

THE YOUTH'S INSTRUCTOR

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DR. THEODORE L. CUYLER died on February 26 at his home in Brooklyn.

TWELVE hundred dollars a minute is the amount spent for labor on the Panama Canal.

THE International Prison Congress is to meet in Washington in 1910. Secretary Root has asked Congress for an appropriation of fifty thousand dollars to finance the congress.

PROF. ABBOTT LAWRENCE LOWELL has been elected president of Harvard University to succeed President Charles William Eliot, whose resignation will become effective in May.

RAILROAD companies of Italy, France, Germany, and England supply the brakemen and conductors with red neckties; so that in case of an emergency a red flag for giving the danger signal may be at hand.

ON the twenty-sixth of this month there begins in Milwaukee, Wisconsin, a debate between President Samuel Dickie, of Albion College, and Mayor David S. Rose, of Milwaukee. The question for debate reads: "Resolved, That prohibition as applied to the manufacture and sale of intoxicating beverages is right." Mr. Dickie, who is at the head of the temperance work of the Federated Churches of America, takes the affirmative side, and Mr. Rose the negative.

"DURING a temperance campaign, a lawyer was discussing, with no little show of learning, the clauses of the proposed temperance law. An old farmer, who had been listening attentively, shut his knife with a snap, and said: 'I don't know nuthin' about the law, but I've got seven good reasons for votin' for it.' 'What are they?' asked the lawyer. And the grim old farmer responded, 'Four sons and three daughters.'"

THE little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow man with Him from whose hand he came.—*Longfellow.*

At the Front

THE world is aroused over the evils of the liquor traffic, and valiant efforts are being made to eliminate this curse from our land. Our people should be at the front in this temperance campaign. Let us show our colors at once, and begin working earnestly in behalf of temperance. The Special Temperance number of the INSTRUCTOR is now ready for circulation.

Let us make earnest work of getting this paper into the hands of the people. Order the paper by the thousands. Let all who will read it have a chance to do so.

Humane Society Horse Helps Others

ONE of the busiest trucking thoroughfares of Chicago makes a gradual rise when approaching a bridge which crosses the Chicago River, and many teams of truck-horses suffer tortures endeavoring to draw their heavy loads up this grade. For this reason the Illinois Humane Society has posted a "good Samaritan" horse at that point to aid the teams in making the pull.—*Popular Mechanics.*

Courage, Temperance Worker!

"It has been weary watching wave on wave,
And yet the tide heaves onward.
We build like corals grave on grave,
And pave a pathway sunward.
We are beaten back in many a fray,
But newer strength we borrow;
For where the vanguard rests to-day,
The rear shall camp to-morrow."

In Vino Falsitas

GRIEF banished by wine will come again,
And come with a deeper shade,
Leaving, perchance, on the soul a stain
Which sorrow had never made.

Then fill not the tempting glass for me;
If mournful, I will not be mad;
Better sad, because we are sinful, be
Than sinful because we are sad.

—W. A. Becket, Chief Justice of Victoria.

Telling Fortunes

"Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Prov. 23: 21, 22.

I'll tell you two fortunes, my fine little lad,
For you to accept or refuse,—
The one of them good, and the other one bad;
Now hear them, and say which you choose!

I see by my gift within reach of your hand,
A fortune right fair to behold;
A house and a hundred good acres of land,
With harvest-fields yellow as gold.

I see a great orchard, the boughs hanging down
With apples of russet and red;
I see droves of cattle, some white and some brown,
But all of them sleek and well-fed.

I see doves and swallows about the barn doors,
See the fanning mill whirling so fast,
See men who are thrashing the wheat on the floors;
And now the bright picture is past!

And I see rising dismally up in the place
Of the beautiful house and the land,
A man with a fire-red nose on his face,
And a little brown jug in his hand!

O, if you beheld him, my lad, you would wish
That he were less wretched to see;
For his boot-toes they gape like the mouth of a fish,
And his trousers are out at the knee!

In walking he staggers, now this way, now that,
And his eyes they stand out like a bug's,
And he wears an old coat and a battered-in hat,
And I think that the fault is the jug's.

For our text says the drunkard shall come to be poor,
And drowsiness clothes men with rags;
And he doesn't look much like a man, I am sure,
Who has honest hard cash in his bags.

Now which will you choose? to be thrifty and snug,
And to be right side up with your dish;
Or to go with your eyes like the eyes of a bug,
And your shoes like the mouth of a fish!

—Alice Cary.

The Youth's Instructor

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No. 12

"God is Love"

OUR God is a God of wondrous love,
Who sits on his jasper throne above;
But his loving works on the earth are seen
In the verdant fields of living green;
And the tiny flowers with mute appeal
That a heart of adamant may feel,
And the twittering birds in the wayside grove
Tell the traveling pilgrim, "God is love."

Yea, God is love, and his works are true,
And his mercies every day are new,
For the earth is full of his loving ways,
And the heavens o'erflow with celestial praise;
But eternity will be too short
To tell all the glories of his court;
At his loving word all the planets move,
And the universe cries out, "God is love."

— William Brickey.

Ten Short Talks on Christian Education — No. 8 In Relation to Social Life

THE Christian is sociable. Therefore he who is getting a Christian education is learning, among other things to be sociable. Why? — Because sociability is the happy converse of people; and because Christianity is a religion that must be given in direct contact of men with men. The hermit was not a good type of the Christian. The hermit went apart in order that he might not be bothered with the evil actions of other people, and so that he might make himself good. That is, he believed that he *was* himself good, and that good would come to the surface if the pressure of others' sinful lives could be removed. That is missing the whole truth of the Christian religion. "There is none good but one, that is, God," Jesus said. It is only by Christ's dwelling within, not by our dwelling apart, that we can become good. And Christ dwelt and will dwell among men. He said to his Father, "I pray not that thou shouldest take them [us] out of the world, but that thou shouldest keep them from the evil [that is in the world]."

But there is something else to be thought of. The Christian will be sociable first with Jesus, before he is sociable with his fellow men. An hour spent in happy conversation with Jesus will fit us for happy and helpful conversation with men and women. Do not be deceived: the sociable man or woman who is not sociable with his Saviour, is not a sociable Christian; he is not a Christian at all.

And now we may look at some particular phases of social life. The questions come pouring in from my young friends. The answers are very simple: —

"Is it right to go to social gatherings?"

Did Jesus?

"Well, what *kind* of social gatherings?"

The kind that Jesus went to. I remember a wedding, and a family reunion, and some dinners, and a camp-meeting — What? Yes, he did. Read John 7. The feast of tabernacles was a camp-meeting; and so, for that matter, was practically every other Jewish feast. Yes, camp-meetings are meant for social gatherings, if you do there what Jesus did at social gatherings.

"Well, what can you *do* in a social gathering?"

Just what Jesus did. I remember he talked very gently and soothingly, and he told some stories, — good stories, — and he did not complain when slighted or neglected. And he enjoyed his dinner. And afterward he went out to talk with his Heavenly Father.

"O, yes; but then *I* can't talk as Jesus did."

My dear friend, we are speaking of sociable Chris-

tians, who are first sociable with Jesus. I think there is just the trouble. We have not obtained sufficient Christian education by close contact with Christ. When we obtain such an education, we shall be learning of him constantly what to do and what not to do, what to say and what not to say; and we shall cease asking the question, "What can we do?" as if at our wits' end to know how to spend the life that is pressing us on. And we shall stop inventing games and jokes and fripperies that waste our time and our character.

Of course if we haven't anything worthy in our heads, we can't give out of them anything worthy. But then the remedy is to get what we haven't. The first thing is to be a Christian, one who knows and walks with Christ; then to seek ways of giving that life out to men and women of our acquaintance. And we have Jesus' example in the social life to teach us how to do that. But let us, before we attempt the social life, give first attention to getting from Christ what he has to put into the social life. And the problem will then be entirely solved.

Another thing. The young woman who is acquainted with Christ will find no personal attraction in a young man who does not know him. And the young man who is the friend of Christ will not see the prettiness or charm of a simpering girl whose thoughts can reach no higher than herself.

Let me tell you that personal beauty is not to be despised. It is a great gift, which is to be consecrated to Christ; for physical beauty attracts, and may be used for the blessing of others. I will confess to you that I love beautiful people more quickly than ugly people, though perhaps you might exclaim at my standard of beauty. It always centers in the eyes — not in their color nor in their size, but in their expression. I bade good-by to-day with the deepest sorrow I have felt for a long time, to a brown-eyed boy who for his features of face would not be called handsome. But he is beautiful, for his soul looks out through his eyes; and besides, his smile just matches those eyes.

