

The YOUTH'S INSTRUCTOR

Vol. LVII

March 30, 1909

No. 13



Sago Palms. 118.

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THE PROTESTANT MAGAZINE

Takoma Park,
Washington, D. C.

"The false science of the nineteenth century, which, undermining faith in the Bible, will prove as successful in preparing the way for its aggrandisement in the Dark Ages."—*The Great Controversy*, page 573.

The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 30, 1909

No. 13

Our Contributors

Beyond

BEYOND yon bright and starry dome
My Saviour builds for me a home,—
A home where peace shall reign,—
A home where tear-drops ne'er shall start,
Where sorrow ne'er shall touch the heart,
Nor sin, nor grief, nor pain.

Beyond the dark and fearsome sea
My Lord prepares a robe for me,
Which I can ne'er deserve.
Clad in that bridal robe, my Lord
Will bid me to his bridal board,
Where he himself will serve.

Beyond the cross which here I bear,
A crown prepares for me to wear
In victory complete;
But when I see him on his throne
Who for me bore the cross alone,
I'll cast it at his feet.

ELIZABETH ROSSER.

An Experience

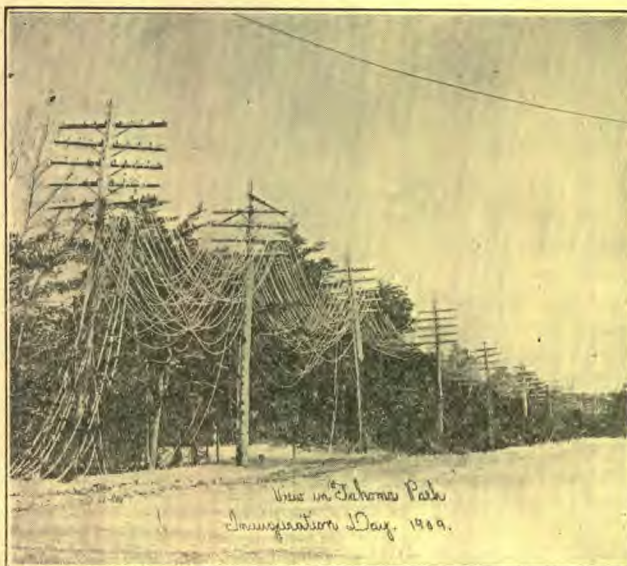
THE large modern steamer is a floating palace, so arranged that almost every convenience and comfort of life may be enjoyed by those not suffering from seasickness or other ailments. It is a little city of itself, driven by powerful engines over the briny deep at the rate of fifteen or twenty miles an hour. Here, one meets with rich and poor who are hastening on to other lands, some for pleasure, others on business; and many of the poorer class are hoping to find a country where they can better their condition in life with less hard work. Plowing through the ocean at a rate of from three hundred sixty to four hundred eighty miles a day, it does not take one many days to travel a long distance. Had the apostle Paul made his trip to Rome on one of these fast steamers, he and his companions on the ship need not have spent the weeks fasting that they did.

But there are many more small boats traversing the sea than large ones; and when a passenger goes to sea on one that has no accommodations, and is tossed about by every wave that strikes the boat, it makes the poor seasick person long for land. I have taken a few short trips where there was no room in the cabin, and all we could do was to lie on the deck, wet with the rain and spray from the sea for twenty-four hours or more, there being no shelter for us. Such voyages are not pleasant or comfortable, even in the tropics.

A short time ago I was desirous of going from Astoria, Oregon, to the little city of Tillamook, in the same State. Being unable to get passage on the small steamer that runs between these two places, on account of their having more passengers than the law would allow them to carry, I decided to take the narrow trail running along the beach and over the mountains, and so make the trip by land. The tide rises

nearly eight feet, and we must pass certain rocky points while the tide is out, or else leave the beach and climb very steep and rough hills with our horses. The road was very muddy all the way, except a few miles along the beach.

We started out at four o'clock in the morning, following our guide, the mail-carrier. There were three others in our company,—a man, with his wife and son. Our guide would occasionally start his horse on a gallop, and we did likewise until the woman did not care to ride fast any more, and her husband was of the same opinion, as his horse had thrown him once. So, as our guide would gallop on in order to pass the dangerous points before the tide came in, we could hear our lady friend calling, "Hu-hu, hu-hu," for us to stop and wait. So we waited for them. We had passed one bad point where the tide was coming in. Away we galloped after our guide, when the woman and her husband said they could not ride like that, and proposed going back. They inquired if there was



not some house where they could stop. Our guide said there were no houses in that part; that it was only a wilderness of woods on one side, with bears and cougars in it, and the ocean on the other side, with the tide rapidly coming in. We must make two more points soon, or the tide would be too high, and we would have to go over the mountain by a very rough road. So, away he rode, and I followed him, while the other three remained behind. For a time, we could hear them calling us, but our guide said that he had to get to the end of his route with his mail at a certain time, or he would be fined, and he could not waste any more time; so what could I do but follow? We were soon out of sight of our friends, and had the last bad point just before us. When we came to the point, the water was quite deep and rough. My guide said, "What do you think? Can we make it?" I replied, "I do not know the place; that is for you to decide. If you can get across with your horse and mail-bag, I will follow you." He plunged his horse in, but soon returned, saying that we could

not get through. So, on account of being a few minutes late, we had to return and climb the steep mountain road. Here, we found a seal that had come out of the sea to get a drink of fresh water, for which he forfeited his life, as the postman thought it was too great a prize to lose.

Just here, our friends overtook us, and seemed willing to follow their guide after that. We passed one quite dangerous place on Mount Mecarney, nearly one thousand feet above the sea. Our trail was not more than three feet wide, and the mountains just as steep hundreds of feet above us as below. One misstep of the horse might have landed both horse and rider into the sea below. Our lady traveler rode her horse all the way around the mountain. I preferred to walk part of the way.

In crossing the mountains, we passed some beautiful forests. I could but exclaim, "How grand and beautiful!" No wonder the Bible writers wrote as they did of the glory of Lebanon. See Isa. 35: 2; 60: 13; Ps. 92: 12; Deut. 3: 25.

So at the close of our long day's ride, I felt thankful for the beautiful scenes of nature I had observed, as well as being forcibly reminded of the fact that "time and tide wait for no man." Though I had to sit in almost every position on my saddle in going up and down the hills, and had my horse fall under me on account of the steepness of the road, yet I felt thankful for the experience, and thought it much pleasanter than being out on the sea in a small boat.

B. J. CADY.

Seven Years of Roosevelt

THE national administration which closed March 4, after a life of seven years and six months, will occupy a large place in the history of the country.

What were the most notable achievements of his administration? The Panama Canal is not yet finished, but the purchase of the rights of the French company, the recognition of the new republic of Panama, the adoption of the plans for the canal and the rapid prosecution of the work, are all due to the president's purpose to make it an American enterprise.

The government support of vast irrigation works dates from Mr. Roosevelt's indorsement of the plan of reclaiming the arid lands of the West for the benefit of homestead seekers. Legislation against adulteration of food and for such regulation of railroad rates as will prevent unfair discrimination against shippers has also been secured through his urging. Steps have been taken toward the conservation of the national resources, the betterment of the conditions of country life, and the improvement of the waterways; and the great power of the presidency was exerted to settle a coal-strike which was doing incalculable damage to the country.

The inner history of the peace of Portsmouth has not been written, but Mr. Roosevelt was the moving power which appeared in public, and he has received credit for ending the war between Russia and Japan. He has improved the relations with South America, and has rehabilitated Cuba after the failure of its first experiment with freedom, besides engaging in many other enterprises over which controversy still rages.

Mr. Roosevelt is the first vice-president to be elected to the presidency after succeeding to that office through the death of the president, and he was not only elected to the presidency after being chosen vice-president, but was urgently advocated as a candidate for a second term.—*Youth's Companion*.

Value of Good Reading

THE book which helps you most is the book which makes you think most. Our young people who have been reading "Great Controversy" have found it a book which causes them to mine deep and search for hidden treasures. In looking over the answers to the review questions for Course No. 2, it was interesting to note the answers given to the eighth. The following are only a few of the lessons that have been learned from this study:—

"Trust God

amid all difficulties." "Value of prayer to the success of daily life." "Greater faith in God's power in caring for his children." "Study of these men strengthens courage." "Humility of heart."

