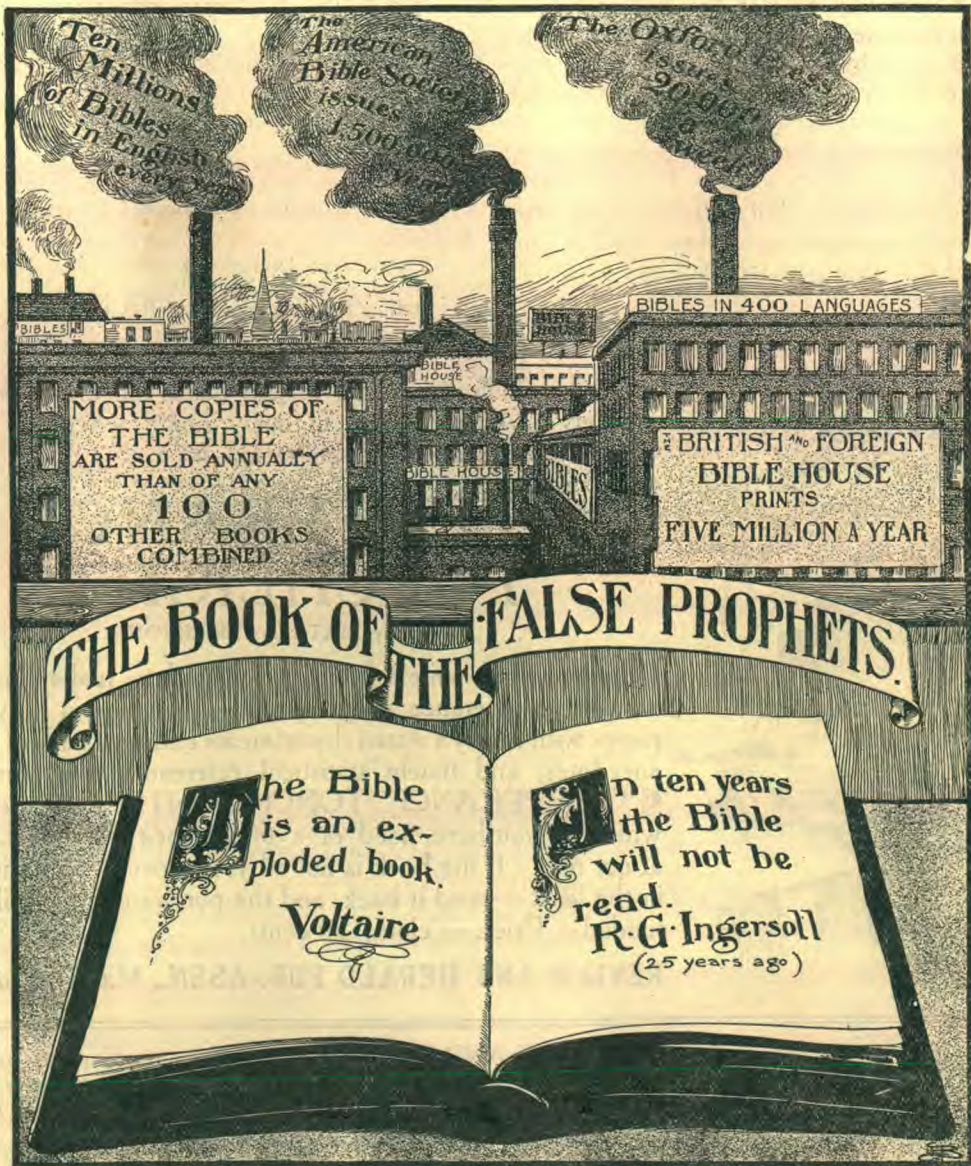


# The YOUTH'S INSTRUCTOR

Vol. LVIII

April 12, 1910

No. 15



From Christian Endeavor World





THE New York Edison Company has recently stored up for an emergency at Shadyside, New Jersey, two hundred thousand tons of coal. This is in two piles, each occupying a city block and rising as high as a four-story house. In front of the mass is the large electric sign, which is easily read at night, "Coal Storage, two hundred thousand tons."

"THE inducements to temperance are many. A small town recently voted to remain 'dry' for fifty years, in order to accept the conditional gift of a millionaire, who offered it an electric-light plant, a sewerage system, and to cap the climax, a water-works plant. Other improvements of less importance were included in the proviso. All in all, everybody, even the millionaire, is benefited."

"PERSONS at whose houses the mail is delivered once or more a day may answer the bell as quickly as they can; nevertheless, the aggregate time which the letter-carrier loses by having to wait for the door to be opened is considerable. The Post-Office Department figures it as averaging thirty seconds for each call, and as representing a loss to the government of four hundred thousand dollars a year. For this reason the post-office appropriation bill provides that after June 30, 1911, carriers shall not deliver mail at any house not provided with a suitable mail-box accessible from the outside."

A STRAY seed of truth, borne on some breeze of accident, into hearts most ignorant, has sprung up into fruit, whose abundance has put to shame that of higher and more skilful culture.—Hugo.

LAKES or ponds of pure liquid asphalt are not uncommon in some parts of Mexico. These seepages are death traps to the live stock, which mire down in the sticky substance before they can extricate themselves. Wild birds often suffer the same fate.

It may be proved with much certainty that God intends no man to live in this world without working; but it seems no less evident that he intends every man to be happy in his work. It was written, "In the sweat of thy brow," but it was never written, "In the breaking of thy heart."—John Ruskin.

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# The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 12, 1910

No. 15

## The Story of the Heavens—No. 13

H. U. STEVENS

### The Ruling Hand



IN concluding this series of articles on astronomy, which has been, at the best, a mere peep into the noblest of sciences, let us spend a few moments in quiet meditation. We have passed over a mighty subject. Worlds, suns, and systems of suns have been our theme. We have traversed in thought "distances that," in the words of DeQuincy, "seem ghastly from infinitude." Infinite variety, infinite power, perfect harmony, exquisite beauty, eternal fitness, enduring realities have met us on every hand, till we have been lost in wonder and admiration for the Mighty Architect and Builder. Marvelous his forethought, mighty his execution, perfect the product! Words fail to express the whole truth or to unburden the soul in contemplation of his majesty. With David, when we consider the heavens, the work of his fingers, the moon and the stars, which he has ordained, we exclaim in utter bewilderment, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" He is only a transient inhabitant of the earth, a speck of a world among untold millions of others more beautiful and more enduring. His life spans but a moment; it is snuffed out, and he is gone. But he is a rebel against the government of God, and is stubborn in his rebellion. What a spectacle! Man at war with his Maker! determined to follow his own way in defiance of the laws upon which his very life depends!

Why has not his Creator wiped him from the earth, and cleansed this fair world of its curse?—Because his forbearance and mercy are equal to the infinitude of his power. He loved him; therefore he would not destroy him. He would go to that "speck of a world" in person, disguised as a man, and win him to his side to save him from the inevitable doom of oblivion in which his cause must end.

For a Being like this such a task might seem small, but the effort was supreme, the cost infinite. He pledged himself and heaven—the myriad stars and their encircling worlds—to save man from ruin, and to restore him to favor with his King. O the price! Divine the effort! In the light of infinite love, one soul outweighs heaven, one soul is of more value than all the material universe.

But would all be won back? Some might spurn the offer of mercy. When God made man, he made him

with powers and faculties akin to his own,—“individuality, power to think and to do,”—and these God would not violate. He must meet man on his own ground, convince his mind, win his heart, energize his will, till man would voluntarily turn from his rebellion and seek again the paths of peace. Gentle Father! Wooing Saviour! He comes to every man and pleads in eloquent words and persuasive tones the cause of truth. Dear reader, have you heard his voice? He gently whispers, “Will you come?”

When the great Creator undertakes a task for his creatures, can there be any question about its success? When he promises to forgive, can we doubt his willingness to forgive? When he promises to save, can we question his power to save? Success has crowned his efforts in every generation of the past when human power has been united with divine; and down the ages comes the cry of the Infinite: “Is my hand shortened at all, that it can not redeem? or have I no power to deliver?” Some have heard the call, taken hold of divine power, and are at peace with the King. It is the privilege of all; but O how few see it!

In contemplating the Almighty in his power and majesty, some might be led to fear that in the multitude of his cares he might forget his dependent creatures. With all the hosts of heaven in praise and adoration at his feet, or singing in joy about his throne, will he think of me, a poor worm of the dust? The truth is incomprehensible; for in this we see the depths of his wisdom, the minuteness of his concern, the marvel of his love. The smallest creature and tiniest cell, as well as the myriad worlds and teeming suns, are individually objects of his care. “He calleth them all by names by the greatness of his might, . . . not one faileth.” He opens his hand and satisfies the desire of every living thing. Can a mother forget her helpless babe?—Yes, she may forget; but our Father never forgets the cry of his creatures.

In the early part of this quiet meditation which we are having together, we said something about the Creator's determination to go to that rebel world “in person, disguised as a man,” to save the rebellious race. Let us see what man thought of him when he appeared.