I say that personal beauty is a gift from God; and, consecrated, it is a great power for Christ in the social life. But he who is egotistically conscious of personal beauty will not long retain it; for beauty blackens at the touch of pride, like a flower under the arrogant hand of frost. The beautiful soul shall clothe the face with beauty, but the vainglorious shall see his glory vain.

The lover of Christ will not be a premature human lover; for the majestic beauty of Jesus will hold him to the highest ideal he can find in man or woman for

companionship, and that ideal he will not find in immaturity. The association of Christians, therefore, while it includes the mingling of young men and women upon a proper footing, will eliminate sentimentalism and all premature love-making. There is no worth without nobility, and there is no nobility without self-restraint.

Let none suppose, however, that the social life is comprehended in special social gatherings. All our association with men and women is what composes the social life. In this life the Christian will seek for all the graces of his Master, not that he may win applause, but that he may win souls; not that he may get an enviable reputation, but that he may bring the gospel of Christ to others; not that he may himself become widely known, but that he may make known more widely the wonderful love of God.

A. W. SPAULDING.

The Truly Just

ALL are not just because they do no wrong;
But he who will not wrong me when he may,
He is the truly just. I praise not those
Who in their petty dealings pilfer not,
But him whose conscience spurns at secret fraud,
When he might plunder and defy surprise.
His be the praise who, looking down with scorn
On the false judgment of the partial herd,
Consults his own clear heart, and boldly dares
To be, not thought, an honest man.

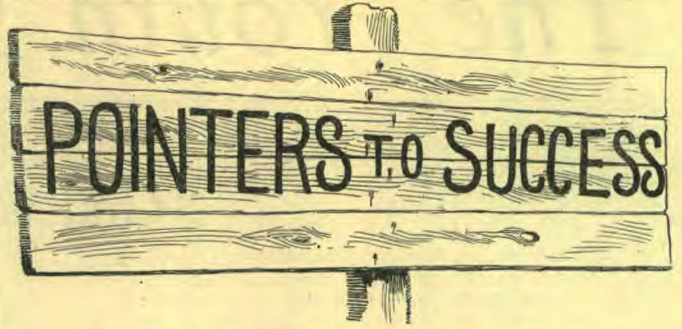
—Cumberland.

Spell and Pronounce

PITTSBURG, Pennsylvania, according to the *Phoenix*, is in the throes of a spelling contest. One list of words submitted is particularly valuable as a test in both spelling and pronunciation. All who have any ambition for accuracy in these two essentials of good English should master this list, which follows:—

Effervesce	fuchsia	epiglottis
offal	trefoil	baboon
surcingle	scythe	banditti
quintessence	rhythm	aborigines
parliament	rancid	lascivious
polonaise	basque	diphthong
rescind	clayey	weigelia
reprieve	cayenne	chameleon
liquefy	chrysalis	prejudicial
threshold	rendezvous	equipoise
skewer	dishabille	reminiscence
seismograph	chaperon	stereoscope
charade	appendicitis	precede
chiffonier	corrugated	pyrotechnic
singeing	hirsute	feudal
liturgy	satiate	procedure
llanos	mayhem	kaleidoscope
skein	gazetteer	spermaceti
valise	lachrymal	ensilage
asphyxia	souvenir	puissance
seize	paraffin	tranquillity
inveigle	finale	halcyon
sarcophagus	crocheting	caitiff
salicylic	bureau	pseudonym
hyperbole	crevasse	connoisseur
narcissus	fissure	hemorrhage
palette	chapeau	raillery
proscenium	prescience	cynosure
vilify	beryl	expatriate
sidereal	bilious	plebeian
caoutchouc	viscid	trisyllable
omniscient	vitriol	weird
acquiesce	cretonne	taciturn

"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.



"Got to Be Right With Him"

"O, YES! he can do a fair amount of work," said a farmer recently of a boy who had been in his employ the previous season, "but you've got to be right with him. If you go away, and leave a job of work for him to do —" He dismissed the subject with a significant gesture.

I wish that every one of my young readers would consider for just a moment how fatally this time-serving spirit must react upon a boy's character, and hamper his chances of success in life. Success is always the result of independent action, and a boy who falls into the habit of acting only under the impulse of something outside himself, becomes in time a mere machine, which goes only when somebody turns it. The moral nature degenerates, too, by living constantly in an atmosphere of deception. The sense of right, which ought to forbid this and command that, becomes a dead letter. And, lastly, there can be little real happiness in a life which drags out its weary round of service without finding either interest or enjoyment in the doing of it.—*Selected.*

The Highest Success

No man ever succeeded in life who made a god of success. It is a great thing to "win out," to "get there," to achieve, but it isn't the greatest thing. The highest measure of a man is not success, but faithfulness. The highest aim in life is not to come out a winner, but to be faithful to the end. It is not so much what a man does as how he behaves in trying to do it. If he is faithful to himself, his God, his country, his fellow men; if he would rather be right than be president; if he is faithful to his highest impulses; if he utterly refuses to sacrifice a principle, or a friend, or even an enemy, that he may gain his end, it is not a great matter whether he achieves or not. He has succeeded in being a man if he has not succeeded in his undertakings. A man may succeed, and be a great failure. A man may fail, and be a great success. Moses failed to reach the promised land, but nobody calls Moses a failure. Nero succeeded in having his own way, but nobody calls Nero a success. Men have tried to be president, and have failed, and have gone down to their graves as America's greatest successes. Men have tried to be president, and have succeeded, and gone down to their graves—not as America's greatest successes.—*The Young Man in Business.*

The Grit That Succeeds

Two years ago a twelve-year-old boy was given a bed at Cleveland police headquarters. A policeman had found him at the union station, ticketed and placarded like a piece of freight, consigned to an address in the foreign quarter.

A mistake had been made. The wrong address had been written on the tags. At the given street number, no uncle of the boy, who had come all the way from Kaschau, Hungary, could be found. While the police matrons cared for the child, the search for the relative to whom he had been ticketed went on. After two days, it was given up as hopeless.

"You'll have to go back to the old country," Police-interpreter Rubinstein told the boy in his native Hungarian.

The lad burst into tears. "Let me stay in Cleveland," he besought. "I want to stay here and work — work to earn money to bring my father and mother and Regina and the baby over here. They sold the cow to get enough money to send me to Cleveland. I must stay."

Rubinstein's heart was touched. He took the poor little immigrant's case up with the Associated Charities, with Mayor Johnson, and with the Cleveland immigration authorities. Finally, it was decided that the boy could stay.

They found him a home with people of his own race. He took his little bag of clothing to his new home in the morning. That afternoon he borrowed a dime, and bought a bundle of newspapers. But he couldn't speak English; he couldn't shout his wares. That didn't bother him, however.

He listened to the other newsboys. He saw that their shouts of "wuxtrie" made their sales. He emulated them, and shouted "wuxtrie" with the loudest. He sold his stock.

A month ago that boy — Abraham Potekei — paid eight hundred fifty dollars for a post-card shop in a down-town newspaper building. The rent each month costs him forty dollars, almost twice what his parents' cow sold for. And he has signed a two-years' lease.

The business is profitable. Every Saturday night he banks about thirty dollars. The little shop is in the heart of the business section, close by the big hotels, and trade is brisk. Besides, the little press on which he prints visiting cards, is constantly busy.

Abe speaks English fluently now. He mastered the language after six weeks of night-school. When he finished his course, he forsook his newspapers. He bought himself a stock of candies, and began peddling them about the business houses. His bright face and earnest manner stimulated sales. Soon he was making from two to three dollars in daily profits.

A year ago he sent three hundred fifty dollars back to Kaschau. "Come to Cleveland on the next steamer," he wrote his parents. "Bring Regina and the baby. I have found a nice place for you to live."

Then came the great disappointment. The steamship authorities refused to permit the old folks to embark. They are both cripples. The inspectors at Ellis Island would only refuse them, and then the company would have to take them back.

Abe choked back his sorrow and plodded on. The three hundred fifty dollars he told his parents to spend for a little farm. Some day he would have influence enough to bring them here in spite of hard-hearted officials and immigration red tape.

Back to the school he went, selling his candies in the afternoon and early evening. It was while he was learning that he first set his heart on the post-card shop. "I'll buy that when I get one thousand dollars saved," he told himself.

The goal was gained a few weeks ago. A hundred dollars was sent across to the old country to bring

Regina, older than he by two years, to Cleveland. Then he began to dicker for the shop. Finally the deal was closed, the old sign was taken down, and another, bearing the name of Abraham Potekei, went up.

Regina is here, and Abe is teaching her English. "She's learning fast," he says, "and it won't be long before she can run the store. Then I'll go back to school and learn some more. I want to be a great man when I grow up.

"I'm going to own this building for myself some day."

Nobody doubts it.—*American Boy.*

For the Business Girl

REMEMBER that —

The office is not a reception-room for afternoon callers.

