

# The YOUTH'S INSTRUCTOR

Vol. LVIII

April 19, 1910

No. 16

## The Blessed Way

O, may we e'er contented be  
To do the Master's will,  
For it's the greatest thing to do,  
And takes the greatest skill.  
So many have endeavored here  
To seek the way to heaven,  
But failed because they did not heed  
Each precious promise given.  
O, may it be our happy lot,  
While we are here below,  
To ever seek in wisdom's way  
The path we e'er should know;  
Then all our days will happy be,  
And cloudless be the sky,  
For Christ himself still leads the way  
To every blessing nigh;  
Then let us seek this way to win,  
And free ourselves from every sin.

*John Francis Olmsted.*





THERE are in the United States one hundred sixty thousand Sunday-schools, and there are two hundred fifty thousand licensed saloons.

MARCH 25, 1910, was the funeral day of the public drinking cup in the schools of California. The State board of health is responsible for this reform.

"A CASH register that announces the amount of a sale in human voice, as well as registering the figures, has been devised by a Minnesota inventor. When the keys are touched for a sale of, say \$1.65, certain phonographic reproducers are released, and the machine sings out, 'One-sixty-five.' Such expressions as 'Thank you,' or 'I think you will find these goods satisfactory,' may be added to the announcement of the sale."

"THE Washington Post calls attention to the almost simultaneous discovery of the law of gravitation by Newton in England and LeBuet in France; of the reciprocating steam-engine by Watt and Stephenson; of the planet Neptune at the same hour by Adams at Greenwich, England, and Jean Leverrier at Paris, France. Two patents for the telephone, both identical in specifications, were filed at the office in Washington within fifteen minutes by men total strangers to each other. The litigation subsequent to this event cost millions of dollars."

No cord or cable can draw so forcibly or bind so fast as love can, with only a single thread.—Lord Bacon.

"No boy grown beyond babyhood is too young to remember always that doors opened and parcels carried make his mother's heart very proud and happy at her son's consideration; that older people like briskly bobbing caps and dislike being interrupted in their talk; and that all the outward and visible signs of a thoughtful, kind spirit are just so much to any lad's credit."

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We want 5,000 boys and girls to answer this advertisement

**Wanted:** Boys and girls everywhere to sell the Temperance Number of the YOUTH'S INSTRUCTOR. Best ever printed. Greatly praised by all who have seen it. A number which is bound to do good work for the cause of temperance.

Review & Her old Pub. Assn., Washington, D. C.

Please send to the address below ten copies of the Temperance INSTRUCTOR, for which I will pay forty cents as soon as sufficient copies are sold. (Cash may be sent with order if preferred, and as many copies may be ordered as desired.)

Name .....

Address .....

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**No Age Limit**

There is no age limit specified in connection with the use of this coupon. Though this advertisement is calculated mainly for young people, older ones may well take advantage of the opportunity it presents. Read this advertisement carefully, then sign the coupon, and send it in to-day—the time to sell the Temperance INSTRUCTOR grows shorter every day you wait.

Review and Herald Publishing Assn.  
Washington, D. C.

CUT OFF AND MAIL THIS COUPON



# The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 19, 1910

No. 16

## Forester Island, Alaska

ADAH SPARHAWK YOUNG

**O**NE of the most interesting bits of land in these waters is Forester Island, lying seventeen miles west of Doll Island and southwest from Bazan Bay, extending north and south. This island is four and one-half miles long and about one mile wide. Both at the north and south end is a small island. The one on the north is called North Island, and the one on the south is Petrel Island. By the natives they were called Egg Islands, and here they used to congregate every year in large numbers to gather quantities of eggs for food.

The surface of these islands is rugged and mountainous. The range of rocks near the shore is rough and very dark, while scattered over the islands is a thick growth of trees, shrubs, vines, and mosses. Plant life in this section of the country exhibits a luxuriance almost equal to the tropics, stimulated by excessive moisture, long summer days, and a climate not too cold. Great frowning cliffs and sharply defined crags stand out like giant sentinels.

Wild celery, rice, rhubarb, and greens grow plentifully where there is sufficient soil. These islands are favorite nesting places for numerous birds and fowls. The rocks are alive with them; while the cliffs, hills, and grassy slopes — in fact, the whole surface of the islands — are honeycombed with holes. The horned auk, auklet, and the horned puffin burrow in the ground, and the tufted puffin and guillemot in the holes of the rocks and cliffs.