His name they called Jesus. They said he was the son of Joseph. They tried to kill him when he was a helpless babe. They mocked him while a youth for



Current Literature

#### FIRST PHOTOGRAPH EVER TAKEN OF A WIRELESS MESSAGE

"The receiving and transmitting wires are here shown electrified. The three straight bars are really electric waves leaving the electrified wires. All this is invisible to the naked eye, but is caught by the camera."



his devotion to duty, his adherence to principle, his uprightness of life. They said, in derision, that he came from Nazareth and had a devil. They dogged his path and haunted his steps; they bargained with his friends for his life; they mocked him, they smote him, they spit in his face; till finally they nailed him to the cross to suffer the bitter throes of a slow, torturing death. Such was the recognition and reception which the Son of the Highest received from the very men he came to save.

But was his sovereign power unrecognized? Was he to pass unnoticed because the blindness of man spurned his proffered mercy? What man failed to see, nature saw and knew perfectly; throughout Christ's earthly career, the material universe testified to his divinity and acknowledged his sovereign power. The stars proclaimed his birth in rapturous songs of gladness. Water turned to wine at his bidding. The fish of the sea responded to his call. The boisterous deep ceased its billowing at his command. Devils fled, panic-stricken, from his presence. The ears of the deaf and the eyes of the blind were opened at his word. The lepers were cleansed, the sick were healed, the dead found new life in his touch. The earth quaked in terror, and the sun hid his face in mourning, at the execution of their King, while shameless men derided his dying agonies. The tomb burst with new life on his resurrection morning, and the clouds escorted him home in exultant triumph. Such was the recognition and reception accorded the Son of the Highest by his animate and inanimate creation.

"For beast and bird have seen and heard  
That which man knoweth not."

But his sacrifice was not in vain. In his wounded hands and bleeding brow we find the hiding of his power. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life,"—gave him to such a world, for such treatment, that we, a tribe of rebels, might hear and see and feel his love and be won back again to the paths of peace! The theme never grows old. Repetition only increases its significance and enhances its beauty.

Here let us bring our story to a close, trusting that this simple effort may have helped some one to get a new vision of the Almighty in his marvelous work of creation and in his gracious purpose of redemption.

### Our Influence

"You gave on the way a pleasant smile,  
And thought no more about it.  
It cheered a life that had been dark the while  
Which might have been wrecked without it.  
And so for that smile and fruitage rare,  
You'll reap a crown sometime—somewhere."

INFLUENCE is a trust. It is hard to say what is really little; many things which appear so, turn out to be possessed of an importance beyond our foresight, and run on to issues over which we have no control. "The difference of an inch, in the fall of a raindrop on a roof, may determine, according to the slope it hits, the whole course of its percolations, and decide which of two seas it shall finally reach, though their waters are wide of each other as the opposite shores of a kingdom."

The right or wrong direction taken by an acquaint-

ance often depends upon impressions made by our conduct; and that at times when we least expect observance, and when the matters we are about seem to us of the most trivial import.

In a gathering of Quakers, many years ago, an aged and venerable-looking man arose, and with prophet-like authority said, "Many say it is a solemn thing to die, but bethink you all, and bethink you well, *it is a solemn thing to live.*" That witness was true.

There is a curious computation of how a penny, by accumulation and use, by interest and compound interest, might grow into wealth equal to the debt of the nation. "Influence is the compound interest of conduct. The everywhere-acknowledged force of example is only another name for the energy of influence."

Every man leaves "footprints on the sands of time," footprints which mark the direction of his life, and either open or keep beaten a path for followers. "*An infant whose worldly sojourn is but a day, leaves impressions which will never be effaced.*" You never write a letter, meet an individual, take a journey, or even exchange a salutation, but you throw off impressions, and frequently they are abiding and important.

Dear reader, what manner of men ought we to be, who know that our words and actions are striking an ocean, where wave impelling wave will roll on until they break at the foot of the judgment throne; are giving impulses that will vibrate through endless ages; are generating influences that will reach on everlastingly? One has strongly, but not too strongly, said, "The whisper of our lightest deeds will be thunder in the rebound of its echoes from the rocks of eternity." Let us pray to God, to whom we must give an account, that he will help each of us to accept this responsibility of example with an earnest heart and a quickened conscience.

ERNEST LLOYD.

### Persecution in Madagascar—No. 3

It was only a little over fifty years ago that to pray to the true God constituted a capital crime in the interpretation of Madagascar law, punishable with death. It seems very strange to us now that men's hearts could ever become so hard, but Madagascar had its national god, and any worship outside of this was considered sacrilegious, and must be crushed out at any cost. Thus it was in the time of Nebuchadnezzar; so it was when heathen Rome ruled the consciences of men; and again this wicked thing was manifested when, during the long papal rule, it became the capital offense to worship God without paying allegiance to the Virgin Mary and the Pope at Rome. And to-day it is as unsafe as in the past to place in the hands of any human tribunal, power by which it becomes possible for it to intrude upon the sacred rights of any soul, however humble, interfering with his freedom to worship God according to the dictates of his own conscience. Persecution always has been and always will be the result of such assumed authority which belongs alone to God.

Following we have the form of examination of "heretics" in Madagascar, as given us by Rev. T. T. Matthews. He says:—

"On March 21, 22, 1849, the Christians were gathered at Analakely, and were again subjected, not to examination as to their rigid adherence to the new religion, but whether they would take the prescribed



oath or not. One by one they were asked the following questions, and all gave similar answers:—

"The Officer: 'Do you still practise prayer?'"

"Christian: 'Yes, I still pray.'"

"Officer: 'Will you not pray to the twelve sacred mountains, and the sacred idol that raised up and sanctified the twelve sovereigns?'"

"Christian: 'The mountains are but earth to be trodden upon, and the idols are but wood from which houses are built, quite lifeless, the work of God's hands; hence we can not pray to them or worship them.'"

"Officer: 'Will you not pray to Andrianampoinimerina and Radama?'"

"Christian: 'Andrianampoinimerina and Radama were worthy of reverence as sovereigns when alive; but as to worshipping them, that can not be done, as the objects of worship can not be increased.'"

"Officer: 'Will you not worship Her Majesty Rabodonandrianampoinimerina?'"

"Christian: 'Rabodonandrianampoinimerina is the sovereign appointed by God to be served and obeyed; but she is only human, hence we can not worship her, we can only worship God.'"

"Officer: 'Won't you take the oath?'"

"Christian: 'We can not do so, and we have vowed not to do so.'"

"Officer: 'Do you still regard the Sabbath day as sacred, and abstain from all work on it?'"

"Christian: 'The Sabbath is a day set apart for the service of God; during the six days we labor and do all our work, but we still hold the Sabbath sacred.'"

"Officer: 'Why do you say that you will not worship or pray to any one except God; and yet you worship and pray to Jehovah and Jesus Christ?'"

"Christian: 'Jehovah and Jesus Christ are God under different names.'"

"One man was asked by the officer: 'Who are your companions, fellow?' To which he replied: 'You and all the people on the earth are my companions.' This same man strengthened his fellow Christians by saying: 'Be not afraid of them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.'"

"On Wednesday, March 28, 1849, a proclamation was issued and read at Analakely condemning the eighteen Christians who had refused to give up praying to Jesus Christ and worship the idols. It ran: 'Concerning these eighteen brothers and sisters whom I have interrogated and examined: they will not follow the doings of you the majority of my subjects; and therefore I shall put them to death. Some of them shall be burned at Faravohitra, and the rest I shall fling over the precipice.' When the condemned heard the sentence, they began singing a favorite hymn: 'We are going home, O God.'"

"The Christians were mocked, jeered at, and vilified by their fellow countrymen, called traitors to their fatherland, and worshipers of the 'white man's ancestor.'"

"The sentences of the queen upon the offenders were divided into classes, according to their rank or their crimes. The four nobles, two of whom were husband and wife, were sentenced to be burned alive at Faravohitra, at the northern end of the hill on which the city is built; and they were burned under circumstances of cruelty which dare hardly to be described. The fourteen others of inferior rank were sentenced to be hurled from the edge of Ampamarinana, a precipice to the west of the palace, and their wives and children sold into irredeemable slavery. The total number of those on whom one or the other of the sentences was pronounced on this occasion amounted, at the lowest computation, to 1,903, but by some accounts it is nearer 3,000.

"The officers took up the four nobles, and carried them from the plain up the hillside to Faravohitra, to a place on the highest part of the hill. As they were carried along, they kept on with their hymn-singing. Thus they sang until they reached the spot where the four piles of fire-wood were built up. They were then fastened to stakes in the center of the piles above the wood. When the piles were kindled, and the flames were rising around them, they prayed and praised the Lord. Among the utterances then heard by those standing near were: 'Lord Jesus, receive our spirits; lay not this sin to their charge.' And as if the visions of the future triumphs of the Lord were given to them, one was heard to exclaim: 'His name, his praise, shall endure forever and ever.'"

