

# THE YOUTH'S INSTRUCTOR

Vol. LVII

March 2, 1909

No. 9





# The Temperance Number

## Of The Youth's Instructor



O 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.

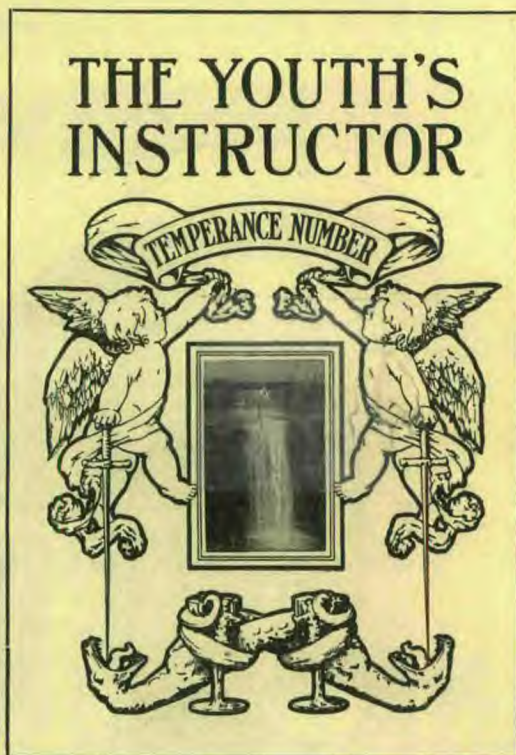
It is desired that young men and women sell this special number throughout the summer, and use the money obtained therefrom to pay their expenses in school the following year. Who will undertake this work?

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.

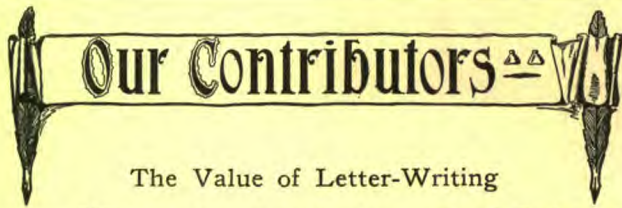


# The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 2, 1909

No. 9



## The Value of Letter-Writing

**T**HE time has come in the work of God when every avenue of service must be sought and employed. In letter-writing a broad field for work is opened.

The one who writes is not limited by distance, time, or place. He can do personal work with some one a thousand miles away — at any distance on God's earth. As to time, he has only to consult his own personal convenience; he does not need so much as to leave his own fireside.

Then the letter has the advantage of the written word over the spoken. There it is "in black and white." It can be referred to again and again; it can be passed on unaltered to others; it appeals not only to the ear, but to the eye, and so fixes itself better in memory.

The one writing has the further advantage of being able to ponder every word, if need be. Even the slow of speech have no hindrance here — the stammering, lisping tongue by letter is oftentimes equal to the most fluent; and timid folk can write letters.

And it is a work that counts. It was the letters sent back to the home country from the son who had gone West and found the truth there that finally inspired a timid, sheltered woman, his widowed mother, to leave her home, cross the sea with six little children, and weather the early West, that she might learn more of the new light. She came, she saw, she accepted, reared her family in the love of the truth, and lives to see children and children's children in various parts of the world engaged in carrying the message she learned to love — and, under God, it was the missionary home letters of the boy that did it!

One busy mother succeeded always in finding time for correspondence. As a result, she sees several rejoicing in the truth: one has become a public laborer in England; another is doing pioneer mission work on the frontier of Africa; another is engaged in island work. She could not leave home; she could never do public work; but these can, and these received the interest which finally brought them fully into the truth through her quiet, faithful correspondence.

Time can be found for writing by every one who feels the importance of the work, sees its possibilities, and senses his own responsibility. Should we not be as systematic and prayerful in our letter-writing as in our giving, making a written list of our correspondents? Is there any name which ought to appear that does not, or any which does that need not? Does the list contain one or two missionary friends who are laboring in distant lonely fields? "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

That schoolmate in Korea, that friend in Chile, needs the warmth and encouragement of an occasional letter. Even John the Baptist, when he had been shut away from others too long, found his faith needing to be assured. Do not cut off that aged friend or two, and the invalid into whose life your letter brings brightness. Then there is some relative not yet in the truth, and always another one or two calling for aggressive work.

In writing to these remember simplicity and adaptability. Keep in mind the peculiar interest of the one to whom you are writing. Then follow along the line of least resistance. It can hardly be emphasized too strongly that each must be approached in his own way. A plan perhaps well suited to some one else, or one painfully elaborated, may fail even to touch the man in question. No more hopeless is the attempt to catch flies by means of a lasso, or the effort to capture wild horses by a carefully set mole-trap. Then adapt your means to the individual. See how the Master bore in mind those whom he was trying to help. Having the same great truth to present, yet how differently he gave it to little children from what he did to scribes, or to the woman of Samaria from what he did to Nicodemus.

In all let us not forget that it is the Lord God that giveth us the pen of the learned that we should know how to write the word in season, and that the promise reads, "If any of you lack wisdom, let him ask of God, . . . and it shall be given him." Letter-writing is a power in the hands of the most gifted, and appreciated perhaps most of all by them.

One of the ablest missionaries ever known, who spoke eloquently and traveled widely, in the end found personal contact inadequate, and has left by far his greatest impression on the world in the letters which he used in his work. Suppose Paul had only discoursed on Mars Hill, spoken to the brethren in Ephesus, and talked with the disciples in Thessalonica. But he wrote, and personal letters sent to Titus, Timothy, and Philemon did their work at the time, and have been passed from hand to hand, and now we have them. God used the correspondence of Paul, Peter, John, and James to become Bible to his world. The great argument for missionary correspondence is just our New Testament. They were men who recognized the call to this service. "He said unto me, Write."  
SUSIE SISLEY.

## Fidelity in Service

SOME one has said, "Were two angels commissioned to earth, one to rule an empire, the other to sweep a street-crossing, neither would wish to exchange tasks, nor leave his post until relieved by an appointment from heaven."

This fitly illustrates true fidelity in service. Not so much honor lies in the nature of the task as in the loving spirit of fidelity and loyalty with which it is performed. The angels find their joy in obedience to Christ's commands. The whole design of the plan



they may not know, but they have confidence that whatever may be their mission, it forms a part of some great purpose of God, good and wise; and knowing this, they are content.

Thus with us, especially the young people, much that enters into the every-day life seems at the time dull and uninteresting. Possibly we may at times be tempted to call some of the experiences even useless and unnecessary. But who knows what is valueless and unimportant?

Joseph may have thought that those three years spent in prison were useless, and thrown into his life by chance, and might better have been left out entirely. Yet God, in his wisdom, chose this very experience, which at the time seemed so unjust, and hard for Joseph to bear, to help in fitting him for the important station the Lord had in his purpose awaiting Joseph in the court of the monarch of Egypt.

When Timothy took his Bible lessons under the firm, patient home teaching of his grandmother Lois and his mother Eunice, no doubt he failed to see what connection that could have with his after-work in life. Yet Inspiration points back to this very teaching as that which first implanted in his young life that seed of faith, which so grew and developed as to result in his being chosen, when a young man, for a companion laborer in the gospel by Paul, the great apostle to the Gentiles. And who knows but that God saw this call to be made by Paul, even when Timothy was a boy?

It is the fidelity *now* that counts. It is the doing of the humble home duty cheerfully, the learning of the uninteresting lesson, the doing of those things we think may never come to the attention of others, that are really building for us characters that may in some crucial moment determine whether or not we shall be chosen for more important service. God's eye is upon us. He knows the inner heart motive. It is this that is making our character stronger or weaker. God despises eye-service. So do men. Faithful service in sight or out of sight is ennobling. Such service ranks with angel service, and will be honored at the proper time. Count no lesson a chance lesson, no experience a chance experience. To us they may appear "happenings;" to God they are all before-chosen experiences to work out a life design he has in his own keeping. The earlier we learn to view them thus, the sooner shall we enter upon the path that leads to true greatness, as God views it, not only in this life, but in the one to come.