Every young person owes himself an education. Professor Morris, of Cornell University, obtained his education in odd moments, while acting as locomotive engineer. No duty is performed by dodging it. Face the difficulties and master them; thus will you become master of yourself, and consequently of others. Seize time by the forelock; do not sit idly by while your companions are passing on their upward journey. The lessons which they are learning may be yours too, and humanity will be doubly blessed. During the battle of Appomattox, General Gordon met a young fellow running away from the battle at the top of his speed, and stopped him. "What are you running for?" the general asked. "Because I can't fly," the boy shouted, and on he went. There are a great many to-day who are running from the battles of life. Some one else will wear the crown for doing what others have left. Let none of us be found flying from our opportunities.

Those who have begun the Reading Course will be anxious to complete it, and those who have not yet started it may begin now. It will be worth your while.


"He who does not what he may while he should,
May not after do it when he would."

LILLIE M. GEORGE.



AS IT LOOKED INAUGURATION DAY, MARCH 4, 1909

The Asiatic Archipelago



The Sago-Palm



THE Creator has provided in a most wonderful way for the sustenance of man in the varied conditions of his existence. In some countries wheat is the staple article of diet; in others millions of people subsist almost entirely on rice. The Pacific islander has his breadfruit and bananas and yams, and the Kafir his corn. But the most wonderful of all, and the most easily produced and bountiful, is sago, which forms the staff of life in many islands and districts in the Malay Archipelago. It is grown in parts of Borneo and the Celebes, also in New Guinea and some of the adjacent islands; but it is found in its perfection in the east of Ceram, where are the finest sago-palms, and which supplies most of the surrounding islands with their daily bread.

The sago tree is a palm, thicker and larger than the coco-palm, although not so tall; and it has immense spiny leaves, which completely cover the trunk till it is many years old. In the course of about twelve or fifteen years it sends up an immense spike of flowers out of its top, after which the tree dies. It seems to thrive best in swampy land inundated by salt or brackish water; but it also grows well in wet places on the hillsides. The large midribs in the immense leaves form one of the most useful articles in these lands, supplying the place of bamboo, to which for many purposes they are superior. Entire houses are built of them, including the posts and rafters; for they are sometimes from ten to fifteen feet long, and as thick in the butt as a man's leg. When carefully split and shaved smooth, they form very durable and light boards, which are used for many purposes by the natives.

When sago is to be made, a full-grown tree is selected just before it is going to flower. It is cut down close to the ground, the leaves and leaf-stalks cleared away, and a broad strip taken off the upper side of the trunk. This exposes the pithy matter, which is of a rusty-brown color near the bottom of the tree, but higher up pure white, and as hard as a dry apple, but with woody fibers running through it about a quarter of an inch apart. This pith is broken to pieces by a heavy club of hard wood made for the purpose, and it falls down into a receptacle formed of the bark. In this way the whole inside of the tree is reduced to coarse powder, and only a shell left of about half an inch in thickness. The material is carried away in baskets to the nearest water, where it is thoroughly washed and kneaded with hands and feet, the water conveying the starch with it, being allowed to pass off into a trough, and leaving nothing but the fibrous matter behind. In the trough the sediment of starch

quickly falls to the bottom, and this, after it is taken out and dried, is sago in its raw state as manufactured by the natives. Boiled with water, it forms a thick, sticky mass, with an astringent taste, and it is eaten with salt, limes, and chillies.

Sago bread is made from sago-flour by baking it into cakes three fourths of an inch thick, and six or eight inches square, in a small clay oven made for the purpose. The oven, which is like a box with eight apartments each the size of a cake, is heated with clear embers, then the apartments are filled with the sago powder and covered with a leaf, and in about five minutes the cakes are turned out sufficiently baked. When not wanted for immediate use, they are tied up in bundles of about twenty, and dried in the sun, after which they will keep indefinitely. They are very hard and rough and dry, but the natives eat them easily, being accustomed to them from infancy. If soaked and baked a little, they assume their original softness, and take the place of bread with Europeans, and rice with the Javanese. Mr. Wallace, in the interesting account of his travels in the archipelago, gives the following computation as to the cheapness of sago on the basis of the cost of production. He says, in substance: "It is truly an extraordinary sight to witness a whole tree trunk, perhaps twenty feet long and four or five in circumference, converted into food with so little labor and preparation. A good-sized tree will produce thirty bundles of thirty pounds each, and each bundle will make sixty cakes of three to the pound. Two of these cakes are as much as a man can eat at one meal, and five are considered a full day's allowance; so that, reckoning a tree to produce one thousand eight hundred cakes, weighing six hundred pounds (a very ordinary-sized tree), it will supply a man with food for a whole year. The labor to provide this is very moderate. Two men will finish a tree in five days, and two women can bake the whole into cakes in two days more. But the raw sago will keep very well, and may be baked as wanted, so that we may estimate that in ten days a man can produce enough food to keep him a whole year. This is on the supposition that he possesses sago trees of his own. If he does not, he has to pay the value of about \$1.75 gold for one; and as labor here is worth ten cents a day, the total cost for a year's food for one man is a little less than three dollars."

The effect of this cheapness of food is decidedly prejudicial, for the inhabitants of sago countries are never so thrifty as those in districts where rice is cultivated. Many of the people are too lazy to raise either vegetables or fruit, but live entirely on sago and a little fish. Having few occupations at home, they wander about on petty trading or fishing expeditions to the neighboring islands; and, as far as the comforts

of life are concerned, are much inferior to the people living in districts where more labor has to be expended in obtaining the means of subsistence.

The sago manufactured for export to Europe and America is produced in small factories with no pretensions to machinery, and with but a few crude appliances of the most primitive kind. The work is carried on on a somewhat larger scale than when the sago is used at home; it is sold to Chinese merchants, who give it extra washings, and strain it through a fine cloth. After it is well dried, the flour is packed in bags, and shipped to its intended destination. The granulation of the sago is a subsequent process. Borneo alone in one year exports twelve thousand tons, the value of which amounts to about four hundred thousand dollars.

The munificence of our Heavenly Father is seen on every hand, and his providence is manifested in the care with which he supplies the needs of man in most marvelous ways.

GEORGE TEASDALE.

Singapore.

Jenny Lind and the Lily

WHEN that queen of singers, Jenny Lind, was once singing at Cincinnati, there was a poor woman dying of consumption in the great city, of course an utter stranger to the former. She had two little children, who had a strangely longing desire to hear the "Swedish nightingale." Their mother's poverty utterly prevented her granting their wish. But the little ones thought if they could "only see her," it would be some consolation, and they resolved to carry her as a gift the greatest treasure they had — a beautiful lily they had raised.

Their request to see her at the hotel was somewhat roughly refused; but still they urged their plea, until the childish voices attracted the attention of Jenny Lind, who was in an adjoining room. Opening the door, she inquired their errand, and, learning of their wish to see her and hear her, she placed in their hands a "family" ticket for four persons, and accepted the lily with loving words of thanks. That evening the audience noticed that in lieu of the costly floral offerings sent her that day, the piano simply bore a pot containing a lily, and they saw also that as she left the platform, she looked down on the front row, and threw a kiss to two happy children seated there. Little marvel is it that all of us who recall Jenny Lind and her marvelous singing, love even better to remember her beautiful Christian life and the numberless merciful and loving deeds that so adorned it.—*Selected.*

"ELIZABETHAN drama seems to show that three hundred years ago the public laughed at insanity and madness. Since then we have come to such a sympathetic understanding of the insane mind that we can not laugh at its incongruities. It may be that by similar growth we shall cease to laugh at the temporary insanity of drunken men. Mr. Rider Haggard, who has made a scientific study of inebriety in England, suggests that one way to encourage temperance is to cease regarding drunkenness as a joke. The two things will be parallel manifestations of a general improvement; a right-minded attitude toward all aspects of drunkenness, and a finer sense of humor, will be characteristic of the same stage of civilization."



What Is Tuberculosis? — No. 15

How We Aid the Germ

IN the last article we considered various ways in which the tuberculosis germ is transported from a patient to a healthy person. Now we desire to consider for a while ways in which we are liable to prepare our tissues so they will harbor the germ and permit it to grow. It is probable that the tubercle bacillus — unless in overwhelming numbers — can not long maintain a foothold in vigorous tissues.