You have no right to monopolize the telephone for confidential chats with your friends.

Constant whining about your work will not bring promotion.

Any small debt, even a car fare, should be paid as promptly as possible.

It is not necessary to adopt a masculine style of dress in order to be businesslike.

Half-worn-out finery and fancy hairdressing are out of place in an office.

Your employer's affairs should be kept strictly private.—*Selected.*

Peace

RUSKIN says that peace, national or spiritual, may be sought in two ways. "One way is as Gideon sought it, when he built his altar in Ophrah, naming it 'God send peace,' yet sought this peace that he loved as he was ordered to seek it, and the peace was sent, in God's way: 'The country was in quietness forty years in the days of Gideon.' And the other way of seeking peace is as Menahem sought it, when he gave the king of Assyria a thousand talents of silver, that 'his hand might be with him.' That is, you may either win your peace or buy it — win it, by resistance to evil; buy it by compromise with evil. You may buy your peace with silenced consciences; you may buy it with broken vows; buy it with lying words; buy it with base connivances." But the peace that passeth understanding is not bought. It is the gift of God. "Lord Byron, the flattered, praised, titled genius, whom even kings delighted to honor, could reckon only two happy days in all his life; while a poor old Christian man, living, it is said, within a few miles of Newstead Abbey, praised God that he had seen 'fifty years of sunshine.' This man had known for fifty years the greatness of God's love, and no wonder his life had been one of sunshine. 'He that followeth me,' says the Light of the world, 'shall not walk in darkness, but shall have the light of life.'"

Isa. 27:5 shows that the secret of making peace with God, of having his peace rule the soul, is in taking hold of his strength. Heaven's hand is always outstretched over the battlements of heaven, offering us strength, and the Lord assures us that his arm is not shortened that it can not save; then why not grasp the hand of infinite power, that we may be able to bring things to pass, and thus see worthy results come from our service to God and humanity?

The Asiatic Archipelago

Birds of Paradise

PERHAPS no other feature of this archipelago is more interesting to the naturalist than the fact that it is the home of that most beautiful production of nature, the bird of Paradise, whose exquisite beauty of form and color, and strange development of plumage, are calculated to excite the wonder and admiration of the most civilized and the most intellectual of mankind.

These birds are not found all over the archipelago, but their area is limited to the large island of New Guinea, and especially to some adjacent islands of comparatively small dimensions, which naturally and geographically belong to the Papuan group. The common, or great bird of Paradise, is obtained from the Aru Islands, which lie off the western point of New Guinea, and are connected with it by a very shallow strait. These islands are densely wooded, and are inhabited by a tribe of people ethnologically related to the Papuans. The climate is very humid, and, for Europeans, unhealthful, because of the malaria which lurks about the dismal swamps. It is in this uninviting country that the large birds of Paradise have their home, amid the dripping trees and gloomy aspect, far from the reach of civilized beings, who, were the birds not thus protected, would soon kill them all for their beautiful plumage, with which to gratify their vanity.

The bird of Paradise is about as large as a crow, and is of a rich coffee-brown color. The head and neck are of a pure straw yellow above, and rich metallic green beneath. Long plummy tufts of golden-orange feathers string from the sides beneath each wing, and when the bird is in repose, are partly concealed by them. When the bird is excited, however, the wings are raised vertically over its back, the head is bent down and stretched out, and the long plumes are raised up and expanded till they form two magnificent golden fans striped with deep red at the base, and falling off into the pale-brown tint of the finely divided and softly waving points. The whole bird is then overshadowed by them, the crouching body, yellow head, and emerald-green throat forming but the foundation and setting to the golden glory which waves above. When seen in this attitude, the bird of Paradise really deserves its name, and must be ranked as one of the most beautiful and most gorgeous of created things.

In the early morning, during certain periods of the year, the birds hold what the natives call their *sacaleli*, or dancing parties, in certain trees in the

forest, which are not fruit-trees, but which have an immense head of spreading branches and large but scattered leaves, giving a clear space for the birds to play and exhibit their plumage. On one of these trees a dozen or twenty full-grown male birds assemble, raise up their wings, stretch out their necks, and elevate their exquisite plumes, keeping them in a state of continual vibration. Between whiles they fly across from branch to branch in great excitement, so that the whole tree is filled with waving plumes in every variety of attitude and motion. The birds are very active and vigorous, and are constantly moving all day long. The young males and females are of a modest-brown color; only the full-grown males develop the beautiful



plumage. Their note is "Wawk-wawk-wawk-wok-wok-wok," and is so loud and shrill as to be heard a great distance.

It is while they are exhibiting themselves in the morning that the natives are able to obtain them with comparative ease. As soon as they find that the birds have fixed upon a tree on which to assemble, they build a little shelter of palm leaves in a convenient place among the branches, and the hunter ensconces himself in it before daylight, armed with his bow and a number of arrows terminating in a round knob. A boy waits at the foot of the trees, and when the birds come at sunrise, and a sufficient number have assembled and have begun to dance, the hunter shoots with his blunt arrow so strongly as to stun the bird, which drops down and is secured and killed by the boy without injuring its plumage. The rest of the dancers take

no notice until a number have fallen; then they fly away.

Besides the great bird of Paradise there are seventeen other species of the same group, all of conspicuous plumage, and some of them more beautiful than the one described. With the exception of four, they are all confined to New Guinea and the adjacent islands, and some of them are so rare that they have never been seen by a white man; only mutilated portions of their skins give us an idea of what they are like in their native glory.

Three of the birds of Paradise are found in the north of Australia, and one in the Moluccas. In the museum in Singapore is a collection of about ten of the group, and they form a beautiful sight, and make one wish for the time when such things of beauty may be entrusted to our care, and when they will no longer have to live in mountain fastnesses, guarded by wild and savage tribes of men in order to preserve their existence.

The archipelago is also the home of many beautiful butterflies, the most wonderful of which is the "bird-winged butterfly," the pride of the Eastern tropics. Fine specimens of the male are more than seven inches across the wings, which are a velvety black, and a fine orange color or green; the body is golden, and the breast a crimson. The beauty and brilliancy of the insect are almost inconceivable. It is found chiefly in the Moluccas and in the Aru Islands; but there are also many species of the same group indigenous to Borneo and the Malay States.

GEORGE TEASDALE.

What a Girl of Fourteen Did

A FEW years ago a Sunday-school officer had a letter. It was from a mining town, and the writer said: "I was converted when I was eleven years old. I am a member of the Methodist Church. We have ten saloons in this town, and there is only this one Sunday-school. There isn't a Christian woman in the place, not one, and I run the Sunday-school, and a young student comes over from the church Sundays and helps me. I am janitor, organist, and a teacher in the Sunday-school. The boys in our town are going into these ten saloons, and I don't know what to do. Won't you please send me help for temperance work in the Sunday-school?" So they looked through all their pigeon-holes of missionary work, primary work, cradle-roll work, teachers' work, and other work, and what do you think they wrote to the writer of that letter? They said, "On temperance we have nothing." Think of it! Then this officer, when he found out he had nothing, wrote me about that place, and forwarded me the letter, and I said I would better go to see what kind of a person it is that is janitor, organist, teacher, doing cradle-roll work, and trying to do temperance work.

So I went over and got off right among the coal-mines. I looked around, supposing I should find a capable, self-assertive, strong, vigorous young woman doing all that. What do you think I found?—A little girl in short dresses, with her braided hair hanging nearly down to her shoetops; she looked up at me in the most childish way, and I said, "I am hunting for such and such a person; can you tell me where she is?" "Why," she said, "I am she." She looked like a flower. "How old are you?" I asked. She said, "Fourteen." I said, "How did you find out about temperance work, anyhow?" "O, I wear a white ribbon." Well, I spent the day there,

and found that the child-janitor, organist, teacher, superintendent, Christian, head of the cradle-roll and home department, etc., was the single solitary influence between ten saloons and the boys in that town; and when she wrote to the Sunday-school headquarters, they said, "On temperance we have nothing." Well, I thought, these Sunday-school officers are excellent men, but they haven't had their eyes opened, and they must see just this kind of worker before they will respond.

