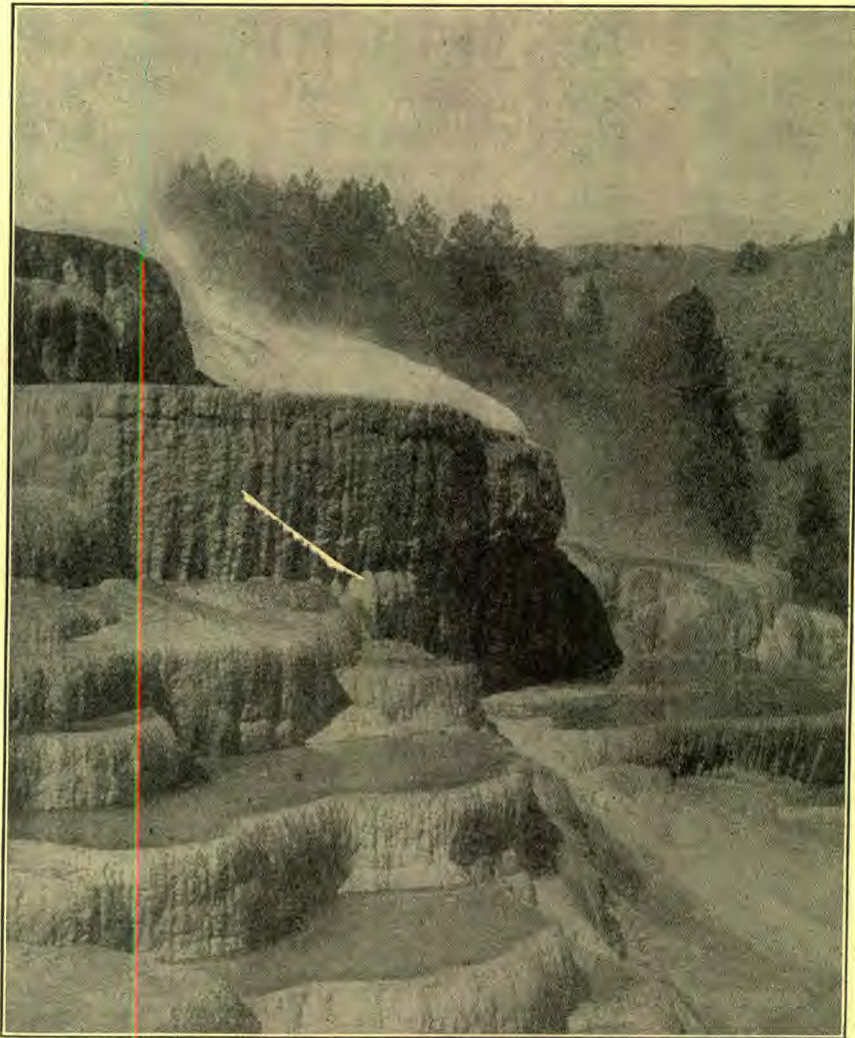


The YOUTH'S INSTRUCTOR

Vol. LVII

March 9, 1909

No. 10



CLEOPATRA TERRACE, MAMMOTH HOT SPRINGS,
YELLOWSTONE NATIONAL PARK

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.

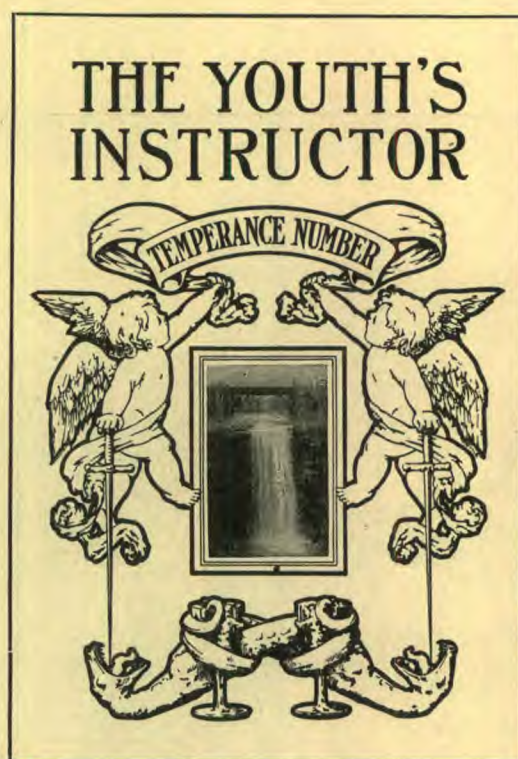
It is desired that young men and women sell this special number throughout the summer, and use the money obtained therefrom to pay their expenses in school the following year. Who will undertake this work?

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, 3¾ 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 9, 1909

No. 10

Don't Look for the Flaws

Don't look for the flaws as you go through life:
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them;
For the cloudiest night has a hint of the light
Somewhere in its shadows hiding:
It is better far to hunt for a star
Than the spots on the sun abiding.

The world will never adjust itself
To suit your whim to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better;
It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wiser man shapes unto God's plan,
As the water shapes into the vessel.

—Progressive Age.

The Pygmy People

THEIR home land seems to be in mid-Africa, northwest of a line drawn between Lake Tanganyika and the Victoria Nyanza. In the most ancient times they were the curiosities of the human race. Keane, in his "Man: Past and Present," says of them:—

"Like the dwarfs of medieval times, they were in high request at the courts of the Pharaohs, who sent expeditions to fetch these Danga from the Islands of the Double, that is, the fabulous region of Shade Land beyond Punt, where they dwelt."

They were later lost sight of, and were supposed by some of the Greek historians to be only creatures of imagination. The opening of Africa in the last century has brought them to light as a real and interesting people.

Two years ago I saw twenty or thirty of these Pygmies, who had been brought to London as a feature of an exposition. For the most part they had bright, cheery faces, of the usual African characteristics. They were in height as boys and girls of twelve or thirteen; but at once it was plainly apparent that they were fully developed men and women, some of considerable age. They had but landed in London, and were looking with wondering eyes at the strange sights, or talking and laughing with one another with an easy manner of self-possession.

The stronger people of Africa have kept the pygmies on the move, for the most part in the depths of the forests, or in the wastes of the Kalahari Desert. They are coming now within the range of the missionary advance into Africa. Dr. John Gillespie, a missionary, some time ago reported a cry to Heaven that a pygmy chief put up from out the darkness and sorrow of their lot:—

"Yea, if thou dost really exist, why dost thou let us be slain? We ask thee not for food or clothing; for we only live on snakes, ants, and mice. Thou hast made us; why dost thou let us be trodden down?"

As modern discovery brings this tribe into clear light, we think of the word, "to every nation, and kindred, and tongue, and people." Some from among these little people will learn to rejoice in the light of truth. The following, from Dowd's "Negro Races," is an interesting tribute:—

"A striking instance of pygmy fidelity is related by Farini in his book, 'Eight Months in the Kalahari.' One day when he was reconnoitering with two members of his caravan, his attention was suddenly called to a strange-looking object approaching at a distance of about fifteen hundred meters, and now and then being hidden from view by the tall grass. Upon its approaching nearer, it appeared to be a small boy, who was making signs of friendship. Farini, full of wonder at this lone wanderer of the desert, beckoned him to approach. The little fellow hastened his steps, and a closer view revealed the fact that, instead of being a boy, he was an old wrinkled man—but a pygmy. How could a forest pygmy find his way here into the midst of the Kalahari Desert? But wait. As the little man could not make his language intelligible to Farini, he made signs by tossing his head like a man in agony, and touching at the same time Farini's hand. This sign language was translated to mean that a white man was somewhere sick in the desert and needed succor. The pygmy made appealing gestures for the men to follow him in haste, and as they mounted their horses to do so, he was frantic with delight, and bounded off, leading the way, and keeping well in advance of the horses. After traveling a considerable distance, not without apprehensions of being the victims of some savage plot, the party halted near a thicket, dismounted, and were led by the pygmy into the midst of some prickly bushes. What was their astonishment to behold lying upon the ground a terribly emaciated and blood-clotted white man!

"It seems that a German trader who had exchanged some powder, knives, beads, etc., for two hundred head of cattle from a pastoral people of the west side of the desert, and who was making his way southward toward the coast, was obliged to flee into the desert on account of hostilities between the Damaras and Hottentots. Unfortunately, he had in his employ about ten Hottentots, who proved to be traitors. They led him to a desolate spot in the desert, and, at an unsuspected moment, looted his camp, made way with the cattle, and inflicted a wound upon him which left him lying insensible upon the ground. However, one member of his caravan remained true to him. He was a pygmy, known as Korap, who had been following the German trader for two years. He had been captured by a band of Ovampoos, and carried away from his country near Lake Ngami. His captors had treated him like a dog, and when the German came along and saw his miserable plight, he took pity upon him and purchased him.

