatic Archipelago

The Island of Java

(Concluded from last week)



RIDE of an hour and a half in the train connects Batavia with Buitenzorg, a charming city situated in the mountains, where the governor-general of the Dutch Indies has his seat. The scenery is beautiful, and the climate all that can be desired. Here are the government botanical gardens, said to be among the finest in the world.

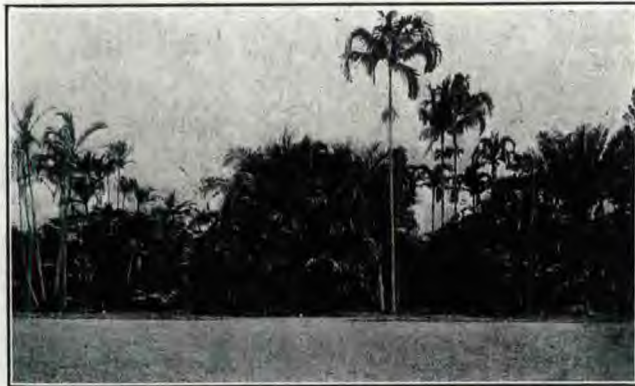
Samarang, the chief city of central Java, is built on the river Ngaran, and is also a seaport. Situated in the province of Soerabaya is the city of the same name, which is the principal mercantile town of the Dutch Indies, with a population estimated to be over two hundred thousand. The town compares unfavorably with other Dutch Indian towns, the greater part of its buildings being close together, and bordering the streets. As there is no room for trees in the narrow streets, the hot tropical sun has full play over the dusty roads and the white-washed houses. The small inland towns are by far the most interesting, and many of them are replete with romance and reminiscences which connect them with the early history of the era.

That which impresses, or rather depresses, the newcomer in Java is the inhabitants. They seem to be innumerable and everywhere; one can not escape them. Born in a country where nature works with lavish and almost uninterrupted benevolence, of simple habits, mild temperament, and few ambitions, the natives of Java could not be expected to develop those sturdier qualities which are found in the inhabitants of less favored lands, where foresight must be exercised, and provision made for half a year of unproductiveness, and for flood, drought, famine, and old age.

Nature is partial. If she be compelled to scourge this favored land of hers, she does it mildly. Of recent years some floods, and droughts, and seismic disturbances have occurred, and diseases of vegetation are becoming common; but so far the visitations have been comparatively mild, and the impression made upon the mind of the native has been lost in subsequent years of ordinary recurrence. If the Javanese is not acquisitive, nature is largely responsible; she generally indulges him, and when she does occasionally chastise him, it is easier for him to suffer

inconvenience or want sometimes than to be always exercising thrift and forethought. The government and capitalists have endeavored in many ways to arouse in the heart of the native desires and ambitions sufficiently strong to induce him to engage in regular employment. After centuries of experimenting, they have been partially successful. But still the inclination to work is only foreign; when his immediate wants are supplied, he can not generally be depended upon until his wants again reach a certain degree of acuteness.

I read of a man who doubled the wages of his coolies as an inducement to greater exertions. To his surprise, they refused to work more than three days a week. The farmer mortgages his crops, the mechanic his tools, the carter his oxen,—for what man of sense will work so long as he can borrow money?—and when the money is spent, he turns his serious attention to work again. “The borrower is servant to the lender.” The pawnbroker from henceforth partially owns the man, and exacts his toll. The country reaps the benefit of his toil, and the man



himself is benefited by being compelled to work seriously, that he may have money to pay taxes and interest and buy rice. Also he has but little time or energy left for the development of those rebellious instincts or religious fanaticisms so near to the surface in all Mohammedan races.

The Javanese, however, are not thoroughly Mohammedan. Ingrained in their nature are many superstitions pertaining to their old Hindi beliefs. The country and customs bear numerous evidences also of ancient Buddhism, which is said to have been brought here early in the first century of the Christian era. Marvelous ruins of wonderful temples have been found in many places, indicating skill and forces now unknown. Not until the fourteenth century were the inhabitants converted to Mohammedanism, and then it was not a matter of heart, but of military force.

There are three distinct national languages spoken on the island, apart from Malay, which is used only on the coast, and by the Chinese. They are said to be difficult to learn, the composition of the sentences being strange to Europeans, and the forms of address very perplexing. The languages are thought to be a mixture of the old Sanskrit and the languages of the prehistoric inhabitants of the island.

All idea of caste, such as exists in India, is lost; also the sexes are social equals. Plurality of wives is practised, but is not common. More wives bring more responsibilities and more work, and these are undesirable to a native. The marriage tie is very loose though, and it is common, for natives to have many wives or husbands consecutively, if not simultaneously. Children are not objected to. Indeed, it is more congenial for the natives to increase in numbers than in wealth. Their extraordinary fecundity is one of their most surprising characteristics, the population having increased the last century from four millions to its present enormous dimensions. A little food for the children is not missed, and clothing is an item not worth mentioning; nature supplies all that is required for several years, and also keeps it in repair. Soon the children become useful; they watch the goats and the buffaloes, or help in the paddy-fields. At twelve or thirteen the girls marry, and the boys when a year or two older.

In quantity, flesh as an article of diet is used sparingly; but in variety, everything that moveth upon the face of the earth or in the seas or anywhere else, is taxed to satisfy the demand. They are practically vegetarians though, and also manage to keep in good physical condition on two meals a day.

The Javanese are small of stature, but muscular. They possess a pleasant disposition, a kindliness of heart, and suavity of manners which are hardly offset by their duplicity and habits of pilfering.

GEORGE TEASDALE.

Singapore.

The Banner of Truth

Ps. 60:4

LIVING under siege and battle,
Striving for the right with prayer,
Standing where the cannon's rattle
And the war-clouds dim the air,
What have we on earth to cheer us?
How can faith and courage bide?
With outnumbering foes so near us,
Can we stem the fearful tide?

Yes, take courage, weary warrior,
Lift your eyes above the mist,
See upon the ramparts yonder,
By the breeze of victory kissed,
Floats a banner, Heaven-given,
Bearing hope to age and youth,
And though stained and tempest-riven,
'Tis the pure, white flag of truth!

This, our Ten Commandment banner,
Given in the long ago,
Shows to all mankind the manner
And the way that they should go.
Laws to guide aright the erring,
Representing God's wise plan
For the worship of Jehovah,
And the Sabbath made for man.