If the bacillus obtains a foothold, the tissues immediately set up certain defensive processes. The body is one of the most complete chemical laboratories, and manufactures chemicals of exceeding great complexity — so complex, in fact, that with all our knowledge of chemistry, we are as yet entirely unable to determine the composition and structure of these various compounds.

When a poison — a snake poison, for instance — gains entrance into the body, the body defenders prepare an "antidote" especially for that poison. If a larger dose of the same poison is again taken, the body prepares a larger dose of the antidote, and the poison dose may be increased until the body will tolerate amazingly large amounts of the poison.

This is only one of a number of defenses the body has, which men are only just beginning to understand. Somehow, the healthy body, by means of its "warriors," the white blood-cells, and its chemical substances in the blood, is enabled to destroy germs, neutralize poisons, and cure disease.

As you all know, the pneumonia patient, provided his vitality does not fail, cures himself. His tissues act as physician and druggist, and the prescription, or prescriptions, are made and filled, which exactly neutralize the poison of the pneumonia germ, and stop its further action.

The healthy body thus sets up defenses against the tubercle bacillus. If the germ gains a foothold in the lungs, the defenders wall it in, and finally there is nothing left but a scar to tell of a once active tubercular process.

Some authors say that practically every person of thirty, or over, shows the scars of a previous tubercular invasion. The germs were not in overwhelming numbers, the body defenses were in good condition, and after a short spell of "cold" the germs were overcome, and probably the patient never suspected that he had tuberculosis, and would have resented such a suggestion. But in more than one tenth of all people the result is not so fortunate. Either the germs are too plentiful, the attack is too often repeated, or the defenses of the body have lost their power to act.

How do we lessen the defensive forces of the body? — By anything that lessens the vitality, especially by excesses of all kinds, excessive eating, irregular eating, the use of too much sweets or other things which derange the stomach, or other dietary errors. Among ambitious students, too long hours of study, with neglect of fresh air, sunshine, and sleep, may be the cause.

The tenement life is a fruitful cause of the bloodless condition which prepares the way for tuberculosis. Overwork, long hours, the "sweat-shop" life, and nervous strain are powerful depressants. So is worry and fear. Diseased teeth favor tuberculosis in several ways. They lower vitality by infecting the food that enters the stomach; and cavities and diseased gums leave entrances for the tubercle bacillus into the tissues.

We see, then, two general principles to be observed in combating tuberculosis:—

1. Avoid the germ as far as possible.
2. Keep the body in that high state of vitality that it will throw off, or resist, the germ.

G. H. HEALD, M. D.

A Permanent Epidemic

THERE are over three million persons dying annually in the United States, from consumption. Just think of it! as many people as there were in the whole country at the time of the American Revolution!

In some parts of the United States, statistics show that one fourth of all who die, succumb to this disease.

It is said that cholera is never entirely absent from the East Indies; it always exists, in one place or another—although, maybe, in comparatively few cases, excepting when there is a general prevalence of the disease. But here, in this country, we have a *constant epidemic in every nook and corner*; for there is probably not a township in which it does not exist.

This state of things must be remedied, if we do not want to perish, as a nation, of dry rot. The regular physicians have failed, and are sending their patients to sanitariums where they can sleep on roofs and verandas. Some of the consumption specialists have themselves died of consumption. It has been well demonstrated again and again that there is no medicine that will cure this dread disease.

The only true remedies—fresh air, clean colons, nutritious, unadulterated foods—have been preached so much in these columns as to have become monotonous. The trouble is, to make people understand this preaching—believe it—and, most important of all, act upon it.

An educational campaign should be entered upon by those who have the real interests of humanity at heart. The true facts should be disseminated—not only through the schools, but among the people. They should be taught not to laugh at nor neglect these simple methods of cure.

Conventions and public exhibitions are all right, so far as they go; but there is nothing to equal the educating of people—each one to care for his own individual health.—*Will Carleton.*

Ten Short Talks on Christian Education—No. 9 The Teacher

Who is the Christian teacher? What is the Christian teacher?

First, he is a Christian; and second, he is apt—quick and able—to teach; and third, he is a learner. He is one who knows the truth through living it, and one who is anxious that others shall know it for the blessing and power it gives.

He may be dressed in a Prince Albert coat, or he may wear blue jeans. He may be the leader of a college company, or he may draw his class around him in the firelit-home circle, or he may pass to and

fro among them in mill or street or field. He is not a pompous professor; he is not class-conscious. He knows no caste but the brotherhood of all men. You will recognize him by no outward marks of officialdom; but you may know him by his eye. Clear, direct, purposeful, kindly, sympathetic, his glance or his gaze is with the vision of Jesus.

The power that lies behind and that creates that outward sign, is the power of Christ. He who best knows his Master, the great teacher Jesus, is he who becomes most fully a teacher. Would you be a Christian teacher? Study; as you have not yet studied, the life and the methods of Christ.

Christ lived what he taught. Rather, he taught what he lived. He did not first find a principle, then announce it, then strive to follow it. He lived daily obedient to the will of his Father, and from that life springing up in him he poured forth the principles it exemplified. To declare what we do not live is hypocrisy; it is not Christian teaching.

Christ made his appetites, his passions, subject to his great life purpose. He conquered his appetite, and held it constantly in subjection. He held the strongest passions men know, in absolute control. Thus, because he had lived, he could teach: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your Heavenly Father knoweth that ye have need of all these things;" and, "I say unto you, that every one who is angry with his brother shall be in danger of the judgment;" and, "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart;" and, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away;" and, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven;" and finally, "Ye therefore shall be perfect, as your Heavenly Father is perfect." He, then, who knows no ungovernable longing for any food or drink, who has conquered pride, and hatred, and lust, and covetousness, and revengefulness,—he is the Christian teacher.

You say, Can not one be a teacher, a Christian teacher, until he has become all this? I answer, To just the extent he has become all this, to just that degree is he a Christian teacher. He who has learned anything, who has attained to any degree of perfection, is responsible for the teaching of what he knows and lives, but he has not his "master's degree" until he has his Master fully formed within his soul.

Do not think that the teacher is only he who works in a school building. The teacher is the one who teaches Christ to others, whether in schoolroom, shop, field, home, or any other place.

But dear teacher,—feeling it for myself with an agony of longing,—I say to you, that you and I are not teachers unless we live the life of Christ. You who in the home, even as I, stand sponsors for the eternal destinies of your babes and your precious children, you are not teachers of Christian truth unless you know the quiet, strong tones of love and cheer; unless you, as children of God, stand as the true, the loving, the forgiving, the masterful God to your children. You who, even as I, work in the schoolroom day after day, striving to form aright natures dwarfed and misshapen by evil inheritance and environment, you are not Christian teachers unless your voice, and your person show the application of the principles of

God, in healthful living, in Christlike motive for service, in the untiring devotion of life to an almost overwhelming task. You who, even as I, walk life's paths in association with friends, older and younger, are not teachers of the divine Companion and Workman unless you are exemplary in conversation, diligent in work, unselfish in your dealings.

The Christian teacher is the constant pupil of Christ; the Christian teacher is the liver of the life of Christ, the reincarnation of God. And it is because they have received the life, the light, the glory, of Christ for eternal indwelling, that "they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

A. W. SPAULDING.

To a Little White Flower

Thou modest little wayside flower,
With face so calm and sweet,
Unheeding those who pass thee by,
And throng the busy street,
How little of this earth's dark woe
Reflecteth in thy face,
Thou emblem of Christ's purity,
Thou symbol of his grace.

How unconcerned thou art of strife,
How unassuming thou —
Just simply glad to live and die,
Reflecting from thy brow
The sweet content and light of heaven
The Master's hand hath wrought,
When he had placed thee there on earth —
His own created thought.

He gave thee, that thy life might be
A lesson unto men —
That they consider and reflect
Upon thy state, and then
Apply the lesson to their hearts,
Of how, in simple grace,
Contentment, and unselfishness,
Thou fillest thy small place.

O teach me, that my life may be
A life like thine, indeed!
Free from ambition, sin, and strife,
Ignoble thoughts, and creed;
Just to be quiet in my place
That he has deigned to give,
Unenvious of my brother's part,
Contented so to live;

That from my life I may reflect
His perfect love and grace,
By gazing with a faith serene,
Up in my Father's face;
That the fragrance of his deathless love
May in my soul abound,
And so like thee unconsciously,
May gladden all around.