Sea-gulls and oyster-catchers build on the rocky points and cliffs. Their nests are frail. Their eggs are spotted with black and brown, and are larger than ducks' eggs. The cormorants' nests are of good size, ingeniously built of various kinds of sticks, closely interwoven. Their eggs are rather small.

The eagles' nests are perched upon the tops of the highest trees. They are roughly made of dead twigs and sticks, and are of stupendous size, some being as much as seven or eight feet across, with a depth of about five feet. Two eggs generally form a sitting.

One of the most interesting of the birds is the petrel. It receives its name from its seeming ability to walk on the water. In reality the walking is done only in appearance; for, though it patters over the

surface with its long, slender legs and little webbed black feet, the wings are constantly kept in motion, and it is these that really support it. Just before a storm, large flocks of petrels gather closely together upon the water. They keep up a constant fluttering or trembling of the wings, and emit low muttering notes. They seem to fear the approaching storm.

Another wonderful petrel resort is Seal Islands, off southern Nova Scotia.

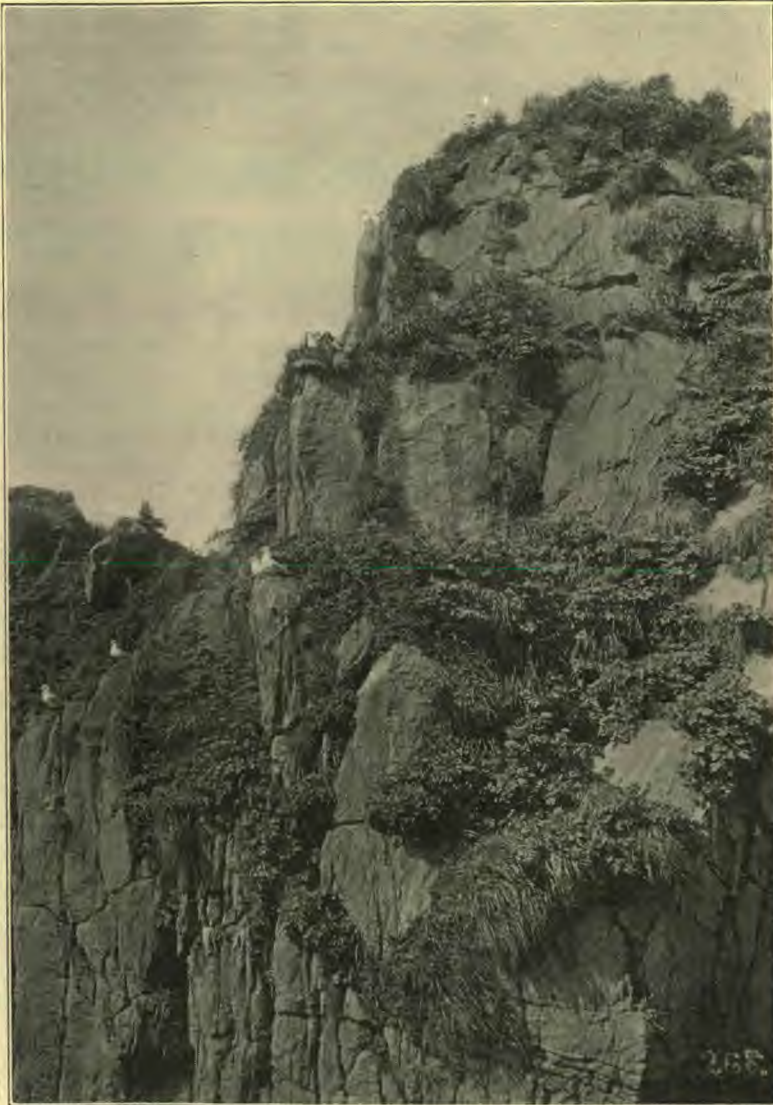
The high, bare rocks of Forester Island are covered with whistling, screaming, shrieking, croaking, squawking birds. It is like an immense beehive. Even the air is thick with a whirling, changing cloud of birds, and each one seems to consider it a matter of courtesy to

scream at regular intervals with, apparently, all his force. When thousands are thus engaged, one is almost overpowered with the volume of sound.

We find not only water-fowl here, but humming-birds, robins, thrushes, ravens, eagles, and falcons.

The northern end of the island affords a convenient spot for a seal rookery, where thousands of seals crawl up on the bare shelving rocks to sleep.