"Well, Korap had made an improvised hospital for his wounded master in the thicket, which at least protected him from the wild beasts. For days the little slave nursed his delirious and fever-stricken master, and only saved him from starvation by procuring some wild melons, roots, larvæ of insects, and a small burrowing animal about the size of a rat. Perhaps it should be mentioned, in conclusion, that this pygmy who thus saved his master's life was purchased with one bandanna handkerchief and twenty-five cents' worth of beads."

W. A. SPICER.



At Home in Java — No. 2

THE typical East Indian Dutchman is a distinguished-looking personage, whose fine physique forms a striking and fit contrast to the rather diminutive native, over whom he has ruled so long, and who serves him with much obsequiousness. Clothed in a suit of spotless white, the perfect fit of which discloses a figure which indulgence has rendered perhaps somewhat too ample, reclining, bareheaded, in a fashionable landau drawn by a pair of spirited Arab ponies, attended by two native footmen, one of whom vigorously blows a loud-sounding whistle almost continually, he looks like a man languidly sub-conscious that he possesses the divine right of kingship, and was born to rule. This feeling is quite epidemic among the white races, and it possesses an exceedingly virulent cult, which seems to mature rapidly, and attain to a ripe and lingering old age in the tropical climates of the East.

The long and varied experiences which the Dutch have had in the Malay Archipelago have developed a class of officials among them, many of whom are of partial native descent, who are pre-eminently adapted to govern well a race of people, which, if left to itself, would become the helpless prey of a homicidal oligarchy, or of a fanatical theocracy which owns no conscience and knows no restraint. That the Dutch rule wisely is attested to by the fact that the population has increased sevenfold within the last century, an unexampled record that is in pleasant contrast with the usual annals of colonization.

The governor-general of the Netherlands Indies is the head of the colonial government, and with him are associated five men who form the Indian council. Their functions are chiefly advisory, some legislative, but none executive. Under them is a system of other officials, both European and native, which serve the purpose of government well. Life and property are as sacred here as in the best-governed countries of Europe, and the natives generally are well satisfied with their lot. Indeed, many Europeans choose to reside here permanently, and they retire to the mountains to enjoy a quiet life and salubrious climate, rather than return to the rigorous and uncertain life in Europe.

The important question of transportation has received careful consideration during recent years, and the island is traversed from one end to the other by a network of macadamized roads, which are well maintained. There are two thousand four hundred sixty-nine miles of railway in the island, of which about half is owned by the government, and the rest privately. The fares charged on the government lines are: first-class, four cents a mile; second-class, about two cents; third-class, three fifths of a cent for Euro-

peans, and two fifths of a cent for natives. This is for short distances only; on long runs the charge is much more moderate. Java also enjoys the advantage of splendid steamship communication between the world of islands comprising the Netherlands Indies. The steamers are heavily subsidized by the Dutch government, and so afford much better facilities to travelers than they could do if they were dependent upon the trade only.

A short account of Java would be incomplete if mention were not made of the two hundred seventy-seven thousand Chinese who act an important part in the mercantile life of the colony. Most of them are country-born,—called babas,—and can trace their residency in Java back for several generations, and probably, on their mother's side, they are of native parentage. Yet they are still Chinese, peculiar and distinct; no amount of foreign blood nor centuries of living in a foreign country can make them anything else; they can not blend with either brown or white. Naturally thrifty and endowed with much patience, many of them have become possessed of great wealth, and have fine houses and beautiful horses. Their immigration into the Indies is restricted by the government, as are also their movements in the country. They must not live in the rural districts, and their place of abode is limited to certain areas in the larger towns, which they may not leave without special permission from the officers, which costs them twelve cents; neither may they go from one place to another except by train or boat. These restrictions are found necessary in order to protect the simple natives, who fall an easy prey into the financial clutches of these Chinamen.

One remarkable feature of the Chinese is their desire to learn the English language, while but few of them know Dutch, which is the official language of this country. They seem to have a sort of presentiment that some day the Dutch possessions in the East will fall into the hands of either the English or the Japanese, and in either case the English language will be more beneficial to them than Dutch is now; for a Dutchman will not speak to a Chinaman in any language other than Malay. For many years the government has taught them "to know their place," but since the recent developments among the yellow races have taken place, there is a feeling of dissatisfaction manifest, which shows that if ever a crisis does come, the government will receive but little support from this portion of the population. This feeling is accentuated by the fact that the government has accorded the "most favored nation's rights" to the Japanese, who can enter the country and do business with as much freedom as a European; and they are not slow to make known their feelings of superiority upon every

possible occasion. The intelligent baba Chinaman of the East Indies is an entirely different person from the coolie, to whom we have been accustomed in other countries. He is pleasant to deal with, kind in his way, and anxious to do business with anybody and at all times.

Little has been done to evangelize the natives of Java, and the few feeble efforts which have been put forth during the last century have resulted in turning less than twenty thousand to Christianity; but of these many are Christian in name only, their fathers having nominally accepted the gospel as a result of some spasmodic missionary efforts put forth by the government, at one time, when it thought to change the religion of Java to Christianity in much the same way as it was formerly changed from Buddhism to Mohammedanism. That many are intelligently sincere, there can be no doubt. Mohammedan countries are not fertile fields for missionary enterprise. One encouraging condition, however, among the Javanese is that they are not very ardent adherents of the prophet, and are almost free from that fanaticism which is so predominant a characteristic in most followers of Mohammed. Yet even here, when a man accepts the Bible in the place of the Koran, he is subject to much persecution, and is sometimes in danger of losing his life. To mitigate these trials, the missionaries establish colonies to which the converts go, and where provisions are made for them to earn a living. This is found necessary in order to make their conversion possible, as the natives lack those stronger qualities which enable the people of other countries to retain their religious practises in face of the most strenuous opposition.

Such, to the stranger, is Java, "the Pearl of the Indies," beautiful, productive, reminding one of the garden that was planted eastward in Eden in the dawn of the world's history. Many tragedies have been enacted by her rulers in bygone ages, which well-nigh depopulated her shores; but now she is enjoying the benefits of an enlightened government, and the results of many years of prosperity. GEORGE TEASDALE.

Ingathering Service in Japan

BROTHER JOHN HERBOLTZHEIMER, in a letter to Elder W. A. Spicer, gives the following interesting account of the work in Japan:—

I am sorry that we could not hold our week-of-prayer readings at the same time you had them in the States; but the papers did not reach us early enough. It may seem strange to you, but this is the busiest time in the year in Japan, among all classes of people. They are all trying hard to get things in shape for the new year. Debts are to be paid, and those that can not be paid, must be suitably arranged for by the parties concerned. New clothes must be made; for at that time every one in the mikado's kingdom puts on a new change of clothing. Those who are too poor to buy new garments, mend their old ones, and make them as presentable as possible. It is a general house-cleaning time, and everybody plans to begin the new year as free from care as possible. I wonder how many will seek to free themselves from the blot that sin has stamped on their characters, and be washed in the blood of the Lamb, that their garments may be white and presentable in the day that Christ makes up his jewels.

Although unable to join with the brethren of America in seeking a special blessing during the appointed week of prayer, we in no way fell short of God's rich blessing, which he is always ready to pour out

on his children. We have a great deal for which to be thankful. The Lord has blessed us wonderfully in our work, and we are all of good courage in Christ Jesus.

On the Sunday after Thanksgiving day, we had an Ingathering service in our little church. It was the first one ever held here, and proved to be quite a surprise to nearly all, even to those who helped in arranging for the service. Many of the children inquired whether we were to have Christmas exercises, and as we could not have them, the children were made glad when the Ingathering service was announced. Miss Dehn and the Japanese brethren worked faithfully to make it a success, and their labors were well rewarded. Hours before the appointed time the children gathered about the church, and we had to lock the church so that they would not interfere with the work of decorating and arranging the gifts of nuts, cakes, fruits, vegetables, beans, peas, and rice, which were brought in by the brethren. When the time came for the opening of the church, there was a large crowd



SOME OF THE DECORATIONS

outside. There were over one hundred children, and as many adults. Many had to stand outside. The exercises consisted of recitations and songs by the children, and a short address by Brother Noma, the elder of the church. Each regular attendant of the Sabbath-school was presented with a useful gift, and all the children present received fruit, peanuts, and cakes. The other things were given to the most needy poor. Many hearts were gladdened, both the giver and receiver being blessed abundantly. It was gratifying to observe the spirit with which every child carried out its part on the program. Working for the children is the only means of reaching the homes of a great many of these people. The next Sabbath fully seventy-five of these children came to the church again, and promise to make an interesting Sabbath-school in the future.