"One of the four burned was a woman, Ramarindalana, the wife of Andripaniry, who was a preacher at Fiarenana, West Vonizongo. The condition of this poor woman failed to move the hearts of her persecutors. She was about to become a mother, and actually gave birth to a child in the flame which consumed her and her offspring.

"Once, if not more than once, the falling rain extinguished the fire, which was rekindled; and to one of the sufferers (as we have said) the pains of maternity were added to those of the flames. While they were thus suffering, a large triple rainbow — the sign of God's promise and faithfulness — stretched across the heavens, one end seeming to rest upon the spot where the martyrs were dying. Some of the spectators, to whom the phenomenon appeared supernatural, fled in terror. One friend, who faithfully remained to the end, records of the martyrs: 'They prayed as long as they had life. Then they died; but softly, gently. Indeed, gentle was the going forth of their life, and astonished were all the people around that beheld the burning of them there.'"

T. E. BOWEN.

#### More to Learn

THERE are great truths that pitch their shining tents Outside our walls.

—Selected.

#### Freak Newspapers

A NEWSPAPER which can be eaten after it is read, thus affording nourishment for the body, has been published in Paris, and is called the *Regal*. It is printed with ink that is guaranteed non-poisonous, on thin sheets of dough.

Another odd newspaper is the *Luminaria*, published in Madrid. The ink used on this paper contains a small percentage of phosphorus, so the print may be read in the dark.

At two French seaside resorts the newspapers are printed on waterproof paper, so that the subscribers can take their papers into the sea and read while bathing.

One of the most useful of these freak newspapers is published in Norway. This is printed on so tough a quality of paper that it can be cut into strips, and twisted into serviceable rope when it has served its usefulness as a paper.—Selected.





### Suppuration

**A**S with so many of the physical ailments which afflict the human race, it is now generally recognized that a boil or carbuncle is really a battle royal between the cells which are our protectors and the germs which would be our destroyers. The little microbe the especial, disagreeable office of which is to excite the formation of pus, is called in medicine the staphylococcus. When it gains entrance to the human body, it at once goes to work at its unpleasant industry.

The immediate results are signals of distress which take the form of local inflammation, with its accompaniments of itching, swelling, and burning. These uncomfortable symptoms are a warning to the leucocytes, or protecting blood-cells, that a colony of staphylococci have formed and set up a factory, and will presently do much damage to the surrounding country unless they can be checked.

Dame Nature therefore hurries a great number of leucocytes to the spot, so many, in fact, that they are able to cut off the enemy from the surrounding tissue, and after starving them into submission, to throw them out.

When a boil breaks and discharges, the inflammation at once goes down, and this is a sign that virtue has triumphed once more—the leucocytes have won.

This particular cell seems to be endowed with almost human intelligence, as shown by its knowledge of what to attack, and when and where to do it. People who are suffering from certain weakening diseases, such as Bright's, are very prone to attacks of boils, and so are convalescents from exhausting illnesses, and, in fact, any one who is in a condition of lowered vitality from any cause whatever. A single boil will sometimes

sulting in a continuous crop of boils—the condition known as furunculosis, a most distressing affection, which may last for months, and may even run through a family or a school.

The abortion of a boil in its early stages is often brought about by the injection of a little carbolic acid into it. This, or any other form of surgical intervention, is, of course, the province of the surgeon, who will exercise the utmost antiseptic precaution to prevent local reinoculation.—*Youth's Companion*.

### Diet That Helps Consumption

B. J. KENDALL, M. D., of Geneva, Illinois, claims that the most certain method ever adopted for the cure of the "great white plague" is through the diet



*The Graphic* HALLEY'S COMET IN 1066

Representation of its visit found in ancient Bayeux tapestry

used by directions given below, which can be taken at home and comes within the reach of the poor as well as the rich.

The *modus operandi* is to force the body to take on fat, a desideratum long felt by the medical profession, but never before attained to.

The all-important thing is to drink large quantities of milk strippings—the very last of the milking. This seems so simple and easy that many have refused to follow directions and demanded medicines to cure them; but there has not yet been discovered any medicine that is a specific for consumption.

To get best results, a healthy cow should be selected, one that does not cough, and one that gives very rich milk. A Jersey cow is preferable. The milk should always be tested to be sure that there is a large per cent of cream in it.

The last quart should be milked into a separate dish, which rests in a larger vessel containing warm water just sufficient to prevent the strippings from cooling below blood heat. The cow should be thoroughly cleaned to prevent any dirt getting into the milk, so the patient can blow back the froth and drink at once without straining, as this

cools it too much.

The patient should begin by drinking nearly a pint in the morning and the same at night, increasing the quantity gradually, so that in ten or fifteen days a full quart will be taken twice a day. It should be taken immediately after milking, before it has had time to cool at all. All should be taken that can be without too much discomfort, and then after two or three minutes' rest more may be drunk, and after another rest, still more, and so on until a full quart has been taken as rapidly as it can be conveniently.—*Technical World*.



*Technical World* REMARKABLE SCULPTURE IN SAND

"The photograph was made of some unusual work done by a trained sculptor on a Pacific beach recently. The mother and child group at the left in the background, and the medallion of Lincoln in the center, are specially noteworthy. It seems a pity that these creations were later destroyed by the first incoming tide."

make its appearance because of some local irritation, as, for example, from the constant rubbing of the neck by a rough sweater.

Never mind what may be the direct cause, or how good the general condition of the sufferer may seem to be, it is well to take that boil to the physician, who, if he sees it early enough, will probably make efforts to defeat it, or at least to limit as far as possible the suppuration, or pus-formation. Any efforts on the part of the patient to squeeze it are unwise; they will not help the boil, and may lead to local reinfection, re-



### To Those Who Fail

"ALL honor to him who shall win the prize!"  
The world has cried for a thousand years;  
But to him who tries, and who fails and dies,  
I give great honor and glory and tears.

O, great is the hero who wins a name!  
But greater many and many a time,  
Some pale-faced fellow who dies in shame,  
And lets God finish the thought sublime.

And great is the man with the sword undrawn,  
And good is the man who refrains from wine,  
But the man who fails and who still fights on,  
Lo! he is the twin brother of mine.

—Selected.

### Russia Afraid of Popular Antialcohol Movement

THE first antialcohol congress ever held in Russia was filled with interesting features. It was held in St. Petersburg in January, and at the very beginning of the session the prefect of police forbade discussion of the government monopoly of alcohol. This was resented by some of the prominent delegates, and strong protests were addressed to the minister of finance. The prefect of police replied by forbidding the publication of reports, and has begun proceedings against several who participated in the congress. The congress appears to have been looked upon by the authorities as a formidable institution of the social revolution. "These strange deeds," comments Dr. Hercod, in *L'Abstinence*, "in a country whose delegates to the International Congress claimed to represent the strongest official antialcohol movement in the world, are a bitter disappointment."

### While We Wait

WHILE we wait, let us be busy. It may be but a minute, but shall we let that minute go unfilled? It takes only a minute to read a paragraph from book or paper. There is not time in that minute to write a letter, but there is time to pen a cheery note to a friend. There is not time to make even the shortest of calls, but there is time to read to a companion the bit of helpful verse an earlier while-we-wait minute has supplied.

The "wait" may be more than a minute. Then you can write the letter or make the call. A chapter may be read in the place of the paragraph or the verse. It is unfortunate that ladies have not the pocket for a note-book. The note-book habit is one of the most entertaining and helpful a busy person can form. Have a note-book, a little one, with loose leaves which can be taken out and put away,—or thrown away when the notation has accomplished its purpose,—and use it. Make yourself use it, not only in making notes, but in making use of the notes. That is the test of the value of a note-book.

You remember that you owe a friend a letter; make a note of it. An errand comes to mind while you are busy; make a note of it. A good thought for prayer-meeting comes to mind; make a note of it. You find a helpful passage in a book; write it down. You have trouble in remembering names; when some one is introduced to you, write down the name. Make it a daily practise to look over your note-book. Then in the odd moments which come, write the letter, quoting the helpful verse; go on the errand; and when prayer-meeting time comes, be prepared to give a helpful testimony. This is the theory, and you can work it out in practise if you will, to your own good and the edification of others.

MAX HILL.

### Society's Growing Danger From Crime

ALTHOUGH the population of the United States increased only 170 per cent from 1850 to 1890, crime increased 445 per cent. After making allowance for the tendency of legislatures to declare more and more crimes, there still remains a vast increase of crime out of proportion to increase of population. Prof. Charles J. Bushnell, of Washington, D. C., says it is slowly driving us toward bankruptcy, and calculates that the United States is spending, as a people, six billions a year in its wrestle with crime. Professor Lydston puts it at only five billions. But five billions on the machinery to cope with crime is enough to make even the thoughtless think. Professor Lydston admits, too, that the sums spent in private detective and other unrecorded channels probably greatly swells the total. We are crazy to spend billions on armies and navies,—to encourage ourselves into war,—but we give no heed to the mortal disease in our midst. In war, not the criminals are killed off, but the flower of the young men, leaving the degenerates in greater proportion than ever.—*Charles Erskine Scott Wood, in March Pacific Monthly.*

### Let Us Smile

THE thing that goes the farthest towards making life worth while,  
That costs the least and does the most, is just a pleasant smile.  
The smile that bubbles from a heart that love its fellow men  
Will drive away the cloud of gloom and coax the sun again;  
It's full of worth and goodness, too, with manly kindness  
blent—

It's worth a million dollars, and doesn't cost a cent.