Around these islands may be seen great numbers of the finback whale. As it comes to the surface, periodically, for a fresh supply of air, its spouting and



HOME OF THE ALASKAN PETREL



the blowing of the condensed air from its lungs cause the mountains to reverberate with a thunderous echo.

On the northwest side of the island is a wide cave, extending forty or fifty feet under the rocks.

As these islands are well off the coast, not much snow falls here, but the large swells come directly in from the broad ocean and bathe their rocky shores.

"Everywhere that root can fasten,  
Or that tendril-tip can enter,  
Pulses with the life of something,  
Be it plant or tree or blossom,  
While the summer holds her regent  
O'er these fair Alaskan islands."

#### Character

THERE is in every human life  
Something to cultivated be,  
Till it is like the banyan tree,  
With aerial roots and spreading boughs,  
With grasping rootlets swaying free  
Until they reach the ground beneath  
And flourish there like hardy heath.

But this inherent faculty  
In some appears to ever shrink  
While they o'erlook the craggy brink,  
And backward turn in deep despair  
To ever disappointment drink  
Until their lives are blighted here,  
The sure result of doubt and fear.

While those who strive to e'er improve  
Each talent trusted to their care,  
To live as though they'd heaven share  
E'en though beset with trials here,  
Will reach at last the mansions fair;  
While some in weakness pine away  
For lack of strength to win the day.

So we have each a life to live  
And character to surely build,  
To ride the storms till they are stilled  
Which may o'ertake us as we sail  
Upon the deep with dangers filled;  
But character which e'er succeeds  
E'er prompts us all to nobler deeds.

JOHN FRANCIS OLMSTED.

Marengo, Ohio.

#### Persecution in Madagascar — No. 4

IN the preceding article we learned of the terrible torture endured by four of the Christians considered as belonging to the rank of "nobles," in Madagascar, as they perished in the flames at the stake. Many of their comrades were saved from this fate only to experience a death, equally, if not more, horrible, by being thrown over a great precipice, to be crushed upon the rocks two hundred feet below. The manner in which these brave saints met their death, should ever inspire the follower of Christ to take cheerfully any experience or endure any suffering imposed upon him for Christ's sake or that of the gospel, until the close of time.

In "Thirty Years in Madagascar," Rev. T. T. Matthews tells us in a touching manner of the triumphs gained by these soldiers of the cross:—

"Among these so-called criminals who perished at the stake were some, as we have seen, of the highest rank, in whose veins the blood of former kings was supposed to flow. In the same order and manner in which they had been brought to receive judgment, the remaining fourteen confessors (all of whom were from the province of Vonizongo) were taken along the public streets, through the crowds in the city, the agitated and deeply affected crowds, to the top of the rock at Ampamarinana, the Tarpeian rock of Antananarivo. There on the top of that lofty precipice, at

the edge of the western crest of the hill on which the city is built, the filthy fragments of matting wrapped around their bodies were removed. Their arms still remained pinioned and their ankles bound. Thus bound, they were rolled in mats, carried one by one to the edge of the precipice and rolled over the downward-curving edge, whence they fell fifty feet, striking a projecting ledge, bounding off, and then falling upon the jagged and broken fragments of granite lying at the base of the precipice, some two hundred feet below the edge from which they had been hurled.

"One of them, before he was rolled in the matting, asked permission to stand up and view once more the striking scene before him, as from that spot the country can be seen for some sixty miles in three directions — west, northwest, and southwest. His request was granted; he rose, feasted his eyes for a few moments on the familiar scene, and then bowed his head in prayer. He was then rolled in the mat and hurled over the precipice. As his body descended to the rocks below, he was heard singing.

"Another, Rainiasivola, after being rolled over the edge of the downward-curving rock, was caught by the thorns which grow out of a fissure of the rock, some twenty feet below the edge. The officers who had rolled him over were in mortal terror, for it seemed as if their commission was not to be accomplished, and they might have to answer with their own lives for its failure. Lying there among the thorns on the edge of that precipice, the man must have looked up and seen their trepidation; for he shouted up to them: 'Don't be needlessly alarmed; I will wriggle myself clear and roll myself over!' By violent exertion the thorns were snapped, he was freed, and fell upon the jagged rocks below, where he lay a mangled corpse. That man had been the idol-keeper and diviner to Razaka-Ratrimo, the father of Ranavalona II, the first Christian queen of Madagascar; but after his conversion he made fire-wood of the idol, and, as we have seen, died a martyr for his faith in Jesus Christ.