Long the powers of hell have scorned it,
Fierce have rallied to destroy;
But their very spite adorned it.
Satan did his arts employ;
But though trailed by traitor fingers,
And accursed by villain throats,
All its former glory lingers,
Still this flag of heaven floats.

God to us hath given this banner,
Do not fear nor be dismayed;
And forever let the manner
Of its precepts be displayed.
And to all proclaim,—to strangers,
Toilers, pilgrims, age or youth,—
If you triumph o'er earth's dangers,
'Twill be because you love the TRUTH.

—Chas. A. Brown.



HEALTH HINTS

What Is Tuberculosis? — No. 12

Tuberculosis From Dairy Products

THE tuberculin reaction, when properly performed, is now generally accepted as a reliable test for the presence of tuberculosis in cattle.

Tuberculin is a preparation of the poisons from dead tubercle bacilli. These, when injected in a certain quantity into an animal with no tubercular infection, cause no change in the animal; but when injected into an infected animal, there is a rise of temperature. By carefully observing the temperature of an animal at intervals after an injection of tuberculin, it is easy to determine whether the animal "reacts" or not. It is generally believed by veterinarians that the milk of reacting animals is likely to contain tubercle bacilli. Of a large number of guinea-pigs infected with milk from cows showing no disease of the udder, eighteen per cent, or more than one sixth, contracted tuberculosis.

The tuberculin test proves many cows to be infected with tuberculosis which appear to be in the "pink of condition," and which may keep fat and appear well for several years after the test.

In Massachusetts half the cows tested proved to be tubercular. In some States the proportion is much less, but even on open ranges some tuberculosis is found, and it is estimated that about one third of all cattle are infected sufficiently to react to tuberculin.

Cows that react to tuberculin expel tubercle bacilli not only in the milk, but in all the discharges. In fact, the germs are nearly always present in the intestinal discharges of reacting cows. Healthy pigs, feeding in the same pasture with tubercular cows, become tubercular.

If only a small part of the cows of a dairy are tubercular, there are tubercle bacilli in the barnyard filth. The cows lie down on the ground, and their sides and udders are soiled with this filth; and in the ordinary method of milking, it is impossible to keep it out of the milk bucket. In the ordinary stable during milking time, there is always more or less dust in the air to settle in the milk, and there are frequently flies to carry the infection from piles of filth to the milk vessels. In one hundred seventy-two samples of milk obtained from dairymen supplying the city of Washington, one hundred twenty-one, or seventy per cent, were found to contain cow manure. It is impossible to keep it out of the milk except by a process of cleanliness almost as scrupulous as that used in a surgical ward.

Butter and cream contain the bacilli in greater proportion than the milk, because the fat droplets rising to the top of the milk or to the center of the separator, drag the tubercle bacilli with them. Experiments with butter show that when tubercle bacilli are present, they retain their virulence for months.

Against the theory that human tuberculosis is principally a matter of infection from cattle, are the following facts:—

In Japan tuberculosis has been as prevalent as it

is in this country for centuries, but bovine tuberculosis has been known there for only a short time. The native cattle do not have it. Moreover, the Japanese, as a rule, do not use milk.

In Greenland the children are practically all breast-fed, and yet it is said that tuberculosis is so common there that one who does not have it is the exception.

The Alaskans and the Eskimos have no cows, yet among them tuberculosis is increasing at an alarming rate.

In Havana no raw cow's milk is used, yet the mortality from tuberculosis is very heavy.

Cases where a person dying of tuberculosis is found to be infected with the bovine germ, are very rare.

Dr. Kerley, as a result of long observation, says that "where there are tuberculous children, you will find that they have been in contact with tuberculous adults much more frequently than not."

In favor of the theory of the infectiousness of milk are the following:—

Milk of tuberculous cows, fed to other animals, produces tuberculosis. Of course no such experiment could be performed on babies; yet—

In those cities where there has been extensive Pasteurization of the milk for babies, there has been a lessening of infant mortality from tuberculosis.

It is the opinion of the vast majority of physicians that while tuberculosis may be transmitted more frequently from human beings, the cases of undoubted transmission from dairy products are sufficiently common to warrant our considering it a grave source of danger, especially to babies. G. H. HEALD, M. D.

• Educational Thoughts

UNLEARN by undoing.

"Experience is the best teacher"—after Faith.

The study of inspiration begets an inspiration to study.

The work of a teacher is not to make fences; it is to open gates.

The Bible is not the text-book of Christian education; it is its manual.

The truth-food served up to students should be unadulterated, but not predigested.

The Cheops manner of specializing in a life-work has many advantages over the Washington Monument way.

The physical and intellectual attributes of man are the steeds, and the spiritual nature the driver, in the great chariot race of character winning.

The youth who hides his eyes from light, and glories that he's wise, Will that way lose his power of sight, and hide his light from eyes.

"Train up a child in the way he should go," in the Old Testament, and, "Feed my lambs," in the New Testament, together constitute the missionary educational gospel commission.

ROBERT B. THURBER.

"We are often baffled at the Lord's dispensations; we can not fathom his ways: like the well of Sychar, they are deep, and we have nothing to draw with. But when that 'morning without clouds' shall break, each soul will be like the angel standing in the sun: there will be no shadow; all will be perfect day."



Scattering Sunshine

A LADY friend, who does not forget that she is a lady even when shopping, and who carries her bright and kindly religious life into a store as truly as into a drawing-room, gave me this little incident from her experience. She went the other day into a busy store to purchase some article. The shop-girl was attentive, but rather quick. Turning suddenly, she said to the lady, "O, I beg your pardon! I fear I appeared abrupt; I only wanted to give you prompt service. Perhaps there is something more you would like to look at." The lady assured her that her promptness was much appreciated, and that she always liked to trade at her counter because she was not only prompt, but bright and sunny. Tears came at once to the girl's eyes. Her heart was opened by the loving words of the lady, and she told the little story of her life in a few words. She said (I quote as nearly as I can her own language):—

"I had a great ambition to study and fit myself for teaching. I had some evidence in my quickness in studies that I could perhaps rank well as a teacher if I could only secure the necessary education. My mother and father died suddenly. My brother is still young, but supporting himself, and we have an invalid sister whom we two must care for. I could not study as I had hoped, to fit myself for my life-work. I must do what I could. I got a place in this store and began work here. At first I thought all my hopes were defeated. There is nothing for me to look forward to but the treadmill of a shop-girl's life. It was not the hard work, but it shut me out from all the privileges that I most hunger for.