—The Printing Art.

## Questions and Answers

*Should a gentleman remove his gloves before shaking hands with a lady?*

Mr. W. E. Green, in his Dictionary of Etiquette, says: "At weddings and other formal occasions men wear gloves. In shaking hands with women on these occasions gloves should not be removed. If a hostess wears gloves at any formal affair, a man wears his when he shakes hands with her. A man with hands gloved should never shake hands with a woman without an apology for so doing unless she likewise wears gloves. A sudden meeting, etc., may make a hand-shaking in gloves unavoidable. Unless the other person is also gloved, a man should say, 'Please excuse my glove.'"

*What should a young lady do when a young gentleman acquaintance insists on making advances that are unwelcome?*

Carefully avoid giving any encouragement to the young man who is so sentimental as to impose upon you "advances that are unwelcome." Be so reserved in your actions that you will be under no obligations whatever to him. Erect such a barrier of dignity about your life that he will understand that you will permit of no familiarities. Never permit yourself to be alone in such company.

A young man should surely be careful to accord to a young woman the same privilege of freedom of choice which he himself asserts. The young man who can see but one flower in the garden of life, when that flower is beyond his reach, appears at a great disadvantage in the presence of all the rest of the human floral kingdom. He needs to learn the ethics of pure friendship.

MRS. M. A. LOPER.





# CHILDREN'S PAGE



## Show Your Hands

*(A school exercise for the little people)*

Show <sup>(1)</sup> your hands, if they are clean,  
And they should be to be seen.  
Hands <sup>(2)</sup> and faces clean and neat,  
On every boy and girl we meet.

Raise <sup>(3)</sup> your hands and turn them so,  
Little <sup>(4)</sup> hands as clean as snow.  
Hold <sup>(5)</sup> them high so we can see;  
Clap <sup>(6)</sup> them hard, now, one, two, three.

See <sup>(7)</sup> the blood in spots of red,  
Now, <sup>(8)</sup> then, raise them o'er your head;  
You <sup>(9)</sup> should keep your fingers bright  
So the blood may be in sight.

Hold <sup>(10)</sup> your hands quite still for me,  
Clap <sup>(11)</sup> again, now, one, two, three.  
All the <sup>(12)</sup> clean hands toward the light,  
All <sup>(13)</sup> the others out of sight.

The <sup>(14)</sup> rain is falling, falling down,  
'Twill fill the wells all o'er the town,  
'Twill give us water clear and pure,  
For unclean hands we can't endure

Then <sup>(15)</sup> patter, patter, patter rain,  
Patter on the window-pane;  
You clean the earth and keep it bright,  
We <sup>(16)</sup> clean our hands—'tis our delight.

—From Teacher's Institute.

1. Hands held out straight toward the front.
2. Elbows brought to the side, with hands still held toward front. Touch faces with hands.
3. Raise hands over head and turn.
4. Lower.
5. Raise high in position for clapping.
6. Clap three times.
7. Point to hands.
8. Raise over head.

9. Wave fingers.
10. Hands in clapping position.
11. Clap.
12. Hold hands toward the window.
13. Soiled hands lowered.
14. Make falling motion with hands.
15. Make motion of rain-drops pattering on the desks.
16. Make motion of cleaning hands.

## Did It Pay?

*(To the memory of Laurel Luberne Coon, who being dead, yet speaketh)*



AUREL was our valentine, born Feb. 14, 1896, at Battle Creek, Michigan, where he lived the first seven years of his life. He was rather dark complexioned, and had large dark-brown eyes, overhung with long black eyelashes that gave him a pretty appearance. His fine silky hair lay smoothly above a high forehead, that formed a part of a handsome face, which wore an expression of frankness and candor.

He had a sunny, cheerful disposition, and was inclined to say what he meant, and to believe that other people meant exactly what they said. These characteristics made him naturally conscientious and susceptible to good influences.

In the month of June, 1903, we moved to Kirksville, Missouri, where Laurel began his school experience. We had always patronized the church-school in educating the older children, but as there was no such school at that place, Laurel began his school work in a private school conducted by Sister Rosilla Stevens. After a few months' work here, he entered the public school, and later the training department of the State normal located at this place.

Leaving Kirksville in July, 1905, we moved to Spokane, Washington, at which place we found a church-school, in which he was placed as a pupil for a few months. The city, with its many allurements, did not seem a good place in which to train boys for usefulness, so in December we moved to Oakesdale, hoping that we might find there more favorable surroundings.

Here the only school was a public school, so we decided to keep the boys at home, and accordingly their mother acted as teacher.

We soon learned that there were many influences that would be likely to work against our purposes in the education of our boys, for while Oakesdale was what was called a prohibition town, there were places where liquor was sold on the sly, and there were many bad men in the community, and bad boys as well.

Although our sojourn here had been profitable, from a financial view-point, and the future promised to be still more so, we felt that we could not remain where

our boys would be constantly subjected to such influences, and drift into the world beyond hope of recovery.

After carefully considering the matter, we decided to move to College Place, where we might have the help of the church-school, and where we could also have the privilege of attending services on Sabbath. We accordingly soon moved to this place, where we have now been for nearly three years. They have not proved to be the years of pleasure we had hoped they would, for in some respects our sojourn has not been a pleasant one.

Sometimes we were tempted to move away, even though we had to educate our children in the public school. The one thing that has prevented our doing this, was the fact that in the church-school here have ever been faithful, consecrated women, who, despite the unfavorable circumstances under which they have been forced to work, have always sought to lead those who were under their care to see that the chief thing to be attained was a preparation for the coming conflict, and the glorious victory that will crown the efforts of those who seek "first the kingdom of God, and his righteousness."

To us it seemed that the first responsibility we had was to give our children the most favorable opportunity to become intelligent Christian men and women. It might be that the world would not regard it as of any special value, but we knew it was worth more than all things else.

The past year there has seemed to be a deeper and more earnest spirit in the school than ever before, and we watched with interest the effect it had on our boy who is the subject of this article.

During the week of prayer he seemed to have a deep experience and decided to give his heart to God, which resulted in his being baptized and taken into the church. Since that time his teachers reported that there was a marked change in him, as he seemed to be anxious to do good, faithful work in his studies, and to do just what was right in everything. Whenever he did



anything wrong, he would attempt to make it right as soon as he was shown the error of his way.

In the social meetings held with the pupils, he always took an active part, and his teachers say that they always enjoyed his testimonies, as he was original and seemed to be sincere in all he said. How I wish I could have had the privilege of hearing them; but the winter was a busy one for me, and I never had the opportunity.

I usually left my home at College Place at about 7 A. M., and went to my office in Walla Walla, about three miles distant, and did not return until late in the evening, usually about 8 or 9 P. M. For this reason I had little opportunity of knowing how he was progressing in his studies.

One evening I reached home quite early, and Laurel asked me to assist him in the writing of a story, which he was to prepare by the study of a picture his teacher had given him. I was greatly pleased at his skill in discovering something to write, and also with the excellent language he used in expressing his thoughts. Surely, it seemed to me, he will some day preach the message, for this was what I had hoped he would do.

He had greatly endeared himself to me of late, as he seemed to take great pleasure in watching for my return at night, and coming to the corner to meet me and have a ride back, and then help me unhitch and care for my horse Trix, of which he was very fond.

On the thirteenth of February we were placed under quarantine on account of a case of diphtheria that had developed in our little daughter, and Laurel thought that it would be nice to have papa at home anyway, even though we were compelled to remain at home.

I was allowed to go to the office to get a few articles that we would need during our confinement, and the absence seemed long to him. He called up by phone, and when asked what he wanted, he said, "O, I wanted to know when you would come home, for I like to have you here!" How the memory of those words lingers in my heart and inspires in me renewed desire so to live that there may one day come a time when I may have the eternal pleasure of his society.

On the eighteenth of February, Laurel was taken down with the dread disease, and despite our best efforts, within a few days it had reached the larynx, and a membrane began to form. Earnestly and faithfully we worked to dislodge it, and succeeded to some extent, for several times considerable quantities of it were expelled, and we hoped it would all come away and spare the life that was so precious to us.

The condition of the atmosphere at night made his breathing very difficult, and he asked us to have a season of prayer to ask the Lord to give him relief. In this he joined, earnestly asking that his breathing be relieved, and the prayer was answered.

Later when he labored for breath, he was seen praying, and he again requested that we join him in prayer. When offering his petition, he said, "O Lord, don't let me choke," and to the praise of the glory of his grace, we are able to say that he was heard, for although he labored for breath, he did not strangle.