"Ranivo was an interesting and beautiful young woman of one of the first families, for she belonged to the tribe or clan from which the reigning family traced their descent; the queen herself, therefore, wished to save her. When questioned, she said: 'I can not serve the idols: God alone will I serve as long as my life shall last; for God alone has given me life and spirit—a higher spiritual life to worship him; and for that reason I worship God.'

"'You are wrong in your mind, or ill,' said the examining officer, 'or you are under some charm; and you should consider well lest the queen hate you, and you should destroy yourself for no purpose.'

"'I am not deranged,' she replied, 'nor am I ill.' Then addressing her father, who was present, she said: 'You indeed love me, O father, but God has given me a spirit to worship him, and I should be filled with fear if I were to cease to pray to him; therefore I shall not cease to worship him, lest I should die everlasting death.'

"'Bind her!' said the officer; and she was bound like the others.

"The queen, anxious to save her, had with that view ordered her to be placed so that she might see her fellow Christians hurled from the fearful height, expecting that that would frighten her into submission. After they had all been hurled over, she was led by the executioner to the edge of the rock, and



directed to look down upon the mangled bodies of her friends. She did so, but the sight did not lead her to waver in mind; for she still declined to take the required heathen oath necessary to save her life. 'Despatch me,' she said, 'for my companions have already gone.' Her relatives entreated her to comply with the queen's demand, and to save her life; but she said she could not take the oath, and she preferred to follow her martyred friends. They thought her insane, and reported to the queen to this effect, and hence her life was saved.

"The mangled and almost lifeless bodies of Ranivo's Christian companions, who had been hurled over the precipice, were dragged to the spot on the top of the Faravohitra hill, on which the four nobles had been burned, and there consumed in one vast pile. The lurid flames of this funeral pyre were intended to spread awe and terror among the inhabitants of the numerously peopled villages around, from which they were visible."

In later bursts of persecution, many more Christians were thrown from Faravohitra hill, but this is enough to record here. To such as these, Christ, the faithful Witness, before wrote by the hand of his beloved servant John upon the Isle of Patmos: "I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death." T. E. BOWEN.

### The Scriptural Twelve

It may be of interest to the readers of the YOUTH'S INSTRUCTOR to note how often the number twelve is used in the sacred work of the plan of salvation.

In the former, or the Jewish, dispensation the priests wore a breastplate rectangular in form and set with twelve precious stones engraved with the names of the twelve tribes of Israel, one name to each stone. For the arrangement of stones read Ex. 28:16-21.

The ephod worn by the priests also bore the names of the twelve tribes of Israel, but they were arranged on two onyx stones, with six names on each jewel, and they were set in ouches of gold. Ex. 28:8-10.

Notice that the twelve cakes of showbread were also set in two rows, six cakes in a row. Lev. 24:5, 6.

The holy city, the New Jerusalem, which is to come down from God, also is four-square, the distance around it being twelve thousand furlongs, or fifteen hundred miles. Rev. 21:16.

Its wall has twelve foundations, or a foundation built of, or garnished with, twelve kinds of precious stones, and on these are engraved the names of the twelve apostles of the Lamb.

Twelve gates of pearl open into this city; and on these gates are written the names of the twelve tribes of Israel, one name on each gate; also each gate is guarded by an angel.

When the Israelites crossed the Jordan, twelve men, one from each of the twelve tribes, were chosen to pass over before the ark; and from the midst of the river's bed, which had been miraculously dried up, they each

took up a stone to build unto Israel a memorial of the event. Joshua 3:12; 4:3-7.

When Solomon's temple was built, the molten sea, an article for use at the temple service, was placed upon twelve oxen (images) facing three each to the four points of the compass, like the gates of the city. 1 Kings 7:23-25; 2 Chron. 4:2, 4.

The church organized in the Christian era was represented as being crowned with twelve stars, which undoubtedly symbolized the twelve apostles.

The "four and twenty elders which were redeemed from the earth" to do a service in the heavenly sanctuary; also the four and twenty orders of priests chosen for service in the earthly sanctuary, are multiples of twelve. Compare Rev. 5:8-10; 1 Chron. 24:2-5, 18, 19.

So also the tree of life bears twelve manner of fruits, yielding her fruit every month for the healing of the nations. S. H. CARNAHAN.

*Cabañas, Cuba.*

### Seed Thoughts

SIMPLY intending to do a thing has never accomplished it.

To believe that you can accomplish a thing is much toward its accomplishment.

If we think we can not accomplish a thing, it is almost useless to try.

Faith, in business as well as in spiritual things, is necessary to success.