"Then I thought, No, I am a Christian girl. God in his providence has led me to this place and this work. I must do it for others' sake as well as my own. I will try to use my life to the best advantage where I am. I looked over my checks one night and found that I had waited upon seventy-two persons that day. I said to myself, What a splendid opportunity for doing good! And I determined that I would try to make everybody who traded with me just a little happier, and perhaps, even though only a shop-girl, I might bring sunlight into a good many lives in a day. I have been trying it for some months now, and surely life has taken on a new meaning to me, my work is pleasant, and I am happy."

Who has a better secret for a happy life than that? Whose life so humble that he can not make it nobly useful? Whose light so small that it may not shed a few rays of light into a darker life? Whose comforts so limited that they may not awaken thankfulness that shall overflow to some more sorrowful heart? The quiet, cheerful consecration of that shop-girl gives us each a lesson we should heed.

On the other hand, is there not in this little incident a lesson to those who stand on the other side of the counter? How many women make it a rule to speak some kind and appreciative word to the girl

who waits upon them in the shop? How many of you never pull over the goods on the bargain-counter, nor poke things here and there with your parasols, nor barter and squeeze and browbeat just a little these girls who can not answer back although the unlady-like conduct of some women in silks and satins merits it? Should not each one of us determine, as has our friend the shop-girl, that every day we will make the lives that we touch, whichever side of the counter, brighter and sunnier and better? He "went about doing good."—*Our Young Folks*.

"The Stranger Within Thy Gates"

"Did you notice that young man who occupied the corner in the back pew during the morning service?" inquired Mrs. Murray of her husband, as they lingered at the tea table one bright Sunday evening.

"Yes; I was just going to speak of him. He occupied the same place on last Sunday morning, and attracted my attention particularly because he was such a good listener," the pastor replied, quietly. "I meant to speak to him at the close of the service, but he was gone before I could reach him."

"It is a pity, for he seemed so alone," answered Mrs. Murray. "Do you know his name?"

"I am sorry I do not. I made inquiry about him last Sunday evening, but no one seemed to know where he was from, or what he was doing in this section. If he comes again, I must not miss him."

But he did, and in precisely the same way that he had done on two former occasions. He fully intended to grasp his hand and give him a cheering word, but while he was busy here and there, the young stranger was gone, and that without exchanging words with a living soul.

The pastor again lamented the neglect as he walked home by the side of his wife, and in his disappointment expressed the hope that some other one had taken the young man by the hand and bidden him welcome. But no one had.

"I shall try to see him during the week, and invite him to come to my class next Sunday," he said, trying to make amends with his conscience for the opportunity he had missed. "Yes, I shall not let another week pass by without making his acquaintance," he added; but how little he knew of the opportunities which the coming week should deny!

That very night, just as the clock struck twelve, a horseman, riding furiously, halted at the parsonage gate, and in a frightened voice, begged the minister to come without delay to the bedside of this same young man, George Fulton, who was dying.

In a very few moments Mr. Murray was speeding toward the lumber camp, where he learned the young man was employed; but never before did the familiar road seem so long, and never before, even in the darkness, did his trusty mare make so many false steps. When at last the house where George was lying was reached, it was only to learn that it was too late,—that the opportunity of pointing a brother to Christ was gone forever.

The people at the camp knew very little about the young stranger, except that he was quiet and well-behaved, and always took the heavier end of the timbers when there was lifting to be done; indeed, he prided himself on his fine physique and great strength, and it was to this very natural pride that the physician laid the cause of his sudden death.

On the Friday preceding, the men in the camp had been testing their strength by lifting heavy weights, and he had complained a little of overstrain at the time, but until he awoke in the night with the hemorrhage that speedily terminated fatally, no serious consequences were apprehended by himself or others. His wish to have the minister called had been gratified, but half an hour before the messenger returned, poor George Fulton had died.

From a little diary that the father of the dead boy put into his hand on the day of the funeral, Mr. Murray learned that it was his loneliness that had driven him to the house of God on the first day, and that something in the sermon on that morning had set him to thinking seriously of the careless life he had been leading. Again and again he went without receiving either the comfort or the aid he sought, and then before the welcome words that had been lingering on the pastor's lips—the words he fully meant to speak—had been uttered, he was gone, his life-work was ended, and the opportunity of helping a struggling brother heavenward had passed forever.

All this the young pastor felt, and that day, as he stood by the coffin of the stranger who had passed away without so much as a smile of recognition, he vowed to be more faithful in the future. A full decade has passed since that grave on the hillside was dug, and the vow then made has been faithfully kept. No stranger is allowed to visit Mr. Murray's church, even for a single service, without receiving a warm hand-clasp and a kind word to cheer him on his way.

The lesson learned by the coffin of the young lumberman was never forgotten, and though it came too late to be of aid to him, it has helped others—wayfarers tarrying for perhaps but a day—to lay their burdens down at Jesus' feet, and in their stead to bear a joyful song away.

Life is too short to miss a single opportunity of giving a cup of cold water in the Master's name; hence, in imitation of him who came not to be ministered unto, but to minister, let us bid Godspeed to the stranger within our gates, not knowing but that we may thereby help a struggling brother into the light.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Our Young Folks*.

A Banyan Seed

A CONVERTED Burman said to a group of natives: "A little banyan seed said to a palm-tree, 'I am weary of being tossed about by the wind; let me stay a while among your leaves.' 'O, yes,' said the palm-tree, 'stay as long as you like,' and by and by forgot the little seed was there. But the seed was not idle. It sent out little fibers and tiny roots, and they crept around the trunk and under the bark and into the heart of the tree itself, and then the tree cried out, 'What is this?' And the banyan said, 'It is only the little seed you allowed to rest among your leaves.' 'Leave me now,' said the palm-tree, 'you have grown too large and strong.' 'I can not leave you now; we have grown together. I would kill you if I tore myself away.' The palm-tree bowed its head, and tried to shake the banyan off, but could not, and little by little the palm leaves withered, the trunk shriveled, and only the banyan could be found. Beware of little sins."—*My Child Life in Burma*."



The Preparation of Dwight Norcross

MAKE a good man of Reginald, Dwight." These had been the last words of Dwight Norcross's mother. Whatever griefs lost their pang in the merciful years, whatever joys faded and grew dim like withered rose

leaves, he could never forget the charge, nor his promise. And the smile with which she heard his assurance stayed with him, too, an inalienable possession.