Early Tuesday night we were all so very anxious to give him relief that he noticed that we were worried, and he said, "You get scared too easy."

Not one murmur escaped his lips, and his confidence and trust in God never for a moment wavered. I talked with him about the possibility of his not recovering, and he said if it was the will of God that he should not, he was not afraid to die.

I asked him a few questions to see if he really understood the plan of God in offering salvation to the sinner through Christ, and to my great satisfaction found that he enjoyed its blessed assurance.

The night was a most unfavorable one for such a condition, for the atmosphere was of a peculiarly oppressive nature, and the wind blew a perfect gale, penetrating every crack and crevice, while it shrieked and moaned like so many demons, as the hours dragged wearily by.

Such an experience I hope I shall never again be called upon to pass through, as I stood by him and helped him fight for his life.

Often he was seen praying, as without a murmur he faced the enemy. About eleven o'clock he suddenly seemed to sink into unconsciousness, while the heart-beat became feeble, and everything seemed to indicate that the end had come.

Suddenly he seemed to rally, and, coughing vigorously, threw off a considerable amount of the membrane. This relieved the breathing, and he began to talk. He reviewed the past, and told of the things he had done that were wrong, and asked to be forgiven. He then told of the things he had done to his playmates and other people in the community, and asked me to see them and make it right with them, as he wanted to have everything out of the way, for he was sorry that he had ever done anything that was wrong.

Even Carlo, our brown spaniel dog, was not forgotten by him, for he said he had not always been good to Carlo. He was sometimes rough in his play with Carlo, as boys are likely to be, but he was never cruel with him that we know of.

Then he called his little sisters and expressed sorrow that he had not always been good to them, and asked their forgiveness.

Turning to his brother, with his beautiful brown eyes opened to their fullest extent, fixed upon him in a gaze that can never be forgotten, he raised his hand, and pointing his finger at him, said, "Haskell, you have taught me to do wrong things, now don't you chew tobacco, don't you smoke, don't you go down to the store with those bad boys, they will not do you any good. I want you to promise me." Here he paused until the promise was given. Continuing, he said, "Be good to your little sisters, be good to your papa, be good to your mama, you have not always been good to her. She is a precious mama, and she has lots of gray hairs."

He then sent a message to all the pupils in the school, exhorting them to do right and live Christian lives.

To his most intimate friends, Steve Steward and Dell Rogers, he sent a most earnest message, urging them to cease to do the things that with him they had done that were wrong, and to live exemplary Christian lives and meet him in heaven.

After asking us to call his sister up by phone, and ask her forgiveness for some slight offense that he remembered having committed, he began to talk to me. He had talked to his mother a day or two before and made everything right with her. He asked me to forgive the wrong things he had done, and then ceased to talk.

I felt that it was my time to talk, and I told him that I was sorry that I had not lived a more earnest, devoted Christian life, that it might have helped him to a deeper experience in the things of God; and I



asked his forgiveness for not setting a better example.

I was holding him in my arms, and he nestled closer to me, and said, in his frank way, "You are a good man, papa." No words of approbation that men can ever say, will ever begin to be the satisfaction that these words of my dying boy are to me.

He then rested a while, but did not seem to be satisfied. Turning to Haskell, he urged him to confess his wrong-doing at once, and promise to do better. This Haskell promised to do, but could not bring himself to the place where he could begin the confession.

After another short rest he again urged that the confession be made before he died, as he wanted to hear it. After the confession was over, he requested that we engage in a season of prayer. In this he joined, very earnestly asking that his sins be forgiven. With strong faith he pressed his petition, and seemed to feel the assurance that he was heard.

He then selected the hymn he wished to have sung at the grave, the title of which is, "Who Is on the Lord's Side?" He also requested that my favorite hymn be sung. This we sing to the tune of Uxbridge, and the first line is, "One precious boon, O Lord, I seek."

"Now, papa," he said, "do not get an expensive coffin to bury me in, for you can not afford it."

After this he asked me to read to him in the Psalms, which I did. To him the task now seemed complete, and he rested. He seemed so much better that we entertained hopes that he might yet be spared to us, and we worked faithfully to keep up the circulation until morning, when we knew the conditions would be more favorable.

Despite our best efforts, he failed rapidly, and soon was laboring for breath. Rousing up, he said, "Papa, I am dying," and called each member of the family, and beginning with the little girls, he kissed them good-by and assured them that he would meet them in heaven.

Bravely he endured the suffering of those awful hours, and when, to human eyes, it would seem that his cup was filled to the brim, he said, "Tell my teachers that I died a nice death."

With my heart almost breaking with anguish at the sight of the suffering of that darling child, it seemed to me impossible that he could send a message like that; but now that the struggle is over, and I have had time for more calm reflection, the secret is revealed to me, and I see why it was. "Beneath were the everlasting arms." "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Yes, praise God for the triumphs of Christian faith, which is able to sustain all in the trying hour, "and make a dying bed feel as downy pillows are."

A little later he said, "Good-by, papa, I will meet you in heaven;" and soon sank into a stupor from which we did not expect he would ever rally, but as the day advanced, and the atmospheric conditions became more favorable, he regained consciousness.

Dr. Dunlap, our nearest neighbor, whose kindly visits had so many times cheered us during this terrible ordeal, expressed the opinion that a tracheotomy would yet save him. I asked Laurel what he would like to have me do about it, to which he replied, "Do what you think is best, but it will have to be done quickly." I had talked this over with him a day or

two before, but told him that I feared there was so much membrane in the trachea it would not be successful.

The surgeon was called, and the operation attempted, but the membrane had reached the lungs, and no air could reach them by that source.

When about to take the anesthetic, he said, "Mama, you had better not stay in the room, for I am afraid you can not stand it, but I want papa to stand at my head."

My presence seemed to be a great source of comfort and encouragement to him, as it had been through his entire illness. If I was present, he seemed perfectly satisfied, no matter how much he was suffering.

How weak and powerless it made me feel to see such implicit confidence placed in me, when I was powerless to render the necessary relief. I trust that the lesson was not lost, but that it may help me to grasp more firmly the arm that is not shortened or weak.

He did not recover from the anesthetic, and his life ended at 12:50 P. M., Wednesday, Feb. 24, 1909, he being at that time thirteen years and ten days old,—a life so short and uneventful that from a human view-point he had accomplished nothing, yet when viewed from God's standpoint, he had gained all that life has to offer, even to those who pass through all the trials and tribulations that fall to the lot of man.

These he has escaped, yet the pearl of great price, the crown of eternal life, are his forevermore. Praise God that it is so, and "we kiss the chastening rod, trusting in God we'll meet again."

How beautiful he looked as he lay there in his casket! Not a trace of his suffering could be seen, but in its place his face wore a look of calm and peaceful triumph. The battle of life had been fought, and the victory won. Praise God for his unspeakable gift, through whom it was won.

The time, to him, between the last "Good-by, papa, I will meet you in heaven," and the glorious awakening to which he looked forward, will be but a moment, and by the grace of God I trust that I with him may join in the anthem of praise, which on that glad morning will be sung by the redeemed.

In the cemetery at College Place, under the cover of night, we laid the precious form to rest, while the twinkling light of the stars shining softly down upon us, seemed to say that in the fulness of the light that encircles the great beyond, he will come forth when the Life-giver shall call from their dusty beds those who sleep in him.

Professor Washburn offered prayer, and some young people from the college sang the hymn that Laurel had selected, and we committed him to the keeping of him who never slumbers or sleeps.

From the view-point of this experience, I again ask the question, Did it pay? I review the financial loss we sustained by coming here, together with the various circumstances that have tended to make our sojourn a rather unpleasant one, and I answer, Of course it paid.

Had we not been here where the influence of these faithful Christian teachers could have a molding influence on the life of our boy, we feel that he would not have been ready when he was called to go. Not for the united wealth of all the millionaires of the world would we exchange the assurance we have that he will come forth when the Saviour calls for his own.



Let us therefore exhort the fathers and mothers of this broad land, who may be struggling under difficulties to send their children to our schools, to remember that these schools were brought into existence for the salvation of our children, because God saw that they were in danger of being lost by attending the schools of the world.

Surely the times are evil, and the enemy is determined to rob us of our children. Our only safety is in placing them upon the altar; and even then they are not safe, unless we, too, are there with them.

The closing scenes in the drama of life are being enacted, and each individual in the world, like the restless figure in the moving picture, seems madly rushing on, unmindful that the end is at hand.

That God may bless this sad experience to the good of some, both old and young, is my prayer. Let us watch and be ready, for the time of our deliverance is near.

J. F. COON, M. D.

### The Close of Lent

It may be that the INSTRUCTOR readers think that worship in Mexico is merely a farce. It is true that the Christlike life is lost in a round of form and ceremony; but the Mexican is very devout. Many a Christian Volunteer of the North would be made ashamed of his own carelessness and irreverence by the carefulness and faithfulness of Mexico's youthful worshiper. For days thousands have arisen early each morning to attend mass at five o'clock. They have remained kneeling on the church's cold stone floor for hours, until their knees are stiff and thickly caloused. Day after day have they gone hungry, in strict obedience to a religious fast, and all without a single murmur or complaint. I have seen children of all ages and sizes kneeling silently with their elders, but I have yet to hear the first cry or whimper, or even a whisper from them.