Then, when the summer of my life,
Like thine, shall pass away,
And I am called to dwell with him
In realms of endless day,
I'll look upon thy face again,
And better understand
How we have been transplanted
By the same dear loving hand.

S. LELA HOOVER.

At our camp-meetings we should call attention to this [temperance] work, and make it a living issue.
— Mrs. E. G. White.

MOURN not for them that mourn
For sin's keen arrow with its rankling smart;
God's hand will bind again what he hath torn;
He heals the broken heart.

— Dora Greenwell.

The First Invitation

A BUSINESS man on his way to prayer-meeting saw a stranger looking wistfully into the open window of the church, and, moved by a strong impulse, he invited him to go in with him. The stranger consented, and it was the beginning of a Christian life for him and his family. He afterward said to the friend who invited him to prayer-meeting: "Do you know that I had lived in this city seven years before I met you, and no one had ever asked me to go to church? I had not been here three days before the groceryman and the dairyman and the politicians had hunted me up, yet in all these seven years you were the first man that had ever expressed an interest in my soul." — *The Freeport Baptist Record*.

The Measuring Unit of the Christian. 2 Cor.

10: 12-18

THE measuring unit of the Christian is not himself. We can not measure ourselves by ourselves, and determine how near we come to pleasing God.

Nor can Christians "measure themselves among themselves," and find out how they stand in the eyes of the All-seeing One. Because we do not act as another member of the church acts is no proof that our own hearts are right. We may be as good as some one else, or even better, and yet not be good enough for our Father in heaven. Our own righteousness will cover no guilty stain. No earthly measure will bring us up to the high standard that God wants. "The stature of the fulness of Christ," is the only measure of attainment. "He that glorieth, let him glory in the Lord."

S. ROXANA WINCE.

First Person —

"FIRST person, *I*; second person, *Thou*; third person, *He*."

"First person —"

"What is that you are saying, Harold?" said a father to his boy who was running over his grammar lesson.

"I am learning the declension of the personal pronouns. 'First person, *I*; second person, *Thou*' —"

"Haven't you said it wrong?" asked the father. "Shouldn't it go: 'First person, *He*; second person, *Thou*; third person, *I*'?"

"No, father, that is not the way it is in the grammars. The first person always denotes the person speaking; the second person, the person or persons spoken to; and the third person, the person or persons spoken of."

"Very correct," answered the father. "But have you ever stopped to think whether this is quite right or not? I do not now mean so far as rules in grammar are concerned. But in our thoughts and lives we are apt to put things just as the grammars put them — ourselves first, our neighbors and friends second, and God last. Should we not just invert this order? Should it not be: 'First person, *He*, our God and Saviour; second person, *Thou*, our friends and neighbors; third person, *I* — myself last of all'?"

"Don't you think this would be a better order to live by, instead of always putting ourselves first and foremost?"

Don't you think so, too? — *Youth's Evangelist*.

CHILDREN'S PAGE

Frisky

ON delivering groceries at a residence in Pasadena, California, the driver brought to a little girl a wee gray kitten, which she called Frisky, and to which she became very much attached. Frisky was very carefully reared, chiefly on toast and milk, and in time became rather fastidious in his taste. He was possessed of a kind disposition, and scarcely knew what punishment meant. One day he transgressed by getting onto the table, and, receiving in consequence a little correction, he seemed quite puzzled. He became a very knowing cat, and could usually make his wants known in a way to be understood by those who knew him best.

One night the little girl's mother was caring for a member of the family who was ill, and having stepped onto the screened porch, her attention was arrested by a pleading voice outside, seemingly saying as best he could, "Please let me in." It was about midnight, and she was quite surprised to hear such an entreaty at an hour which properly belongs to contentment and repose. However, she opened the door, when in trotted Frisky, as much at home as though he owned the place.

Alas! the lady's troubles had but just begun; for no sooner had Frisky been fairly admitted, than he began to order lunch in a very impressive manner, by means of a certain peculiar little "meow" which had become very familiar to the family. Being well aware of his aversion to blue milk and cold victuals, she realized that lunch for him meant warm milk of good quality, with the usual accompaniment of hard toast, which had much the sound of bones while he ate it.

It was midnight! and Frisky, for the first time in his life, was yielding to appetite to the extent of ordering a full meal at that unseemly hour. But how could she say no to him when he had been so polite, and evidently felt unpleasant sensations of hunger? She yielded to his entreaty, and warmed some milk for him, completing the meal with his favorite kind of toast. She found, however, that he was not putting her to trouble for nothing; for he soon called for a second course, and finally a third, which seemed to have a pacifying effect. After warming good rich milk for him three times, he seemed perfectly satisfied to leave some "manners" in his dish, and proceeded to occupy a seat on a chair, where he began carefully to wash himself. He was finally escorted

to the back door, but he seemed to recognize a good thing when he had it, and so objected to leaving his boarding-house. He was allowed to remain in the screened porch, but he soon requested admittance again to the kitchen, in the same polite manner as before. The lady opened the door again, when he took a round at the remaining "manners," seemingly never having learned that it is impolite to return to the table after having finished a meal. (But surely one can excuse Frisky's ignorance when many children are guilty of the same misbehavior.) He then sang her a little tune of thankfulness, and the lady gave him one more opportunity to go outdoors and indulge in a favorite pastime of hunting gophers on the lawn. This time he seemed willing to go. She bade him good night, and invited him to come again.

Even a cat may be educated to know a great deal, and if treated kindly, will show kindness in return.

The accompanying group of little girls all loved Frisky so much that each one wished to be next to him in the picture, and every one seems to have succeeded.

MRS. M. A. LOPER.



Anticipative Service

"LET me go," says Harold after father has risen from his easy chair to answer the door-bell. "I'll do that," exclaims Louise as she rushes into the room and finds mother beginning to dust. Harold and Louise mean well, no doubt, and perhaps flatter themselves that they are showing willingness to be helpful; but they could do better. They could think quicker, get into action so as to save father and mother the trouble of being interrupted or of planning to do and beginning. If one but stops to think, dropping what one is at to meet a sudden demand, or "getting at a job," is a good big half of the task. Moreover, nothing so warms father's and mother's hearts, and gives them something to be proud of, as to know that son or daughter thinks about being useful, and anticipates and plans for it.—*The Wellspring*.

"A PURE heart is the tongue's treasury and store-house."

"KEEP your eyes open to your mercies;
The man who forgets to be thankful
Has fallen asleep in life."

—R. L. Stevenson.



THE HOME CIRCLE



"All our actions take
Their lines from the complexion of the heart,
As landscapes their variety from light."

Fifteen Girls

A DEACONESS, accompanied by a policeman, entered one of the resorts down-town, and began to hand leaflets containing words of warning to the men and women seated about the tables. Coming to a young country girl with a frightened look on her face, she stopped, and asked in a low voice, "Do you know where you are?"

"No, ma'am," the girl answered, "I just came in from — to-day, with Mr. Spaulding. He's got a place for me to work. We came here to get some supper. It — isn't it a good place?"

The man across the table looked darkly at the little black-gowned woman who dared to meddle with his affairs, but was interrupted in the protest he would have made by the policeman, who promptly arrested him "on suspicion."

"He said he had work for me in one of the stores," faltered the girl, as the deaconess led her away to a safe place. "He's lived in — ever since last spring, and he was always nice to me. I wanted to earn some money, so I came to the city. Mother and father were willing."

Next day the deaconess went with the girl, not only as far as the railroad station, but all the way to her home in the small city of —. The parents were shocked when they found how near their daughter had come to being sold into white slavery. The deaconess stayed two or three days, and made inquiries about the young man. He had posed as an insurance agent, but his real business had been to win the confidence of the young girls of the town and lure them to the city. Before she left, the deaconess found fourteen other girls who had been approached by him, and were planning sooner or later to take positions offered by him in the city.

Fifteen innocent girls! And only saved because a woman, brave and alert, found the first one before it was too late. How long will fathers and mothers in country neighborhoods remain blind to this danger to their daughters? — *Deaconess Advocate.*

Drops of Balm

MISS JENNY lived in a little gray house, hidden by vines, just where the two streets of the village crossed. Really, nobody could go anywhere without passing Jenny's house, and one had to run in, if but to ask how soon the mittens or stockings would be done; for Miss Jenny did the knitting for the town. She was a tiny cripple, and there she sat in the corner of her cozy room, a bright fire in the grate, and splendid geraniums in the windows, a fluffy cape hiding all except her watchful, beaming face, and the busy fingers with their gleaming needles.