T. E. BOWEN.

### Turkish Troubles

OF the two violations of the Treaty of Berlin which have recently threatened the peace of Europe, one has been settled by a monetary indemnity paid to Turkey, and the other seems likely to be soon arranged in the same way. In consideration of the payment of eleven million dollars by Austria, Turkey relinquishes her nominal sovereignty over Bosnia and Herzegovina, which Austria was by the Berlin Treaty of 1878 allowed to occupy and control. In consideration of the payment of twenty million dollars by Bulgaria, Turkey is willing to relinquish its nominal sovereignty over Bulgaria, which by the same treaty was made a semi-independent principality. Turkey practically loses nothing that she really had by these two bargains, and gains a substantial sum at a time when it is most needed in starting the new era of constitutional government.—*Selected.*



### What Is Tuberculosis? — No. 13

#### Germ of Tuberculosis

**N**ATURALLY, we think of tuberculosis as a disease of the lungs, and rightly so; for the lungs are involved in more than nine tenths of the cases of tuberculosis; and where other tissues are involved, the lungs usually show older and more extensive damage. Other forms of tuberculosis are frequently secondary to infection in the lungs. No attempt will be made in this article to describe all the forms of tubercular infection, but only those which are most common.

The question whether the bacilli of tuberculosis enter the body through the walls of the intestine or of the air-passages, is not yet fully settled, but most authorities are now inclined to believe that either may be the point of original infection. Unquestionably, intestinal infection is often secondary to infection of the lungs as a result of swallowing sputum or saliva; and there is evidence that, in some cases at least, the infection is transmitted from the intestines to the lungs through the lymphatic and blood channels.

There is a form of tuberculosis — lupus, or tuberculosis of the skin — quite rare in this country, but more common in Europe, that is probably the direct result of infection through the skin. It is comparatively slow in its destructive action, but difficult to check, and it causes frightful deformity of the parts attacked.

Hip disease is often, if not usually, tuberculosis of the hip-joint, as "white swelling" is tuberculosis of the knee-joint. Other joints may be affected in a similar manner, though these are most frequently attacked by the bacillus.

Pott's disease of the spine is a destructive tuberculosis of one or more of the vertebræ, producing the deformity known as "humpback," if it does no worse.

Tuberculosis of the lining membrane of the brain (tuberculous meningitis) may suddenly carry off a beloved infant, in spite of all the skill of the physicians. It is traceable to the use of milk from tuberculous cows.

Scrofula is a disease characterized especially by the enlargement of the glands of the neck in children. Formerly, scrofula was supposed to be in no way connected with consumption; but now we know that, in practically all cases, what is called scrofula is a diseased condition of the lymph glands, caused by the same germ which causes consumption. These germs have probably reached the glands through the tonsils or through decayed teeth. This form of infection usually runs a comparatively mild course, though the scrofulous child may afterward manifest a peculiar susceptibility to tuberculosis of the lungs.

Tonsils are sometimes tuberculous, but usually this condition is secondary to infection of the lungs, the infection being probably transmitted to the tonsils by means of the sputum. There is evidence, however, that the tonsils may be primarily infected by inhaled dust.



Adenoids, that is, enlargement of the third tonsil, situated in the roof of the naso-pharynx,—the cavity between the nose passages and the throat, just back of the soft palate,—are often tuberculous in origin; and if not given proper attention, may be followed by tuberculosis in other regions. A child who is a "mouth-breather" should have the careful attention of a physician at once; for the trouble, if neglected, will at least diminish the chances of the child to live a successful life, and may result in a fatal disease.

The digestive passage may be infected anywhere from the throat down, but the infection is much more common below the stomach. Often the infection is the result of swallowing expectoration or infected saliva, but undoubtedly the disease may be transmitted—especially in the young—by the use of tuberculous milk and meat when not thoroughly cooked.

Some observers believe that all tuberculosis of the young not primarily affecting the lungs—that is, tuberculosis of the intestinal glands, of the bones, of the joints, and of the brain—is the result of using infected and uncooked milk.

The liver, kidneys, and other organs are sometimes infected, but such infection is usually secondary to infection elsewhere. The lining of the lungs, of the heart, and of the intestines is subject to tubercular infection (tubercular pleurisy, pericarditis, and peritonitis), in fact, nearly every pleurisy is tubercular, and a large proportion of chronic peritonitis is the result of tubercular infection of the intestines.

Acute miliary tuberculosis (quick consumption) is a general tubercular infection of an organ or of all the organs of the body. Ordinarily, tuberculous infection is confined to one focus, or at most, a few foci; but when some infected part of the body breaks in such a way as to throw a large number—perhaps millions—of tubercle bacilli into the blood current, these are carried to a great many different points, perhaps all over the body, and together they set up such an intense poisoning that the body succumbs before the growths have attained any considerable size. The name "miliary" is given because at death the growths are usually found to correspond in size to millet seed.

Man is infected by two distinct types of tubercle bacilli: the human, causing infection of lungs, intestines, and larynx; and the bovine, causing infection of glands, peritoneum, joints, membranes of the brain (meningitis), skin (lupus), and acute miliary tuberculosis. More generally the human type is found in older persons, and the bovine in children. The two types seem antagonistic, so that a person having one type seems protected against the other.

G. H. HEALD, M. D.

### Wonders of Korea

KOREA, like the world of the ancients, has its "seven wonders." Briefly stated, five of these wonders are as follows:—

First, a hot mineral spring near Kin-Shantoa, the healing properties of which are believed by the people to be miraculous.

Second, two springs, situated at a considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities: when one is full, the other is always empty; and, notwithstanding the fact that they are connected by a subterranean passage, one is bitter, and the other is pure and sweet.

Third, a cold-wave cave, a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man can not stand before it.

Fourth, a forest that can not be rooted out. No matter what injury is done to the roots of the trees, which are large pines, they will immediately sprout again, even as the phoenix rose from her ashes.

Fifth, and most wonderful of all, the famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite sides may pass a rope under the stone without encountering any obstacle whatever.—*Outlook*.

### How Oakland Children Raised Mission Money

THE children of the Oakland, California, Sabbath-school began in the spring to plan for the Ingathering service. First, they took some of the *Signs*,—the Naval special number,—and sold them. The children of the intermediate and primary divisions raised \$14.10 in this way. Then they did other work, such as running errands and helping with certain tasks at home, for which their parents paid them small sums. Some raised vegetables, taking the whole care of the garden themselves, and then sold them. Others had missionary hens, selling the eggs. In these various ways between five and six dollars was earned by the children, in addition to the proceeds of the work with papers.

An Ingathering service was held in the Oakland church on the evening of November 29. The church was decorated with greenery, a few flowers, and red berries. More substantial, but no less beautiful decorations, however, were in abundance. About fifty dollars' worth of fruit and groceries had been contributed. The display was exceptionally good. There were five boxes of apples and many jars of canned fruit, besides packages of all kinds of food, including flour and potatoes. These were distributed the next day among those who were in need of such help.

The children and young people were well drilled for their part of the service, and took hold of the work with earnestness and enthusiasm.

The people who had been working with the Missions number of the *Review* brought in the offerings which they had received, and the children brought the results of their summer's missionary work. Altogether, the donations of the evening amounted to more than two hundred eighteen dollars.

The church was crowded to its utmost capacity, there being many visitors not of our faith. The exercises were enjoyed by all, and the effort was pronounced a decided success.

May the memory of this service be an inspiration to both old and young to do more faithful work in scattering the light than ever before.

MRS. CARRIE R. KING.

THE idea of Jesus is the illumination and the inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play or stupid drudgery. Without it the world is a puzzle, and death a horror, and eternity a blank. More and more it shines the only hope of what without it is all darkness.—*Phillips Brooks*.



# The Asiatic Archipelago

## At Home in Java — No. 1

**T**HE prospective resident of the East Indies approaches his future home with forebodings lest his lifelong domestic and social habits will have to be forsaken, and new ways of living learned, of the pleasantness of which he is wholly uncertain. In this he is not mistaken. A few days in the tropical East convince him that his mind failed to anticipate the completeness of the change, and that here he is entered upon a daily existence as strange to him as he might con-



PLANTS OF JAVA

ceive it to be were he to migrate to another planet. There are, of course, some things similar, as human nature has some things in common the world over.