One of our patients told us the other day that a Japanese minister belonging to his church has accepted the truth. He is the only minister in that village, and the people are all Christians, and think a great deal of this man. Some fear that the whole village will go with him. Let us pray earnestly to God that this will be the case, and that many others may be sought out. It is interesting to know that this minister learned of the truth through Brother Kobayashi, who has for many years been a minister in the Baptist Church, but who came into our ranks a few years ago through the labors of Brother Kuniya.

This makes us feel like pressing on more earnestly than ever before; for I believe there is a great work ahead of us, and it is my sincere wish so to relate myself to God that I may be filled with the Spirit of Christ, and may do all I can to help hasten the good work.

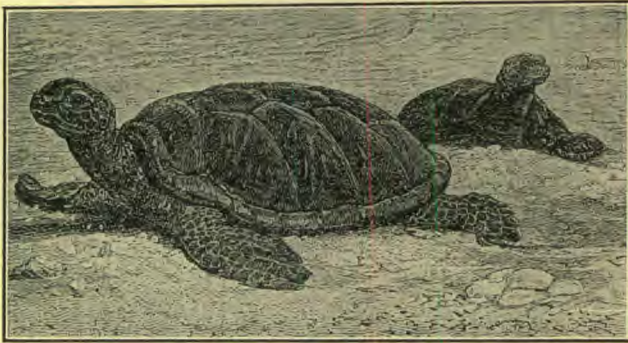
We are all well, and are working with the same purpose—to see souls saved in the kingdom of Christ. We greatly enjoyed the visit of Elder Evans, and I am sure we profited by his instruction and counsel. We are expecting a short visit from him on his return trip. At present two brethren from Australia are here with us. They intend to canvass the foreign population for our literature. They have been traveling all through the East, and have had success in their work.



Queer "Fish" for Costly Soup

GREAT banquets usually begin with turtle soup, so that the traffic in these curious creatures is naturally a very profitable one, though extremely precarious. In the first place, while there are a variety of turtles in tropic waters, only one kind is of any use for the much-sought soup. Some of these curious "fish," as they are called, turn the scale at eight hundred pounds, yet are quite useless in the caterer's kitchen. Others, again, like the hawk-bill, yield tortoise-shell, and the covering of one specimen may be worth fifty dollars.

But the true edible turtle is a comparatively small creature of about one hundred seventy pounds, and comes from West Indian and Californian waters. The headquarters of the trade are at Kingston, Jamaica, but most of the fishing and trapping is done on the



THE GREEN, OR EDIBLE, TURTLE

lonely coral reefs, just to the north of the earthquake-ridden island.

At present nearly twenty schooners and over one hundred fifty men are employed in shipping turtles, mainly for the New York, London, and Paris markets. They set sail from Kingston before dawn, and when they arrive on the fishing-ground, they stretch strong twine nets from rock to rock.

The victims are curiously stupid, and the moment they find their flippers or legs entangled, they only cling the more closely to the fatal meshes. Then there is nothing for the men to do but venture into the shallow water and seize their prey. It is worth noting that serious injury is often inflicted upon these strange fishermen, who are badly bitten, or else gashed by powerful blows from the turtles' fins.

In due time, however, they return to their island headquarters, with perhaps two hundred of the valuable edible turtles. So expensive is the product, however, and so uncertain the landing of the turtles alive in New York or London, that the demand is regulated artificially. In other words, the turtle trappers know each month precisely how many "fish" they are to take. Otherwise quite useless expense would be incurred in shipping any over the required number.

The transport of the creatures is a most precarious business. Sometimes more than one half the entire consignment will die on board the mail steamer, in spite of constant feeding, and spraying with salt water several times a day. Moreover, even when they arrive in New York or London, others die in great

numbers on the way from the railroad station to the importer's headquarters. For this reason some of the trucks or wagons are filled with portable hot-water apparatus, lest the queer "fish" get a fatal chill on the journey through the streets. New York alone imports three thousand choice specimens every year, and London as many more. The wholesale price charged to the importer is about twenty-five cents a pound.

The edible turtles are caught in the following manner: On bright, moonlight nights the turtle hunters, leaving their ships, in large boats, land on the broad, sandy beach of some tropical lagoon. There they find tracks of the female turtles leading from the water back to the dry sand-hills. There the turtles are busily engaged in laying their eggs; and, when they have finished, they waddle back to the sea.

It is on these return trips that the hunters catch the turtles. Rushing up to the turtle, two men seize her, one by a fore flipper, the other by a hind flipper, both on the same side. With a united effort they throw her over on her back, where she lies helplessly beating the air with her huge flippers, unable to turn back into a walking posture.

Then stout ropes are brought, and the turtles, scores of which are sometimes caught in a single night, are hurried off to the steamer. Some of these turtle-hunting boats carry tanks for their hard-shelled game, but as a rule the turtles are allowed to roll around on the deck. Each of these turtles means several dollars to the man at the head of the expedition, if he can land it alive in almost any American port.—*The Technical World*.

Two Book Doctors

Two young women in a New Jersey town have found a new and profitable occupation. They are book doctors—not with a college degree of Litt. D., but in a plain and practical way. Every summer, when the eight public-school buildings of the town are closed for vacation, these two doctors are called in, and innumerable patients, in a more or less serious condition, are turned over to their care; and there is no case in which they do not effect at least a partial cure.

Some of the cases are very desperate, however. Upon the long operating tables, piled up in assorted heaps according to grade, are books with lost covers, torn leaves, and loose backs. The doctors go deftly to work. If the leaves are loose, the cover is deftly removed, and with a saddler's awl holes are punched through at the back, and the leaves stitched in again more firmly than ever. Where a leaf is torn, transparent paper is neatly gummed on. If the edges are worn, a strip of clean "onion paper" is pasted in and trimmed into shape so as to fill out the page to the edges. When the book is dirty, the leaves are wiped over with a clean sponge, moistened with a vinegar solution. When a cover is lost, bookboard and muslin come into play. Even when a book is half gone, these clever surgeons cut out the parts fit to use, and combine them with rescued parts from other apparently hopeless volumes, until three usable books, for example, are made out of five old ones ready to be thrown away.

The schools used, indeed, to throw away many books annually, and spend from sixteen cents each upward for having about two thousand volumes rebound. The doctors' services cost, on an average, but seven cents a book.—*Our Young Folks*.

Ten Short Talks on Christian Education — No. 7

In Relation to Manual Labor

MANUAL training involves manual labor; it means work, toil, sweat. And dressing-gown and slippers are much at variance with toil and sweat. For ages upon ages the world has been seeking to find out how to get the fruits of labor without doing the labor, until it has been bred into the bones and blood of practically every individual of every class of every race, to seek to get something for nothing, or much for little. Therefore manual labor is not popular.

How distorted the common idea of education is we may judge when we find it maintained that he who has obtained a good education need not work so hard. Rather, there is the obligation laid upon him, by his education, to work the harder.

Christ worked hard. He need not have done so, if he had chosen not to. He might have been born the idle, luxurious son of the richest of earth, had he so chosen. He chose to be a peasant lad, to take a place among the delvers and the poverty-stricken. Do you think that in you and in me, to-day, he will choose to be luxurious, idle, or one-sided? Will he not love toil, the working with his hands, just as he did in Galilee? If we see as he saw the purpose of this kind of life, we shall choose as he chose.

Let us notice some of the purposes of Jesus in being a manual laborer:—

1. He worked, not just to be working, not just to get exercise, but to get results.

2. He worked at manual labor so that he might understand and help those with whom he worked.

3. He worked so that he might develop sturdy character, capable of overcoming difficulties.

Now let us take these purposes up point by point:—

1. He worked to get results. I do not imagine that Jesus ever found pleasure in whittling a stick until there was nothing left of it. The joy of manual labor, it seems to me, lies almost wholly in the results achieved. I think that the houses which Jesus built were the truest, the neatest, and the most substantial in the town. I believe he was glad to get them finished, and felt the glow of pride in accomplishment. I think that his cart wheels were the best in all Galilee, and that he took pleasure in seeing the carts he had made, go along their even way, instead of bumping unevenly on worn-down sides. To healthy, full-blooded men and women, it is true, there is a joy in the effort itself; and that I believe Jesus felt; but yet the strongest incentive to work and the greatest joy in work, is the incentive and the joy of accomplishing results. The growing garden that I planted, the rising wall that I am building, the lengthening pile of wood I am cutting, the smooth side of the board I am planing,—these give a real joy that only the earnest worker knows,—joy that is akin to the joy of God when, the creation done, he stopped to survey, and saw all that he had made, and, "behold, it was very good." He who misses this joy, by shunning manual labor, misses much of life, and may in the end miss it all.