But his mother had been dead a year before he began to realize how much his promise meant. Dwight was eighteen, Reginald six years younger, a bright, lovable little fellow of the sort to try sorely the patience of all but a mother. The two boys, singularly alone in the world, boarded in a quarter of the city near their old home, and their school life went on as usual. Dwight exercised a careless supervision over his younger brother, and a Mr. Crosby, their guardian, looked after him in the same desultory fashion.

Dwight came into the house one afternoon just behind Reginald, who was mounting the stairs two at a time, and whistling the latest favorite in popular airs. Two ladies who sat in the parlor looked compassionately after the little lad, too absorbed in their interest in him to notice the entrance of the older brother. "Poor little fellow!" one of them said, with a sigh.

"Yes, it's too bad," the other murmured. "It makes me unhappy to see the change in him since his mother's death."

Dwight slipped back on the piazza, closing the door softly, his thoughts in strange confusion. "Poor little fellow!" The pitying voice of the woman who had spoken this of his younger brother kept ringing in his ears, along with a fainter, dearer voice which said, "Make a good man of Reginald, Dwight." He had not forgotten his promise, but was he doing all that he might to keep it? Apparently not, if Reginald was losing ground so rapidly as to attract the attention of strangers.

He paced the piazza with clouded brow, till a bright idea came to him. What Reginald needed was some rules of conduct. Washington had written out such a set, he remembered, and he felt a sense of relief that the matter was to be so easily settled. He went to the nearest stationer's, and bought a blank book, resolved to lose no time in getting to work.

The writing of the rules which were to turn Reginald into a model boy occupied Dwight till nearly midnight. The rules were numbered, and ran from one to sixty-seven. Beginning with the injunction, "Rule I. Get up as soon as the rising bell rings, and take a cold bath," they went on through the day, closing with, "Exercise fifteen minutes with the dumbbells, read a chapter in the Bible, and get to bed not later than half-past nine." They neglected nothing in Reginald's manners or morals. They included maxims which concerned his health, as well as his habits. Dwight drew a sigh of relief when the thing was done. Now, surely, Reginald was safeguarded for every turn of the way.

Reginald's manner of receiving the proofs of his older brother's interest was distinctly disappointing. He read Rule I and Rule II, and then turned half a dozen pages. Then he looked out of the window.

"You see, it tells you just what to do all the day through," Dwight explained.

"Yes, but I don't need a book to tell me," said Reginald, disconcertingly. "I can look after myself." He placed the book on the table with an air of having finished with it.

It was less than a week later that Dwight found reason to call Reginald's attention to Rule XXVI. Coming home from school one afternoon a little later than usual, he passed an alley where several small boys were disputing over a game of marbles. The voice of one rose shrill above the others, and Dwight turned and looked over his shoulder with a start. He had not been mistaken. The voice was that of Reginald.

When he came home half an hour later, Dwight called his attention to Rule XXVI. Reginald read it, scowling, his eyes following his brother's forefinger as he pointed out the words, one by one.

"Be very careful about your associates. Avoid the company of boys who use bad language, or have bad habits."

"Well, anyway," Reginald burst out, "these boys don't have any worse habits than Tom Bottom has."

It was so unexpected that Dwight turned red to the roots of his hair. Tom Bottom was a young collegian of the city, of whose friendship Dwight was very proud. It was true, as Reginald seemed to know, that Tom drank a good deal for a young fellow, and was not always able to go to his classes in the morning after a night of revelry. Judged by Rule XXVI, his language might be thought to disqualify him as a frequent companion. But he was such good company, and Dwight was so flattered by the notice of one several years his senior, that he had been inclined to make light of these weaknesses. At the same time he found it difficult to explain to Reginald why the things which disqualified certain other boys to be suitable companions for him, were not equally operative with his older brother.

Honesty was one of Dwight's good qualities. After a struggle with himself, he acknowledged the unfairness of writing out a set of rules for Reginald's guidance which he himself was unwilling to live up to. Regretfully, but with determination, he set himself to follow the precepts he had enjoined.

He stayed at home in the evening and studied, seeing to it that Reginald, on the other side of the table, gave attention to his school-books. He started in to read Macaulay's Essays, and felt himself justified in putting into the fire a lurid work of fiction which was occupying Reginald's attention. He saw no more of Tom Bottom, and he insisted that Reginald should dispense with the company of his alley acquaintances. Unfortunately, instead of showing gratitude for his older brother's self-denial, Reginald was resentful and rebellious. Sharp words were exchanged more than

once, and Dwight was astonished to find how little control he had of his temper when some one else chose to be deliberately irritating.

One evening Reginald announced his intention of going to bed early, leaving Dwight busy with his books. Truth to tell, Reginald's withdrawal was something of a relief. The evening before a disagreement had led to the sharpest quarrel of their lives; and though they had spoken as usual the next morning, there was about Reginald a curious stubbornness not at all characteristic of his light-hearted self. Dwight, who had threatened him with a thrashing, found his presence burdensome, and was glad when he withdrew.

Two hours later he put away his books, preparatory to going to bed, and he never knew what impulse led him to make his way along the corridor to Reginald's room. He opened the door softly, and went in on tip-toe, so as not to disturb the sleeper. Then his heart contracted. The bed had not been touched. The open window looking out on the piazza roof gave him the clue.

Dwight sat down, feeling curiously weak and helpless. His mother's last request came back to him, and his own promise, heartfelt and confident. How sure he had felt then of his ability to make a good man of Reginald! How doubtful he felt now! If only she had left with him something of the mother tact, the mother wisdom, to fit him for carrying on the work she had begun.

He found that tears were running down his cheeks, and that his lips were moving in prayer. But strangely enough, it was not for Reginald he was praying, but for himself. His own sins came before him, one by one, and for each he asked forgiveness. He saw his own weakness in a light so clear that his heart was flooded with humility. And somehow, as he wept and prayed, his feeling of exasperation against Reginald disappeared, and tenderness took its place.

It was nearly one o'clock when the shaking of the woodbine told him that some one was climbing the trellis to the piazza roof. A slender figure crept cautiously to the open window, and, seizing the sill, drew himself up. Reginald was within a few inches of Dwight when he saw the motionless figure in the dark, and he drew back with a gasp of fear.

"It's only Dwight," said the older brother, and then there was a long silence.

"If you've come to give me that thrashing, go ahead," said the younger brother, defiantly.