Laura Barnard stopped in on her way to school.

"I suppose you are making sure of the prize in arithmetic, Laura?" said Jenny, winding some yarn.

"What put that into your head? Me! A prize!"

"Why, yes. Miss Way told me she had not a pupil with more ability than Laura Barnard, and your mother told me you were a born mathematician. The Barnards have all done something in the world."

"O, poor mother! She —" began Laura, uneasily. "I suppose the Barnards have good brains." "They can do what they choose — if they choose," said Miss Jenny, quietly.

Laura picked up her books, and hastened to school.

"Not the prize, but perhaps not the foot of the class," said Miss Jenny to herself.

Old Mrs. Barr came in, paler and thinner than ever.

"Have you heard from Jim lately?" asked Miss Jenny, sympathetically.

"No; he hasn't much time to write," said his mother, jealously. "He's rising in his work, though."

"Yes; promoted last week, I heard. My cousin Peters met him one day, and Peters told him he was coming up here, and Jim said, 'Well, if you go to that town, just tell my mother you met me. That's the best woman God ever made, sir; and if I get ahead in the world, it's owing to her.'"

"Jim said that?" Mrs. Barr's face was red, and her eyes shone. "Boys are queer! He's been so silent I often thought — but I wronged Jim!"

She soon picked up her basket and hurried away to take the sweet morsel to her heart alone.

After that the carpenter stopped for a chat, and Jenny mentioned that the Popes were hoping that he would make a man of their Sam. "They think no man can influence the boy like you."

The old man nodded, pleased. "He's a tryin' boy, Miss Jenny. Rattle-brained! But I'm fond of him as if he were my own. I was ready to give him up, but if the old folks depend on me — well, we'll see what can be done."

Later that evening she called to Sam as he ran past, and told him that his master had said he felt as if Sam were his own son, and wanted to pull him through.

"Did he say that? I didn't think the old fellow cared whether I went to the bad or not." And Sam turned back to the shop to put away his tools.

Late that winter Miss Jenny died. The whole village went to the funeral. The squire and the old doctor, two of her best friends, walked home together.

"Poor Jenny was an obscure little soul," said the squire, "and yet one misses her at every turn." — *Youth's Companion.*

ENGLAND'S labor leader, Mr. John Burns, who is a member of the British cabinet, says: "The faults of the working classes are the meanness of their wants, the misery of their desires, and the poverty of their aims, tastes, and ideals. We spend \$850,000,000 a year on drink and \$250,000,000 on gambling, directly or indirectly. Working men ask me to make a new heaven and a new earth for them. They only can make these themselves by saving the money they spend for drink and gambling."



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Christ's Second Coming—No. 1

LEADER'S NOTE.—This series needs no introduction. We bespeak for each lesson a careful, prayerful preparation. No divisions appear in this lesson. Adapt it as you think best. We would suggest that the introductory paragraphs be read and that the Bible reading be given by perhaps three individuals. Also that each member respond to roll-call with one of the texts used in the lesson. It would do no harm if two or even more should chance to learn the same text. Our next study in this series will be "The Hope of the Ages."

M. E.

OUR lessons for a short time are to be upon the glorious theme of Christ's second coming. The writer was asked if it were possible to put into these studies the spirit and the enthusiasm which would awaken in all our young people an ardor befitting our times and the message we have to give. I wish to answer here, Never, no, never! Can man succeed where God fails? Did all the lightning, thunder, glory, grandeur, of Mount Sinai succeed in arousing Israel to this condition? Did the opening heavens, the descending dove, and the voice from heaven so arouse the people at Christ's baptism? If the very presence of Divinity fails, what shall we expect of words—cold, written words—which are to be read in the spirit of the reader?

Words may burn within us, but it will be because "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:10, 11, 14. So these lessons must depend upon you, dear student, for the good you get out of them.

Does this cause you to despair of receiving benefit from the study of the Scriptures? Remember the Spirit "awaits our demand and reception." Heaven is anxiously waiting to impart to us all its blessings, for he "hath blessed us with all spiritual blessings in heavenly places in Christ." Read Luke 11:13, 9, 10. Make Isa. 43:26 and Hosea 14:2 your own. Remember he invites you to remind him of his word—to "declare thou" his promises "that thou mayest be justified" by his word, his righteousness. Therefore, in the full assurance of faith, present before him Jer. 14:20, 21; Isa. 54:7-17; Hosea 14:4; Isa. 41:10, 13; 50:7; and search out his many other "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Soon the theme which we are now to consider will be the all-absorbing event because of its presence; and we shall be glad, if we have not waited for the rending heavens to arouse us. While mercy's door is still open, and a few moments still linger in the hour-glass of time, let us hasten to get ready. Soon the terrific thunderings of the last great earthquake, which will

cause old earth's crust to heave and swell like the ocean in a tempest, will bring the end; and from the midst of terrified demons and the wailing hosts of lost men, we shall be caught away. No more shall we hear the discordant notes of sin and feel the withering heat of the enemy's wrath; but we shall hear the melodious anthems of angel choirs, join in the songs of the ransomed hosts, and rejoice in the light of his presence forever. Then, further, the knowledge that those who are saved from this generation are to comprise the retinue of Jesus and "follow the Lamb whithersoever he goeth,"—to all the vast realms of God, visiting worlds without number; enjoying excursions which could be imagined by Divinity only,—should make us, with Moses, have "respect unto the recompense of the reward."

Why He Comes Again

will be the special thought for study at this time. Please read John 14:1-3. From these texts we see that God's tender, loving heart is touched with our conditions, as concerns our present associations, and he promises to better it. From John 17:23, 24; Matt. 17:1, 2, we are convinced of the father-love of God, and, also, get a glimpse of things to be much longed for. They were given to us in the beginning. Gen. 2:7, 8, 19, 20, 18, 21, 22. Why do we not have them now? Isa. 59:2. Why are we in this condition? Rom. 5:12; 3:23; Hosea 6:7, margin. Can we not help ourselves? Jer. 13:23. What is our only hope? Isa. 52:3. What reward do we get for sinning? Rom. 6:23, first clause. What is death?—It is an extinction (Isa. 43:17); a blotting out (Ps. 37:10); our end forever, as far as our inherent power lies. Job 7:9, 10; Eze. 37:11.

But stop! Listen! Down through the ages there comes the sound of sweetest music,—a voice—full, clear, melodious—announcing in the greatness of its power: "I am the resurrection, and the life." John 11:25. To poor, lost man it is the only hope,—the one fixed star above the horizon of time by which he can safely guide his fragile bark as he sails the storm-swept seas of life. All other hopes are but flashing meteors which come and go, leaving those in the darkness of uncertainty who trust in them,—to go out likewise ultimately, sinking into the dark waters of unbelief, fanaticism, cold formality, or despondency.

For if the dead rise not, where is Christ? 1 Cor. 15:16. Of what worth is your faith then? Where are you? Verse 17. What befalls those whose faith is in Christ? Verse 18. What is the condition of his servants who are living? Verse 19. But rejoice for Christ is—Verse 20. "For as in Adam all die," all will receive through Christ—Verse 22. When will this be? Verse 23; John 5:28, 29. When may we begin to sing the song of deliverance? Heb. 2:14, 15; Ps. 23:4. What does Christ say he has in his power? Rev. 1:17, 18. Though death smites us, what only will be our condition? 1 Thess. 4:14. What enemy will be destroyed last? 1 Cor. 15:26.

Have you such faith in this lesson that all your neighbors and friends will learn that you have received it? If you have, you will hasten to them with the joyful news.

CHANCY WOOD.

Good Reports

HERE is an idea! Read the following extract from a letter written by M. E. Ellis, missionary secretary of the Nebraska Conference: "Do you remember the

Foreign Missions Investment Fund that we started here in Nebraska last spring? The work has been about evenly divided between old and young. So far we have received nearly one thousand dollars, and only about a third of the investors have been heard from yet. One young man increased an investment of \$4.50 to \$61.70. Another invested fifty cents, and it swelled to fifty-four dollars. They had these investments to think about all summer, to keep their interest in missions alive, or help to; and last fall, when the proceeds were sent in, no matter whether the amount was large or small, they didn't feel it a bit — because they had never regarded that part of their money as theirs at all."