2. Jesus worked that he might have opportunity to know people, their joys and sorrows, their needs and their capabilities. Perhaps this appeals more to the teacher than to the student. Yet if every student is training for a teacher, as he should be, he will find his greatest opportunity for studying people to be in the working with them. There he will find who is weak, and who is strong; who is lazy, and who is energetic;

who is devoted, and who is indifferent. And thereby, if he be ever in need, he will have come to know upon whom to depend. Thereby, too, if he be a teacher, he will learn where the weak points of character are, and may consider how better to train; and he will learn where the strong points of character are, and consider how he may develop these. I believe that Christ got much of his insight into character through those years of toil in the carpentry work at Nazareth. I believe that without that experience in manual labor, he would not have been the Christ, able to sympathize with and help those who are in trouble. His methods to-day are his methods of that day.

3. Jesus worked that he might develop sturdy character. Oftentimes when his companions, weary with their grinding tasks, grumbled and slackened, he, weary also, would yet raise his voice in cheery song that heartened and recreated them. Perhaps nothing in his early life could have been better calculated to develop fortitude and perseverance. So it is with you and me. And more than once when upon some errand, or at some task, idle companions tempted him to leave duty for amusement; but he always resisted, with the command of God upon his lips. Nothing was there better designed for the development of faithfulness. Jesus found in labor a mighty trainer for the soul.

To us the same is true. A right relation to physical work will help inspire in us the ideals of Christ. That is, that right relation will make us, not mere eulogizers, but acquaintances and friends, of physical work. Work for results, not for pay; work for knowledge and skill, not merely for exercise; work for greater ability to work; work for character, not for fear or reward or fame, or any such motive of the world. Yes, Christ in us will so work.

A. W. SPAULDING.

Many Fall Short of Cleanliness

You can not be clean if you do not take at least one bath each day. If that seems like a harsh judgment, try going for two days without a bath, then wipe off the skin with cold cream. The condition of that cloth will be an unpleasant revelation.

The daily bath need not be in a tub, but it should be more than the British cold sponge, which with many does duty for cleanliness. Cold water, no matter how invigorating, does not remove soil.

A bath, to be cleansing, should consist of plenty of hot water,—soft, if possible,—pure soap, and a scrubbing-brush, and plenty of friction in drying. Cold water may be used later as a spray or tonic, but the warm bath is essential.

It is doubly necessary, if one lives in cities, that care be paid to bathing. The grime of the big town is not only disfiguring, it is germ-laden, and every effort should be made to keep free of it.

In addition to the daily bath, one should be particular to wash the face, ears, and neck each time one dresses. The hands, as most of us know to our sorrow, need scrubbing a dozen times a day.

It is folly, as is so often done, to point to our ancestors' weekly bath and superb strength. Times have changed, and so have ideals of cleanliness; and the person who takes but two baths a week these days is ashamed to have it known.—*Washington Times*.

"FLY the pleasure that will bite to-morrow."

CHILDREN'S PAGE

Katie's Treasures

In the soft October sunshine,
'Neath the forest's golden eaves,
Roamed a merry band of maidens,
In a crimson rain of leaves,
And 'mid ringing bursts of laughter,
Fluttering through the misty air,
All their young hearts' cherished treasures
Each with other did compare.

"I dwell in a lordly mansion,"
Cried a pair of scarlet lips,
"In the carpet's tufted roses,
Deep my lightest footfall dips.
O the curtains and the pictures!
But more beautiful than all,
You should see the western sunlight
Creep along the painted wall."

"Listen," quickly cried another,
"Listen now, I pray, to me,—
Years ago there was a necklace
Borne across the deep blue sea;
In its velvet-cushioned casket,
Stars could not so brightly shine,
And this chain of prisoned rainbows
By and by will all be mine."

"I have not such wondrous jewels,"
Proudly spoke another voice,
"But I'd rather have my father,
If I had to take my choice.
He has grown so very famous,
People almost kiss his hand,
And, in time, I'm very certain
He'll be ruler of the land."

Thus ran on the eager voices,
As they gaily had begun,
Till some tale of wondrous treasure
Every child had told save one.
"She will not have much to tell us,"
Whisper they, "poor little thing!"
But with smiles, said blue-eyed Katie,
"I'm the daughter of a King!"

Then they laughed, "O princess! tell us
Where the king, your father, dwells.
Do your mighty palace portals
Swing at touch of golden bells?"
Meekly answered gentle Katie,
Brushing back a floating curl,
"All the shining wall is golden,
Every gate a single pearl."

"And more glorious than the sunrise
Through the purple morning mist,
Brightly glow the brave foundations,
Jasper, sapphire, amethyst.
And within—such wondrous treasures!
O what happiness to see!
But when home my Father calls me,
He will give them all to me."

Then the little maids grew thoughtful,
And they looked, with tender eyes,
On the sweet-faced little Katie,
Gazing upward to the skies,
And they said: "O happy princess!
Listening for the great King's call,
You have found the greatest treasure;
You are richest of us all."

—Selected.

Our Bird Neighbors

ONE summer, not long ago, we were pleased to have for our next-door neighbors Mr. and Mrs. Chipping Sparrow. They had been living in the South during the winter, and came to Maine in April; but they did not come to our town until May.

They did not try to find a house for rent, but thought that it would be better to build one of their own. We saw them perched on the woodbine which covers our piazza, and they seemed to be talking very earnestly about something. We afterward learned that they were choosing a building spot.

They did not ask permission to build near us, for they seemed to know that we would like to have them. The only members of our household who might trouble them were Mrs. Cat and her child Kitty. However, they never seemed to notice that the newcomers were there.

The place chosen for this new house was in the vine which hung over the door-step. It was shady and cool in warm weather, and well sheltered from storms.

Soon the building of this bird home began, and two busier and happier mortals you never saw than Mr. and Mrs. Sparrow. They brought dry grasses and fine roots for the outside of the building, and horse

hairs for the inside. These were carried in their bills, and carefully worked into the nest. Mrs. Sparrow proved quite as good a carpenter as her husband.



"WE ARE HUNGRY, VERY HUNGRY" Soon they had a cozy little home about the size of a small sauce-dish. It had only one room, but that did not seem to matter; for Mr. and Mrs. Sparrow did not care to be in the house at the same time. Mrs. Sparrow stayed at home most of the time, and often did not even go out to her meals. I saw Mr. Sparrow several times bring her dinner to her. Once when she did go away for a few minutes, we looked into her house; and what do you think we saw there? On the floor of that little room were three bluish-green eggs!

One day a friend brought his graphophone, and, setting it on the piazza, began playing. We were enjoying the music, when some one thought of the birds, and we looked to see if the music had frightened Mrs. Sparrow from her nest. Not at all. There she sat, with her little head stretched up and her eyes shining as she listened. We saw the leaves move, and there was Mr. Sparrow, perched on the vine, and listening as hard as ever he could. Sometimes he would hop a little nearer the horn, and canting his head, first on one side and then on the other, would seem to be saying how well he liked it. Perhaps they wished they had a graphophone of their own.

In a little less than two weeks three birdies hatched from those eggs. They were not very pretty. They were covered with white down instead of feathers, and their mouths seemed the largest part of them. But their parents loved them just as well as if they were the prettiest birdlings in the world.

Those were busy days. There were three new mouths to feed, and big ones, too. It kept Father and

Mother Sparrow busy finding food enough to satisfy those children. The mother would come with a fly in her bill, and the moment she got to the nest three mouths would open wide, and three baby birds would begin to cry for it. Quickly dropping it into the hungriest mouth, she would hurry away for another. By that time the father would bring a worm, and drop it, all squirming, down a little throat. They fed their children so well that they began to grow, and were soon nearly as large as the parents. Feathers came in place of down, and the young birds were quite pretty.

When they were eight or nine days old, they thought they were old enough to leave the nest; and it was getting rather crowded. The oldest one stepped out on the edge of the nest and looked around. That was an anxious time for his mother. If he were not strong enough to fly, and should fall to the ground, there were a great many dangers awaiting him. She fluttered around, showing him just how to fly, urging him to be careful, and telling him of the dangers from bad boys and cats, I suppose. Soon he began flapping his wings. First he flew a little way, then a little farther, and was soon out of sight. By the next night the last bird had left home.

They stayed around the buildings several days. The children were rather helpless, always coaxing to be fed, although as large as their parents.

Mr. and Mrs. Sparrow did not come back to their nest. We found afterward that they went away because there were too many English sparrows around. Although they are some relation, the chipping sparrows do not like to live near English sparrows.

We have never seen our neighbors since. Perhaps they will come to live near you sometime. If they do, please be kind to them. ETHEL W. WALTERS.

The Life-Saver

THE life-saver is never a demonstrative fellow, and rarely communicative; also, he lacks imagination. You can argue with Captain Jim by the hour that his life is a hazardous one, and of exceeding interest to those engaged in more peaceful pursuits; but in vain. Only the details of his daily duties, which are many and arduous, seem to appeal to him; the romantic side, the perilous side, he sees not at all. He will talk by the hour of life-buoys and life-lines, of night signals and wireless telegraphy, of search-lights and motor life-boats; but of himself, who is the life and power of it all, nothing.