The moment the ship drops her anchor, she is surrounded by natives in their *tambangans*, anxious to pick up a fare. Here our troubles begin; but with the help of an obliging fellow passenger who has been in the East before, we finally manage to make arrangements whereby our party is conveyed ashore at a cost of about four times the ordinary fare. The task of transferring ourselves and luggage to the doubtful-looking craft which is dancing at the lower end of a long ship's ladder, is no slight undertaking. The boat is peculiar in its construction, being a cross between a ship's whale-boat and a South Sea canoe. It is supplied with a short mast, upon which is hoisted a V-shaped sail. The point of the V is planted in the foot of the mast, and the open end slants aft and up to a great height above our heads, much to the distress of the more timid of our company. These Javanese are expert boatmen, and after a brisk run of a few minutes, they land us safely at the custom-house, which the obliging Dutch officials permit us to pass with only a question or two.

The first lessons in Indian life and ways are usually learned in a hotel. There the doubtful luxury of a host of servants embarrasses one who, heretofore, has been accustomed to consider himself capable of self-management; and one's inability to extract from them

any definite information in regard to when and what the next meal will be, completes one's discomfort, for no chance of a meal has occurred since leaving the ship in the early morning, and now it is nearly six in the evening. Dinner is finally served from half-past eight to ten, and immediately after that all good Dutchmen go to bed, unless there is some concert or circus in town. The strange surroundings, the full stomach, and an acquaintance with the hotel tariff all tend to cause one's first night in Java to be a sleepless one, and result in a determination that as early as possible next morning we will begin house-hunting.

Accordingly, immediately after breakfast a start is made by hiring a *kosong* for the day; for walking is out of the question. A *kosong* is a carriage with two of the poorest ponies attached that it has ever been my misfortune to ride behind. There are some fine, large animals here, but they are imported from Australia; and there is also a fine stamp of Arab ponies brought from Sumatra. The indigenous substitute is a very poor, half-starved-looking animal, and much ill-used. The heavy carting in the cities is almost all done by small oxen, which would look more in place browsing on some hillside; and in the country districts the water-buffalo is the beast of burden. During this time our driver has been going at full gallop, which is not a formidable pace, to the European portion of the town, where we find several houses "*Te Huur*." Inquiry reveals the fact that rents range from fifteen to twenty-five dollars a week, which is much too high; so we instruct our driver to take us to a less



EUROPEAN MOUNTAIN HOUSE IN JAVA

expensive quarter, where, before night, we find a small house of three rooms, and two open veranda rooms, in an unpretentious part of the city, for a rent equal to five dollars a week. The surroundings are not what we would desire from the view-point of health, but they are not that in any part of the city. Good sanitation is only a secondary consideration in many of these countries, where most of the officials are only temporary residents; and the houses are close together,



and close to the road, which makes one feel warmer than the thermometer warrants. The building is a peculiar structure, and well adapted for the climate. It is of brick, with a roof of tiles and a cement floor, and is whitewashed inside and out twice a year. Three rooms are private, but the other two are each minus an end, the sitting-room being open to the street, and the dining-room to the back yard, which is surrounded by a high brick wall.

Our neighbors on both sides are native-born Dutch people, the majority of whom have complexions shaded with the color of the country from the mother's side. They are chiefly engaged in clerical occupations, and are quiet and industrious. As neighbors they are all that can be desired. Exceedingly sensitive about their parentage, any hint that they might be other than Europeans is highly offensive to them. With many it is necessary to apologize before speaking to them in Malay, although they can speak it as well as a native, and use it among themselves. When their sensitive feelings are finally assured that the stranger has come there to be one of them, their friendship becomes pleasant, and their kindness marked.

Before three days have passed from the time of landing, it is necessary for every one to obtain official permission to remain in the country. This costs one and one-half guilders, or sixty-two cents gold, and is good for six months. Special permission has to be obtained from the central government if one desires to remain permanently in the Indies, and this includes giving considerable information about one's material condition, and future hopes and aspirations, and takes about six months to accomplish. However, the officials are very obliging, and almost all speak English. Many of them are Eurasians (part European and part Asiatic), and are well educated, speaking at least three European languages. All the government offices are open to them,—at least one governor-general having been a country-born Dutchman,—and they hold many of the most important offices in the army. In small businesses they are not able to compete with the Chinese and the Arabs, and in more important mercantile enterprises they are content to act as clerks and managers for European firms. Their usual salary is from one hundred fifty to two hundred guilders a month (fifteen to twenty-five dollars gold a week), and with this they manage to maintain a comfortable home, including from three to six servants, and perhaps a pony and trap. Economy, such as is attributed to their Boer prototype, is unknown to them, and the end of the month usually finds them lamentably short of cash.

The natives are cheap and fairly good servants to those who know their peculiarities, and how to manage them; but to a stranger they are a constant vexation of spirit. A woman is paid at the rate of about two and one-half dollars a month, and a man may receive as high as five dollars, with food and lodging. For a day-laborer twenty cents is considered good pay; while a mechanic will get as much as two and one-half dollars a week. On the estates in the country they usually work by the piece, and receive less remuneration than in the cities.

GEORGE TEASDALE.

1909

"I GOOD deed  
9 promises exceed;  
o that I may  
9 good deeds do each day!"



### New Monorail Car

**P**RESENT-DAY methods of transit seem likely to be revolutionized by further development of the gyroscope. The invention of a new monorail car by E. W. Chalmers Kearney is a direct outgrowth of the Brennan gyroscope monorail. One hundred passengers can be accommodated in each coach. The coach itself is designed with the view of exposing as little surface as possible to the resistance of the wind. Its ends are wedge-shaped, and the doors and windows are flush with the framework of the coach. The greater part of the weight is upon the wheel frame beneath the coach, thus keeping the center of gravity as low as possible.

The track is a single rail, of the weight and size



of those now in use on the railroads, and, above it, another rail of lighter weight, to which it is clamped at regular intervals by semi-circular braces. The lower wheels have each an electric motor, which is coupled direct to the axle. This makes a maximum of speed possible.

The upper track is practically unnecessary except when the car is at a standstill, but serves to lessen the possibility of derailment, as the flanges of the wheels traveling upon it are deep.

The gyroscopic action of the track wheels prevents derailment, as does the fact that, whereas an ordinary train tends to fly outward in rounding a curve, the monorail car leans inward. This characteristic does away with the danger resulting from sharp curves. In laying the track, it would be necessary only to take into account the rate of speed to be used, and to approach the curves in such a way that the coach would be at the proper inclination.

The advantages of the monorail over the two-track system now in use, are at once apparent.

Travel becomes safer, owing to the absence of danger of derailment at high speed.

Hitherto it has been impossible to do away with lateral oscillation, because twin rails could not be laid exactly on a level. This trouble is done away with by the monorail, as the distance between the upper and lower rails is kept the same by the iron supports, and the car is kept steady between them.

This reduction of lateral oscillation and jolting, makes for greater speed, and at the same time lessens the expenditure of fuel.

Flying lines can be laid with such rapidity that by having cars fitted with machinery for building and clamping the rails, it would be quite possible to keep up with an army on the march. Cables would do away with the expense and time requisite for bridge building.



The reduction of material necessary for laying tracks, would greatly decrease the original cost of the road, as well as the cost of maintenance.

An experimental line is to be laid soon near New York, and another in London.—*Jean Mitchell, in Technical World.*

### A Receptacle for Burning Rubbish

FIRES are often started by flying pieces of burning paper or other articles when rubbish is being burned.



This rubbish burner, designed for the disposal of waste paper and all kinds of rubbish which accumulate about the home, store, or office, is made of galvanized wire and iron supports that have been dipped in asphaltum.

The cage-like device not only keeps the rubbish from blowing about in the wind, but holds it off the ground, so that it will be thoroughly consumed.—*Popular Mechanics.*

### How Gold Leaf Is Made

If you walk along one of the crooked streets of the older part of Boston, you may hear, above the din of the noisy highway, "the sound of hammers, blow on blow," a sound that seems to come from beneath your feet. Down there in a dimly lighted basement more than a score of men are engaged in a business whose methods have not changed for thousands of years.

They are gold-beaters, the men who produce the filmy, shining gold-leaf used for lettering, gilding small surfaces, and some other purposes; and they are beating out the gold by the same process that the ancient Egyptians used; the genius of modern invention has never discovered any better way. The gold-beaters are engaged in all the different parts of their craft. Let us follow them from the time they receive the gold until they send forth the complete results of their labor.