Miss Edith Graham, in writing of the work the Australian young people are doing, says: "In Victoria especially, they have done remarkably well. During 1908 they raised about one hundred twenty-three pounds. I think it is a trifle more than this, but these are the latest figures I have. This will furnish seventy-eight pounds toward the wages of their missionary; will also provide her with a pony and saddle, which she needs for her work; will supply a new typewriter for the use of the mission; and provide an organ for the mountain home in Java. It will also pay the tuition of a Chinese student in the Singapore mission school. Do you not think that this is a good quarter's work for one State, of which the total membership of Sabbath-keepers is between eight and nine hundred? This is the work of the young people and children alone. While they have been active in raising money for the foreign missions, they have also been active in Bible study, and in work for the home field."

Missionary Volunteer Reading Course

Lesson XXV — "Great Controversy," Chapters XL and XLI

Chapter XL: God's People Delivered

1. GROUP the texts used for describing the final deliverance under several heads, such as, The Changes in Nature, The Condition of God's Children, The Condition of the Wicked, and The Coming of Christ.
2. What statements by the author make these scenes most vivid to your mind?
3. How does the description of the close of time compare with Isa. 2: 10-21?
4. How is Christ's coming announced? Who shall see him? Read Rev. 1: 7.
5. Why will God's children recognize the cloud? Contrast Christ's first and second coming.
6. Who will then say, "He is the true Messiah"? Why?
7. Relate the description of the entrance into the holy city. Note some promises of which this event is a fulfilment.
8. From what are God's children delivered? Have they been prepared for this remarkable deliverance?
9. What will be their chief study through eternity?
10. Why can no one learn the song they sing?
11. What two classes are found on earth at the time of Christ's coming? Contrast their experiences in the various trying circumstances.
12. Meditate! You will be in one of these classes. Which?
13. What thoughts in this chapter are most precious to you?

Chapter XLI: Desolation of the Earth

14. Show that a selfish life is a sad failure.
15. Note the danger of sacrificing truth for the sake of peace or popularity.
16. Will the wicked see the fulfilment of 1 Thess. 4: 16, 17? Give reason for your answer.
17. What is the antitype of the scapegoat? What the bottomless pit?
18. How is Rev. 20: 2 fulfilled? What marks the close of the one thousand years' bondage?
19. How do these two chapters establish the immutability of the law of God?

Notes

CHRIST'S SECOND COMING.—Four great events will take place when Christ appears: First, the resurrection of the righteous dead; second, the translation of the righteous living; third, the destruction of the living wicked by the brightness of the second advent; fourth, the binding of Satan. The saints are taken to those mansions that Christ has gone to prepare. John 14: 1-3. With the saints translated to heaven and the living wicked destroyed, the earth is left without inhabitant, and in this condition it will remain for one thousand years.—"*Our Paradise Home.*"

THE MILLENNIUM.—The thousand years . . . are bounded by two resurrections, the first resurrection introducing the period, and the second terminating it. During this time Satan is bound; and while he is confined, the wicked dead are judged by those who sit on thrones. Those who occupy the thrones during the time are made up in part of the saints (martyrs) who were beheaded for the witness of Jesus, and also of others who had not worshiped the beast, neither his image, nor had received his mark in their foreheads or in their hands; and during the time in which the wicked dead are judged, they live and reign with Christ a thousand years. . . . The word millennium is not an expression found in the Bible, though often used in discourses. The word signifies a thousand years, and in a theological sense refers to the thousand years spoken of in Revelation 20. Some have supposed that just prior to the millennium the world will be converted, and that during the millennium there will be a reign of peace and quiet, and that then the nations will learn war no more. Such a view may be pleasing, but is the position truthful? There are scriptures which seem to forbid such an exposition of this subject.—"*Our Paradise Home.*"

The book from which the above statements are quoted will be helpful for further reference. Elder S. H. Lane is the author.

Who Will Help?

"We have just begun our church building, but will need at least one hundred fifty dollars to reach anything like completion; and owing to the straitened circumstances of our people, I can not tell when this amount will be realized. We must once more appeal to your generosity, and ask you to come to our rescue. Pray for us, that the Spirit of God will move upon hearts to come to our aid in raising the required amount, and save us from much longer undergoing the experience of sometimes as many as forty-five of us being huddled together in a hall eleven by fourteen feet." So writes Brother P. C. Carrington, Arvoca, Trinidad, West Indies. Who will help?

Summary of Missionary Volunteer Work for Quarter Ending December 31, 1908

CONFERENCE	NO. SOCIETIES	PRESENT MEMBERSHIP	CONF. SOCIETY	MISSIONARY LET-TERS WRITTEN	MISSIONARY LET-TERS RECEIVED	MISSIONARY VISITS	BIBLE READINGS	SUBSCRIPTIONS TAKEN	PAPERS SOLD	PAPERS GIVEN AWAY	BOOKS SOLD	BOOKS GIVEN AWAY	PAGES OF TRACTS SOLD	PAGES OF TRACTS GIVEN AWAY	HOURS OF CHR. HELP WORK	PERSONS FED CLOTHING GIVEN	OFFERINGS FOR FOREIGN MISSIONS	OFFERINGS FOR HOME MISSIONS
Atlantic Union Conference																		
Greater New York	4	53	..	122	72	123	49	8	629	279	24	43	498	1737	49	85	\$ 24.03	\$ 18.66
Maine	3	36	6	30	9	..	..	..	..	463	22	5	378	2381	86	4	12.91	2.10
New York	6	84	10	54	16	46	17	..	291	556	13	17	89	1292	65	100	13.14	16.75
So. New England	2	16	..	122	39	360	102	..	106	646	35	200	..	2393	14	38	17.36	5.72
Western New York	5	83	..	93	20	123	3	6	335	987	127	43	154	1363	238	59	.45	11.35
Canadian Union Conference																		
Ontario	7	75	4	12	..	10	36	..	684	270	10	23	..	2941	6	5	1.25	6.50
Quebec	1	25	15	19	1	4	..	..	.51	160	..	1	..	90	..	..	.85	3.55
Central Union Conference																		
Kansas	30	605	20	238	188	1452	311	40	628	3961	724	107	300	61471	392	32	47.68	538.32
Nebraska	22	..	..	130	63	116	56	35	..	4578	34	20	1617	10957	158	..	1,122.94	272.69
Southern Missouri	7	81	4	63	27	97	56	2	925	790	3	22	921	3263	89	97	4.10	25.54
Western Colorado	5	109	22	200	102	254	62	24	435	1922	423	95	..	33386	167	53	21.85	29.45
Columbia Union Conference																		
Eastern Pennsylvania	6	86	22	200	51	265	50	65	554	598	240	47	1959	2540	213	133	30.98	62.43
Ohio	14	220	..	64	45	113	87	185	993	2159	10	31	2	12573	41	153	22.90	10.10
New Jersey	5	73	..	15	4	4	9	46	353	438	68	7	..	766	2	31	1.50	.....
Lake Union Conference																		
East Michigan	13	198	..	19	22	285	105	4	18	1872	19	41	..	1863	113	69	.....	.....
Indiana	10	183	25	55	31	468	54	..	716	2036	47	32	600	3880	395	71	123.76	21.27
Northern Illinois	7	104	..	50	12	56	41	4	914	844	58	45	20	18480	12	28	7.58	22.32
North Michigan	11	175	6	47	3	306	117	199	220	372	76	8	2568	94	16	34	28.59	20.17
West Michigan	6	154	3	14	13	17	..	..	12	1176	6	1	..	176	21	5	12.49	15.74
Northern Union Conference																		
Iowa	19	263	40	142	64	261	73	17	223	2990	76	2816	168	11412	1295	312	116.91	173.71
Minnesota	2	50	..	15	..	120	18	..	500	1000	20	8	25000	20	8	..	.....	.....
*North Dakota	1	36	2	49	7	4	4	2	6	2762	..	10	860	1117	..	75	1.50	30.76
North Pacific Union																		
Southern Idaho	2	47	..	19	10	10	1	5	..	269	172	..	..	192	48	10	.....	2.10
Upper Columbia	10	313	26	145	96	55	19	14	346	1441	46	29	..	2957	51	69	36.30	128.80
Western Oregon	9	263	18	75	30	191	72	37	311	3590	16	139	332	6809	146	164	183.14	24.11
Western Washington	14	231	..	551	117	444	121	51	3421	5380	248	93	32	15325	204	66	247.70	50.26
Pacific Union Conference																		
California	22	418	..	162	57	499	86	19	3109	10875	98	71	199	35299	222	181	404.08	267.19
*Southern California	20	420	10	82	78	688	53	23	47	10125	18	51	..	11220	53	171	4.30	12.91
Southeastern Union Conference																		
Cumberland	4	66	2	60	10	152	7	..	271	1435	17	7	22	430	228	127	39.27	14.00
Florida	4	48	..	21	3	24	..	..	17	66	..	5	..	240	5	1	1.00	.....
Georgia	2	27	13	2	3	9	3	6	1865	135	4	4	13	32	5	..	.75	3.90
North Carolina	7	45	..	57	19	5	..	..	10	420	..	..	..	1200	..	..	9.50	.....
South Carolina	2	19	..	4	..	12	..	..	..	269	166	6	3	34	9	13	6.25	6.61
Southern Union Conference																		
Alabama	3	91	3	30	14	19	4	2	9	217	75	5	..	1534	5	21	2.90	.35
Mississippi	5	62	8	81	44	96	70	..	231	306	2	10	..	914	101	135	17.18	4.77
Tennessee River	3	50	7	131	34	220	88	..	1074	4015	93	13	6	1093	3	29	11.70	66.26
Southwestern Union Conference																		
Oklahoma	15	500	12	70	21	770	28	..	221	1380	..	6	..	2428	50	..	20.40	3.78
Western Canadian Union Conference																		
British Columbia	4	48	3	2	..	16	9	..	..	195	..	2	..	1696	8	..	17.30	6.40
† Australasian Union Conference																		
New South Wales	16	332	..	158	56	133	74	12	995	450	17	27	271	6846	118	10	163.15	53.99
New Zealand	9	119	48	192	86	367	96	7	1951	1589	52	55	70	9197	246	23	24.51	24.01
Queensland	3	65	20	28	16	245	104	12	1328	1441	9	49	1713	6200	46	1	80.81	10.15
South Australia	5	100	..	53	23	594	125	1	1267	2088	17	50	511	5400	88	8	62.94	.....
Tasmania	4	131	..	152	101	278	33	..	409	3383	18	97	343	6075	328	77	.....	.....
Victoria	10	264	30	120	22	521	40	..	7055	792	40	136	54	14989	131	22	131.26	80.37
West Australia	8	98	..	59	21	16	23	3	483	888	3	9	8	1086	4	1	27.10	8.24
Fijian Mission	1	37	..	14	7	..	25	2	10	319	..	..	1400	2	21	28	.....	.....
Norfolk Island Mission	1	20	..	4	5	..	..	..	40	..	..	..	200	..	..	..	.....	.....
† West Indian Union Conference																		
East Caribbean	4	78	..	40	12	283	76	..	105	818	73	42	16	1483	57	26	.....	.....
Jamaica	7	150	..	5	3	32	..	..	17	118	..	150	..	..	100	1	.....	.....
West Caribbean	5	81	..	2	2	29	..	1	12	53	8	10	..	..	10	2	.70	.20
Portugal	1	6	..	15	7	43	6	..	..	345	..	..	..	1950	12	..	.....	3.45
Totals	386	6938	379	4087	1686	10235	2413	832	33197	83261	3227	4688	40327	308825	5697	2570	\$3,130.92	\$2,141.86