The government report is the sole history of our unpretending "heroes of peace," and a very dry history it is. The story of San Juan Hill has been told in newspapers, magazines, and books in detail and at length. But of nearly twenty thousand wrecks and rescues not a word is printed, save a bare record of the time, place, lives, and property saved.

In every instance a small band of men went out to a mortal struggle, sometimes right up to the verge of death. A few went over the verge, so simply and quietly that their names remain unhonored and unsung. They battled alone, far away from towns and cities, and the applause of watching crowds. They had the direst odds to contend with, and no stimulus save that of their own stout hearts and sense of duty. In nearly every instance they brought to huddled wretches, staring death in the face, the glory of life, and they gave sunshine and joy to many a home. But of them scarcely a word has been told.—*The Circle*.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society III—The West Indies: Cuba, Haiti, and Porto Rico

Early History of Haiti

WHEN Columbus landed on the island of San Salvador, he was told by the natives that, farther to the south, he would find larger islands, abounding in gold. He set sail, and first discovered the island of Haiti, or Hispaniola, as it was then called. This island was soon colonized by the Spaniards, who began mining the immense quantities of gold found there. The natives were at first treated kindly, but were afterward forced into working in the mines, and eventually became slaves. Many died from the ill-treatment received. The Spaniards did nothing toward improving the country; their only idea seemed to be to get gold.

In the meantime the French had made a settlement on the small island of Tortuga, whence they could easily reach Haiti. They succeeded in making a settlement in Haiti, and by the Treaty of Ryswick were left in possession of the part they had settled. In the year 1776 a new division of territory was made, whereby the French held the portion known to-day as Haiti. The French proprietors cultivated the land, forming great plantations. The aborigines by that time being nearly extinct, slaves were imported to work on the plantations. Needless to say the slaves were treated with contempt by the proprietors. During the French Revolution, the same spirit of unrest and rebellion that was working in the hearts of the oppressed in the mother country, began stirring in the breasts of the oppressed in the colony, and the mulattoes spoke with a voice that had to be reckoned with. They rose in rebellion, and were divided into three parties, all working in harmony to accomplish the one object. The three parties were as follows: the white Republicans, the mulattoes, and, lastly, the blacks, under the generalship of Toussaint L'Ouverture. Toussaint became general-in-chief of the whole revolutionary force, and in July, 1801, a declaration of independence was made in the name of the people. France had previously taken little notice of her colony during this rebellion, because she had her hands full at home. News of the declaration of independence reached France, and Napoleon, who was then First Consul, sent a fleet, under the command of General Leclerc, to put down the rebellion. "It was hoped that, after a general attack, a compromise might be effected by which the French force could establish itself throughout the island, and complete the subjugation of the armed blacks." Toussaint had been strengthening his fortifications, and was strongly intrenched in the interior. In the attack which followed, the black troops retreated toward the interior, burning cities as they went, for fear of their falling into the hands of the French. During the long campaign which followed, Toussaint was master of the situation, and Leclerc endeavored to gain by treachery what he could not gain otherwise. He was a man of little principle, if any. Yellow fever laid siege to the French troops, and made such ravages on the army that Leclerc withdrew

to the island of Tortuga. By his orders, and in direct violation of his promise, two French ships sailed into a certain bay near Toussaint's home, landed a force of men, surrounded the house, and took Toussaint and family prisoners. No resistance could be made, as it was the dead of night, and they were sleeping. Toussaint urged that his wife and children be allowed to remain peaceably in their home, but his entreaties were unheeded, and they were hurried on board ship and sent to France. They were not allowed to see each other on the long voyage, and were permitted only a few minutes in which to say farewell when the ship reached France.

Toussaint was imprisoned in a dungeon, where the dampness and solitude soon completed their work. He died without ever seeing his wife and children again. It might seem that the capture of their commander would cripple the cause of the revolutionists, but under the leadership of Dessalines, they succeeded in defeating and driving out the French army and declaring Haitian independence.

Early History of Porto Rico

The island of Porto Rico was discovered by Columbus in the year 1493. Soon after, the Spaniards made expeditions into the island in search of gold. Although the Indians knew of their course in Haiti, yet they made no special resistance to their landing. Nature had aided them by putting into their hands a powerful weapon, had they used it. Along the coast grew a small tree known as manchineel. It bore a round, green fruit, called the manchineel apple, and was very poisonous. Even the milky sap was poison, and the points of their arrows dipped in this sap would work havoc with their enemies. The Indians had used this plant very effectively in their tribal wars, but for some unknown reason they did not try it with the Spaniards. Perhaps they feared them because of the mystery surrounding them and the strange ships in which they came.

The Spaniards sought to fill the simple natives with awe, and assured them that they were a superior race of beings and could not die. Their kindness soon changed to cruelty, and the poor Indians were condemned to lives of servitude in the mines. The natives on the coast, who were able, fled to the interior, and some escaped to Cuba.

A Spaniard by the name of Salezo, during a trip to the interior, fell in with an Indian chief and his followers. They treated him with all outward respect, but in their hearts they determined, since he was at their mercy, to find out whether he could die or not. When he was ready to return, a party of Indians went with him, ostensibly in a friendly way, to help him on his journey. A small river had to be crossed, so the Indians, having learned by experience that the Spaniards rode while they themselves walked, proceeded to carry him across. When they reached the middle of the river, the Indian who was carrying Salezo, stumbled and fell, and the others rushed to his assistance. While apparently trying to help the Spaniard, they really held him under water till he was drowned. This did not altogether satisfy them that he was dead, so they kept his body unburied for a few days, until putrefaction had begun, and then they knew that he possessed no supernatural power, but was mortal like themselves. The life of hard labor and the numerous battles soon exterminated the aborigines. The Spanish people seemed to give no thought

to anything but the gratifying of their desire for riches.

The English afterward conquered the island, and remained in possession for some time, but a terrible scourge of sickness set in among the soldiers, and so many died that the place was abandoned, and reverted to Spain. It remained in her hands till the Spanish-American war in 1898, when it was transferred to the United States.

People, Religion

The population of Porto Rico is about eight hundred thousand, not more than half of whom are of Spanish descent. The remainder is composed of mixed bloods. In the words of a recent author: "The people are well proportioned, but lack vigor. They are slow and indolent. They are vain, yet hospitable to strangers. The language and home customs of Spain prevail here, as in Cuba." The great sports are bull fighting and cock fighting. The ladies are allowed to attend the former, but not the latter.

The prevailing religion is, of course, Romanism, and the ignorance and superstition of the people at large, shows the bondage in which that church keeps her people. There are many fetish worshipers in Cuba, and they are in just as dense ignorance as their brethren in dark Africa. In Haiti the greatest superstition prevails. It is said that in the interior the people formerly offered human sacrifices as part of their religious rites, and among many of the French creoles of the lowest class the belief prevails that the heart of a young child preserved in a bottle will bring them good luck.

The first Baptist service in Haiti was held in Jacmel, in December, 1845. The following June the first convert was baptized. The Wesleyans began work at the close of the year 1816, but they were obliged to leave. They resumed work again in the year 1834. What a field for labor in these lands so long under the sway of Rome!

Early History of Cuba

The honor of discovering most of the West Indian islands belongs to Columbus. Cuba was discovered by him in 1492, but it seemed to be attractive only because of its great size. No information was gained concerning it till the year 1508. While the Spaniards were settling the neighboring islands of Porto Rico and Haiti, some of the Indians escaped to Cuba, and made that a haven of refuge. In the year 1511, Velasquez sailed to make a conquest of Cuba.

When the ships were first sighted by the natives, they were filled with wonder. One chief, who had been in Porto Rico and had witnessed the Spanish conquest there, looked with deep sorrow on the approaching vessels. He foresaw the suffering and distress and the final extermination of his people. Calling the simple-hearted natives around him and pointing to the coming ships, he told them that the only god of the Spaniards was gold. On hearing this, the Indians took a gold nugget and formed a circle around it and worshiped it, thinking it indeed to be a god. Their happiness was short-lived; for in twenty-three years the Spaniards had literally worn them out, and in 1534 imported seven thousand negroes to take their place, thus introducing slavery into the island.

The Spaniards were not to remain in undisputed possession of this territory; for the English sent a fleet against the city of Havana, and after a long and severe siege conquered the city and a strip of land

one hundred eighty miles to the westward in 1762. It was ceded back to Spain in the following year. It remained in her hands until the war of 1898, when it came under the protection of the United States.

Geography

"The northern coast line of Porto Rico is one hundred miles to the south of Cuba's southern shores. It has numerous good harbors and a vast extent of fertile territory. The length of the island is about one hundred miles, and the average breadth is thirty-five miles. The central back-bone of the island is a mountain chain, which rises, in its highest part, to an altitude of thirty-seven hundred feet. The greater portion of the country is mountainous, but the elevations are of such a character, with sloping sides and rounded summits, that cultivation can be carried to the very tops." The mountains present a very beautiful appearance, clad in all shades of living green.