Success depends not so much on ability as on the blessing of God and "push."

A happy disposition and confidence in our ability to do, contribute much toward success.

A gloomy disposition and lack of confidence are often sufficient to insure failure.

The most threatening and deplorable of all clouds is the cloud of discouragement.

We are never sure that we can not accomplish a thing, until we have tried over and over again, and failed. J. W. LOWE.

### A Wife Became an Open Book

A WICKED, drunken woman, in one of our large cities, was attracted into a church one Sunday evening, and was converted to Christ. The pastor of the church went to see her husband, and found him a very shrewd mechanic, who was extremely bitter against Christianity and greatly fascinated with Ingersoll's sneers at the Bible. He was full of contempt at his wife's profession of conversion, and said he had no doubt she'd soon get over it. Six months passed away, and one evening this man called to see the minister in great anxiety concerning his own salvation. He said: "I have read all leading books on the evidences of Christianity, and I can stand out against their arguments; but for the past six months I have had an open book at my fireside, in the person of my wife, that I am not able to answer. I have come to the conclusion that I am wrong, and that there must be something holy and divine about a religion that could take a woman and change her into the loving, patient, prayerful, singing saint that she is now." The best books on Christianity are the men and women who live transformed lives in fellowship with Christ. — *Selected.*



## Tinneveli District, South India—No. 1

J. S. JAMES

**M**ANY of the INSTRUCTOR readers have had these words on their lips more than once; and from the tone of many letters received, and the active interest many are taking toward the establishment of our work in southern India, I feel it a duty as well as a privilege to relate some interesting facts concerning this part of the Lord's vineyard.

Sometimes figures and comparisons are rather cold reading-matter, but I have a few to present that are extremely interesting and warm to me, especially in a locality where the thermometer registers  $112^{\circ}$  in the shade and  $130^{\circ}$  in the sun. I know of no better way of appealing to you, since one must be on the field to see and fully realize what the conditions are. There is no danger of overdoing the foreign missionary spirit. Our young people especially should be aroused to the demands of the situation. From among your numbers must come the larger share of the working force that shall close up this work in this generation. I speak only for southern India, and more particularly for Tinneveli District, but the same appeal, even in greater proportions in some localities, comes from all over the Indian mission field.

Occasionally we hear people complaining of a dearth of laborers in strong and well-organized conferences—workers leaving for other fields, and no one at home to "man the old ship." Perhaps some village or hamlet has never had a full series of sermons preached in it, or all the "homes" in the country may not have a full line of our books. One way or another, there is plenty of work to be done at home before the foreign fields can be considered. In some ways it may seem like a plausible argument, but it is a very poor war-cry for a people who have been called to a world-wide conflict, which must be finished in this generation. Our eyes are in the wrong place. We must look beyond the narrow confines of fields largely gleaned, and fasten them upon the broad fields already waiting to be harvested. "Lift up your eyes," says Jesus, "and look on the fields; for they are white already to harvest." John 4:35. We have not yet taken in the situation. Our eyes have been centered in and around ourselves.

For threescore years this message has been gaining a foothold in civilized countries where resources of every description have been favorable to the advancement of its tenets. But these countries comprise less than one third of the earth's population. The rest of the world lies in ignorance, superstition, degradation, and idolatry. Is it not plain that our attention must be largely given to the two thirds who have not as yet

been reached with civilization and education, to say nothing of Christian influence? God has some way, some means, of reaching these millions for whom he sent his Son into the world, and how we can best throw ourselves into the channel of his providence should be the most solemn question of our lives.

Broadly speaking, we are located in the Madras Presidency, one of the subdivisions of the Indian empire, which forms the southern portion of the Indian peninsula. It was here on the eastern, or Coromandel coast, formerly called the Carnatic, that the first English factories were established, that the city of Madras was founded by the East India Company in 1639, and that the final struggle between the French and English took place, which resulted, in 1761, in the perma-



HINDU TEMPLES OF SOUTH INDIA

nent expulsion of the former, excepting the small possessions of Pondicherry, etc.