So when it came State convention time, that little girl was there in a white dress, and I just told the people about the mining town, and about the ten saloons, and about the worker, and I said, "She is here; would you like to see her?" They expected to see some great capable young woman, of course. I called her up, and she came trotting up there just like a little girl; and when she got up and faced a thousand people, she felt so little she didn't know what to do; so she ran up to me and tucked her head down under my arm like a little child four years old. That convention went wild. They were on their feet all over the house, and they said, "We must have a temperance department," and so the temperance department was created in the State of Illinois. Other States fell into line, and two years ago the International Sunday-school Association, which plans the Sunday-school work for the whole of the United States, Canada, Mexico, Hawaii, Japan, Alaska, and I do not know where else, said, "We will have an international Sunday-school department," and they have it, and it stands for nothing less than total abstinence, the destruction of the liquor traffic, and the extinction of the cigarette habit. Four times a year in the Sunday-schools you will now find temperance exercises.—*Mrs. Zillah Foster Stevens.*

A Complete Education

A GIRL'S education is most incomplete unless she has learned—

- To sew.
- To cook.
- To mend.
- To be gentle.
- To value time.
- To dress neatly.
- To keep a secret.
- To avoid idleness.
- To be self-reliant.
- To darn stockings.
- To respect old age.
- To make good bread.
- To keep a house tidy.
- To be above gossiping.
- To make a home happy.
- To control her temper.
- To take care of the sick.
- To take care of the baby.
- To sweep down cobwebs.
- To read the very best books.
- To take plenty of active exercise.
- To be a helpmate to her husband.
- To keep clear of trashy literature.
- To be light-hearted and fleet-footed.
- To be a womanly woman under all circumstances.

—*Selected.*

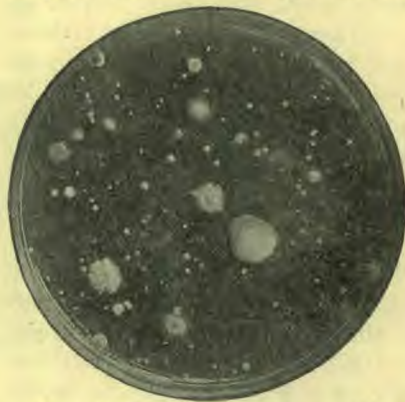
IF you have seen God's face, you can be peaceful and hopeful, if not happy.



What Is Tuberculosis? — No. 14

Some Aids to the Tubercle Bacillus

If the tubercle bacillus did not have some friendly helpers, it would soon perish with its victims, for it



Dust garden planted after sweeping a room with a dampened broom

has neither wings nor legs. But it has numerous allies which are as good as legs or wings — perhaps better; for by the aid of these it succeeds in entering the tissues of a large proportion of the human race, as well as those of many of the lower animals.

Under the common and apparently innocent name, "dust," there lurks a story of grave tragedy. Have you ever opened a crack in a shutter and allowed a narrow pencil of light to stream into a dark room? No matter how clean the air may have been apparently, little particles were seen floating in the beam. Such particles are in all the air, but they only become apparent in this way by contrast with the surrounding darkness. The purest air we breathe contains dust; how much more then is this true of impure air,— air in which sweeping, dusting, and the like, have been done; or where certain dusty trades are carried on; or where crowds congregate and fill the air with dust from the floor and their clothes.

This flying dust contains germs,— some of them harmless, perhaps; but often there are disease germs present; and, especially, when there are people who cough, is it likely that the tubercle bacillus is present. In coughing, minute droplets are dislodged from the throat; and though they are too small to be visible, they float in the air, carrying germs,— perhaps tubercle bacilli. If they are not inhaled by some one, they settle to the floor, to dry and form part of the "dust." Moreover, many consumptives are not careful where they spit, and this dries and forms part of the infected dust. It is true that sunlight, if it has an opportunity, destroys most of the disease germs: but, in many houses, sunlight seldom or never enters.

It would seem that the Creator had planned to guarantee the poor the possession of two commodities necessary to health — air and sunlight — but man "has sought out many inventions," among them the sunless and airless tenements of our so-called civilization.

Dust is a very important matter in many of the trades. Among grinders and stone-cutters there is a special kind of chronic consumption, caused by the irritating dust, in which there may be no tubercle bacillus; but, usually, tuberculosis is also present.

The fly is another friendly carrier for the tubercle bacillus. Flies feed on tubercular sputum, and after soiling their legs and feet with it, they enter the kitchen or dining-room, and soil the food over which they crawl. We sometimes think our disgust at the fly is a mere sentiment; but it seems to be a divinely implanted instinct, and we should give the instinct full play, and banish the fly from every household; for it transmits, not only tuberculosis, but typhoid fever and other diseases.

Other means by which the bacillus may be aided in reaching a new field of operations are: the dishes used by a tubercular patient, and not afterward scalded; the napkins, handkerchiefs, and the like, used by the consumptive, which go into the general wash. If the clothes are thoroughly boiled, the germs are killed; but they sometimes escape this. At any rate, the laundry people may come in contact with the disease in this way. This, however, must be rather a remote danger; for fewer laundresses die of consumption than any other class of women workers.

Again, the tubercular patient, after handling a bacilli-laden handkerchief, takes hold of the door-knob. Others who use the same knob, may infect their hands and afterward their food. A consumptive sends a letter, licks the stamp or the envelope, and with the saliva leaves perhaps hundreds or thousands of tubercle bacilli on the envelope or stamp. This letter, in the mails, rubs against other letters, and the germs are distributed we know not where.

By the various aids and allies the tubercle bacilli is transported nearly everywhere; but perhaps most important among these means of transportation are dust and milk. We have spoken of the danger of milk infection in a previous paper.

Whatever precautions we take to prevent the "helpers" carrying the tubercle bacilli, will add to the sum total of human life and health. Here are a few, and they do not cost money — only a little thought.

Abundant sunlight; plenty of fresh air; avoidance of dust. Mop or scrub often. Avoid dry sweeping. Dust with damp cloth.

Do not move into an unknown vacant house without first fumigating

and using disinfectants.

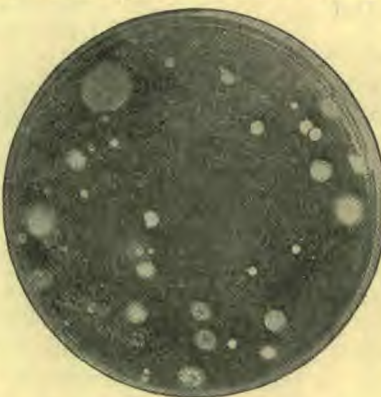
School floors should be kept clean, and should have a coat of dressing, to prevent dust.

Chalk crayons should be superseded by soapstone crayons.

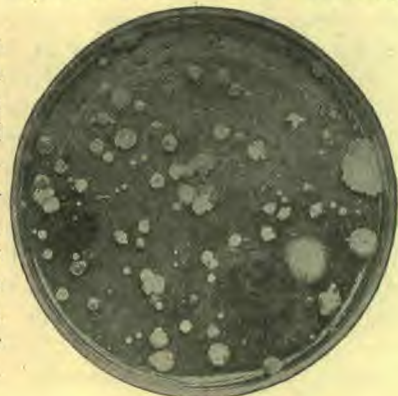
Flies should be screened out, and their breeding-places destroyed.

All discharges of a consumptive should be kept from flies, and should be disinfected. Milk, especially for children, unless from a cow known by test to be non-tubercular, should be boiled, or at least Pasteurized.

G. H. HEALD, M. D.



Dust garden planted in the same room after it had been quiet for three hours



Dust garden planted by bedmaking

Dangers of an Unclean Mouth

IF there is any portion of the body that, more than another, needs to be kept clean and sweet, it is the mouth. Stomach and intestinal fermentation and putrefaction of foods are frequently caused by the bacteria cultivated in the mouth, and mixed with food before it is swallowed.

Nature has made provision to prevent decay of foods in the alimentary canal when normal foods are eaten in a normal way. The mouth is an organ in which food is to be kept sufficiently long for it to undergo partial disinfection and digestion. The saliva secreted in the mouth, if in a normal condition, is capable of inhibiting the growth of germs of disease that may enter with the food. An injured animal that can have access to the injury with the tongue, by frequent applications of saliva soon recovers. A German physician employed saliva in the treatment of diphtheria. The patient was instructed to chew some gum or suck a piece of rock candy, and with the saliva secreted gargle the throat. He claims to have success with this simple treatment. The saliva, to be effective as a germicide, should be thoroughly mingled with the food. This necessitates thorough mastication.

Through bolting of food, or imperfect mastication, the glands of the mouth are not exercised, and as a result they degenerate. The saliva that is then formed is not only deficient in quantity, but it is inferior in quality; and the mouth, which, under normal conditions, is able to keep itself clean and free from germs, becomes, by the favorable conditions of heat and moisture, a convenient place for their cultivation. When foods which readily undergo decay become lodged between the teeth, or their juices are smeared on the tongue and gums, the mouth may become extremely filthy.

The gums and mucous membrane of the mouth are very vascular, and are supplied with a rich network of lymphatic capillaries. These readily absorb the poisons formed, and if lacerated, may form an entry, or gateway, for germs of disease into the lymphatic circulation. It is altogether probable that this is one of the ways by which tubercular germs enter the system. Tuberculous meat and tuberculous milk or cheese may, under these conditions, be directly responsible for tubercular glands of the neck, and even of lung tuberculosis, by affording both the germs and the soil for their growth in the mouth lacking the normal germicide—saliva. Those who subsist on these foods should see that the mouth is frequently cleansed, if they would protect the general system from infection.