Here is a man who has in his hands a ribbon of gold just as it comes to the gold-beaters. Even now it is thin as tissue-paper; and yet it has an appreciable thickness, and can easily be handled, rolled, and unrolled.

This gold ribbon is about an inch wide. The gold-beater cuts it into pieces an inch square, and places each piece in the center of a square sheet of vellum, or thick, tough paper. About one hundred fifty of these squares are placed in a bundle, which is enclosed in a double case of vellum. Each of these cases is called a cutch. Now the gold is ready for the hammer.

The gold-beater places the cutch upon a firmly fixed foundation of granite or marble. He lifts the hammer, weighing eighteen or twenty pounds, and brings it down with all his strength upon the cutch of gold-leaf.

Not once, nor ten times, nor a hundred times, nor a thousand times; but for four hours and a half this mighty hammer is constantly descending upon the gold-leaf. It isn't quite so hard work as it seems, because the hammer bounds backward every time it is brought upon the package; but it is hard work, nevertheless.

At the end of this first beating, the cutch is opened, when it is observed that the square inch of gold ribbon has been beaten out into four square inches of gold-leaf. Then it must be prepared for the second beating.

One of the workmen takes out each piece of leaf carefully with wooden pincers, and cuts it into four equal squares with a wooden knife, which looks somewhat like a double-bladed chopping-knife. Next, with his wooden pincers the workman places each one of these squares, not upon vellum, but upon a transparent film of gold-beater's skin.

This skin is made from an internal membrane of an ox. Nothing else has ever been discovered which is soft enough, thin enough, and, most of all, tough enough to withstand the beating of the iron hammers. The manufacture of this skin is expensive and exceedingly unpleasant, but nothing else will do.

A thousand of these layers of skin and gold-leaf are now made up into a cutch, placed upon the marble, and beaten again for hours. When the cutch is opened, again the square of an inch has become four square inches. And O, how thin it is!

And yet it is not thin enough. Once more and for the last time the film of gold is divided into four parts, and again a thousand of these are placed under the hammer.

How thick do you suppose the gold-leaf is after its last beating?—It is just about one two-hundred-thousandth of an inch. Only an expert can handle this, even with the delicate wooden pincers. Only an expert can use it for making signs of golden letters.

When the gold-beaters have trimmed the leaf for the last time, it passes from their hands into another room, where girls place the leaf in books for selling. A peculiar fact about the process of gold-beating is that the continuous pounding produces a certain amount of moisture in the bundles of skin and gold, so that a sort of furnace has to be kept burning, in which the cutch is placed for drying every little while.

As it may easily be imagined, not every leaf is perfect. The imperfect ones are scraped away, and remelted to form a new ribbon of gold. Inevitably, also, more or less gold is scattered about the building, so that even the dirt swept up from the floor is valuable; it is worth about forty dollars a barrel, so one of the men says.

And so this process of beating out the fine gold goes on unchanged through the centuries. Machinery can not take the place of the human hand. And it is pleasant to think that there are other things as pure and bright as gold, like kindness, sympathy, and helpfulness, which can never be truly manifested except by the touch of the gentle hand, prompted by a loving human heart.—*Junior Christian Endeavor World.*

### Singular Interposition

A LADY had a tame bird which she was in the habit of letting out of its cage every day. One morning as it was picking crumbs of bread off the carpet, her cat, which always before had shown great kindness for the bird, suddenly seized it, and jumped with it in her mouth upon a table. The lady was much alarmed for the fate of her favorite, but on turning about instantly discerned the cause. The door had been left open, and a strange cat had just come into the room. After turning it out, her own cat came down from her place of safety, and dropped the bird without having done it any injury.—*Selected.*

"ENTIRE sympathy with Christ will always heighten man's appreciation of man."





### Some Rules for Correct Speech

You must not say "a healthy place,"  
For "healthful place" is right;  
But you may say "a healthy man,"  
The reason comes at sight.

When we would speak of *two* alone,  
We use the word "*between*;"  
Thus, "Share them *between* John and James,"  
Is right, as may be seen.

But if we speak of more than two,  
*Among* must be our word;  
Thus, "Share *among* the four good girls,"  
Is oft correctly heard.

We must not say, though many do,  
"God watches you and *I*;"  
"God watches you and *me*," is right;  
Keep your objective nigh.

Say, "John is taller much than *I*."  
*Me* would not do, indeed,  
Nor *him*, nor *her*, nor *them*, nor *us*,  
For nominatives we need.

You must not point out things with *them*,  
But say "*those* books," "*those* pens,"  
Although full many a careless child  
Not to this rule attends.

"Have you my knife?" is better said  
Than, "Have you got my knife?"  
For "*got*" is quite intrusive here,  
Omit it and end strife.

A preposition should not end  
Your sentences, they say;  
"The boy I play *with*," ought to be,  
"The boy *with* whom I play."

Don't say, "*This* is my scissors,"  
But, "*Those* are my scissors, dear;"  
Since we pluralize word "*scissors*,"  
We forget this rule, I fear.

We have no such word as "*drowned*,"  
While, "*It busted*," makes one frown.  
You can say, "The boy was *drowned*, John,"  
And, "A boiler *burst*, in town."

— The Catholic Messenger.

### Poor Rosy

JENNIE WILLIAMS and Kittie Bruce and Cora Mills had come to spend the afternoon with Nellie Evans.

It was a lovely place they had to play in, under the great old trees, with a swing and a hammock and a croquet ground, besides looking forward to tea in the summer-house.

They were in the full tide of play, having a splendid time, when Cora Mills exclaimed: "If there doesn't come Bessie Blynn, with that old red book that she is always poking in everybody's face, trying to get them to sign the pledge. I do wish she wouldn't come here spoiling our fun. What do girls want to sign a pledge for, anyway? Ladies never drink. As if there was any danger of our getting so low! Don't let's sign it."

Cora thought herself a very wise little girl, though she was only ten.

"O girls!" said Bessie, as she came up the hill, "I'm glad I found so many of you together; you will all put your names in my temperance pledge-book,

won't you? I'm trying to see how many names I can get before our next meeting."

The other little girls looked at Cora, expecting her to be spokesman, but she did not feel so brave about speaking out her mind now. Bessie was a tall girl of fourteen, and one of the best scholars in the school.

"Let's see how many names you have already," said Kittie Bruce. "Why, here's Raymie Allbright's name; sweet little fellow! he's printed it himself; and here's Harry Winslow's, too; what a pretty writer he is!"

"Come, girls!" said Nellie, "let us go and talk to mother about it; I know she'll let me sign it, though. Mother is a great temperance woman."

The girls all followed Nellie up on the piazza, and Mrs. Evans welcomed them smilingly.

"Certainly you may sign it, Nellie," she said, after they had talked the matter over a little. "I will put my name down too, because I want to help along this temperance society all I can."

"I'll sign it," said Jennie, "then maybe my brother Johnnie will. Some boys no bigger than he is go to saloons, they say, and drink beer. I mean to do everything in the world I can to make him a temperance boy. Boys have so many temptations." And Jennie looked troubled.

"That's right," said Mrs. Evans; "let us look out for these brothers."

"Well, I'll sign it," frank little Kittie said, "because I guess I'm in danger myself. I love cider so that I can't let it alone if there's a bit in the house. I'm just wild after it; somebody sent mama a pitcher full the other day, and I felt as if I could drink it all myself."

The girls laughed at this, except Cora. She said: "I'd be ashamed, Kittie Bruce. I shall not sign it, because I am not in danger. I don't think I shall ever get so low that I can't keep from doing anything that isn't genteel."

"Sit down, girls," said Mrs. Evans; "let me tell you a true story. You have all seen old Rosy, who drives the two dogs hitched to a cart, and goes about gathering up garbage, and looking scarcely human, with her hard, brown face, ragged dress, and bare feet. You must get Grandma Brown to tell you how, forty years ago, she was a beautiful young woman. She moved in the best society, and had a great many friends. Mrs. Brown says they went into company together a great deal, and Rosy was usually the belle of the evening. She said, too, that Rosy was the most beautiful bride she ever saw. She was dressed in white silk, with a long white veil, fastened with a white wreath, and her cheeks had such a soft, lovely color that Rose was the very name for her."

"Did old Rosy ever look like that?" the girls said, all in one voice.