The Madras Presidency contains 150,798 square miles, a territory larger than the Atlantic Union Conference plus the State of Pennsylvania, or England and Wales. Its population is 55,811,706, which is almost three times as great as the population of the United States west of the Mississippi River. Ponder over these figures for a moment, and remember that one lone family and one lady worker are the only representatives of the third angel's message in the midst of this sea of humanity. Of this population, 49,711,809 are Hindus, 4,087,849 are Mohammedans, and 1,642,030 are Christians. Six distinct and difficult languages are spoken by this number, as follows: Telugu, 19,494,619; Tamil, 16,114,487; Malayalam, 5,412,072; Kanarese, 6,569,167; Oriya, 1,292,916; Urdu, 2,267,943. Some five million people speak dialects that have not yet been systematized as a language. Here is more food for serious reflection: none of these languages, save one,—Tamil,—has a single worker making preparation to labor in it,—not a voice, not a page, to in-

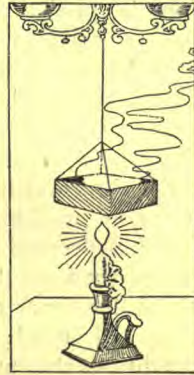
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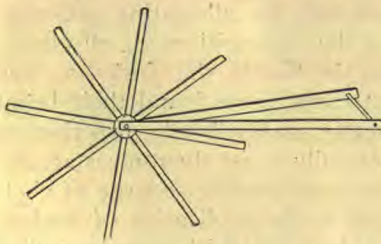
**Boiling Water in a Paper Box**

**T**AKE a piece of paper—ordinary writing-paper will do—and fold it so as to make a box, and as you bring the corners round, fasten a piece of string in securely. This will help to keep the corners in place, and will serve as a medium by which to hang it over the flame or the fire. When it is made, put some water in—the quantity need only be governed by the strength of the box—hang it to the chandelier and over a good hot fire, and it will not be long before it will be boiling. An alcohol lamp is best, because you can set it on the table, and hold the box above it, and all present may thus the more readily watch the interesting experiment. This is a very simple and safe little experiment, and will afford much amusement, and set you to thinking, too, about how wonderful it is.—*Selected.*



**Device for Measuring Fields**

THE simple contrivance for measuring fields shown in the cut is much better than a surveyor's chain or tape line, because it can be used by one person. It is made of a small hub and spokes a little larger than lath. Make them of such size that one revolution measures exactly one rod. This is done by having each spoke  $32\frac{1}{2}$  inches long.



The hub is made of two circular pieces of board one inch thick and six inches in diameter bolted face to face together, and holding the spokes firmly in the grooves previously cut. There should be eight spaces between the points, as there are eight spokes which at the end should be  $24\frac{3}{4}$  inches apart. The points of the spokes must not be sharp, or they will sink into soft ground, and the distance will not be accurate.



Paint one spoke a different color from the rest, so it may be easily counted every time it comes around. Push the wheel ahead like a wheelbarrow. Measure the field lengthwise, then crosswise, multiply length in rods by breadth and divide the result by 160, which will give the number of acres.—*Wm. H. Underwood.*

**The Sister States**

A CURIOUS inquirer wants to know "what are the sister States," and the *Fairfax Forum* answers: We should judge that they are Miss Ouri, the Misses Sippi, Ida Ho, Mary Land, Callie Fornia, Ala Bama, Louisa Anna, Della Ware, and Minne Sota.—*Kansas City Star.*

**To Frost a Window**

A FROSTED window is often a convenience. It admits light, but not sunshine, and it is, of course, impossible to see through the glass from the outside. Any window may be frosted by making a strong solution of Epsom salts in hot water and applying to the inside of the glass with a brush. Care should be taken to cover the glass completely, and not to allow the liquid to run. When cool, the salts will be deposited on the glass in crystalline form, giving a beautiful frosted effect.—*Selected.*

**Must Quit Cigarettes or Shoulder-Straps**

ORDERS have been issued by Commandant Haskell, of the Omaha High-school Battalion, that staff and company officers must not use cigarettes.

It is not easy to become a staff or company officer in one of these high-school battalions. It is an honor no boy would give up without a struggle. Yet there are some of these young officers, we are told, who prefer to be degraded publicly by having the gold braid and shoulder-straps cut from their uniforms rather than give up smoking cigarettes.

**To Destroy Fleas**

MANY owners of dogs and cats, especially when the animals have the run of the house, are much annoyed by fleas. No amount of ordinary washing will rid an animal of these little pests; the cleaner the dog or cat, the more the fleas seem to thrive.

The imperial entomologist of the government of India, in a recent leaflet, says that the best method of destroying fleas is the free use of crude-oil emulsion, which consists of eighty per cent of crude petroleum mixed with twenty per cent of whale oil soap. This combination makes a jelly which mixes freely with water, and is generally used at three-per-cent solution. At ten-per-cent solution it destroys fleas with perfect certainty. It may be applied to the floors and walls of houses with any ordinary garden sprayer. An animal washed with the emulsion will be entirely freed from the pests.