The last days of "Lent" form "holy week." All business stops except that of the poor merchants. The schools are closed. The churches alone are busy with all-day services.

Refreshment booths are erected in the main thoroughfares. A booth is constructed by the planting of four roughly hewn posts for its corners. A canopy of canvas or other firm material is stretched above from each of the four posts. About the sides are stretched sheets, table-cloths, or bedspreads, lace curtains, and mats, with paper ornaments here and there. On one side within the booth stands a table surmounted by steps rising toward the back. These are covered with colored paper and adorned with pieces of cheap glassware and flowered china plates set on edge. Just before the lower step, deep earthenware bowls of cool drinks line the table's front edge. On the opposite side of the booth is a long bench, or perhaps a few crude chairs.

The poor people who receive but a few cents a day for their labor indulge in ices, cool drinks, and cigarettes. A young woman in tatters and with feet bare, does not hesitate to spend her small earnings for these rare dainties. Many of the poor women, many, too, not so poor, smoke cigarettes. The men, however, do not chew the filthy weed. This fact makes other abominations more endurable.

The last Saturday of Lent is a great occasion. For days preceding it, boys carry about images of Judas, of all styles and sizes, from a small one worth a penny to those of life size. These are filled and surrounded

with fireworks. They are often sold in pairs, representing both Mr. and Mrs. Judas. At the same time images of the devil, similarly constructed, are peddled about. Some of the dummies have clay heads of cats or dogs or other animals, and altogether present a ridiculous aspect. The buyers suspend their purchases from ropes crossing the streets or from cords stretched in front of the houses. At 10 A. M. all these are fired off, and Judas, hung in effigy, is blown into fragments. This, together with the loud clatter of many church bells, produces an almost deafening noise. This service is designed as an object-lesson to those who may be unfaithful in life's duties. But without doubt just as many Judas characters walk the streets after the celebration as before it.

On Easter Sunday I visited a cathedral at San Pedro. Over the archway of the main entrance were the words, "One complete indulgence granted each day." Within the portal was a gorgeous display of images, paintings, artistic carvings, decorations, and lights. The service was quiet and orderly; but outside, along the top of the great wall, a small boy walked from one tower to the other, twisting a wooden device back and forth, making a shrill, harsh, grating sound akin to that heard on the football grounds in the United States.

With all their ceremony, the people are, as a class, dishonest, untruthful, and immoral. Loyalty to the doctrines of men can not purify the life. Christ alone can save, and faith in him is engendered by a careful study of his words and life. The people need this. They are perishing without it. Does not their great need appeal to you for your help?

W. A. YARNELL.

### Rest

My precious Lord, I thank thee much to-night  
That I have found in thee such perfect rest;  
That here without a thought of doubt or fright,  
My head I pillow on thy loving breast.

The thoughtless multitudes rush ever on,  
Not knowing why they came nor whence they go,  
No heavenly light upon their pathway dawns,  
Because thy ways they do not choose to know.

But, Lord, thy ways are pleasant unto me,  
And I delight to do thy holy will;  
I find no bondage in obeying thee,  
Since love, not I, thy righteous laws fulfil.

What can this fleeting, changing life afford  
Of joy or peace that time will not efface?  
All things but come to pass away; dear Lord,  
In thee alone we find a resting-place.

How good to-night that I can come apart  
From all earth's vanity and idle show,  
May speak to thee of all that's in my heart,  
And thy sweet will concerning me may know.

I, too, was numbered once among the throng,  
Rushed madly on, nor sought to know thy way,  
Until I learned to thee alone belong  
This peace I sought, which would not pass away.

Yet, even o'er this perfect rest I fear  
A shade of sorrow's darkness e'er will creep,  
While, sounding through the midnight gloom, I hear  
The plaintive voices of thine "other sheep,"—

Those other sheep, who long have strayed away,  
And know no shelter as do I to-night,  
Who know not how to find thee, or obey  
The higher law in which thine own delight.

O gracious God, forget them not, I pray,  
These wandering ones in paths of sin and woe;  
Lead them, as thou hast me, through Christ the way,  
Back to thy sheltering arms, this peace to know.

S. LELA HOOVER.





M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

## Study for the Missionary Volunteer Society Temperance Program

LEADER'S NOTE.—We can well afford to spend another hour with the Temperance INSTRUCTOR. From the suggestions and materials in this number and in "Temperance Torchlights" let the program committee arrange another program on temperance. This might include the following:—

1. Appropriate Music and Recitations.
2. Scripture Reading and Prayer.
3. Questions and Answers on the Temperance INSTRUCTOR.
4. Reading of "Best Reasons for the Abolition of the Liquor Traffic," Furnished by Members of the Society.
5. Personal Experiences in Selling the Temperance INSTRUCTOR.
6. Pledge Signing.
7. Plans for Pushing the INSTRUCTOR Work.

Or, if desired, the program might take the form of the trial of King Alcohol, given on page 243 of "Temperance Torchlights."

You will notice that the "Temperance Catechism" is divided into sections corresponding to those found in the paper. These sections may be assigned to different individuals, who will see that each question is given a prompt, brief, yet accurate answer. Or, questions may be selected and passed out to individuals to be answered when the leader calls for them. In connection with this, some one might display in large letters "The Four Great Wastes," and make appropriate remarks on the relation of liquor and tobacco to them.

Have "More Gold" or some good temperance poem read or recited.

Let every member of the society write out briefly his strongest reasons for the annihilation of the liquor traffic, and let some one read a part or all of them.

All should take part in telling what they have already done with the Temperance INSTRUCTOR, and what they plan to do in the future. How many members of your society will sell enough copies of the INSTRUCTOR to pay their way to camp-meeting this year?

### Temperance Catechism

Under the Search-light

1. How did the Civil War affect the temperance cause?
2. Show by illustration the fallacy of licensing the liquor traffic.
3. How high a column would the silver dollars used annually in the liquor traffic make?
4. What amount did the United States spend in one year for beer? For tobacco in various forms?
5. Mention four great national wastes. How are the liquor and tobacco traffics related to each of these wastes? About what per cent in each case may be charged to the traffic?
6. How many saloons in New York? What effect has this on the children?
7. What does the effect of liquor on dogs prove?
8. What shows the character of much of the lit-

erature which the liquor interests publish and scatter broadcast?

9. How many babies does the liquor traffic kill each year?

10. Give statistics showing that industry is discriminating against men who drink.

Amid the Shadows

11. How did one drink cost a little girl her arms?

12. Tell the story of the whisky orphans.

13. Who are the friends of alcohol?

14. Cite several incidents showing how drinking has hurled men down from honorable positions.

Liquor's Ally—Tobacco

15. What States prohibit the use and sale of cigarettes?

16. What do the following say about cigarette smoking: The late Mr. Harriman, Surgeon-General Rixey, Governor of Kansas, Edison, Judge DeLacey, and John Wanamaker?

17. How is cigarette smoking related to crime? to health?

18. How many cigars do the people of the United States use in one year? How many cigarettes?

Gold or Manhood

19. What does Hon. Seaborn Wright think of the license system?

20. Does it pay to license the traffic? (Let the audience answer and give their reasons.)

21. How do you account for so much illegal traffic being permitted?

The Bar or the Boy

22. How do voters help the saloon to get recruits?

23. Show that it will mean much if papers will refuse to advertise liquors.

24. Why should we be courageous and persistent in this struggle against intemperance?

25. How does "No Saloons for the Slaves" emphasize the importance of total abstinence?

26. How much did one boy save by total abstinence in six months?

The Cure—Prohibition

27. What are some objections to high license?

28. What are the advantages of prohibition?

29. What is the objection to local option?

30. Show by comparative statistics the advantages of prohibition.

31. What means of temperance education was first used in France?

Why Sign the Pledge?

32. What three reasons does Mr. Bryan give for signing the pledge?

33. How do these compare with Ex-Governor Hanley's reasons for total abstinence?

34. What reasons are given for the non-use of cider?

## Missionary Volunteer Reading Course No. 3

### No. 27—Into All the World

TEXT: "Great Second Advent Movement," chapter 26.

SYNOPSIS.—Our foreign work actively began in 1874, in the sending of Elder J. N. Andrews to Europe, in answer to a call from believers there. In 1877 Elder John Matteson was sent at his own request to Scandinavia. Then first awoke the belief among us that God expected us to send messengers to every part of the world. Before this, the idea had been prevalent that the message would have to go through literature and through the teaching of representatives of



the different nationalities in this country. The first periodical in a foreign field was the French *Signs of the Times*, begun in 1876. In 1884 the first foreign publishing house was established in Basel, Switzerland.