"Yes, and she married a very fine young man. They went to housekeeping in their new home, pretty as a bird's-nest; but something was wrong about that home. The husband and wife did not seem happy; the wife acted strangely, and some thought she was



growing insane. But it all came out after a time. Rosy had formed the habit of drinking! She did it in quite a genteel way, Cora. She sipped small tastes of wine at first, from delicate little glasses, when she was out at evening parties. Then she grew so fond of it that she spent her pocket money on the choicest wines, and drank in secret. She had two sweet children, and her husband gave her plenty of money to dress them with, but they looked like beggar children; the money all went for wine and brandy. When her husband found out how it was, he tried to reform her; he took away all her money, and watched her closely. But it was all of no use; she contrived to get her brandy in some way or other.

"After a few years her husband died. What property she could get hold of she soon used up, and at last became very poor. Some kind people took her children from her and cared for them.

"Rosy would do any sort of work for money enough to get a drink. The mistress of the elegant home went out washing. Finally she sank so low that nobody wanted her even for that work, and now she is what you see her. One would never guess that old Rosy and Mrs. Edward Berkley were the same person. If only somebody had come to Rosy when she was a little girl, and asked her to sign the pledge, how different her life might have been.

"Perhaps girls are not so strongly tempted as boys, but, my dear little women, you will never regret it if you become firm teetotalers now; for then, as Jennie says, 'it will help Johnnie.'"

"Poor old Rosy," said Kittie, "I shall never laugh at her again." She and Jennie put their names in the book, and Cora came down so much as to say that if it would help anybody else, she was willing to sign, but for herself she needed no pledge.—*Mrs. C. M. Livingston.*

### "Take a Drop"

"COME in, Patrick, and take a drop of something," said one Irishman to another.

"No, Mike; I'm afraid of drops ever since Tim Flaherty died."

"Well, what about Tim?"

"He was one of the liveliest fellows in these parts. But he began the drop business in Barney Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He dropped his place, he dropped his coat and hat, he dropped his money: he dropped everything but his thirst for strong drink. Poor Tim! But the worst is to come. He got crazy with drink one day, and killed a man. And the last time I saw him, he was taking his last drop, with a slip-noose around his neck. I have quit the dropping business, Mike. I have seen too many good fellows when whisky had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, and then they dropped into the grave. No rumseller can get a drop in me any more, and if you don't drop him, Mike, he will drop you."

The whisky business is a lawless desperado. It tries to "get the drop" on boys and girls, on men and women, on politicians and officers. The train-robber presents his pistol, with the demand, "Your money or your life." Rum gives no such alternative; its demand is, "*Your money and your life.*"—*Selected.*



M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

### Study for the Missionary Volunteer Society

#### Temperance—No. 9: Our Duty and Responsibility

NOTE.—It seems that no previous study in this series has depended so largely on the local officers for its success as does this one. We are praying that this meeting may be a marked success. We trust that you are supplied with both kinds of Temperance Pledges. "Ministry of Healing," pages 171-182, contains excellent help on this subject. Make the signing of the pledge a part of the program. The signers should retain the pledges, but it would be well if the society kept a record.

#### Program

SCRIPTURE READING: Jeremiah 35: "The Rechabites' Pledge."

SHORT TALKS: Our Duty and Responsibility.

READING: "Take a Drop."

READING: "Poor Rosy."

READING: "Freedom or Slavery."

SPECIAL MUSIC: "Come, Sign the Pledge To-night."

#### Why Be a Temperance Worker?

Temperance is one part of the glad tidings which are to be given to all the world. Consequently those who have identified themselves with the third angel's message must strive to have their own lives reflect the principles of true temperance, and must do all in their power to lead others back to the path of self-control. Such help is needed everywhere. The scalding tears, the gnawing hunger, the smothered hopes—these painful reminders of intemperance—plead with us to enter the crusade against the enemy of all that is noble and true. Those who have brothers or friends in the slavery of intemperance are wringing their hands in distress. He whose eyes behold all these scenes of suffering, and whose bosom heaves with sympathy, urges us to make the subject of temperance "a living issue."

The greatest work before us as Seventh-day Adventist youth is to give the third angel's message to the world. The greatest obstacle to the progress of this work is the curse of intemperance. This is true in Christian nations; true in heathen lands. Rev. W. Day, twenty-five years a missionary, declared that he was only waiting for some one to take his place to go home to wage war against the liquor traffic. Chief Khama of the Bamangwato, in his pathetic appeal to the British representative, said: "I dread the white man's drink more than all the assagais of the Matabele. These kill men's bodies, and it is quickly over; but drink puts devils into men, and destroys both their bodies and souls forever. Its wounds never heal. I pray your honor never ask me to open a little door to drink." Miss Corinna Shattuck, of central Turkey says: "The drink curse is the greatest we have to contend against." Drunkenness nearly destroyed the heathen Lappa. "The Hottentots have been nearly exterminated by brandy. The Basutos have perished in large numbers through liquor-drinking, and the future of the Kafirs depends on drink being kept from them." From China, from Japan, from India, from the Neglected Continent, and from the islands of the sea come the same doleful notes. At one time "a Boston brewer contracted to supply three hundred thousand gallons a day to the trade on the Kongo."



The heathen lands are lying prostrate before the greed of Christian nations. Such conditions are thrusting a terrible reproach upon Christianity. "As drunk as a Christian," is a common proverb in heathen lands. "It is not enough," says Rev. Kingsbury, of Bulgaria, "for America to send out missionaries: the Christians of America must help to stop this soul-destroying flood of intoxicants that is pouring out of America into missionary lands." Senator Blair says, "Temperance must become as much a part of the church work as missions."

"In our work more attention should be given to the temperance reform. Every duty that calls for reform, involves repentance, faith, and obedience. Thus every true reform has its place in the third angel's message. Especially does the temperance reform demand our attention and support."—"*Testimonies for the Church*," Vol. VI, page 110. If the scenes of intemperance about us, the reports from heathen lands, and the direct words from the Lord do not arouse us to intense activity in opposing so terrible a curse, let us pray incessantly that our lives may be filled with that love which burned in the Saviour's bosom. It caused him to hate evil so much that he died to save the sinner from sin.

#### Working for the Intemperate

"Let him alone," said the man to his friend, who stopped to help up a drunken man, and to get him into a place of safety; "let him alone, he's only a swine anyway." "I know he is beastly," said the friend, "but he ought not to be; somewhere under this mass of filth and profanity a man is buried." The unfortunates who have fallen into the tempter's snare need the touch of a sympathetic hand. This hand Christian workers should extend to them. They need to know that somebody cares for them; to know that there is a power at their disposal which can keep them from falling; and to know that He who can keep also bids them come. These glad tidings some one should whisper to those who despair because of many failures.

It is hard to get up. "You talk about my drinking," says the drunkard, "but you say nothing about my thirst." That thirst is the scourge which drives the captive on to destruction. Here is a striking incident. During the Civil War a sutler's wagon with a barrel of whisky was broken down between the two lines within easy range of the sharp-shooters on both sides. The certainty of instant death did not deter men on both sides from attempting to reach the barrel. Finally it was destroyed by a cannon, and the temptation thus removed, but not until several men had been killed. Such is the terrible thirst that is robbing the world of sobriety. We must recognize the power of this craze, and be able to tell of the draft that quenches even such burning thirst.

"In dealing with the victims of intemperance, we must remember that we are not dealing with sane men, but with those who, for the time being, are under the power of a demon. Be patient and forbearing. Think not of the repulsive, forbidding appearance, but of the precious life that Christ died to redeem. As the drunkard awakens to a sense of his degradation, do all in your power to show that you are his friend. Speak no word of censure. Let no act or look express reproach or aversion. Very likely the poor soul curses himself. Help him to rise. Speak words that will encourage faith. Seek to strengthen every good trait in his character. Teach him how to reach upward; show him that it is possible for him

to live so as to win the respect of his fellow men. Help him to see the value of the talents which God has given him, but which he has neglected to improve."

The work for those tempted ones merits our best endeavor. Grace is sufficient for them. They may arise and walk in newness of life. "He who can not resist temptation with every facility which has been placed within his reach, is not registered in the books of heaven as a man."—"*Christian Temperance*," page 22. "One who is weakened and even degraded by sinful indulgence may become a son of God. It is in his power to be constantly doing good for others, and helping them to overcome temptation; and in so doing he will reap benefit to himself. He may be a bright and shining light in the world, and at last hear the benediction, 'Well done, thou good and faithful servant.'"