Stiff, hard bristle tooth-brushes should not be used to cleanse the teeth and mouth. By vigorous brushing, the gums and mucous membrane may be lacerated, and through the punctured areas the germs of disease find an entrance to the lymphatics, and through them to the general system. The tooth-brush should receive care. After being used several times, unless kept in an antiseptic, or frequently washed in soap and hot water and exposed to the sunlight, it becomes loaded with bacteria, and affords a source of danger.

A soft tooth-brush, kept scrupulously clean, should be employed to cleanse the teeth, in preference to the stiff bristle brush.

In the use of sharp tooth-picks, the gums may also be punctured and inoculated with bacteria. Probably the simplest and best tooth-pick, is a burned match:

it has the advantage of being free from germs; it is soft, and the burned portion tends to prevent fermentation when introduced between the teeth.

The best way of keeping the mouth clean and free from bacteria is to practise thorough mastication of well-baked breads at each meal; this is also the best means of preserving the teeth from decay. It improves the quality of the saliva secreted, so that germs of disease can not flourish within the cavity. The better the food is masticated, the less need will there be of tooth-brushes. Merely rinsing the mouth after meals is usually sufficient to keep the mouth germ-free. The monkey living on foods requiring mastication keeps his teeth white and his mouth clean. It is seldom that a person who practises thorough mastication has decayed teeth; for thorough mastication increases the circulation of blood to the gums and structure of the teeth, which helps to make them hard and sound; it also increases the blood supply to the salivary glands, and thus favors the production of a healthy and normal secretion of saliva, which prevents or discourages the growth of bacteria. Frequently the decay in the teeth is arrested, and further tooth decay prevented, by the free use of hard baked breads, requiring thorough mastication.

Soft foods, such as cooked vegetables, mushes, and puddings, ferment easily. The best foods to eat to keep the mouth clean are the grains, such as puffed rice, wheat berries, corn flakes, granose biscuits, etc. Nuts may be used sparingly, ripe olives and olive-oil in place of butter, which ferments readily, and fruits freely at or near the close of the meal. On such foods it is not possible for the mouth to remain long in an unclean condition.

D. H. KRESS.

Some Fine Flowering Bulbs

THE Oakwood school raised some very nice bulbs last year, and now offers the following for sale:—

Excelsior, Double Pearl Tuberose bulbs, each, 5 cents; dozen, 50 cents; by the hundred, not prepaid, \$2.

Gladioli, mixed colors, choice, each, 3 cents; dozen, 25 cents; by the hundred, not prepaid, \$1.50.

Dahlias, fine double mixed, white, red, yellow, pink, and variegated colors, each, 10 cents; dozen, 50 cents; not prepaid.

Transportation on above prepaid unless otherwise specified. Orders for ½ dozen will be filled at the dozen rate, and for 50 at the hundred rate.

All the above bulbs are nice size, and will produce good flowers. Your order will be a benefit to the school. Address orders and inquiries to Oakwood Manual Training School, Box 414, Huntsville, Alabama.

Inhumanity

A MAN, a drunkard from his youth, wished to reform. For six months he lived a sober life. But a day came—a hot, oppressive day in summer—when he fell. He returned to his blacksmith shop after a short absence. What had happened? Some one had sprinkled the floor about the anvil with whisky. The appetite of years was overpowering. He hastened to a near-by well for a drink of water, but some inhuman being had placed a few drops of liquor in the glass and upon its edge. One taste was enough, and the man is to-day as he was before. One of the town's five drinking constables is supposed to have placed the liquor upon the floor and the glass.

JASPER L. AVERY.

CHILDREN'S PAGE

The Bear Remembered

THAT beasts are sensible of kindness, and remember it, is proved by many interesting incidents. The following is a pleasant illustration of benefits unforgotten:—

A woodsman who was fond of pets found a young cub bear in the woods, half-frozen and nearly starved, its mother having probably been killed by hunters.

He took the little orphan home with him, and it soon became as playful and affectionate as a kitten. Every night he had a romp with it on the floor of his cabin, and upon his return from his day's work in the woods the cub would greet him with the uncontrollable delight that an affectionate dog displays when his master comes home.

But as the bear grew older, its wild nature began to assert itself, until finally one day it disappeared in the woods and did not return.

The man hunted long and carefully for his pet, searching every nook and ravine for miles about his cabin, but without success.

Two or three years afterward he was going through the woods to his work, unarmed and without even an ax, which he had left the night before at the place where he was chopping. As he was passing through a heavy growth of young evergreens, an enormous female bear rose up before him. Behind her were two cubs, and the mother was furious at having been disturbed, and mad with fear for the safety of her young.

The chopper was utterly without means of defense, and even before he had time to realize the extremity of his position, the bear was upon him. But just as she reached him, a complete change came over her. Instead of attacking him, she began licking his hand, and rubbing affectionately against him. She was his long-lost pet, and had not forgotten him.

When he had recovered from his fright sufficiently to go on toward his work, the bear went, too, and for more than a mile she followed him. Then feeling, apparently, that she had done all that courtesy and her sense of gratitude required, she left him, and went back to her cubs.—*The Round Table.*

Hasty Judgment

JUMBO was a very affectionate cat, and if not prevented would manifest his fondness for little chickens in a way that was conclusive—to the chicken.

Mrs. Speckle having proved her inability to protect her babies from the enemy, it was decided to raise her next brood by hand.

This we did, and our seven pets more than repaid our time and trouble by their tameness and knowing little ways. Each one was named, and could be held and stroked, to its evident enjoyment. They were covered up in a box at night, and by day were allowed the privilege of the lawn, under the watchful eye of some one.

Our vigilance relaxed somewhat as they grew larger, though we still saw that Jumbo kept at a respectful distance.

One day Frank, who was a fine little rooster, disappeared, and no searching could disclose his whereabouts.

The cat had eaten him, of course! Such was the opinion of all, and the circumstantial evidence certainly was strong, as Jumbo had been seen in close proximity to the chickens that very day. How sorry we felt for the poor little chick!

We caught Jumbo, the condemned prisoner, and locked him up in the tool-house to await execution. His pitiful wails and strivings for liberty were unheeded, also his seeming

protestations of innocence. All day he did penance, finally curling up on the nail-box for a nap.

At sunset, while the other chickens were being fed, who should walk dejectedly into their midst but Frank, the missing one? No doubt he had become entangled in the lumber pile, and so was "unavoidably" detained. He was quite thirsty and hungry, but how glad we were to have him again! Needless to say, Jumbo was given his liberty after suitable apologies in the shape of a dish of milk and sundry pats. We decided for the future to await developments before judging and condemning. Might not this same principle be carried out to advantage among our associates?

H. M. C. STEELE.



Northwestern Christian Advocate

AN IMPROMPTU DUET

"CHRIST is the silent listener to every conversation."



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

The World-Wide Field

LEADER'S NOTE.—Before taking up the studies on South America, we will have a program on the World-Wide Field. This study is based on the numbers of the REVIEW AND HERALD dated March 4 and 11. The questions below may help those who prepare the talks in bringing out the salient points. Have a map, and locate each field studied. Alternating with the lessons on South America will be some on Christ's second coming.

Macedonia

TELL the story of the letter "to the Sabbath-keeping missionary in Greece."

Tell how a tract published the truth in Albania.

How were one brother and sister there persecuted? What shows their zeal for the truth? How did they educate their children?

What literature is ready for publication in Greek?

What is the plea for Macedonia?

German East Africa

Describe Brother Conradi's journey from Beirut, Syria, to the German East African Mission.

What changes had five years of toil made in Kihuiro?

What are the plans for work in this field the coming year?

Cuba

What change has recently been made in the government of Cuba?

How does the change affect the working class?

How large is Cuba? Name three of its cities.

What proves the fertility of its soil? Tell something of its scenery, of its birds, of its climate.

What advantages has the place where our workers plan to build a school?

China

Give the parable of the wheat and tares as adapted by Elder Keh. Draw at least two spiritual lessons.

Describe the Sabbath services.

How many believers are there in this province?

What request is made by the workers there?

Missionary Volunteer Reading Course

* Lesson XXIII—"Great Controversy," Chapters XXXVI-XXXVIII

Chapter XXXVI: The Impending Conflict

1. How can it be said that idolatry exists among many professed Christians?

2. Show that the rejection of God's law threatens public safety, and unfits people for self-government.

3. What are some of Satan's agencies for corrupting the world? Explain.

4. How does Satan seek to destroy the influence of the Bible?

5. What makes Spiritualism so deceptive?

6. What arguments will be advanced for compulsory Sunday observance?

* These questions are on last week's assignment.