* For two quarters.

† For quarter ending Sept. 30, 1908.

MATILDA ERICKSON.

ALL the members of two societies in southern Missouri are taking the Reading Course. One of the members of another society writes that they are progressing very nicely with the Missionary Volunteer Reading Course, and expect to keep it up.

LILLIE GEORGE.

THE study of these lessons has been of immeasurable value to me in gaining a clearer knowledge of the

subjects pursued? My conception of these great themes was indeed narrow, and even now I feel that I have had only a glimpse of the good that may be derived from such a course. These studies have been an inspiration to me to search my Bible more diligently, and especially to become acquainted with the facts concerning the time in which we are living.

LYDIA MILLER.



THE INTERMEDIATE LESSON

II — Parents of John the Baptist; The Angel Appears to Mary

(April 10)

LESSON SCRIPTURE: Luke 1: 5-56.

MEMORY VERSE: "Thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth." Luke 1: 13, 14.

The Lesson Story

1. "There was in the days of Herod, the king of Judea, a certain priest named Zacharias." His wife's name was Elizabeth. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." These good people had grown old, and they had no children.

2. While Zacharias was burning incense in the temple, and the people were praying outside, "there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him." The angel told him to "fear not," that he should have a son, and that he should call his name John. He also said this son would cause him to have joy and gladness, and that many would rejoice at his birth.

3. John was to be great in the sight of the Lord. The angel said he should drink neither wine nor strong drink, and that he should be filled with the Holy Spirit from his birth. He was chosen to prepare the people for the coming of Jesus their Saviour. The angel said: "Many of the children of Israel shall be turn to the Lord their God. And he shall go before him [Jesus] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

4. Zacharias doubted what the angel said. "The angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Because Zacharias did not believe, Gabriel told him that he should be dumb until the words God had spoken were fulfilled.

5. The people who were praying outside the temple waited for Zacharias to appear and bless them. They wondered that he tarried so long. When he finally came out, he could not speak, so he beckoned to them, and they knew that he had seen a vision. God gave Zacharias and Elizabeth the son he had promised them, and Zacharias remained dumb until after John was born.

6. Six months after the angel Gabriel appeared to Zacharias, God sent this angel to Nazareth, a city in Galilee, to carry a message to a young woman named Mary. When he came where she was, he said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be."

7. Then the angel told Mary that God had chosen her to be the mother of Jesus, who should come as the Saviour of the world. When she questioned how

this could be, the angel told her that "with God nothing shall be impossible." Then Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

8. Mary was a cousin of Elizabeth, the wife of Zacharias. Mary visited Elizabeth after the angel appeared to her, and these holy women praised God for his loving-kindness to them.

9. And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever. And Mary abode with her about three months, and returned to her own house."

Questions

1. What priest do we learn about in our lesson to-day? Who was king of Judea at this time? What was the name of the wife of Zacharias? What is said of the character of Zacharias and Elizabeth? Of what blessing had they been deprived? Luke 1: 5-7.

2. What were the people doing while Zacharias ministered in the temple? What lesson should we learn from this? Who appeared to Zacharias at this time? Where did he see the angel? How did Zacharias feel when he saw the angel? What did the angel say? What good news did he bring? What name was given the child to be born? How was John to cause his parents and many others to feel? Luke 1: 8-14. Do all children bring joy to their fathers and mothers? See Prov. 10: 1; 29: 15.

3. How did the angel say John would be regarded by the Lord? What was he not to drink? With what was he to be filled from his birth? What work was given him? Whom was he to turn to the Lord? Before whom was he to go? With whose spirit and power would he labor? What was he to make ready? Luke 1: 15-17.

4. How did Zacharias regard what the angel said? What was the angel's name? Where does Gabriel stand? Who had sent him on his mission? Then whose word did Zacharias doubt? How did he suffer because of his unbelief?

5. What caused the people who were waiting outside to wonder? What did Zacharias do when he finally came out? How was the word of God fulfilled to Zacharias and Elizabeth? Verses 21, 22.

6. To what other place did God send the angel Gabriel? How long was this after the visit to Zacharias? To whom at Nazareth was the angel sent? What did he say to Mary? How did she feel when she heard the salutation? Verses 26-29.

7. What did the angel say God had chosen Mary to be? When she asked how this could be, what did the angel say? In what way did Mary show she believed the message God had sent her? Verses 30-38.

8. How was Mary related to Elizabeth? Whom did Mary visit after the angel appeared to her? While together, what did these holy women do? Verses 39-45.

9. With what words did Mary praise the Lord? What did she say the Lord had done for her? To whom did she say the Lord shows mercy? How does he deal with the proud and mighty? To whom does he give good things? How long did Mary stay with Elizabeth? Where did she then go? Verses 46-56.