#### Working for Other Youth

"As a traveler passes through Switzerland, the guide says to him, 'Be careful, don't touch anything like that. There is a pile of snow a thousand feet high, and possibly a loud word will turn it loose, and an avalanche will come.' In journeying through the country of life, the Guide who knows that pathway best, bids the traveler, 'Be careful.' The least tampering with sin will fill the air with temptation, and may bring down a snow-slide of woes. Many light-hearted youth are journeying in this path. They would shudder at the thought of bringing upon themselves or others the terrible avalanche of intemperance. Yet they venture to touch this or that, arguing that these little things can do no harm. But good intentions can not save them. One temperance worker has said that ninety-six per cent of those who trifle with the temptations of intemperance are lured on to the drunkard's doom.

Youth who are thus beset with temptations are all about us. The fallen ones should not be neglected; neither should those who have not yet tasted the bitter dregs of intemperance be forgotten. One former is worth many transformers. Be a help to them; help them to help themselves and others. Remember, the worker whose life reflects the principles of true temperance, will accomplish most for the youth about him. The abstemious life of John the Baptist continually rebuked the luxury-loving Pharisees; the excellent temperance principles of Neal Dow were a constant inspiration to his young associates.

#### Signing the Pledge

"I am not a drunkard." "I can drink or let it alone." "I don't want to bind myself to a pledge." These and other objections temperance workers meet in their efforts to secure signers to the pledge. "It is foolish egotism," says Dr. Crafts, "to say you are too strong to be overcome by that mocker who has conquered such giants as Webster, Pitt, Burns, and Poe. Doubtless all admire Daniel for pledging himself not to defile his body, the Rechabites for their vow of total abstinence from wine, and Paul for putting restraint upon himself both for his own and for others' sake; yet how easy it is to fail to get from the records of ancient heroes the admonition they contain for modern sinners.

The pledge can save no one from intemperance, but it is a constant reminder of Him who can keep the tempted one from yielding, and the very act of signing strengthens the will for its struggle against temptation. The Belgium public schools celebrate a pledge-taking day. During twenty-three years a cer-



tain Sunday-school in New York obtained thirteen hundred signers. It is claimed that without a known exception the signers have remained true to their vows, and become pronounced friends of temperance. The pledge was first introduced into this country in 1789, and thousands are living monuments to its saving influence. It has many friends. "The best savings-bank for a young man's money is the total abstinence pledge."—*T. L. Cuyler*.

"The old-fashioned temperance pledge,—spread it. . . . There are thousands of persons who, having made a promise, will keep it till the day of Judgment."—*T. D. Talmage*.

"The man who will not sign a temperance pledge to help a weak brother, though he may not need it himself, is not so much of a man as he thinks himself to be."—*J. Wanamaker*.

"For thirty years I have been a temperance man. Had it not been for my total abstinence principles in the early days of my temptation, I should probably have gone the same way so many of my companions went, who lived drunkard's lives and are filling drunkards' graves."—*Abraham Lincoln*.

These quotations are sufficient argument to justify all efforts being put forth in behalf of pledge signing. Let us add to them these words from "Ministry of Healing:" "Everywhere they [Christian workers] should present to the people the principles of true temperance, and call for signers to the temperance pledge."

#### United Efforts

When the Israelites returned from Babylonian captivity, they shut themselves away from the world, and refused to be a light to the peoples about them. So strong did their prejudice become, that when the Saviour came, they turned away from him because he ate with publicans and sinners; and some were ready to ostracize the disciples for associating with God-fearing Gentiles. We have not all outgrown that old prejudice. Some feel that because we can not unite with other Christian workers in everything, we should join with them in nothing. But the temperance cause is common ground. An unpublished Testimony says: "By holding ourselves aloof from the workers in the W. C. T. U., our people have lost much. . . . In some matters they are far in advance of our leaders on the important question of temperance."

"The W. C. T. U. is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them; but, while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. My husband and I united with these workers, and we had the joy of seeing several unite with us in the observance of the true Sabbath."—*Mrs. E. G. White*.

#### What Shall We Do?

Many seasons have come and gone since the lamp of true temperance was first placed in the hands of Seventh-day Adventists. Many articles have been written on this subject, many periodicals published, and some books have been printed. What lack we yet? The efforts of voice and pen are to be seconded more heartily by personal example and personal effort. It was said of the scribes, "They say, and do not." This ought not so to be, yet we bow our heads as we confess that often there has been considerable discrepancy between precept and practise.

The call of the hour is to make temperance "a living issue." Not only are we to work for the advancement of what is generally understood as the temperance cause, but "the light God has given us on health reform is for our salvation and for the salvation of the world." It must shine in our homes, and from our homes to other homes.

Then with the call of the hour comes this solemn warning, "God will not much longer bear with this intemperate generation." Time for work is short. All have something to do. Circumstances will aid each in determining his specific duty. But for the benefit of those who consecrate their efforts to this work, who make their motto, "No compromise and no cessation of our efforts till victory is gained,"—for their benefit, we add some suggestive extracts from the Testimonies:—

"Wherever you go, let your light shine forth. Hand our papers and pamphlets to those with whom you associate, when you are riding on the cars, visiting, conversing with your neighbors."

"Those who are struggling against the power of appetite should be instructed in the principles of healthful living."

"Those who are endeavoring to reform should be provided with employment."

"Open the Bible before the tempted, struggling one, and over and over again read to him the promises of God."

To do the best work we must go about it prayerfully, intelligently, and earnestly. We must pray to win, plan to win, and work to win. It will be well to keep ourselves supplied with literature on temperance. Miss Ruby I. Gilbert, 131 Wabash Ave., Chicago, Ill., furnishes excellent literature on all phases of the temperance movement. The Testimonies, the "Great Second Advent Movement," and our health periodicals will help us to gain the needed information regarding the development of Christian temperance in our own denomination. Gather a supply of good striking facts for weapons in this warfare. We are admonished to cultivate kindness and courtesy in our work. We should become so familiar with gospel temperance and with the entire gospel that we shall be able to "pass easily and courteously from subjects of a temporal nature to the spiritual and eternal." As we carefully study this movement both within and without our borders, let us strive to understand our relation to it just where we are.

"Just where you stand in the conflict,  
There is your place;  
Just where you think you are useless,  
Hide not your face;  
God placed you there for a purpose,  
Whatever it be;  
Think! he has chosen it for you;  
Work loyally."

This work will require perseverance; but first, last, and always let us remember that ministering angels precede, accompany, and follow the earnest worker on his mission. Finally, let no disappointments cause us to despair, but, consecrating our efforts daily for the salvation of souls, let us labor on unceasingly, and leave results with God.

M. E.

"God give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands;  
Men who possess opinions and a will,  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking.  
Wrong rules the land, and waiting Justice sleeps.  
God give us men!"



### Freedom or Slavery

A MAN said: "I won't sign the pledge because I won't sign away my liberty." "What liberty?" "Liberty to do as I please." Is that liberty? Any man who does as he pleases, independently of physical, moral, and divine law, is a mean, miserable slave. There is not so pitiful a slave that crawls on the face of this earth as the man who is the slave of evil habits and evil passions. What is it to be free? To be capable of self-government is to be free. To abandon every habit that you consider to be wrong, is to be free. To fight



against that which holds you in bondage, is to be free. A man who overcomes an evil habit is a hero.

I knew a man who said he would give up the use of tobacco. He took his plug of tobacco out of his pocket and threw it away, and said: "That is the end of the job." But it was only the beginning. He found the very tip of his tongue clamored for it. He said: "I will go and get another. I will buy another plug, and when I want it awfully, then I will take a little." And he did want it awfully, and took his knife and his piece of tobacco, and then he thought God's Spirit was striving with him. He held the tobacco in his hand and said: "I love you, and I want you. Are you my master, or am I yours? That is a question I am going to settle. You are a weed, and I am a man. You are a thing, and I am a man. I will master you if I die for it. It never shall be said of me again: 'There is a man mastered by a thing.' I want you, but I will just take care of you. I will fight you right through." He said it was six months before he could get over the desire for that tobacco; but he fought it right through.