7. Why will this be an especially trying time for God's children?

8. Now what is the impending conflict? What are its causes?

Chapter XXXVII: The Scriptures a Safeguard

9. How only shall we be able to stand the final test?

10. What lesson should we learn from the experience of the disciples?

11. What truths should we especially study now? Why?

12. Will God accept ignorance as an excuse for sin? Give reasons for your answer.

13. Show the importance of a personal knowledge of the Bible. How can this be obtained? Why do so few have it?

Chapter XXXVIII: The Final Warning

14. What is the final warning?

15. What decision must every individual make? What crisis will force each to make this decision?

16. How will the warning be given to the world?

17. What agencies will Satan use in persecuting God's children?

18. Turn to the table of contents. Notice the chapters just studied. The phrases will help in grouping the thoughts.

Lesson XXIV—"Great Controversy," Chapter XXXIX

Time of Trouble

1. WHEN will the decree of Rev. 22: 11 go forth? 2. What will this mean to God's children? What to the world?

3. How did Jacob gain the victory during his night of wrestling?

4. Draw several practical lessons from his experience.

5. What thoughts will give God's children most anxiety during the trials of the last days?

6. What kind of faith is needed in the final test?

7. When shall we prepare for this time of trouble? How?

8. Note that Satan will even counterfeit the second coming of Christ. Whom only will he fail to deceive?

9. What is your personal answer to the questions on page 625?

10. How should the record of God's care for his children in the past cause us to trust him implicitly?

11. What will be the experiences of God's children during the time of trouble?

12. What comfort may we get from the following scriptures: Isa. 33: 16; 41: 17; Hab. 3: 7, 8; Psalm 91?

13. Why does God permit his children to be tested so severely?

14. How does this chapter answer the question in Heb. 1: 14?

15. What do you understand by "the time of trouble"?

Note

The chapter in "Early Writings," page 56, on "Duty in View of the Time of Trouble," will give additional thoughts for this study. It would be well to read also the chapter in "Steps to Christ," on "The Privilege of Prayer."



Three United States Presidents

THE habit of using ardent spirits by men in office has occasioned more injury to the public and more trouble to me than all other causes. Could I begin my administration again, the first question I would ask respecting a candidate for office would be, "Does he use ardent spirits?"—*Thomas Jefferson*.

It is a great wrong. The most degrading and ruinous of all human pursuits.—*William McKinley*.

The real issue in this controversy, the one pressing upon every mind that gives the subject careful consideration, is that legalizing the manufacture, sale, and use of intoxicating liquors as a beverage is wrong,—as all history and every development of the traffic proves it to be,—a moral, social, and political wrong.—*Lincoln*.

Good for the Newspapers

SWEDEN has *seventy-seven* daily newspapers representing total abstinence, and thirteen more whose management refuse to insert advertisements recommending alcoholic liquors. Norway, with its smaller population, has forty daily papers that stand for total abstinence. In both these countries no support outside of the large cities can be found for a paper that does not stand for abstinence.

If the newspaper men of America would espouse the prohibition movement with all the ardor the cause deserves, then might we hope soon to reach the high standard that Finland has already attained—the complete banishment of alcoholism from Finnish territory.

We are hopeful; for forty out of sixty of our leading secular magazines have absolutely excluded all liquor advertisements from their columns. Some dailies have taken the same stand.

Not an Inherent Right

Is it true, as some claim, that men have the same "inherent right" to keep saloons and sell liquor that they have to keep bake-shops and shoe-stores and sell bread and shoes?

Our inherent rights have never been more happily expressed than in the Declaration of Independence,—“life, liberty, and the pursuit of happiness.” These are the very essence of citizenship. The province of government is to secure these, not to grant them.

Citizenship was established and government instituted for the very purpose of promoting and guarding the inherent rights of the people,—securing the safety, health, peace, good order, and morals of the people; and anything which endangers the inalienable rights—the safety, health, peace, good order, and morals—is not a part of the essence of citizenship, and therefore can not be an inherent right.

“The Supreme Court of Indiana has declared that an inherent right or an inherent power is one that exists independently of any statute, and requires no legislative delegation to justify its exercise.” Inherent rights are God-given, and they can not be given or taken away by man or governments, except in punishment of crime.

“The right to follow any of the common occupations of life is an inalienable right. It was formulated as such

under the phrase ‘pursuit of happiness’ in the Declaration of Independence.” But the United States Supreme Court has not less than twelve times declared that no person has a natural or *inherent* right to keep a saloon; and the supreme courts of at least twenty-three States have made the same declaration.

Then the courts must be in error, or there must be something about the saloon business different from that of the bakery and the shoe-shop. There is a difference; and this difference makes one lawful and the other unlawful. The saloon is destructive of life, liberty, and the pursuit of happiness; while the others promote these inalienable rights. The saloon is an outlaw.

The refusal to grant a license deprives no man, therefore, of any personal or property rights. The United States Court of the District of Columbia says: “The law places barrooms and tipling-houses on a footing of *tolerance* only, and an applicant for a license is not to be regarded as a business man proposing to engage in any lawful business.”

A Thrilling Incident

At a temperance meeting in Philadelphia, some years ago, a learned clergyman spoke in favor of wine as a drink, demonstrating it quite to his own satisfaction to be Scriptural, gentlemanly, and healthful. When the clergyman sat down, a plain, elderly man rose, and asked the liberty of saying a few words. “A young friend of mine,” he said, “who had long been intemperate, was at length prevailed upon to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, though the struggle with his habit was fearful, till one evening, in a social party, glasses of wine were handed around. They came to a clergyman present, who took a glass, saying a few words in vindication of the practise. ‘Well,’ thought the young man, ‘if a clergyman can take wine, and justify it so, why not I?’ So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a rapid and downward course, he died of delirium tremens—a raving madman.” The old man paused for utterance, and was just able to add: “That young man was my only son, and the clergyman was the reverend doctor who has just addressed this assembly.”—*Selected*.

The Thirsty Nobleman

AN English nobleman found himself in a little village 'way off in Cornwall, where he had never been before. It was a hot day, and he was thirsty, and his thirst increased as he rode up and down the village streets, seeking in vain for a place where something stronger than water could be had.

At last he stopped, and made impatient inquiry of an old peasant who was on his way home after a day of toil.

“How is it that I can't get a glass of liquor anywhere in this wretched village of yours?” he demanded, harshly.

The old man, recognizing his questioner as a man of rank, pulled off his cap and bowed humbly; but, nevertheless, there was a proud flash in his faded eyes as he answered, quietly: “My lord, something over a hundred years ago a man named John Wesley came to these parts.” And, with that, the aged peasant walked on.

What a splendid testimony was this to the preaching of John Wesley! For more than a century the word that he had spoken for his Master had kept the curse of drunkenness out of that village.—*Selected*.

Did Not Care for His Mother's Picture

A MOTHER in a Western city sent her photograph and a message by a friend coming East to her son who was an inmate of the prison in Auburn, New York. The friend, on his arrival in Auburn, went to the prison, and called for the boy. He made known the nature of his visit, and after a few words presented the picture.

The young man looked at it for some time, then handed it back, and said: "I don't think I care for it; you can take it back, and tell my mother that if it had not been for cards and drink, I would not be where I am now. Tell her that the first card I ever saw was in her home, that the first glass of wine I ever drank was at her table. Tell her I saw her take down the cards and lead us children in the game many times, but I never saw her take down the Bible and lead us in the worship of God. Take the picture back, and tell her to keep it; but, if you think it will do her any good, tell her that when I get out of this place, I am going to try to be a better man."

A Claim Not Supported by Facts

It is claimed by some that "the masses can not prepare themselves for a national career of effectiveness" if liquor is taken away from them. Why, then, does a great industrial concern like the H. C. Frick Company insist on the abstinence of its twenty-five thousand employees, as it recently has done? Why do insurance companies discriminate even against "moderate drinkers"? Why do fraternal organizations more and more bar out those who indulge in the use of liquor or engage in its sale? Why are our railroads and mercantile corporations increasingly strict in refusing to employ men who drink? Why do those who train all classes of athletes enforce an iron rule of abstinence? Why does the arctic explorer, Nansen, declare that alcohol is not needed by those who penetrate the polar regions? Why does Sir Frederick Treves (certainly no "temperance crank"), physician to Edward VII, eloquently and forcibly call attention to the significant fact that, in the march of thirty thousand English soldiers to relieve Ladysmith, those who fell by the wayside were the drinkers? Let us have more of the common facts of human experience and fewer theories of "the new psychology." These facts all point one way: *Alcohol is everywhere, and always has been, the chief destroyer of "national effectiveness."*—Joseph H. Crooker.