The work in England was opened by Elders Ings and Loughborough in 1878; in Russia by Elder Conradi and Brother Perk in 1885; in Australia by Elder S. N. Haskell and others in 1885; in South Africa by Elders Boyd and Robinson in 1887. The work in the South Sea islands was opened by the conversion of the Pitcairn islanders through Brother John I. Tay, in 1886. This was followed by the building of the missionary vessel "Pitcairn" with funds raised by the Sabbath-schools of America in 1890. The Spanish-American fields were opened first mainly by canvassers,—the West Indies in 1889, Central America in 1891, South America (Argentina) in 1891, Mexico in 1894. The work has now reached practically every nation under heaven, though an infinite work remains to be done in opening new portions of the field, and in strengthening the forces already at work.

#### Study

1. Who was our first foreign missionary, and when and where did he go?
2. What Polish convert had first aroused our interest, and what did he do to spread the truth in Europe?
3. What four superintendents of the European field have successively fallen by disease?
4. Who opened the work among the Scandinavians both in America and in Europe? Tell his early experiences.
5. When did Sister White and her party visit the stations in Europe, and what were the good results?
6. Through what experiences was the work in Russia opened?
7. Tell of the opening and progress of the work in England.
8. How was the work in Australia opened, and how has it developed?
9. Tell of the work in South Africa.
10. What is the history of the work in the South Sea islands?
11. When was the work opened in the West Indies, and in what islands of this group?
12. By what means was the truth first proclaimed in South America?
13. What agency specially developed the work among the colored people of the Southern United States?
14. Tell of the opening of the work in Mexico, Central Africa, West Africa, India, and Pacific islands.
15. What more recent foreign work do you know of, not recorded in the text?

### Junior Reading Course No. 2

#### Review

NOTE.—The book may be used in answering these questions.

1. NAME ten different birds of which you have read in this book.
2. Write one short sentence about each of these birds.
3. Tell five things you have learned about birds that you did not know before reading this book.
4. How did the man care for the baby oriole? How was the little bird hurt?
5. What does the author's story say is the difference between a tadpole and a frog?

6. What lesson do you think you could learn from watching a tumblebug's work?

7. Tell how one bad habit ruined a cat.

8. What did you learn about Mrs. Spinner in chapter nine that you did not know before reading the story?

9. How do birds go to school?

10. Make five rules which you would advise me to observe in my efforts to get acquainted with birds.

#### What Some Are Doing

Two Missionary Volunteer societies have been organized in Japan. One has a membership of thirty young people. In a recent letter Elder F. W. Field says: "Brother Herboltzheimer has had the Morning Watch Calendar for 1909 translated into Japanese. It will be just as good as new over here."

One secretary, in writing of their recent conference session, says: "We passed a pretty strong resolution concerning the Standard of Attainment. Conference workers and canvassers are urged to take it."

Of a certain society in New Jersey their secretary writes, "They are holding an extra meeting each week, when they read aloud from 'Quiet Talks on Service.'"

The members of the Missionary Volunteer Society at Hamilton, Ohio, have done some commendable work. J. J. Rieff, Emma Rieff, James Knox, Barbara Knox, George Lindower, Mrs. George Lindower, O. L. Ayars, Mrs. O. L. Ayars, H. P. Buzzell, Elizabeth Hill, George Keppler, Mrs. Julia Keppler, Mary Buzzell, A. R. Hasemier, and Carrie Hastings received certificates for Reading Course No. 2.

Brother Lipke, who has charge of the Missionary Volunteer work in the Neglected Continent, writes that they are planning to publish the following leaflets in the German language: A lesson pamphlet on "Early Writings," a leaflet on reading, showing the benefit and need of reading and how one ought to read, and also one on character building. They also plan to have membership cards and individual report blanks. In their membership card they have combined the social purity and temperance pledges. The leaders in this work are also encouraging the young people to circulate literature on social purity and temperance.

A recent letter from Brother Hare, Missionary Volunteer secretary of Iowa, gives a good report of the work which the young people there are doing. He writes: "The young people throughout the State are at present engaged in raising sufficient funds to purchase a library of our denominational books for the new sanitarium at Nevada, Iowa. We felt this would be an excellent missionary enterprise, since it may be the means of reaching some of the patrons of the institution with the message for this time." The Nevada young people are raising a scholarship in one of the Mississippi schools for the colored people, and have taken twelve shares in the Foreign Mission Seminary scholarship fund. They are also placing some of our ten-cent magazines in the public library of that city. The Missionary Volunteers in Sioux Rapids are raising funds for the Hillcrest School Farm, in Tennessee. "Over seventy dollars has been contributed toward the Missions Fund by the Stuart Academy family as the result of the effort put forth with the special Review."

LIFE being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books.—*Ruskin*.



# THE INTERMEDIATE LESSON

## IV — Jesus Foretells His Kingdom; the Widow and the Judge

(April 23)

LESSON SCRIPTURE: Luke 17:20 to 18:8.

MEMORY VERSE: "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7.

### The Lesson Story

1. More than three years had passed since John the Baptist gave the message, "The kingdom of heaven is at hand." The people were looking for an earthly kingdom to be established, and the Pharisees came and asked Jesus when this should be. Jesus explained to them that this kingdom does not come with outward show. He said, "The kingdom of God is within you." It begins by Jesus reigning in the heart.

2. Turning to his disciples, he said, "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." Those who were with him most did not fully appreciate their precious privilege in daily listening to the teachings of Jesus. They did not understand the glorious truths which he sought to explain to them. He said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 24:4, 5. "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders."

3. "Go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation." He said that at his coming the people will be eating and drinking, buying and selling, planting and building, just as they were when the flood came, and destroyed them all: likewise also as it was in the days of Lot, when it rained fire and brimstone from heaven upon Sodom, and destroyed them all. "Even thus shall it be in the day when the Son of man is revealed."

4. In speaking of the separation that will take place when probation closes, Jesus said: "In that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." There will be no time then for change of heart or of character. How important are the present moments, since these are all we have in which to prepare to meet the Lord!

5. One day as Jesus was teaching that men should never become weary of praying, he spoke this parable: "There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary."

6. "And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

7. Jesus told the people to consider this parable. And then he said, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." But in sadness of heart Jesus asked, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" When Jesus comes, very few will be found believing and obeying the Bible.

8. God is ever ready to hear and answer prayer, but he wishes us to be earnest and persevering in praying to him. If a wicked, unjust judge would selfishly grant the request of a poor widow, how sure it is that our loving Heavenly Father will answer his children who come to him in faith! He loves and pities every sufferer and every sinner. He even notes the little sparrow's fall. Although our prayers may not seem at once to be answered, we are told to pray without ceasing, and we may be sure that God will answer in his own time and in his own way.

### Questions

1. What message had been given by John the Baptist more than three years before this time? For what were the people looking? What did the Pharisees ask Jesus? How did Jesus answer them? Where does the kingdom of God begin?

2. What did Jesus tell his disciples they would one day desire to see? What precious privilege did they not then prize? What did they not understand? Against what did Jesus warn them to take heed? Why was this warning necessary?

3. With what did Jesus compare the coming of the Son of man? What did he say must precede this glorious event? At the time of his coming, what will the people be doing? To what eventful times did he call their remembrance?

4. What separations will take place at the close of probation and the coming of the Lord? For what will there then be no time? Why are the present moments so important?

5. What did Jesus teach that men ought always to do? Of whom did he speak a parable? What request did the widow make of the unjust judge?

6. How did he at first treat her petition? Why did he at last grant her request?

7. After telling the people to consider this parable, what assurance did Jesus give? Then what question did he ask? How will the lack of faith be shown?

8. What may we be sure that God is ever ready to do? How does he wish us to pray to him? What is essential in order to receive an answer to prayer? What may be said of God's loving-kindness? How are we instructed to pray? Of what may we be sure?

### The Sure Loss of Selfishness

THERE is a parable in India of the Selfish Fool, to whom a rice field was bequeathed. The first season, the irrigation water covered his field and made it fruitful, then flowed on to his neighbor's fields, bringing fertility everywhere. But the next season the Selfish Fool said within his heart, "This water is wealth, it is liquid harvest. I was a fool to let this treasure escape to my neighbor's land." He robbed his neighbor — and he spoiled his own crop; for the irrigation water brought blessing while it flowed, but when it became stagnant, it bred a marsh.— *The Sunday School Chronicle*.

"GREAT thoughts, like great deeds, come trumpet."



# THE YOUTH'S LESSON

## IV—The Coming of the Kingdom; the Importunate Widow

(April 23)

LESSON SCRIPTURE: Luke 17:20 to 18:8.

LESSON HELPS: "Desire of Ages," chapter 55; "Christ's Object Lessons," pages 164-180; *Sabbath School Worker*.

MEMORY VERSE: Rev. 1:7.