"I haven't, Reggie." Unconsciously Dwight used the baby name of the little brother of whom he had been so fond and proud. He lighted the gas, and then realized that Reginald was staring at him.

"You've been crying, Dwight. I didn't mean—I didn't think you'd care—that way." Reginald flung himself into his brother's arms, sobbing. "I hate those boys anyway!" he choked. "I hate everything I did to-night! Mother wouldn't have liked it."

Dwight folded his arms about the shaking little figure. "No, Reggie," he said, brokenly. "And we must both of us try to make the sort of men mother wanted us to be."

The brothers slept together that night, for Reginald was strangely unwilling that Dwight should leave him. As the older brother lay wakeful beside the younger lad, he did not make the mistake of thinking that with Reginald's outburst of penitence and affection his task was done. No, it was only beginning. But the tenderness which flooded his heart, the love which seemed

the outbreaking of the divine love, was preparing him to keep his promise to his dead mother.—*Harriet Lummis Smith, in Young People's Weekly.*

The Influence of the Bible Versus That of Infidelity Historical Incidents

As ye sow, so shall ye harvest; beware of the bitter end.—L. D. Santee.



IN 1654 a band of Puritans, having learned that there was a beautiful and fertile valley on the west bank of the Connecticut River in what is now known as Northampton Township, Hampshire County, Massachusetts, resolved to emigrate there and found a town. The Pequod War was over, but there was still danger, for the coveted valley was far out on the frontier.

But the Allens, Bartletts, Bridgmans, Clapps, Dwights, Elliots, Hawleys, Kings, Lymans, Mathers, Parsons, Stoddards, Strongs, Tappans, and Wrights were men of invincible courage and faith. The Indians might rise, but God would be on their side and would help them to win their battles, and so they would go, trusting in him. Every one of them believed that the Bible is the very Word of God, and that "the whole hope of human progress is suspended upon the ever-growing influence of that Bible." In this belief they settled the township and founded the town of Northampton, "early distinguished for its marked religious character, and for its educational advantages." The Rev. Josiah Strong says: "For a century and a quarter the entire population, save the very old and the very young, the sick and their attendants, were found in the church every Sabbath."

Under the pastorate of Jonathan Edwards in 1735 more than half the population were members of the church, and though seven generations have come and gone since those godly men planted the standard of the Bible in the wilderness, its influence still remains.

Let us look a little at the results: 354 of the natives and residents of the town have been college graduates at home, and 56 have been graduated in other places; "114 ministers, 84 ministers' wives, 10 missionaries, 25 judges, 102 lawyers, 95 physicians, 101 educators, 24 editors, 6 historians, 24 authors,—among whom are George Bancroft, John Lothrop Motley, Prof. W. D. Whitney, and J. G. Holland,—38 officers of state, 21 army officers, and 28 officers of the United States" is the result, put mathematically; but who has head, wise enough to estimate the results of this result, carried out in arithmetical progression?

More than a thousand eminent and godly men coming from one town in two hundred fifty odd years, and among these a secretary of the navy, a treasurer of the United States, two foreign ministers, two generals, six colonels, five Senators, eight members of Congress, two governors, and one president is a good showing.

Another noted example of how a God of love blesses those who hold fast to his Word, and how far the influence of that Word reaches out from a godly community to form and mold the religious, moral, intellectual, social, and commercial interests of a State, can be seen by following up the history of the first settlement made in Ohio. A band of New England pioneers, led by Gen. Rufus Putnam, founded the town of Marietta in 1788.

Manasseh Cutler, who was lawyer, doctor, minister, and scientist, and who had acted as agent for a company of his fellows in buying 5,500,000 acres of the

territory now constituting the States of Ohio, Indiana, Michigan, Illinois, and Wisconsin, and who, with the grant of this land, had procured from Congress a charter that forever prohibited slavery from entering any portion thereof, was a member of this party, as was also Benjamin Tupper, Winthrop Sargent, Judge Ephraim Cutler, John Brown, George Walker, Lieutenant George Ewing (father of the noted Thomas Ewing), Judge A. G. Brown, Josiah True, Rev. Thaddeus Harris, Jason Rice, Silvanus Ames, Ben. L. Brown, Samuel Brown, Daniel Weethee, Dr. Ezra Walker, and John Hibbard, with many others. The ancestors of these men for generations back had been lovers of God, and sturdy upholders of his Word. They had been trained to love and defend the Bible and its principles,—as Oliver Wendell Holmes said a child should be,—hundreds of years before they were born. Love of the Bible had come to them as an inheritance. Its precepts had been built into every fiber of their being. It had given to them talent, education, and true nobility of character. Many of them were personal friends of Washington, and he said that "there never were men better calculated to promote the welfare of such a community" as they had gone out to form.

Gen. Rufus Putnam settled at Belpre, below Marietta, on the Ohio River. Others of the party pushed on into Ames Township, Athens County, where the holdings of Dr. Manasseh and Judge Ephraim Cutler were, Judge Cutler taking with him his personal friends. He would sell to none except those of "lofty ideals and pure lives." Lieutenant George Ewing was the first permanent settler on his land, Mr. Cutler not getting ready to move his family to the new settlement until a year later.

Coon-Skin Library

The first book printed on this side of the Atlantic had been the Hebrew Psalms translated into English verse by Mr. Elliot and others. It came from the press in 1640, one hundred forty-eight years before the settlements were made at Marietta, Belpre, and Ames Township; and notwithstanding that lapse of time, books were still very scarce. There seems to have been but two or three besides the Bible in the whole Ames settlement that a child could read, but this want was soon met by the purchase of the famous Coon-skin Library in the autumn of 1803. The previous winter had been spent by the men and boys in hunting coons; and when summer came, the wagon of Samuel Brown was loaded with pelts, and he was sent with them to Boston, where they were to be sold to John Jacob Astor, and the proceeds invested in books. Seventy-three dollars and fifty cents was the amount paid for the load by Mr. Astor, and with this money Mr. Brown secured sixty of the precious volumes that had been selected by the Rev. Thaddeus Harris and Dr. Manasseh Cutler.

"The library of the Vatican," says Mary E. Lee, "was nothing to it, and never was a library better read." The influence of the Bible is ever and everywhere creating a thirst for knowledge. It causes the mind of man to grow, to expand, to climb to the stars.

The Coon-skin Library is now in the possession of Miss Sarah J. Cutler, the granddaughter of Judge Cutler. That community is still a religious community, blessed and guarded by God. From it have gone out thousands, "who have plowed their names into the history of our country."