3. Note (1) Mary's song is not an exaltation of self, but of God, her Saviour; (2) Jesus regards the lowly; (3) it was the mighty One who wrought, who is holy, merciful, and strong to put down evil and save the good, and who remembers Israel and his covenant to Abraham.

THE YOUTH'S LESSON

II — Parents of John the Baptist; The Angel Appears to Mary

(April 10)

LESSON SCRIPTURE: Luke 1:1-55.

MEMORY VERSE: Luke 1:13, 14.

LESSON HELPS: "Desire of Ages," chapter 10.

Questions

1. What was the purpose of Luke in writing his Gospel? Luke 1:1-4; note 1.
2. Who were the parents of John the Baptist? Verse 5.
3. What was the character of each? Verse 6.
4. Of what blessing were they deprived? Verse 7.
5. What experience had Zacharias as he was performing his duties in the priest's office? What were the people doing? Who appeared to Zacharias? How was he affected? Verses 8-12.
6. How did the angel reassure him? What did the angel say had been heard? Verses 13, 14.
7. What did he say would be the character and work of the promised son? With what was he to be filled? In whose spirit was he to go forth? Verses 15-17. Compare John 1:19-23.
8. When Zacharias doubted the angel's word, what followed? Verses 18-23.
9. Shortly after this, what announcement came to the virgin Mary? What was to be the name of this child? Verses 26-31.
10. What is said of the promised child? Verses 32, 33.
11. Why was the child to be called the Son of God? Verse 35; note 2.
12. Relate the chief things for which Mary praised God? Verses 46-55; note 3.

Notes

1. The Gospel of Luke was written by an educated man, a physician, a companion of Paul. See Col. 4:11, 14; Acts 16:10-17; 2 Tim. 4:11. It was written with the Gentiles in view, presenting Christ as the Saviour of men of every nation. Luke makes especially prominent the human nature of Jesus, and speaks much of his healing power. He gives not less than twenty-three parables, miracles, and incidents not mentioned by the other Gospel writers. His Gospel was probably written about A. D. 63. The fact that Luke had studied the events of Christ's life does not in any way lessen the inspiration of his narrative.

2. The subject studied in our last lesson is here told in detail. While we can not explain the mystery of the incarnation, yet this amazing sacrifice is a demonstration to every trembling soul of the love of God for sinners, and an assurance that all who will may be delivered from the bondage of sin, and receive as a gift the precious boon of eternal life.

Attempt Great Things

THE battle of Marathon, which occurred 490 B. C., is termed one of the decisive battles of the world. It was fought between the armies of the Persian king Darius, who was the then acknowledged monarch of the world, and the Greeks, under the leadership of the Athenian, Miltiades.

After conquering the islands of the Egean, including Euboea, the army of Darius landed at Marathon, elated with its late triumphs, and confident of receiving the submission of the Athenians.

The Athenians' danger nerved them to great effort. None had been able to stand before the great king of the East, but here was a people determined to do or die.

Hastily summoning their allies to their aid, the army of Miltiades, numbering in all only ten thousand, was drawn up in battle array on the plain of Marathon, at the foothills of Pentelicus. Before them was the vast army of Darius, about one hundred twenty thousand strong.

Charging at once upon the Persians, the staunch ten thousand put to ignominious flight the great one hundred twenty thousand, slaughtering great numbers. The Persians took refuge in their ships, and soon after sailed to their own country, leaving the Greeks in peace — for a while, at least.

The success of the Greeks in this great battle against such odds was the means of revealing their own ability and resources to themselves. From this time they accomplished great things because they believed themselves able to accomplish them.

If they had weakly submitted without trying their powers, the uplifting influence of the Hellenic race would not have spread over the world, crushing out the despotism of the East.

Many fail to reach the attainments God would have them reach, because they do not, by faith in his promises, try the power he has put in them.

The Lord would have his people constantly reaching out and up, exercising their talents, and with the exercise gaining greater strength and ability.

"Many become inefficient by evading responsibilities for fear of failure. Thus they fail of gaining that education which results from experience, and which reading and study, and all the advantages otherwise gained, can not give them.

"Man can shape circumstances, but circumstances should never be allowed to shape the man. . . .

"Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God, and for that firmness which develops power."

H. M. C. STEELE.

"SELF-SEEKING is in utter antagonism to the spirit of Christianity."

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.

"A TWO-CENT postage rate on letters between the United States and Newfoundland went into effect March 1. Up to that date the rate had been five cents."

PLAY is the children's prerogative. And the good people of this country mean that all shall have this right. To further the interests of the public playground movement, the third annual Playground Congress will be held in Pittsburg, Pennsylvania, from the eleventh to the fourteenth of May.

YOLANDE was pulling the long threadlike fibers from the inside of an orange which she had peeled, when a bright thought suddenly occurred to her. "Joe," she said, turning to her little brother, "I fink God forgot to pull ve bastings out of iss orange before he put ve cover on."

THERE appeared on page sixteen of the Temperance number of the INSTRUCTOR a part of Mr. J. K. McBroom's address on the use of tobacco by principals and superintendents. This complete address can be obtained from the National Anti-Cigarette League, 1119 Woman's Temple, Chicago, for four cents. The pamphlet is profusely illustrated by Mr. Frank Sewell's drawings, three of which were used in reduced form in the INSTRUCTOR.

What Some Have Said

BEFORE the Temperance number of the INSTRUCTOR had been distributed in the Sabbath-schools, more than forty thousand copies had been called for.

Many good words have come to the Office for this number. Prof. Charles Scanlon, who is secretary of the temperance committee representing the Presbyterian churches of the United States, wrote:—

"I am in receipt of the Temperance number of the YOUTH'S INSTRUCTOR, and congratulate you heartily upon the wealth of material which it contains, as well as the attractive form in which it is prepared."

Another friend of temperance wrote: "The very attractive Temperance number of the INSTRUCTOR has arrived, and meets with much appreciation from all in sympathy with the earnest efforts of the publication to suppress evil and encourage good."

A brother wrote from Portland, Maine, that this spe-

cial was the best temperance paper he had ever seen. He also said that he hoped with the aid of his son to dispose of two or three thousand copies this summer.

We hope that nothing will cause our young people to neglect this opportunity of sowing the seed of temperance truth.

Something to Read and Ponder

As an interesting sequel which shows the relation of the alcohol question and criminality, the members of the general assembly of Kentucky, recently in session at Frankfort, received copies of the following letter:—

"The association of the jailers of the State have caused to be drafted certain acts for their relief, now before the general assembly for their consideration. These acts are intended to relieve the acute pecuniary conditions in which the jailers have been placed by the general adoption of local option laws.

"The office of jailer in counties having a population less than seventy-five thousand is now worthless, the fees being totally insufficient to compensate the jailer or feed the prisoners, the compensation of jailers averaging less than one hundred dollars per annum.

"The jail doors in nearly every county in which local option prevails are wide open, and the jailers have been compelled to engage in other pursuits for the purpose of eking out a scanty support for their families."—*Ohio Messenger*.

Where Are These Institutions?

As a matter of general knowledge, would it not be well to know where the leading educational institutions of our country are located, and who stands at the head of each? It may be interesting for you to test yourself first; so only the names of the schools will appear in this number, the location and presidents being reserved for next week's issue.

Harvard University	Smith College (ladies)
Yale University	University of Pennsylvania
Williams College	Valparaiso University
Leland Stanford Junior University	Hampton Institute (colored)
Clark University	Tuskegee Institute (colored)
Johns Hopkins University	Howard University
Ann Arbor University	Pratt Institute
Princeton University	Berea College
Columbia University	Drake University
Vassar College (ladies)	George Washington
Amherst College	Girard College
Wellesley College (ladies)	Massachusetts Institute of Technology
Oberlin College	Miami University
Brown University	Milton College
Bowdoin College	Normal College
Cornell University	Northwestern University
Dartmouth College	Purdue University
Georgetown University	Bryn Mawr College (ladies)
Radcliffe College (ladies)	
Tufts College	

The Tattler

A WOMAN who had talked about her neighbors and friends once came to her confessor to know what she should do to atone for her wrong-doing. The confessor told her to go and get some thistle seed and sow it in a field, and come to him again. She did as directed, and asked what more she should do. The confessor said, "Now go and gather up the seed you have sown." "That is impossible," replied the woman. "So," said the confessor, "is it impossible for you to undo the wrong you have done by your talebearing."

W. A. COLCORD.