### Questions

The Coming of the Kingdom

1. What questions did the Pharisees ask Jesus? What was his reply? Luke 17:20.
2. How did he further enforce the same thought? Verse 21; note 1.
3. What did Jesus say the disciples would experience in the future? Verse 22; note 2.
4. What was said of the manner of his second coming? Verses 23, 24.
5. What, however, must first be his experience? Verse 25.
6. What illustrations did Jesus use to show what conditions would exist in the world when he should return? Verses 26-30.
7. What were they to do when retribution began to fall on the Jewish nation? Whom were they to remember? Verses 31, 32; note 3.
8. What instruction concerning self-denial is repeated here? Verse 33; see also Matt. 10:39 and Luke 9:24.
9. What is said of the separation to take place at the time of the judgment? Luke 17:34-36.
10. What question was asked? What did Jesus reply? Verse 37.

Parable of the Importunate Widow

11. For what purpose is this parable given? Luke 18:1.
12. What was the character of the judge? What did the widow seek? Verses 2-4; note 4.
13. How was the matter settled? Why? Verse 5.
14. What is the application of the parable? Verses 6-8; note 5.
15. Who is the great adversary against whom Christians must contend? Rev. 12:10; Zech. 3:1.
16. What has God invited us to do? What assurance is given? Ps. 50:15; Zech. 3:2.
17. What exhortation is given concerning importunate prayer? Eph. 6:18; note 6.
18. With what solemn question does our Lord close this parable? Luke 18:8.

### Notes

1. The Jews were looking for a temporal kingdom to be set up. But Jesus declared to them that "the kingdom of God cometh not with outward show" (margin); that the beginning of it was in the individual heart, and they should not look for its coming in the manifestations of earthly power. He said, "My kingdom is not of this world;" but the world-loving Jews and a world-loving church to-day would have it so. "To-day in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market-places. They expect him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in his stead, to execute the laws of his kingdom."—*"Desire of Ages,"* p. 309.

2. How slow is the comprehension of the human spirit! Blinded by preconceived opinions and Jewish prejudices, not even Jesus' disciples fully appreciated his character and mission. After the wonderful events of Christ's death, resurrection, and ascension, and after the outpouring of the Holy Spirit, they realized what a wonderful privilege had been theirs, and they longed for his personal presence again.

3. Just as in his great prophecy, recorded in Matthew 24, Jesus seems here to blend the two great crises, the destruction of Jerusalem and his second coming. \* Compare Matt. 24:17; Mark 13:15.

"Remember Lot's wife." When Lot and his family were escaping from the doomed city, "the solemn command was given to hasten, for the fiery storm would be delayed but little longer. But one of the fugitives ventured to cast a look backward to the doomed city, and she became a monument to God's judgment. If Lot himself had manifested no hesitancy to obey the angel's warning, but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife also would have made her escape. The influence of his example would have saved her from the sin that sealed her doom. But his hesitancy and delay caused her to lightly regard the divine warning. While her body was upon the plain, her heart clung to Sodom, and she perished with it. She rebelled against God because his judgments involved her possessions and her children in the ruin. Although so greatly favored in being called out from the wicked city, she felt that she was severely dealt with, because the wealth that it had taken years to accumulate must be left to destruction. Instead of thankfully accepting deliverance, she presumptuously looked back to desire the life of those who had rejected the divine warning. Her sin showed her to be unworthy of life, for the preservation of which she felt so little gratitude."—*"Patriarchs and Prophets,"* page 161.

4. The judge is a very striking character. He is worse than a hypocrite. He is godless, and does not even care for public opinion. The helpless widow was seeking for justice. The word translated "avenge" means "to vindicate one's right," "to protect or defend one from another."

5. The setting chosen for this parable is a very strong one. God is not compared to the unjust judge, but contrasted with him. If this hard-hearted, wicked judge, who cared only for himself, would grant the request of the widow because of her perseverance, how much more will God our Father, who is holy, and who is pleased with the importunity of his children, answer when they call upon him. Again, the widow was probably a stranger to the judge, had no promises from him, and could have access to him only at stated times, and then against his will; while God's elect are his beloved children in whom he delights. They have many precious promises from him, and are urgently requested to come to him at all times.

6. (1) Not because God is unwilling to bestow good things, or must be overpersuaded, for he is more ready to give than we are to ask. (2) It is to cherish and cultivate our faith, bringing us into closer relations to God. (3) It is to make us fit to receive, to intensify our desire and appreciation of the things God would bestow."—*Peloubet's Notes*.

"Give me these links: (1) Sense of need; (2) desire to get; (3) belief that God has it in store; (4) belief that though he withholds awhile, he loves to be asked; and (5) belief that asking will obtain,—give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven."—*William Arnot, quoted by Peloubet*.

### Lincoln Gems

WORK, work, work is the main thing.

Faith in God is indispensable to successful statesmanship.

The Lord must love the common people; that is why he made so many of them.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have.

You can fool all of the people some of the time, and some of the people all of the time, but you can not fool all of the people all the time.

I should be the most presumptuous blockhead upon this footstool if I for one day thought that I could discharge the duties which have come upon me since I came into this office without the aid and enlightenment of One who is stronger and wiser than all others.



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## A Mistake

Don't imagine, my boy, if you throw up your job,  
That the firm that employs you will fail.

— *Kansas City Journal.*

## Temperance Prizes

SEVERAL weeks ago the boys and girls of the District of Columbia were requested to write answers to the question: "Do the boys and girls of Washington want the saloons in the nation's capital closed, and why?"

The temperance organizations of the city have been conducting this campaign. Prizes were offered for the best answers. A prize of twenty-five dollars was given for the best answer. Four persons received ten-dollar prizes, and five received five-dollar prizes. Mary Brown, one of our Takoma Park children, received a five-dollar prize. Her answer was essentially as follows: "The reason why I want the saloons closed in the District of Columbia is because it took my papa and three brothers away; and whisky takes the food and clothing away from many children, and they have to suffer. I have been praying that whisky might be taken away, so that our family might be together again, and my mama not have to work so hard."

## Chicago's Trees

CHICAGO is making great effort to beautify the city by planting trees. The city forester is endeavoring to interest all the citizens to help in the work. He gives the following twelve reasons why trees should be planted and properly cared for:—

Trees are beautiful in form and color, inspiring a constant appreciation of nature.

Trees have an educational influence upon citizens of all ages, especially children.

Trees encourage outdoor life.

Trees purify the air.

Trees cool the air in summer, and radiate warmth in the winter.

Trees improve climate, and conserve soil and moisture.

Trees furnish resting-places and shelter for birds.

Trees enhance the value of real estate.

Trees protect the pavement from the heat of the sun.

Trees counteract adverse conditions of city life.

Trees create sentiment, love of country, State, city, and home.

Trees enhance the beauty of architecture.

## Lent

THE Orthodox Greek and other Oriental churches, the Roman Catholic, Anglican, and Lutheran churches require of their membership the observance of Lent, or the forty days' fast preceding Easter. Many members of other churches now regard the observance of this fast as profitable.

It is meant to commemorate the Saviour's experience in the wilderness of temptation; and is intended to be a time for renewing and strengthening one's personal relation with God by attendance upon daily church services, where possible; by special study of the Scriptures; and by self-examination and reconsecration of one's life to the Lord.

Abstemiousness in both diet and social pleasures is expected of those observing the fast. The celebration of birthdays and marriages are not considered in accord with the Lenten spirit.

## "Crime and Criminals"

DR. C. E. WOOD says, in the *Pacific Monthly*:—

"It is not flattering to read that the United States has the bloodiest code in existence; and that Japan excels us in a wise treatment of crime. In that heathen and flowery kingdom, the prisons are made airy, light, wholesome, and the prisoners are given the tools of their trade and assisted in their work. If they are mere laborers and have no trade, they are taught one; the conception of these poor heathen, being that if society can transform a criminal into a good citizen, it is a good work; and that not every one sentenced to prison for some one act is inherently vicious. To one not sitting in darkness this really seems not only a wiser, but a more Christian plan than ours of 'once a criminal, always a criminal.' We brutalize the jailer and the jailed. Under our system, he who enters a prison gate leaves hope behind."

The truthfulness of Dr. Wood's statements is attested by Col. Griffith J. Griffith's new book, "Crime and Criminals." Colonel Griffith is secretary and treasurer of the Prison Reform League, and has given wide study to prison conditions in this country. It is hardly to be conceived that human beings could be found who would treat their fellow men so brutally without cause as prison officials have been known to treat the unfortunate inmates of many of our leading prisons.

Read the book "Crime and Criminals," and you will feel compelled to do all in your power to bring about the reform in our prison scheme which common humanity demands. One way to aid in this work is to read the book and then talk prison reform. Agitation educates, and knowledge arouses to action. Interest your friends and neighbors in securing the book for themselves. Address Prison Reform League Publishing Company, Los Angeles, California. Price, seventy-five cents.

The money now obtained from the sale of Mr. Griffith's book, "Crime and Criminals," will be used in releasing from the penitentiaries in California, prisoners of poverty. "There are many men who would be given their paroles to-morrow," says Colonel Griffith, "if they could raise the sum required."

"I EXPECT to pass through this world but once. Any good work, therefore, any kindness, or any service I can render to any soul of man or animal, let me do it now! Let me not neglect or defer it, for I shall not pass this way again."