Pursuing the subject, I come to two townships in the Western Reserve, settled by men diametrically opposed in character. The southern township was founded by a man of God, "a far-seeing and devoted home missionary." He had made up his mind that "he could do more to establish Christian institutions on the reserve by a conspicuous example of a well-organized and well-Christianized township with all the best arrangements and appliances of New England civilization than by many years of desultory effort in the way of missionary labor." Like Judge Ephraim Cutler, he permitted none but professed Christians to become landowners. The first log cabin in the township was consecrated to the Lord by the organization of a church under its roof, other cabins having been built around it.

The roads were laid out so that eight of them met at the center of the township, and there a house was built for the worship of God, and the worship begun there nearly a century ago, has never been discontinued. A schoolhouse, a public library, and an academy soon followed, several benevolent societies were organized, and the first school for the deaf and dumb in the State of Ohio was opened.

That township "is widely known to-day for its moral and religious character, its wealth and liberality," for the great number of its college graduates, members of State legislature and senate, ministers, and educators.

The northern township was first settled by an infidel, and by men of his own sort who wanted nothing to do with God, his Book, or his worship. If they could have had their own way, there would never have been a Christian church in the township. The infidel gave his name to the township, and stamped on it his character. Churches have been built in the community, and earnest men have sought with prayers and tears to counteract the baleful influence that has been bequeathed by the founder and his companions to the township, but notwithstanding their efforts, it has been in the main irreligious from that day to this. With one of the best colleges in the West not five miles away, not a young man in that township, so far as can be found out, has ever taken a college course, and only seven are definitely known to have entered a professional life, and of these seven, not one has reached an eminent station in life.

In 1885 the assessed valuation of property in the southern township — though having much poorer soil than the northern — exceeds that of its sister township by fifty-six per cent. Godliness is profitable for the life that now is, as well as for that to come.

Shall I go to infidel France, to show what the influence of infidelity has been? There is no need. You know the story of the French Revolution. You have seen the pictures of the dragonades marching through the streets with gory heads on their pikes. You know that where the influence of the Bible is not, there is poverty, wretchedness, cruelty, loathsome vice, and every evil work, with ignorance and lack of advancement.

Which do you choose to be led by, dear young readers of the INSTRUCTOR? Which community would you rather join? With which be found when Jesus comes?

S. ROXANA WINCE.

"As you can not be true to one another without being true to yourselves, so neither can you be true to yourselves if you are not true to God."



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

NOTICE.—There will be no regular lesson for this week. This is an opportunity for an optional program without dropping out any number of the mission series. We trust you are already planning to enter enthusiastically into the campaign for the distribution of the Temperance number of the INSTRUCTOR. Begin early to prepare for work. The number merits our best efforts. People everywhere are greatly in need of just such knowledge of the principles of true temperance as fill the pages of this paper.

Our Temperance Campaign

“The people are in sad need for the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God’s preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.” “Especially does the temperance reform demand the support of Christian workers. They should call attention to this work, and make it a living issue. Everywhere they should present to the people the principles of true temperance, and call for signers to the temperance pledge.” Again, the spirit of prophecy says: “God will not much longer bear with this intemperate generation.”

These words from the spirit of prophecy not only justify a campaign against intemperance, but are an urgent appeal for our best efforts in this work. Let us meet these requirements, first, by scattering far and wide the Temperance number of the INSTRUCTOR; and second, by obtaining as many signers as possible to the temperance pledges. These two efforts are twins, and their combined influence will tend to make the work done more effectual and permanent. Every one of us should soon have a thumb-worn copy of the INSTRUCTOR in our personal library. It is doubtless the best temperance periodical that we have ever had the privilege of distributing. Let us pray for its distribution as if all depended on God, and then plan and work for it as if the whole responsibility rested on us.

OUR AIM.—Every home in the territory of our church shall be supplied with one or more copies of the Temperance number of the INSTRUCTOR, and the individuals in those homes shall receive personal invitations to sign the temperance pledge. (The territory of our church ends only where the efforts of a sister church begins.)

“It is upon the smooth path we slip; the rough path is safest for the feet.”

Suggestive Plans for the Distribution of the Paper

Order Large Quantities for Distribution

1. FIND persons who will take large numbers.
2. Take it up in the society or church meeting, and ascertain how many each will take.
3. See how many older persons will pay for copies for young people to use.
4. Appoint a committee to see all who were not at the meeting.
5. Order through the church librarian.

Distribution of the Paper

1. Appoint a periodical committee to plan for and direct the work.
2. Each member should study this special number, and help to distribute it.
3. District the town and surrounding country, and assign to workers according to their adaptability to work in the various localities.
4. Give copies to all libraries, reading-rooms, schools, other institutions, and public places where they will be received.
5. Supply waiting-room racks.
6. Make a special effort to place the paper in the hands of the leaders and members of other Missionary Volunteer societies.
7. Mail copies to friends and acquaintances, and follow by faithful correspondence.
8. With such a preparation as can be obtained, let certain ones sell the papers on the streets and in business houses, observing propriety and Christian courtesy in all the work.
9. Nothing of value was ever done for God without prayer. Let every individual and the entire society pray earnestly for success in planning and executing the work.

Follow-up Work

Carefully note the interested ones; take to them other literature, and give Bible readings as opportunity offers. Let each Missionary Volunteer be ready to seize this opportunity, ready to lift the responsibility, and then ready to stick to it in the spirit of earnest prayer, until the work is done. M. E.

Missionary Volunteer Reading Course
Lesson XX—“Great Controversy,” Chapters XXXI and XXXII

Chapter XXXI: Agencies of Evil Spirits

1. GIVE two or more texts which show the fallacy in some of the modern teachings concerning angels.
2. Relate several incidents showing how angels have often been sent to do some special work on earth.
3. Why has God given to each of us a guardian angel?
4. When did evil spirits manifest their greatest activity? Why?
5. Relate the Saviour’s experience at Gadara. What lesson may we learn from it?
6. How should we guard ourselves against the influence of evil spirits?
7. Why is Satan pleased to be misrepresented?
8. What evidences to-day bespeak the success of his policy?