The climate is hot and moist, but it is delightfully cool in the mountains. The valleys are made habitable by the daily breezes. As in all tropical countries, the year is divided into two seasons, the rainy and the dry. The exports consist of cocoanuts, sugar, coffee, fruits, and spices.

Cuba exceeds all the other islands in area and population, while in its abundance of safe and capacious ports it equals them. It is the largest of the Antilles, and is nearly equal in size to England without the principality of Wales. "Its political importance does not arise solely from its great extent, but from the geographical position of the city and harbor of Havana." This is a good place for a practical farmer to locate, and many Americans have made homes in this island.

Our Work

Our work in the Spanish-speaking islands was opened up about the year 1901, by the location of Elder A. M. Fischer and wife in Porto Rico. They began the study of the language, and when they had just reached the place where they could use their knowledge to some advantage, Brother Fischer was laid away, thus adding another grave to those in other parts of the West Indies. Sister Fischer remained in Porto Rico, earnestly pleading for help. After many months Elder B. E. Connerly and wife were sent to answer the call, their expenses being borne by the New York Conference. Brother Connerly went out among the people, learned the language, and saw the need of some cheap Spanish literature. Accordingly they started a small paper known as *El Centinela de la Verdad* (The Sentinel of Truth). This paper now has a circulation of between two and three thousand. Brother C. N. Moulton, a Jamaican, joined the workers in Porto Rico, to take up canvassing. He has recently been selling the Spanish paper and other literature in San Domingo, thus putting the truth before the many in darkness there. Some of our West Indian brethren from Jamaica and elsewhere have located in San Domingo, supporting themselves by their trades, and living out the truth. The printing-office will soon be removed to Cristobal, Panama, in connection with the Watchman Publishing Company.

"In 1905 Elder E. W. Snyder and wife located in Cuba. Brother I. E. Morse and wife, nurses, had been doing self-supporting missionary work for a year or two before this. Brethren O. A. Wolcott and Calvin Kinsman started a school in Santa Lucia, which is in existence at the present time. Several American

families have located in the islands, doing self-supporting missionary work." Recently, Brother S. H. Carnahan and wife went to Cuba to start a school.

During the early years of our work in the West Indies, a box of our books, by mistake, was carried by ship to Haiti, where they fell into the hands of a Baptist minister. He casually looked them over, saw they were religious books and printed in English. He, therefore, announced to his congregation that any who could read English were welcome to take the books and read them. Henri Williams and wife, Jamaicans, read some of the literature, saw the truth, and began to keep the Sabbath. For more than fifteen years they called for help. During that time, Brother Williams was not idle, but he appealed to our people for literature, especially French, and diligently scattered the seed. In the year 1904 a young Haitian teacher, Brother Isaac, accepted the Sabbath, and began to teach it with power. In 1905 Elder W. J. Tanner and wife were sent from Jamaica to Haiti. They found a great interest, and Brother Tanner was obliged to begin work at once through an interpreter. In one year fifty were keeping the Sabbath, and lots have been secured in two places on which to erect church buildings. The work has grown in strength and power in this island, the stronghold of Catholicism.

MRS. S. A. WELLMAN.

Your Temperance Rally

You intend your rally program to be the best program you have ever given. It should be, and you can make it such. Base your program on the special number of the INSTRUCTOR. The list of questions, "Thought Awakeners," appearing in that number, will form an excellent basis of study, and will suggest topics for papers and addresses. You may not need any suggestions for this rally, yet here are a few: Preparation is the forerunner of success; therefore begin to plan early, and insist on *every* part being thoroughly prepared. Rehearse, and rehearse again! Have short, well-prepared papers or talks on the leading temperance themes. Let the recitations be given so that all in the room can hear. Put in plenty of good music, but be sure that the program is not so long as to weary those who attend. Make no apologies during the meeting unless they be urgent. Have your room well ventilated. Let everything move on without friction; the angels enjoy good order.

Invite strangers, neighbors, and friends to attend your meeting. Make them welcome when they come. See that all visitors are spoken to before they leave. Have some one at the door to receive and seat the people. Have a supply of Temperance INSTRUCTORS on hand, as many copies may be sold. Be also supplied with temperance pledges; you may be able to secure a large number of signers. Let each signer retain his pledge. (It would be well if the society kept a record of those who signed the pledge.)

We feel certain that you will have a good meeting. God will do his part; and we are glad to believe that you are determined to do yours. "Only the best is good enough."

"LOVE's eye is quick to detect virtue in another."

GOLDEN threads there are in the saddest life, but it is not of golden threads that the woof of any life is woven.

Missionary Volunteer Reading Course

Lesson XXII—"Great Controversy,"

Chapter XXXV

Character and Aim of the Papacy

1. WHAT change has come in the relation of Protestantism to Catholicism?
2. What does Rome's claim to infallibility imply?
3. Give incidents showing that the Catholic Church is hostile to the principles of our government.
4. What are the dangers of formal worship?
5. Why are the ordinances of confession harmful to the sinner?
6. How does the Church of Rome resemble the Jewish church at the time of Christ?
7. How has paganism revealed itself in the Catholic Church?
8. Show that Christ's method of evangelism differed from that of the Roman Church.
9. Why are Protestant churches ignorant of the true character of the Catholic Church?
10. How does some modern sciences serve the purpose of the papacy?
11. How are the Protestant churches of America especially favoring Catholicism?
12. Give five or more steps in the development of Sunday laws.
13. Note how the Catholic Church itself claims to have fulfilled Dan. 7:25.
14. Tell the story of Sabbath-keeping in Africa.
15. What is the "deadly wound"? How is it being healed?
16. What do you consider the aim of the papacy? Why?
17. Read carefully "The Present Situation," by Elder K. C. Russell, which appears in this number of the INSTRUCTOR.

Lesson XXIII—"Great Controversy," Chapters XXXVI to XXXVIII

NOTE.—The Temperance number of the INSTRUCTOR will contain no Reading Course lesson, and as this paper is crowded, we only mention the assignment for next week. Read it carefully, and then later try to answer the questions on these chapters which will appear in the INSTRUCTOR of March 23.

The Present Situation

EVIDENCES are continually multiplying which show that Protestants are uniting with Roman Catholics upon the question of Sunday legislation. In November, 1908, the Protestant National Association, of Washington, D. C., urged Roman Catholics to join them in an effort to secure a Sunday law in the District of Columbia, to which the Catholics heartily responded. The Protestants and the Roman Catholics of Canada are united in the work of the Lord's Day Alliance, for the purpose of securing Sunday laws and an enforcement of the same in that Dominion.

Archbishop Langevin, of Winnipeg, says: "I am in hearty sympathy with the general purpose of the Lord's Day Alliance of Canada. I am especially anxious that legislation should be so framed as to insure exact observance of Sunday rest from unnecessary manual labor, that every facility should be afforded for attendance at Sunday worship." It will be well to note in this connection that one of the chief things to

be sought, as expressed by this distinguished archbishop, is that "facilities should be afforded for attendance at Sunday worship."

Archbishop Ireland recently said, "Catholic people are directed to work with non-Catholics who may wish to see the Lord's day properly observed."

Recently a national convention was held at Pittsburgh, Pennsylvania, by the leading representatives of Sunday legislation in this country. The purpose of this meeting was the organization of a National Lord's Day Alliance in the United States. It was with satisfaction that certain leaders in this alliance spoke of Roman Catholics as strong allies to the work of securing Sunday observance in the United States by civil law. One of the most eloquent addresses given at the convention was by a Roman Catholic who is a leader of a labor organization. He expressed himself as being in hearty accord with this movement.

In order to show further that the middle wall of partition that has existed between Protestantism and Roman Catholicism is vanishing, I will quote from a writer in *Harper's Weekly*, who said: "There is a lessened spirit of antagonism to Roman Catholicism among Protestant thinkers and leaders, more harmony of effort between Protestant and Roman Catholic clergymen in civil reform movements, and less and less criticism of recognition of Roman Catholics' worth by executives who dare to appoint them to administrative or judicial positions."

Further upon this point, the New York *Independent* says: "There are two religious forces in this country, — the one the Protestant churches, and the other the Catholic Church. Of these the former is the larger, and, we may say, the more aggressive the world over. But the two are less mutually hostile than they were. Protestants forget to protest; Catholics know that they are not the total Christian church. The two agree more than they differ. They will come close together. Already they tolerate each other; by and by they will recognize and affiliate in good work, as now Protestants and Methodists do."