That man was a hero. A hero has to battle against an enemy. Cocks can fight, and dogs can fight; but for a man to battle against himself, to conquer every evil desire and wicked passion in the sacred name of duty, that is to be brave.—John B. Gough.

### Come, Sign the Pledge To-Night

To be sung to the tune of "The Son of God Goes Forth to War," in the new edition of "Christ in Song."

To those enslaved by alcohol,  
Who wish to break the chain,  
We come to give a helping hand,  
To make them free again.

#### CHORUS:

Come, sign the pledge; 'twill make you free;  
Have courage to do right!  
A better time you'll never see;  
Then sign the pledge to-night.

A mother or a sister dear  
Will joy to see the sight;  
A wife or child perchance 'twill cheer,  
Then come and sign to-night.

We say to those who never felt  
The power of appetite,  
"A weaker brother needs your help;"  
Then come and sign to-night.

—Will Scott.

### Report of Missionary Volunteer Council

FROM January 19-25 the Missionary Volunteer secretaries of the Northern and Central union conferences met at College View, Neb., to study together the work of and for the young people. Professor Kern was present, and rendered valuable help. The council was held at an opportune time; for the conference presidents from both union conferences were gathered there, and found time to attend several of the Missionary Volunteer meetings.

The sessions were well attended. Others besides those officially connected with the work manifested a deep interest in it. Important topics were presented, and were followed by enthusiastic discussions. The study on adolescence strengthened our determination to give more careful study to that subject. The Sabbath morning discourse magnified the privileges, duties, and responsibilities of the home. Two papers were given on Junior methods. These contained thoughts which will be helpful in taking advance steps in that work. The talk on amusements brought forth principles which will help our youth in planning for their social gatherings.

Some resolutions were adopted, and when their requirements are met, we shall have some helpful literature — something of service in working up the Standard of Attainment. We shall have a more uniform system of reporting, and a good organized work will be done for our Juniors.

Those busy days were soon spent. Our closing meeting seemed a response to the call, "Come ye yourselves apart, . . . and rest awhile." The hour was filled with prayer and praise, and together we renewed our determination to have the faith that yields faith-



fulness in daily service. We believe that all went home feeling that the definite suggestions brought out in the council, and the inspirations received in personal contact with other workers, would result in better work.  
MATILDA ERICKSON.

### Missionary Volunteer Reading Course

#### Lesson XXI—"Great Controversy," Chapters XXXIII and XXXIV

##### Chapter XXXIII: The First Great Deception

1. NOTE the similarity between Satan's method of deceiving the angels and his plan for the fall of man. What motives prompted him?



2. How did man forfeit his right to immortality, and by what means only may he regain it?
3. Where and by whom was the first sermon preached on the immortality of the soul? Note how Satan's first lie has become one of the leading fallacies of the day.
4. How does God's punishment of sin reveal his mercy?
5. How and why has Satan spread the doctrine that the sinner is immortal?
6. Point out the fallacies in the Universalist belief.
7. Show that the doctrine of eternal torment is not in harmony with the attributes of God's character.
8. Give Bible proof that the dead are not conscious.
9. What view of this question was held by two prominent Reformers?
10. Prove your belief in the judgment and the resurrection.

#### Chapter XXXIV: Spiritualism

11. Show that Spiritualism is founded on a popular but erroneous belief.
12. How do you account for so many placing confidence in Spiritualism?
13. Why is it dangerous to believe that spiritualistic manifestations are the result of human trickery?
14. Show how Satan's plans appeal to the weak points in human nature.
15. How may we test the real character of Spiritualism? Give texts.
16. What changes have been made in modern Spiritualism which make it even more deceptive?
17. Why should we avoid coming under the influence of Spiritualism?
18. What is our only safeguard against this device of Satan?
19. Do you see clearly that the development of modern Spiritualism is the masterpiece of Satan's deception?

#### Notes

In speaking of the fall of man Sister White says: "I saw a sadness come over Adam's countenance. He appeared afraid and astonished. A struggle seemed to be going on in his mind. He felt sure that this was the foe against whom they had been warned, and that his wife must die. They must be separated. His love for Eve was strong, and in utter discouragement he resolved to share her fate. He seized the fruit, and quickly ate it. Then Satan exulted. He had rebelled in heaven, and had gained sympathizers who loved him, and followed him in his rebellion. He had fallen, and caused others to fall with him. And he had now tempted the woman to distrust God, to inquire into his wisdom, and to seek to penetrate his all-wise plans. Satan knew that the woman would not fall alone. Adam, through his love for Eve, disobeyed the command of God, and fell with her."

The words of the great deceiver, "Thou shalt not surely die," embodied some of the leading errors in modern religious beliefs. Closely linked with the doctrine of immortality is Universalism, which teaches that both the righteous and the wicked go to heaven at death. It would be well to look up the term "fatalism" in this connection. If the soul of man is immortal, then Spiritualism may justly claim communication with the dead.

**SPIRITUALISM.**—There is a most excellent article on this subject in the monthly *Signs of the Times* of November, 1908, from which the following thoughts are taken:—

Spiritualism is no new thing. The records clearly show that there were "mediums," or those who had familiar spirits, very much earlier than Saul's time. They have manifested themselves all through the ages, and in these modern days their manifestations are known as "clairvoyance," "clairaudience," "telepathy," "prevision," "telekinesis," etc. Some of the most eminent men in both Europe and America are openly declaring their faith in Spiritualism. Sir William Crookes, one of the leading scientists of the age, states that he believes Spiritualism will stand the searching tests of science, and that it has been scientifically proved that its manifestations are a reality. One of the leading magazines makes this statement: "There are now in all the world but one or two scientists of the first rank who deny the actual probability of the future life; while a large proportion claim that that life has been actually proved by the occurring phenomena of Spiritualism."

From one of our books published almost sixty years ago, we read that the time will come when it will be blasphemy to speak against the "rappings;" that Spiritualism will spread more and more; and that its power will increase. Some of the devoted followers of this movement will yet have power to work miracles, even to the extent of bringing down fire from heaven in the sight of men. It was further stated that nearly all the people in the world would be swept into the beliefs of the modern Spiritualists.



### XI—Nehemiah the Builder

(March 13)

LESSON SCRIPTURE: Nehemiah 1; 2.

MEMORY VERSE: "The God of heaven, he will prosper us; therefore we his servants will arise and build." Neh. 2:20.

#### The Lesson Story

1. There was a good man named Nehemiah who was cupbearer to King Artaxerxes. He remained in the city of Shushan as servant to the king, and did not return to Jerusalem with the other captives. He heard through one of his brethren that the city was not rebuilt, that the walls were broken down, and its gates burned with fire, even a long time after the people had returned from Babylon.

2. When Nehemiah heard this, he "sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." He felt that he must go to Jerusalem himself, and he asked the Lord to grant him mercy with the king that he might be allowed to return to his own country.

3. Nehemiah was one day bearing the wine to the king, but his heart was burdened for Jerusalem. Always before Nehemiah had appeared happy whenever he was in the king's presence. The king noticed that he was sorrowful, and he said to Nehemiah, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart."

4. Then Nehemiah was very much afraid, and he said unto the king, "Let the king live forever: why should not my countenance be sad, when the city,



the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

5. Then the king said to Nehemiah, "For what dost thou make request?" Before Nehemiah replied to the king's question, he lifted up his heart in silent prayer to the God of heaven. Then he said to the king, "If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulcher, that I may build it."

6. The queen was sitting by the king, and the king then asked Nehemiah how long his journey would be, and when he would come back. So Nehemiah set a time when he would return to Shushan, and it pleased the king to send him to Jerusalem.

7. The king had been so kind that Nehemiah then asked him for a letter to the governors of the country through which he would pass, that they might help him on his journey. He also asked for timber from the king's forest to build the gates, the wall, and the temple. The Lord moved upon the heart of the king to give Nehemiah all that he asked for.

8. Three days after Nehemiah arrived in Jerusalem, he went out by night to look over the ruins of the city. He did not tell any one what God had put in his heart to do, but after this he called the people together and said, "Come, and let us build up the wall of Jerusalem, that we be no more a reproach." Then he told them how God had prospered him, and of the help that the king had given him. Then the people said, "Let us rise up and build," and they began the good work.