Chapter XXXII: Snares of Satan

9. Why do indifferent church-members have so few combats with Satan?

10. How does he manifest his interest in religious matters?

11. What are two things he would have us neglect? Why?

12. How must the Scriptures be studied? Why?

13. How does Satan try to make human knowledge a snare to men?

14. Note four or more popular theories which are being taught.

15. Note carefully, "No man can become strong in faith without a determined effort."

16. Why does God permit these subtle temptations to overtake his children?

17. What comfort can they find in reading the experience of Balaam?

18. How shall we deal with doubt? Note especially the last paragraph.

Notes

The people of Gergesa had before them the living evidence of Christ's power and mercy. They saw the men who had been restored to reason; but they were so fearful of endangering their earthly interests, that He who had vanquished the prince of darkness before their eyes, was treated as an intruder, and the Gift of heaven was turned from their doors. We have not the opportunity of turning from the person of Christ as had the Gergesenes; but still there are many who refuse to obey his word, because obedience would involve the sacrifice of some worldly interest. Lest his presence shall cause them pecuniary loss, many reject his grace, and drive his Spirit from them.—"*Desire of Ages.*"

The two restored demoniacs were the first missionaries whom Christ sent to preach the gospel in the region of Decapolis. For a few moments only, these men had been privileged to hear the teachings of Christ. Not one sermon from his lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew; what they themselves had seen, and heard, and felt of the power of Christ. This is what every one can do whose heart has been touched by the grace of God.—"*Desire of Ages.*"

There are many things apparently difficult or obscure which God will make plain and simple to those who thus seek an understanding of them. But without the guidance of the Holy Spirit, we shall be continually liable to wrest the Scriptures or misrepresent them. There is much reading of the Bible that is without profit, and in many cases is a positive injury. When the Word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with his will, the mind is clouded with doubt; and in the very study of the Bible skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct. Whenever men are not, in word and deed, seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of the Scripture, and it is not safe to trust to their explanations. Those who look to the Bible to find discrepancies, have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple.—"*Steps to Christ.*"

CHRIST bids us live for others, not for ourselves.



X — Return to Jerusalem

(March 6)

LESSON SCRIPTURE: Ezra 1; 2; 3.

MEMORY VERSE: "The Lord is not slack concerning his promise." 2 Peter 3:9.

The Lesson Story

1. Before the Israelites were carried captive to Babylon, the Lord sent his prophets to warn them to turn away from their sins; but they would not harken to counsel. Jeremiah was one of these prophets, and for twenty-three years he spoke to the people in the name of the Lord.

2. Because his people mocked his prophets, and despised his counsel, the Lord said, "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years;" and, "after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Nearly two hundred years before Cyrus the king was born, the Lord even foretold that he was the king who would let them return. Isa. 45:1, 13.

3. Daniel understood by studying the book of Jeremiah when the seventy years would end, and that the time was near. Then he began to fast and pray that God would forgive the sins of his people, and fulfil his promise to them. His prayer is found in the ninth chapter of Daniel.

4. In the very first year that Cyrus was king, "he made a proclamation throughout all his kingdom, and put it also in writing, saying, . . . The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, . . . and build the house of the Lord God of Israel." He also told the people to help those who would go, by giving them money, goods, and offerings.

5. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem."

6. Cyrus gave those who were going back to Jerusalem the vessels of the house of the Lord which Nebuchadnezzar had carried to Babylon, where they were kept in the house of his gods. There were five thousand four hundred vessels of gold and silver which Cyrus sent back to Jerusalem.

7. There were about fifty thousand people who returned to Jerusalem from Babylon, and they dwelt again in their cities. When the seventh month came, all the people came as one man to Jerusalem. They offered burnt-offerings to the Lord, and gave money to masons and carpenters to build the house of the Lord.

8. They waited until the second year after they had returned from Babylon before they began rebuilding the temple. When the builders laid the foundation of the house, the priests and Levites praised the Lord as David had commanded. And they praised the Lord

and gave thanks to him because he is good, and his mercy endureth forever.

9. "And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid." But while the younger men were shouting, the old men, who had seen the temple of Solomon, wept with a loud voice; so it was hard to tell whether the people were shouting or weeping. "And the noise was heard afar off."

Questions

1. Whom did the Lord send to warn his people before they were taken to Babylon? Name one of these prophets. How long did he speak to the people in the name of the Lord?

2. Why were the people taken captive? How long did the Lord say they should serve the king of Babylon? What did he say he would do after seventy years? To what place did he say the people should return? Who was named as the one who should cause them to return? How long was this before Cyrus was born?

3. Give the name of a prophet who studied the book of Jeremiah. What did he learn from this book? When the time of returning was near, what did he do? Where may we read the prayer he offered?

4. What proclamation did Cyrus make the first year he was king? What did he say the Lord had given him? What had he charged him to do? Who did he say might go to Jerusalem?

5. Name some who decided to return to their own land. Why did they return?

6. What did Cyrus give the captives to take back with them? Who carried these holy vessels to Babylon? Where had they been kept? How many vessels of gold and silver were carried to Jerusalem?

7. How many persons returned to Jerusalem? Where did they again dwell? When the seventh month came, where did the people gather together? What did they offer to the Lord? To whom did they give money? For what purpose?

8. How long did they wait before beginning to build the Lord's house? What was done when the foundation of the temple was laid? Why did they praise the Lord?

9. What did all the people do when the priests and Levites praised the Lord? What did some of the older men do? Can you think why they wept? How far was the noise heard? Repeat the memory verse.

4. How did the Saviour describe the righteousness of the Pharisees? Matt. 23:25-28.

5. What desire has the Lord for us? Ps. 51:6.

6. Who is the embodiment of truth? John 14:6.

7. How only may we have truth in the inward parts? John 14:23; Eph. 3:17; note 2.

8. Will there be any lack then? Eph. 3:17-19; Col. 2:9, 10; note 3.

9. What did Paul greatly desire? Phil. 3:10.

10. What is the power of Christ's resurrection? Acts 2:24.

11. How may we know this power? Eph. 1:15-20.

12. What is assured to those who know the fellowship of Christ's sufferings? Phil. 3:10, 11. See also 2 Tim. 2:11, 12.

13. Did Paul count his victory gained? Phil. 3:12, 13; note 4.

14. When only will the warfare end? 2 Tim. 4:6-8.

15. What did Paul forget? Phil. 3:13. For what was he continually reaching? Verses 13, 14.

16. What is the calling of God in Christ Jesus? 1 Cor. 1:19; 1 Thess. 4:7.

Notes

1. The fact that Paul counted all his own righteousness as worthless that he might win Christ, is evidence that he felt that there was nothing in it that would in the least help him in the way of salvation. As he wrote to the Romans, there is no difference between Jew and Gentile; no one has anything that will commend him to the favor of God.