Another recent marked evidence to demonstrate that the differences between Protestantism and Roman Catholicism is melting away was demonstrated on the return of Cardinal Gibbons from his recent visit to Europe. It is said that upon the cardinal's return to his home in Baltimore, over one hundred non-Catholics visited the cardinal, and presented him with a silver loving-cup. The spokesman of the company told the cardinal that "in this delegation are Lutherans, Methodists, Baptists, and Hebrews, and indeed a Jewish rabbi."

Evidences of this character to show that the time is rapidly approaching when there will be no real distinction between professed Protestantism and Roman Catholicism are increasing on every hand. These things should confirm every student of the Bible and the spirit of prophecy in the truthfulness of God's Word, and also in the belief that the great controversy between Christ and Satan is rapidly drawing to an end.

K. C. RUSSELL.

"STAND oftentimes on the watch-tower to catch the first streak of Christ's coming brightness, the first murmur of those chariot wheels. The world is now in preparation. It is rocking on its worn-out axle. There are voices on every side proclaiming, 'He cometh! he cometh! to judge the earth.'"



XII — Reading the Law

(March 20)

LESSON SCRIPTURE: Nehemiah 8.

MEMORY VERSE: "Neither be ye sorry; for the joy of the Lord is your strength." Neh. 8:10.

The Lesson Story

1. After the walls of the city had been rebuilt, all the people came to Jerusalem, to attend the meeting God had appointed to be held in the seventh month. "And they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2. "And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read . . . from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law."

3. The people wept and mourned as they heard the word of the Lord, for they remembered that Jerusalem and the beautiful temple had been destroyed because the people had not obeyed the Lord. Ezra blessed the Lord, as he heard how attentive the people were to hear the word of the Lord, and all the people answered, "Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground."

4. "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose;" and there were six men who stood at his right hand, and seven at his left. "And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up." The book from which Ezra read is the same as we have now in the first five books of the Bible.

5. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." The Levites went among the people and explained to them what they could not understand, and the people all stood in their place.

6. While the people were weeping because they had not kept the commandments of the Lord, Nehemiah, who was the governor, and Ezra the priest, and the Levites that taught the people, said to them, "This day is holy unto the Lord your God; mourn not, nor weep." They told them to eat and drink, and to prepare food for those who had nothing, and not to be sorry, for the joy of the Lord is the strength of his people. So the Levites stilled the people, and told them not to be grieved.

7. The next day the chief men and the priests and Levites came to Ezra the priest to have him teach them, that they might be better able to instruct the people. While reading the word of the Lord, they found that he had commanded Moses that the children of Israel should live in booths while attending the meeting in Jerusalem in the seventh month. A booth is a tent-like shelter made of the boughs of green trees.

8. The people were so anxious to obey the Lord in everything that they went at once and brought branches, and made their booths on the roofs of the houses, and in the courts of the temple, and in some

of the streets of Jerusalem. Since the time that Joshua lived, the people had not done as the Lord had commanded them concerning living in booths.

9. "And there was very great gladness." It makes people glad to obey the Lord; for he always tells them to do that which will be for their own good. Day by day, as long as the meeting lasted, Ezra read to the people from the book of the law of God. After being together seven days, they had a special meeting the eighth day, as the Lord had told them to do.

Questions

1. When the walls had been rebuilt, who came to Jerusalem? What time had God appointed for them to meet together? What did they ask Ezra the scribe to bring?

2. Who listened while the book of the law was read? What day of the month was it? How long did Ezra read to the people? Do you think they thought the meeting was too long? How many of the people were attentive? Do you think there were any children listening? Why?

3. What did the people do as they heard the word of the Lord? What did they remember? What did Ezra do as he saw how anxious the people were to hear the law? How did the people respond when Ezra blessed the Lord? How did they worship?

4. Upon what did Ezra stand while reading to the people? How many men stood at his right hand? How many at his left? Before whom did Ezra open the book? When he had opened it, what did all the people do?

5. How did they read the book of the law? Who explained the words to the people? Were the people sitting or standing?

6. While the people were weeping, what did Nehemiah, Ezra, and the Levites say to them? What did they tell them to do? Repeat the memory verse.

7. Who came to Ezra to be taught the next day? While reading in God's Word, what commandment did they find? What is a booth?

8. How did the people show that they wished to obey the Lord? Where were the booths placed? How long had it been since this command of the Lord had been obeyed?

9. How did the people feel after doing what the Lord had said? Why are people glad when they obey the Lord? To what did the people listen each day as long as the meeting lasted? What was held on the eighth day? What lessons may we learn from these people?

XIII — Brave Queen Esther

(March 27)

LESSON SCRIPTURE: Esther 2-8.

MEMORY VERSE: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:11.

The Lesson Story

1. The king of Persia chose for his queen a beautiful Jewish girl named Esther. She had been brought up by her cousin Mordecai, who was a servant of the king.

2. Among the people was a man named Haman, whom the king had honored. And all men except Mordecai bowed before him. Mordecai's neglect made Haman so angry and unhappy that he induced the king to make a decree that all the Jews in the kingdom should be put to death.

3. "In every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing." And "Mordecai rent his clothes, and put on sackcloth with ashes."

4. When Queen Esther heard of this, she commanded a servant to learn the cause of his grief. And Mordecai sent her a copy of the writing of the decree, with the charge "that she should go in unto the king, to make supplication unto him, and to make request before him for her people."

5. Then Esther sent this word unto Mordecai: "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live."

6. Mordecai told her that help would surely come to God's people in some way, but that if she did not try to save them, she and her family would be punished. He said that perhaps for this very purpose she had been brought to the king's court. The queen returned the answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

7. On the third day "Esther put on her royal apparel, and stood in the inner court of the king's house." When the king saw her standing there, "she obtained favor in his sight," and he held out to her the golden scepter that was in his hand, and told her that whatever request she made should be granted. "And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

8. At the queen's banquet the king again asked for her request, saying that whatever she wished should be done. The queen replied that if the king and Haman would come to a banquet the next day also, she would then present her petition to him.

9. "Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai." When he reached home, he told his wife and friends that all his glories and riches were of no avail so long as he saw Mordecai sitting in the king's gate. By their advice he caused a gallows to be built on which to hang Mordecai.

10. Now on that same night the king could not sleep. So he caused the book of records of his kingdom to be read to him. In this book was written how Mordecai had once saved the life of the king. When the king asked with what honors Mordecai had been rewarded, his servants said, "There is nothing done for him."

11. Haman had even then come to ask the king for the life of Mordecai. But before he had time to speak, the king said to him, "What shall be done unto the man whom the king delighteth to honor?" Thinking himself to be this man, Haman said that he should be dressed in the king's clothes, with the king's crown on his head, and ride on the king's horse through the streets of the city, while one of the most noble princes went before him, saying, "Thus shall it be done to the man whom the king delighteth to honor."

12. The king then commanded Haman to do all this unto Mordecai. So Haman went through the streets, showing this honor to the man whom he wished to hang on the gallows. Then "Haman hastened to his house mourning, and having his head covered."

13. Soon a messenger came in haste to bring him unto the banquet which Esther had prepared. It had not been known that Esther was one of the Jews, but she now told the king how Haman had sought to destroy them, and asked for her own life and the life of her people. The king arose in anger, and commanded that Haman should be hung upon the gallows he had built for Mordecai.

14. He then made Mordecai the chief man in his kingdom, and gave Haman's house unto Esther the queen. Although the decree against the Jews, written in the king's name and sealed with his ring, could not be changed, they were allowed to defend themselves. The Lord was with them, and gave them a great victory.

Questions

1. What Jewish maiden did the king of Persia choose as queen? By whom had Esther been reared?

2. Give the name of a man whom the king honored. What did this cause other men to do? Why was Haman angry and unhappy? What decree did he induce the king to make?

3. How did this decree cause the Jews in every province to feel? In what way did Mordecai show his grief?

4. When Queen Esther heard of this, what did she do? What did Mordecai send to her? To whom did he desire her to make supplication for her people?

5. Why did the queen fear to enter the king's presence?

6. What did Mordecai tell her? What answer did she return to him? How did she say that she and her maidens would spend these three days? What did she promise to do at the end of that time?

7. How did the king receive her? What did he tell her? What invitation did she give?

8. When the king asked next day for her request, what did he again say? How did the queen reply?

9. How did Haman feel when he went forth from the banquet? What changed his joyful feelings? What did he tell his wife and friends? How did they advise him to punish Mordecai?

10. How did the king spend this night? What was found written in the book? What inquiry did the king make? Give the answer of his servants.

11. For what did Haman come to ask the king? Before he had time to speak, what did the king say to him? To whom did Haman think the king referred? What did he say should be done to the man whom the king delighted to honor? By whom should he be attended? What should this noble prince say to all the people?

12. What command did the king then give? What did Haman do? Where did he then go? How did he feel?

13. To what was Haman soon called? What did Esther tell the king? For what did she ask? How did this make the king feel? What was done with Haman?