An Indian Chief's Crusade for Temperance

CHIEF JOSEPH, of the Omaha Indians in northwestern Nebraska, became very much aroused over the evil work wrought upon his tribe by the white man's whisky. He finally sent an order throughout the reservation to the effect that drinking must stop; and that the person found guilty of disobeying the injunction would be brought before the chief and whipped. Chief Joseph called his "cabinet" men together, and told them of the order and the reason for it. They recognized the need of the order, and promised to see that the command was obeyed.

Twenty-four hours passed. The twilight quiet had come to the village, when an old man came up, and voluntarily confessed to the chief that he had been drunk. He said, "I have had drink. I lose my senses; I lie on the ground and dream. I should be whipped, and I come to you."

Chief Joseph outwardly expressed no feeling of surprise at the sight of his friend, an old chief of seventy summers, the man with whom he had grown up on the wild, free prairies, pleading guilty before him.

"You know the penalty?" asked the old chief. "And you know how drink is bad for our people?"

The old warrior nodded.

"We will punish him now," said Joseph, quietly.

The crowd gathered as the old man was led by the Indian police officers to the place where the councils were held. Two strong young bucks appeared with their raw-hide whips. The old man did not appear to notice them. His head dropped a little from its usual erect carriage, and he squared his back toward the men with the whips. Not a word escaped his lips as the blows descended, and the punishment continued until the red blood flowed, when Joseph raised his hand as a sign to stop.

"My children," said the old chief as he turned away from the prisoner, "drink is bad for the red man. We need to know what we are doing, and whisky makes us fools. We will have no more drink while Joseph lives."

That, according to the *Evening Record*, was the beginning of Chief Joseph's crusade for prohibition. For years the Omaha tribe was a model of temperance and sobriety.

Bursting Bottle Scars

"HAVE you been a duelist?" one asked of a Frenchman whose face was hacked and notched.

"No, no," the man replied, "these are champagne scars. They are caused by the bursting of the bottles. About one bottle of champagne in every ten bursts. There are miles and miles of champagne caves in Rheims, caves cut in the solid limestone rock, where millions of bottles of wine refine and ripen. And as the turners move along the racks — each one turns thirty-five thousand bottles daily — they are continually saluted with explosions. Bang! And the glass splinters fly. Day after day each bottle must be turned, turned fifty times altogether, till the sediment in it has concentrated itself about the cork. Then the corkers remove the corks, let the sediment-thickened wine in the neck of the bottle blow off, and skilfully replace the cork again. The corkers and turners are nearly all scarred as I am."

This whole business scars the maker and the seller and the users. The whole world bears the scars of rum. — *Selected.*

Temperance Speech

SOME people laugh, and wonder
What little boys can do
To help this temperance thunder
Roll all the wide world through;
I'd like to just remind them
When they were small, and then
I'd just like to remind them
That little boys make men.

The bud becomes a flower,
The acorn grows a tree;
The minutes make the hour —
And it's just the same with me.
I'm small, but I am growing
As quickly as I can;
A temperance boy like me is bound
To make a temperance man.

— *Selected.*

The Liquor Traffic a Foe to Labor

MEN of toil, what do you think of the following facts handed down to us from our national government reports on the question of "Liquor and Labor"? —

In every \$100 worth of boots and shoes you buy is \$20.71 of labor; in every \$100 worth of hardware, \$24.17 of labor; in every \$100 worth of furniture, \$23.77 of labor; in every \$100 worth of clothing, \$17.42 of labor; in every \$100 worth of liquors, only \$1.23 worth of human labor.



THE INTERMEDIATE LESSON

I—The Word Made Flesh

(April 3)

LESSON SCRIPTURE: John 1:1-18.

MEMORY VERSE: "All things were made by him; and without him was not anything made that was made." John 1:3.

The Lesson Story

1. In the Bible many names are given to Jesus to express his character and work. In our lesson scripture he is called "the Word." Through him the Father has spoken in creation, and he came to this world to speak his Father's thoughts to us, and to make men see how good and kind God is. Christ is "the image of the invisible God, the first-born of every creature." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

2. "All things were made by him; and without him was not anything made that was made." "And God saw everything that he had made, and, behold, it was very good." Jesus and his Father visited the earth, and walked and talked with Adam and Eve in the garden of Eden. While obedient, Adam and Eve rejoiced to be with their Creator. But one day they hid from him. They had sinned by disobeying his command. God can not overlook sin, and he therefore sent Adam and Eve out of the garden of Eden. Because they had sinned, they must die; for "the wages of sin is death." Thus came the darkness of sin and sorrow into our world.

3. When the earth, which Jesus had made so fair and good, was darkened by sin, he was willing to leave the brightness and glory of heaven, and to come here to dwell with us, that his life might be a light to show sinners the way to God. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

4. God uses men to lead others to the light. One thus chosen was John the Baptist. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." Men can not give light as Jesus did, but they can reflect his light, and help others to come to it. Jesus is "the true Light, which lighteth every man that cometh into the world." None are so sinful that he passes them by and leaves them in darkness.

5. Though Jesus is the Creator and Life-giver, yet he was not welcomed by men when he came to this world. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

6. But some were looking for him, and they rejoiced when he came to earth. To "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

7. Having been tempted in all points as we are, without sinning, he is able and willing to help us when

we are tempted. Though surrounded by sinners while in the world, yet Jesus "did no sin, neither was guile found in his mouth." He represented the character of his Father, and was filled with grace and truth.

8. The Saviour came to this world to give us an example of perfect obedience to the law which we have broken. On account of sin even a good man like Moses could not see God's face. Jesus came to reveal his Father's true character and his love for sinners.

Questions

1. What are some of the names the Bible gives to Jesus? What name is given him in the first verse of our lesson? John 1:1. Why was this name given him? What is said of the person of Jesus? Col. 1:15. Who lived before any other beings were created? What is said of the Word in the beginning? John 1:2.

2. By whom were all things created? John 1:3. What did God say of the things that were made? Gen. 1:31. Who visited the earth and talked with Adam and Eve? Why did they one day hide from the Lord? Why were they sent from the garden of Eden? What is said of the wages of sin? Rom. 6:23. What thus came to our world?

3. What did he do that he might become the Light of the world? What was in Christ? John 1:4. What did his life become? Where did the light of his life shine? Verse 5.

4. For what does God choose men? Give the name of a man sent of God. John 1:6. Of what did he bear witness? Verse 7. Why? How may we become lights in the world? Upon how many does the true Light shine? Verse 9.

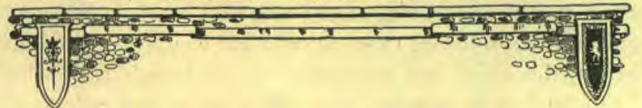
5. How was Jesus received when he came to this world? What did his people do when he came unto them? Verse 11.

6. Who welcomed Jesus at his first advent? What did he give to those who received him? Verse 12. Whom does he accept as sons?

7. In what form did Jesus come to our world? Verse 14. Where did he dwell? Like whom was he made? Phil. 2:7. In how many things was he made like us? Heb. 2:17. Why? In what way did he suffer? Verse 18. In how many points was he tempted as we are? While surrounded by sinners, what did he do? 1 Peter 2:22. With what was he filled? John 1:14.

8. What did Jesus come to give us? Why can not men see God's face? Who will finally behold him? Rev. 22:3, 4. Whom did Jesus reveal in his life when on earth?

THE YOUTH'S LESSON



I—The Word Made Flesh

(April 3)

LESSON SCRIPTURE: John 1:1-18.

RELATED SCRIPTURES: Gen. 1:26; Isa. 63:9; Micah 5:2; 1 Cor. 8:6; Col. 1:16.

MEMORY VERSE: John 1:3.

Questions

1. When was the Word? With whom was the Word? Who was the Word? John 1:1, 2; compare chap. 17:5; note 1.

2. Through whom were all things brought into existence? Verse 3.
3. As Creator, what was in him? What is this life to men? Verse 4; compare chap. 10: 10, 27, 28.
4. Where did the light shine? With what result? Verse 5.
5. Who was sent from God? Verse 6.
6. For what purpose did he come? What was the object of his witness-bearing? Verse 7.
7. Was John the Light? Verse 8.
8. What does the true Light of the world do? Verse 9; note 2.
9. What was Christ's relationship to the world? How did the world regard him? Verse 10.
10. How did he regard his own? How did his own regard him? Verse 11.
11. What did he do for those who received him? Verse 12; note 3.
12. What change was wrought in those who received him? Verse 13.
13. What wonderful revelation was made to man? Verse 14; compare Rom. 8: 3; note 4.
14. What witness did John bear of this Word? Verse 15.
15. What have we received from that Word? Verse 16.
16. What contrast is drawn between Jesus and Moses? Verse 17; note 5.
17. What is said about man having seen God? How only may we know him? Verse 18; note 6.