2. The righteousness which is by faith of Jesus Christ is that perfect righteousness which the law requires, but which it can not give to any man. This righteousness God gives freely to those who have true faith in the blood of Christ. See Rom. 3:21-25. When it is imputed, it not only cancels the sins of the past, so that they are no longer counted against the sinner, but it changes the man, making him righteous, so that, out of the good treasure of his heart, he may bring forth that which is good.

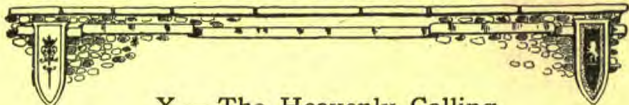
3. There is nothing that so much exalts the law of God as the plan of salvation through faith in Christ. The fact that righteousness must be received as the free gift of God, shows that the righteousness of the law is perfect; that it is far above human grasp. There can be no true morality without faith in Christ.

4. "Not as though I had already attained, either were already perfect." The thing to be attained is, in the preceding verse, said to be the resurrection of the dead. The Christian life is a continual but victorious struggle unto the end.

Living up to Our Possibilities

IF we are men, with the dignity of our powers and privileges and possibilities, let us live like men. Life is not something to be lived through; it is to be lived up to — in all its highest meanings and messages. In the army of Alexander the Great there was a soldier, who, although he bore the very name of the great conqueror, was in his heart a coward. Cowardice in any soldier of that mighty army was the worst of all crimes; yet for this man to be a coward was shame unspeakable. And Alexander, in great anger, commanded the craven: "Either give up my name or follow my example." Living up to our possibilities means living up to our name — anything less means failure.— *The Circle*.

THE YOUTH'S LESSON.



X — The Heavenly Calling

(March 6)

LESSON SCRIPTURE: Phil. 3:7-14.

MEMORY VERSE: "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." Ps. 51:6.

Questions

1. When converted, how did Paul regard those things in which he once trusted for salvation? Phil. 3:7, 8; note 1.

2. How did he desire to be found? Phil. 3:9.

3. Why was his own righteousness worthless? Rom. 8:3; Isa. 64:6.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	\$1.00
SIX MONTHS	.50
TO FOREIGN COUNTRIES	1.50
CLUB RATE	
Five or more to one address, each	\$.65

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

THE picture on the first page is of the Statue of Columbus at the mouth of the Panama Canal at Christobal, Canal Zone.

The Temperance Number

THE Temperance number of the INSTRUCTOR is ready for distribution. Are you ready to distribute it? The editor believes you are. When the first Temperance number was issued, fifty-five thousand papers were sold in a short time; but this number is superior to the other in every way. It is nearly twice the size, and is much better illustrated, and the matter is more comprehensive.

A young man who was being remonstrated with because of his drinking habit, put his hand in his pocket and drew out a letter. "Do you know what this is?" he asked. "It is a letter from my aged parents. I dare not open it, for I am afraid to read that they have learned how it is with me again. I have seen my father year after year becoming more and more bowed and broken, and I know that sorrow over me is the cause. My poor mother has cried her old eyes out, and if all that has done no good, do you think your remonstrance will help? I will tell you why you can not help me. *You come too late.* Why did not some one tell me when I took the first glass that it could bring me to this? Now there is no help for me." With this he passed down the street.

This special INSTRUCTOR should be placed in the hands of every boy and girl, every young man and woman, in our land, that all may know to what the first glass of whisky and the first cigarette will bring them.

Will not our young people throughout the land arise and meet loyally this opportunity for striking a temperance note that shall echo down the years? Let them place hundreds of thousands of this number in the hands of the people, that the temperance cause may be strengthened and brought nearer to victory; that it may be understood that as a church we stand staunchly for total abstinence for the individual and for prohibition for the State and nation; that some, possibly many, may be prevented from ever yielding to the invitation to drink intoxicating beverages or to use tobacco; and that some may be encouraged to forsake the evil practises that are ruining them, soul and body.

None who read the paper are too young to have

a part in this temperance campaign. Boys and girls, see that every one of your friends has a copy of the paper; and then appoint yourselves as agents to see that every one in your town has the chance to purchase a copy. Order at once from the Review and Herald. The prices are given on the second page.

A Commission for Liberia

THE little republic of Liberia, on the west coast of Africa, is having a hard time, and President Roosevelt has asked Congress for an appropriation of twenty thousand dollars and the power to appoint a commission of three "to examine into the situation, confer with the officers of the Liberian government, and with the representatives of other governments actually present in Monrovia, and report recommendations as to the specific action on the part of the United States most apt to render effective relief to the republic of Liberia under the present critical circumstances."

Last June Liberia sent three commissioners to the United States to ask for assistance, and the subject has been under consideration by the State Department ever since. France and Great Britain, which control the surrounding territory, have been consulted, and both favor the active participation of the United States in the affairs of the republic. Secretary Root has reached the conclusion that it "is quite clear that Liberia is very much in need of assistance, that the United States can help her substantially, and that it is our duty to help her.

"Notwithstanding the very kindly disposition on the part of Great Britain, and the similar disposition on the part of France, there is imminent danger that the republic, unless it receives outside assistance, will not be able to maintain itself very long."

Liberia was founded by the United States, and has been to a certain extent under our protection ever since. The settlement was started in 1822 by the National Colonization Society of America, and for over twenty years various philanthropic organizations, composed of those who believed that the presence of free negroes was a menace to the institution of slavery, and of those who held that the colored race could best develop its own civilization as an independent state in its native land, were engaged in transporting freed slaves to Liberia, with the aid of the government. In 1847 the republic was declared independent, but the United States has since regarded it as protected by a sort of "Monroe doctrine," and has intervened in its behalf whenever a European monarchy has shown a disposition to absorb it. The colony has never prospered financially, and the few civilized negroes on the coast have had all they could do to prevent being swallowed up by the continental barbarism at their backs. There are now between forty thousand and fifty thousand civilized inhabitants, and they are not able to control the million or two of uncivilized blacks in the Liberian territory of forty-three thousand square miles. This is why France and Great Britain desire the United States to take a hand in the government of the republic. The object of the proposed commission is to study the condition of affairs on the spot, and recommend what action, if any, it would be advisable for our government to take.—*The Independent*

"TRUST all to Love; be patient and approve;
Love understands the mystery."