This is a remedy that may easily and cheaply be tried, and it will undoubtedly be welcomed in portions of the country where fleas are a nuisance if not a menace.—*Popular Science.*

**Modern Medicine in Turkey**

THERE was no purpose or plan at the beginning of missionary work in Turkey to make special use of the physician. Whenever a man was appointed as missionary who had taken a full course of medicine, he was not sent out especially as a medical missionary, but went as did the others, with the understanding that he was an evangelistic missionary, and was to use his medical skill as an auxiliary force. The outfit of the early medical missionaries, like Dr. Grant and Dr. Asa Dodge of Syria, was exceedingly circumscribed, consisting of a few standard remedies and simple instruments and appliances. There was no suggestion of a hospital, or even a public dispensary. The medical missionary was able to transport the major part of his equipment upon a horse, and apply his art at any point along the way. After the days of pioneering were passed, and the various mission stations were well established, the medical missionaries



began to prepare for a broader and more thorough work.

Turkey had no modern physicians when the Missionary Board began work there, and no schools for medicine. The people submitted to the most loathsome and cruel methods of treatment at the hands of heartless old women and unskilled men who traded upon their sufferings. From the beginning, the fullest confidence was placed in the American physician. He was deemed by the ignorant and needy masses as little less than a worker of miracles. His reputation gave not only himself but his missionary associates standing among all classes in the country. His presence often proved in times of stress to be a large element of safety for all members of the station. The Turkish officer and prosecuting ecclesiast did not care to injure the man into whose hands their lives might soon be placed by disease or accident. They thought it good policy to keep on fairly good terms with the doctor.

Medical work in the empire took its earliest and strongest hold upon Beirut and Aintab. In the former place a hospital was erected, and a medical school was in operation in the seventies. Aintab took the same step ten years later, but finally, for want of funds, gave up the medical school, but continued the hospital. The next mission hospital to be erected was at Mardin. Until the last decade these constituted the main mission hospitals in the empire. Hospitals have followed at Cæsarea, Marsovan, and Van, while others are contemplated at Harpoot, Sivas, Erzerum, Adana, Constantinople, and elsewhere.

#### The Restrictive Laws a Hindrance to Progress

Many Greeks and Armenians have qualified themselves for medical practise in Turkey by taking a course of training either in the medical department of the Syrian Protestant College at Beirut or in the medical schools in Europe or the United States. The laws of Turkey are so stringent in regard to the practise of medicine, or rather so oppressive, that it is almost impossible for a subject of Turkey to win great success in it. The law permits the arrest and imprisonment of a physician upon the complaint of any one that he did not correctly treat a case which ended fatally. When once he has been imprisoned, it costs a round sum to secure release. This process repeated destroys practise and eats up profits. Many a well-trained Armenian doctor has been compelled to give up the effort and return to the United States. There are several Armenian physicians enjoying a good and honorable practise in this country. The foreign physician enjoys the extra territorial privileges of his country, and, although often annoyed, is not seriously disturbed by restrictive measures. He practises under a license granted by an official medical board at Constantinople.

Medical missions in Turkey have opened the eyes of all classes to the value of scientific medical practise. Were it not for the restrictive measures of local officials, every town of considerable size in the country might now have its native physicians, the most of whom were trained in Christian schools. Until that time arrives, the American missionary physician will have large place in the life of the country. His importance there is due to this fact, and also because of the confidence reposed in him by the higher Turkish officials. They regard the work of the medical missionary as supremely Christian. It commands their admiration. Not a little of the hold which the missionaries now have upon the country is due to his pres-

ence and work. In imitation of the missionaries, the Turks themselves have attempted, at different places, to maintain hospitals of their own for the care of soldiers and officers, but these have usually been of little value unless the physician in charge was a European or a man trained by the missions.

Medical work in Turkey is probably nearer self-support than that of any other missionary country except Japan. The people are willing, so far as able, to pay for medicines received and for services rendered. Wealthy officials often make a handsome present to the missionary physician treating them, thus making it possible to treat many poor without pay. The hospital at Mardin, for instance, receives in fees and in payment for medicines enough to meet all expenses except the salary of the American physician in charge. The hospital of Aintab receives little money from the board.