Notes

1. The Greek term here rendered "Word" is *logos*. The Son is here called the "Word," because he was "God's thought made audible."

2. "Lighteth every man." This is what Jesus has done. His spirit of conviction, of persuasion, of enlightenment, has gone unto all the earth's inhabitants. The doctrine of the future probation of man ignores this illuminating scripture.
3. The "right," the "power" (authority), the "privilege" to become a son of God is open to every soul. The receiving of him is the yielding all of self to him and accepting all from him instead. It is self-denial, crucifixion, and believing on his name for cleansing, for life, for leading.
4. "The Word became flesh." Divinity tabernacled in the flesh of humanity. Not the flesh of sinless man, but such flesh as the children of earth possess. That was the glory of it. The divine seed could manifest the glory of God in sinful flesh, even to absolute and perfect victory over any tendency of the flesh. This is the victory of our faith, for so Christ will dwell in our flesh, to conquer self and sin. See Gal. 2: 20; 1 John 4: 1-5.
5. Moses could only speak law. He had no life in himself to impart to the people. It was Moses' desire that the people should hear God speak and live. They refused and would listen only to the human, the voice of right words, but words devoid of life that would save. Christ Jesus spoke words of life and grace and truth. God's word received from man as the word of man is only cold, dead law.
6. "He hath declared him." The Son of God came not to manifest himself. All the grace, love, tenderness, and wisdom revealed were of God. The revelation of Jesus Christ, who is himself the revelation of the Father, is to be seen in the characters of his people.

TABULAR HARMONY

Of Events in the Life of Christ Covered in This Quarter's Lessons. The Chronological Order of Events and Scriptural Harmony is from "Christ in the Gospels," by Jas. P. Cadman.

EVENTS	PLACE	MATTHEW	MARK	LUKE	JOHN
Preface to John's Gospel					1: 1-18
Preface to Luke's Gospel				1: 1-4	
Birth of John the Baptist announced				1: 5-25	
Birth of Jesus announced to Mary				1: 26-38	
Mary visits Elizabeth				1: 39-56	
Birth of John the Baptist	Judea			1: 57-80	
An angel appears to Joseph in a dream		1: 18-25			
Jesus is born	Bethlehem			2: 1-7	
The genealogies		1: 1-17		3: 23-28	
An angel announces the birth to the shepherds.....				2: 8-20	
The circumcision and presentation in the temple.....	Jerusalem	1: 25		2: 21-39	
Visit of the magi	Nazareth or Bethlehem				
		2: 1-12			
Flight into Egypt		2: 13-15			
Herod's cruelty		2: 16-18			
The return and settlement at Nazareth		2: 19-23		2: 39, 40	
Jesus in the temple when twelve years old.....				2: 41-52	
The ministry of John the Baptist	Near Jordan	3: 1-12	1: 1-8	3: 1-18	
The baptism of our Lord	River Jordan	3: 13-17	1: 9-11	3: 21-23	1: 32
The temptation	Judea	4: 1-11	1: 12, 13	4: 1-13	
Testimony of John the Baptist					1: 19-34
Interview of John's disciples with Jesus					1: 35-42
Jesus, going into Galilee, takes with him Philip; interview with Nathanael					1: 43-51
Marriage at Cana; departure to Capernaum.....	Cana				2: 1-12
At the passover Jesus purifies the temple.....	Jerusalem				2: 13-25
Interview with Nicodemus	Jerusalem				3: 1-21
Jesus baptizes in Judea; further testimony of John.....	Jordan Valley				3: 22-36
John the Baptist is seized				3: 19, 20	
Jesus goes into Galilee; talk with woman of Samaria....	Samaria	4: 12	1: 14	4: 14	4: 1-42
Jesus teaches publicly in Galilee.....		4: 17	1: 14, 15	4: 14, 15	4: 43, 45
Jesus heals nobleman's son	Cana and Capernaum				4: 46-54
Jesus teaches at Nazareth, and is rejected.....	Nazareth			4: 16-30	
Leaving Nazareth, fixes abode at Capernaum		4: 13-16		4: 31	
The call of Peter, Andrew, James, and John; draft of fishes	N'r Capernaum	4: 18-22	1: 16-20	5: 1-11	
Healing of demoniac in synagogue	Capernaum		1: 21-28	4: 31-37	
Healing of Peter's wife's mother and others	Capernaum	8: 14-17	1: 29-34	4: 38-41	

Cut this table out and keep in your Bible for future use.

The Youth's Instructor

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THE cover picture is from Murillo's painting, "The Beggar Boys."

Opportunity for Heroism

THERE is an excellent lesson in the following story from the *Ram's Horn*: "A number of years ago Frances E. Willard made a temperance address in Boston. During her stay in the city, a young man happened to call upon Wendell Phillips, who entertained him until late in the night, telling of the old abolitionist days, and showing him relics of their struggle. As the young man rose to depart, he said to Mr. Phillips, 'Mr. Phillips, I think if I had lived in your time, I would have been heroic, too.' Mr. Phillips, who had gone to the door with his caller, pointed to the saloons down the street, and his voice was keen with indignation. 'Young man,' he said, 'you are living in my time and God's time. Did you hear Frances Willard last night? Be assured that no man could have been heroic then who is not heroic now. Good night.'"

"Standing in God's Smile"

"A TINY boy, two years old, stood in a ray of sunshine, and said, gaily, 'Me standing in God's smile, mama.' His mother replied, 'God grant my darling may so live as always to stand in God's smile.' Not long after this incident the mother died, and the boy was left to the care of others. He grew to manhood, and grew in favor with a great man, and tried to please him, and forgot to put God first. But he was restless and unhappy. God's smile was gone. One day, looking over some relics, he found a paper parcel, in which was a tiny pair of shoes, and these lines in his mother's handwriting: 'These shoes were worn by my darling boy when he was two years of age. He stood in a ray of sunlight, saying, "Me standing in God's smile, mama." God grant that my darling boy may so live as always to stand in God's smile.' Through these lines God spoke to him. He saw that he had been standing in the great man's smile, and had lost the favor of God. Whereupon he dedicated his life to his mother's God."

It may be only the smile of the great man—a desire to please men rather than God—that we value above eternal things; it may be the desire for wealth or worldly learning that is supreme in our affections. Whatever it may be, it is time now that we do as the

apostle Paul did,—count it all loss, and take Christ instead. Then we shall be standing in God's smile, and shall finally receive the eternal reward.

"Stand Fast"

"AN old man went to California to see his sons who had become rich. On being asked to go to the theater, he replied that he had traveled far, but not far enough to forget his principles." Happy will it be in that great day when every case is decided for weal or woe, if it is revealed that we were always true to the principles that we espoused when we first gave our hearts to the Lord. Let us "stand fast" in the Lord.

True Honesty

ONCE it was proposed to the Duke of Wellington that he purchase a farm which joined his estate; and as it was considered that it would make a valuable acquisition to his property, he consented. After the purchase his steward congratulated him on having had such a bargain. "What do you mean by a bargain?" asked the duke. The steward replied, "It was valued at £1,100, and we received it for £800, because the owner was in financial difficulty, and was forced to part with it." "In that case," replied Wellington, "you will please to carry the extra £300 to the late owner, and never talk to me of cheap land again."

Not the Many Things

PROFESSOR BRUMBAUGH, in his work on the training of teachers, relates the following incident:—

"A pious old minister, with a keen insight that we should strive to imitate, was deeply concerned in the welfare of a fatherless grandson. He took the boy with him when visiting the poor of his rural parish in the valley of the Alps. The boy was enraptured by the beauty so lavishly displayed on mountain and glen. When they entered the poverty-stricken homes of the poor, and the boy saw how impossible it was for the children of these homes to enjoy God's beautiful pictures, he was led to say: 'Grandpa, when I am a man, I mean to take the side of the poor.' A noble resolution this! He kept it, and the world knows the result; for that boy was Henry Pestalozzi, a father to orphans, and the founder of universal elementary education. . . . It is a holy thing to plant a high purpose in a human soul. In his own time God will make it serve great ends. Not the many things, but the decisive things, mold our lives."

The Child and the Mud Puddles

A boy named Carl had a fancy for playing in the mud, a practise which was forbidden. Anxious to be a good boy, yet in a strait betwixt obedience and mud pies, Carl asked divine help. "Please, God," he prayed one night, "keep Carl from going into mud puddles any more." That did not seem to quite cover the ground, or to be assurance enough, so presently the little fellow prayed, "And please, dear God, don't let there be any more mud puddles for Carl to go into." Childhood frequently goes to the root of matters. Why ask the Lord to do the harder thing of keeping society out of the saloons when he would much prefer to do the easier thing of keeping the saloons out of society?—*Epworth Herald*.