14. How did the king reward Mordecai? What did he give to Queen Esther? Why could not the decree against the Jews be changed? What were they allowed to do? Why were they victorious?

THE YOUTH'S LESSON

XII — Faith and Peace

(March 20)

LESSON SCRIPTURE: Phil. 4:1-8.

MEMORY VERSE: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Questions

1. With what exhortation does the fourth chapter of Philippians open? Phil. 4:1, 2.
2. What evidence of care did he show for those who, in a humble capacity, had labored with him in the gospel? Verse 3.
3. What exhortation is given in verse 4?
4. What is said about anxiety? Verses 5, 6.
5. Why is there no need of being anxious? Matt. 6:25-34; 1 Peter 5:7; note.
6. Knowing all these things, how should we make our requests to God? Phil. 4:6.
7. What promise is made to those who ask in faith? Mark 11:24.
8. When one has such faith as this, what will be the result? Phil. 4:7; Rom. 5:1.
9. What admonition is given? Phil. 4:8.
10. What determines a person's character? Prov. 23:7.
11. What, then, is the character of those who think of that which is true, just, pure, and good?
12. How is love defined? Rom. 13:10.
13. What is one of its chief characteristics? 1 Cor. 13:5.
14. What is the first characteristic of the wisdom that comes from above? James 3:17.
15. How should the word of Christ dwell in us? Col. 3:16.

Note

The American Revised Version of Ps. 37:8 reads as follows: "Cease from anger, and forsake wrath: fret not thyself, it tendeth only to evil-doing." This text gives the true idea of all the fretting and worrying in life. It all tends simply to evil. "In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, he was still of good courage."—*"Desire of Ages,"* page 330.

XIII — Godliness With Contentment

(March 27)

LESSON SCRIPTURE: Phil. 4:9-23.

MEMORY VERSE: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

Questions

1. Whose example does Paul again tell the brethren to follow? Phil. 4:9.
2. From whom had Paul received the things which he delivered to others? Gal. 1:11, 12.

3. Whose example were they following in doing the things they had seen in him? Gal. 2:20.

4. What caused him to rejoice? Phil. 4:10.

5. What important lesson had Paul learned? Verses 11-13.

6. With what are we exhorted to be content? 1 Tim. 6:7, 8.

7. For what is godliness profitable? 1 Tim. 4:8.

8. What should always be joined with godliness? 1 Tim. 6:6.

9. How attentive had the Thessalonians been to Paul's necessities? Phil. 4:15, 16.

10. What testimony did Paul bear regarding their generosity when writing to the Corinthian church? What condition of the Philippian brethren made this offering so acceptable to the Lord? 2 Cor. 8:1-5.

11. How was Paul situated at the time of writing the epistle? What did he say that this gift was? Phil. 4:18.

12. What wonderful assurance was given to them and to us? Verse 19.

13. How great are the riches in Christ? Eph. 3:8.

14. Of what may we be assured since God gave his Son for us? Rom. 8:32.

15. Then what may we unite in saying? Phil. 4:20; Eph. 3:20, 21.

Not Far From Home, Yet Lost

TAKOMA PARK had just been visited by an exceptionally heavy downfall of snow, accompanied by a rather low temperature. The air was crisp, invigorating, and the boys and girls were enjoying it to the full. The many hills in the Park afforded rare opportunity for coasting, and sleds and rosy-cheeked school-children were much in evidence. The hard problems of the day had been forgotten, and God's great outdoors was their delight. I had just left the Office, on my way home, when a brother accosted me with, "Quinn, here is a little fellow, who evidently is lost." I stooped down, and found a five-year-old boy crying as only a lost boy can cry. Between his sobs, in response to my question, "What is your name, sonny?" I understood him to say, "K-k-k-ern." "Never mind, little man; cheer up; I know where you live; I will take you home." Thinking he was Professor Kern's boy, I made my way with him to the professor's home, but soon learned that Professor Kern did not have a boy. After a little more questioning, I found he was the child of a family that had recently moved to Takoma Park from Washington, and that he was but a square from home. I put him on his sled, and trotted off with him. In a moment or two he recognized his home, and with a cheery smile said, "There's where I live." I placed him on the door-step, and as I left him, I received, "Thank you." I thought, How much like God's children! They have wandered away from the Father's house, and are confused, unable to find their way back; many in heart are crying in their loneliness, and what they need is some cheery, confident voice, speaking assuringly to them, and offering to lead them to Him who left the glory in order to bring the lost ones home. And what joy comes to our own heart when we see the face of a poor wanderer light up as he catches a glimpse of his Father's house, and is assured of a warm welcome home. No word of censure will greet him, only the comforting assurance from God himself that he finds pleasure in having the lost one home again. JOHN QUINN.

Two Sabbath-school lessons in this paper. Save your paper to use next week.

The Youth's Instructor

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

"THE SPEAKER'S MANUAL OF PRONUNCIATION," bound in red leather, is now offered for fifty cents. The price is twice that of the cloth binding, but the durability and attractiveness of the book is more than double that of the cheaper binding.

The First Response

THE first word that has come to my desk relative to the Temperance number is assuring. No doubt many letters of similar import will follow this one from Brother F. J. Wilbur, of Iowa. He says:—

CLARINDA, IOWA, Feb. 9, 1909.

DEAR SISTER IN CHRIST: Your letter was received yesterday; and I hasten to assure you I am thoroughly interested in the forthcoming Temperance number of the INSTRUCTOR. I have already sent my personal order for one hundred copies, and have written an article for our State paper about the Temperance number. I am also sending letters to our Missionary Volunteer societies, State society members, and to others, enclosing the descriptive circular in each letter. I hope and pray that our Iowa young people will take right hold of this enterprise.

A Word for Temperance

MRS. E. G. WHITE, in writing last spring of the special Temperance number of the *Watchman*, spoke strongly of its timeliness, and urged for it an extensive circulation. Believing that her words apply equally well to the special INSTRUCTOR, we give the following excerpts from her pen:—

"There could not be a better time than now for a movement of this kind, when the temperance question is creating such wide-spread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeals for the closing of the saloon. Let this paper be made a power for good. Our work for temperance is to be more spirited, more decided."

"The evil [of intemperance] must be more boldly met in the future than it has been in the past."

"We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. *We ourselves must grapple this giant foe.* Our motto is, No compromise, and no cessation of our efforts till victory is gained."

"Watch and Pray"

A WRITER in the *Arena* tells the following story: "Some weeks ago it was my privilege to ride from New York to Albany on the engine of the Empire State express. The engineer was a small, bronzed, weather-beaten man of fifty. I showed my permit, and without a word he motioned me to the fireman's seat in the cab. He ran around the engine with oil-can in hand, then climbed to his place, and waited for the conductor's signal to start. I was watching, too, and back in the crowd I saw a hand swung aloft; at this instant the engineer turned, made a quick motion, seized the lever, and we were off."

"For exactly three hours the telegraph-poles sped past, and we rolled and thundered through towns, villages, cities, over switches, crossings, bridges, culverts, and through tunnels and viaducts at the terrific pace of a mile a minute. The little man at the throttle looked straight out ahead at the two lines of glistening steel, one hand at the throttle, the other ready to grasp the air-brake. I was not afraid; for I saw he was not. He spoke not a word, nor looked at me, nor at the fireman, who worked like a Titan. But I saw that his lips kept moving as he forced the flying monster forward."

"At last we reached Albany. What a relief it was! My nerves were unstrung. I had had enough for a lifetime. The little engineer had left the cab, and was tenderly feeling the bearings. I turned to the fireman: 'Bill, why does he keep moving his lips here at the lever?' 'Who? the old man? Why, don't you know? He always prays on a fast run. Twenty years he has run on this road with never an accident,—the pluckiest man that ever ran an engine, he is.'"

Now

THERE'S only one time in eternity,
One time to be and live,
One time when mortals may labor with God,
One time to serve and give;

There's but one time 'mid shadows and sunshine
The soul aglow may bow,
One time for the arduous duties of life,
The wondrous time called NOW.

Yesterday lies with the numberless dead,
The great, eternal past;
While to-morrow stretches a boundless sea,
Too great for souls to grasp;

But now like a river of blessing flows,
Ever at our right hand,
In which to labor, to love, and to give,—
To answer God's command.

ALBERT CAREY.

"We want bright weather in the heart as well as overhead. We want flowers blooming in the garden of the spirit as well as in the gardens about our home."

"THE re-establishment of the guillotine in France, in response to public demands aroused by the increase in crime, has given rise to disgraceful scenes from the morbid curiosity of the people."

FIVE hundred humming-birds were recently ordered from Mexico for a banquet to be held in San Antonio, Texas. The exquisite beauty of this dainty bird would, it seems, be protection enough to preserve it from such a fate; but with some persons there is nothing too valuable to be sacrificed to the appetite.