9. But there were men who did not wish to see Jerusalem built up again, and they tried to hinder the work all they could. They laughed at Nehemiah and the men with him, and despised them, and said, "What is this thing that ye do? will ye rebel against the king?" But Nehemiah and those with him knew that God had said that Jerusalem should be built again, and so they said to their enemies, "The God of heaven, he will prosper us; therefore we his servants will arise and build."

#### Questions

1. Who was cupbearer to King Artaxerxes? In what city did the king have his palace? What did Nehemiah hear concerning Jerusalem?

2. How did Nehemiah show his sorrow when he heard this news? To whom did he tell his trouble? What did he feel that he must do? For what special thing did he ask the Lord?

3. After this, what did Nehemiah give the king? In what way did Nehemiah appear different at this time than he usually did? Who noticed that he was sad? What question did the king ask? What did he say must be the trouble with Nehemiah?

4. How did Nehemiah feel when the king spoke to him in that way? What did he say to the king?

5. How did the king reply? Before Nehemiah answered the king, what did he do? For what did he then ask?

6. Who was sitting by the king at this time? How did the king show that he wished Nehemiah to return to him? What did it please the king to do?

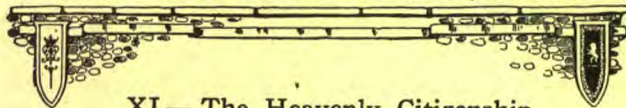
7. For what favors did Nehemiah ask the king? Who moved upon his heart to grant them?

8. What did Nehemiah do three days after he came to Jerusalem? After viewing the ruins of the city, whom did he call together? What did he say to the

people to encourage them? Then what did the people say?

9. Who tried to hinder the builders in their work? What did they do to hinder them? What questions did they ask? What did the builders know? What did they say to their enemies?

## THE YOUTH'S LESSON



### XI—The Heavenly Citizenship

(March 13)

LESSON SCRIPTURE: Phil. 3:15-21.

MEMORY VERSE: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:2, 3.

#### Questions

1. WHAT was the one thing that Paul wanted to know and have? Phil. 3:8-10.

2. Did he count himself as having reached perfection? Verse 12.

3. What did he do? Verses 13, 14.

4. What exhortation does he give to others? Verses 15, 16.

5. What is the "same rule" by which we should walk? Gal. 6:14-16.

6. What confidence did Paul, by the Spirit of the Lord, have in the course which he was pursuing? Phil. 3:17.

7. Would he have us follow him regardless of Christ? 1 Cor. 11:1; Eph. 5:1; 1 Thess. 1:6.

8. What necessity is there for taking note of those who walk according to the rule set forth by Paul? Phil. 3:18, 19.

9. Instead of minding earthly things, what should we mind? Col. 3:1, 2, margin.

10. Why should we do this? Gal. 3:1, 2; Phil. 3:20; note.

11. If our citizenship is in heaven, how shall we hold ourselves as related to this world? 1 Peter 2:11; Heb. 11:13-16.

12. How did David, in the height of his power, regard himself? Ps. 39:12.

13. Since our citizenship is in heaven, for what purpose do we look for the Saviour's return? John 14:1-3.

14. Before taking us to the eternal mansions that he has prepared for us, what will he do? Phil. 3:21; 1 Cor. 15:51-54.

15. What is the power by which this wonderful transformation will be effected? Phil. 3:20, 21; 2 Peter 1:3.

16. Summarize the lesson.

#### Note

"For our citizenship is in heaven." (A. R. V.) This is the proper reading of the first part of Phil. 3:20. The word "citizenship" expresses the exact meaning of the Greek word. The idea is that this present world is not our home. Our citizenship is in heaven, where is our King; there is the city which contains our permanent residence; and we look for our Saviour to take us there according to his promise. Therefore, as stated in Phil. 1:27, "we should live as citizens worthily."



# The Youth's Instructor

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THE picture on the cover page is of Franz Liszt, the great Hungarian musician.

## Truth Must Walk Alone

RIGHT must ever fight its way against the world. Truth must walk alone in its Gethsemane. Justice must bravely face its Calvary, if it would still live in triumph after all efforts to slay it. Great truths must be born in the manger of poverty, or sorrow, or trial, or suffering, finding no room at the inn until at last, entering it in triumph, they honor the inn that never honored them in their hours of need, of struggle, and of darkness. It is written in the book of human nature; it is the chorus of the songs of every great human effort; it epitomizes the life of Christ.

There comes a time in every individual life when earnest, honest effort, disheartened, distressed, dismayed, says: "What is the use of it all? Why should I suffer poverty, sorrow, loneliness, and failure, when I seek to be fair, good, sympathetic, helpful, and just?"

They are big questions; they are the very sobs of the soul. But if we know we are right, we should care naught for the crowd at the inn. It must be that there is something higher in life than the welcome at the inn, the approval of the world. There is the consciousness of the work well done, of steadfast loyalty to the ideal, of faithfulness in little things, of lives made sweeter, truer, better for our living, of a love-light in eyes looking into ours that may be part of the glorious flowering of our days, greater far to our highest self than any mere welcome at the inn.

True living brings peace to the soul, fiber to character, kingship over self, inspiration to others, but not necessarily money and material prosperity. — *The Circle*.

## Answering the Hindu Objector

[The missionary among the heathen has need of sharpened wits to meet the objections and interruptions sure to be urged against his teaching. The Hindu is particularly fond of an argument about names and terms and fine points of philosophy. In his "Village Life in India," Mr. Norman Russell gives us a glimpse or two at the experience of the evangelist in meeting the village crowd, composed of the curious, the interested, and the critical.—W. A. S.]

ON one occasion in the midst of a gospel talk, a man had persisted in the unprofitable but not uncommon question, "Where did sin come from?" At last, turning on him, I said, "What's that?" "Where did

sin come from? what is the origin of sin?" he repeated, looking around the audience with a self-satisfied leer, as if to say, "Now I have given the *padri sahib* a poser." I did not attempt to answer; I knew the objection to be a stock question, and that he had his reply ready, whatever I might answer; but turning to the crowd, I said: "A certain man's house was on fire. Apparently unconscious of his danger, the householder was lying asleep inside. At no little risk to their lives his friends rushed in to drag him out, calling on him to save himself. What was their surprise to hear him reply, 'I have no desire to be saved. I will not leave my bed till I find out the origin of the fire.' What think you of such a man?" "Why, he's a fool," answered several persons at once. "Well, then," I replied, pointing to the interrupter, "what do you think of this man? We are in a world of sin; men all around us are dying of sin. But when I come to warn you and tell you of a way of escape, this man, instead of heeding the message or permitting others to heed, says he wants to know nothing of the escape from sin, till he has first found out its origin." But the interrupter did not wait for their opinion, and I had the undivided attention of my audience while I continued to tell them of "the escape from sin."

On another occasion a priest was defending idolatry by the usual pantheistic contention that all things were divine, therefore the image. I could not but feel that, with his intelligence, there was more of a mercenary motive than faith in his profession, as I glanced over at the almost shapeless mass [the idol] under the neighboring archway, smeared with red paint and grease, and surrounded with broken cocoanut shells and scraps left by the village dogs. Picking up a stone from the roadside, I asked, "Is this divine?"

"Yes," he replied, hesitatingly, not quite seeing whither I was leading him.

"And the rupee [which I had requested him to produce from the fold of his turban], is that divine?"

"O, yes," he answered, not quite so reluctantly.

"Which," I said, "contains the more divinity, the stone or the silver rupee?"

"O, the stone; it is the larger."

"Well, then," I replied, "let us trade."

But he would not.

## Sowing to the Flesh

ARE you sowing to the flesh, O youth?

Have you turned your back upon the truth?

Are you scattering seeds of evil

From the garner of the devil?

Are you thinking of the harvest

By and by?

Soon will spring and summer pass,

Brown and sere will grow the grass;

No time then for good seed-sowing:

You and I

Must gather what we've sown, forsooth.

Are you sowing to the flesh, O youth?

Are you sowing to the flesh, O maid?

Can you think of the harvest unafraid?

Is this world your only treasure?

This life all your joy and pleasure?

Are you laying up no portion

In the sky?

He that soweth to the wind

Shall a whirlwind's harvest find,

And he'll see himself a pauper

By and by.

We must reap of what we sow, it is said:

Are you sowing to the flesh, O maid?

ELIZABETH ROSSER.