Medical missions in Turkey are less hampered by officialism and hindered by opposition than any other form of missionary work. Physicians are more generally welcomed and their benefits more widely appreciated than anything else the missionaries do. While the other departments can not be and ought not to be curtailed, much less abandoned, in view of all the conditions that prevail there with the constant scourges of pestilential diseases and the recurrence of violence and massacre in different parts of the country, there is an unlimited field for the operations of the Christian missionary physician who commends the gospel which he preaches to all with whom he comes in contact. At the same time, this work, compared with the extent of its influence, costs perhaps less than any other form of purely missionary service.

Missionary physicians, their medical schools, hospitals, dispensaries, and practise among the people have been a mighty force not only for alleviating suffering, but for breaking down the superstitions of all classes of people. The Arabs, the Kurds, the Turks, as well as other Mohammedan races, have found their belief in *Kismet*, or fate, greatly shaken by the practises of men who seemed successfully to set themselves against the will of God. They have seen the scourge of cholera stayed in its ravages by the application of modern scientific methods, and diseases which were regarded as almost universally fatal become little feared, and they are compelled to inquire if, after all, "whatever is, is ordained by Allah." Perhaps the medical work of the missionaries of Turkey has accomplished more in breaking down the benumbing belief in fatalism among the Mohammedans than all other phases of mission work together.—"*Daybreak in Turkey*," by James L. Barton, D. D.

#### Learning to Say "No"

"No" consists of two letters, but in it is contained the history of thousands of successes, while tens of thousands of failures are due to the fact that one has never learned to speak it when it should be spoken. Against our own better judgment, we often yield to another's urgency, and come too late to the realization that the word "no" would have saved our self-respect and our pocketbooks, to say nothing of our standing in the outside world.

You learned to say "no," in all probability, by the time you were fifteen months old, but have you yet learned to say it at the time when it is needed?—*Young People's Weekly*.





## Baby's Playthings

TEN cunning little playthings  
He never is without—  
His little, wiggle-waggle toes  
That carry him about.

They look so soft and pinky,  
And good enough to eat!  
How lucky that the little toes  
Are fastened to his feet!

Ten little pinky playthings  
He can not eat or lose;  
Except when nurse hides them all  
In little socks and shoes.

—Anna Bryant, in the *Congregationalist*.

## Who Was Generous?

THE baby lifted the saucer in two fat hands. "Mo' pud'! mo' pud'!" he said.

"There isn't any more, dear," mama answered gently.

"He can have mine," Alec cried, generously; "all of it."

"An' mine, too," cried Beth.

Two saucers of rice pudding slid over the table, toward baby, and two round faces beamed with conscious liberality.

"He can have half o' mine," little Elsie said, slowly, pushing her saucer across, too.

"That will be just enough, Elsie," said mama, dividing the pudding, and giving baby half. "Thank you, dear; I'll say it for baby, because he can't."

After dinner Beth and Alec talked it over out in the hammock.

"She didn't say, 'Thank you,' to us, an' we gave baby the whole o' ours," remarked Alec, in a dissatisfied tone.

"No, she never; I think 'twas 'most mean," cried Beth.

"Elsie gave just half, an' she ate up the rest—so there."

"Well, anyhow, I 'spise rice puddin'; I didn't want a single bit of mine."

"Nor me, either; I 'spise it."

Mama heard the scornful little voices, and smiled. She had known that Alec and Beth "'spised rice puddin'," and she had known, too, how much—how very much—little Elsie liked it. That was why she thanked Elsie.—*Watchword*.

## Winter Neighbors

A WINTER neighbor of mine in whom I am interested, and who perhaps lends me his support after his kind, is a little red owl, whose retreat is in the heart of an old apple tree just over the fence. Where he keeps himself in spring and summer I do not know, but late every fall, and at intervals all winter, his hiding-place is discovered by the jays and nuthatches, and proclaimed from the tree tops for the space of half an hour or so, with all the powers of voice they can command. Four times during one winter they called me out to behold this little ogre feigning sleep in his den, sometimes in one apple tree, sometimes in another. Whenever I heard their cries, I knew my neighbor was being berated. The birds would take turns at looking upon him and uttering their alarm-notes. Every jay within hearing would come to the spot, and at



once approach the hole in the trunk or limb, and with a kind of breathless eagerness and excitement take a peep at the owl, and then join the outcry. When I approached, they would hastily take a final look, and then withdraw and regard my movements intently. After accustoming my eye to the faint light of the cavity for a few moments, I could usually make out the owl at the bottom, feigning sleep. Feigning, I say, because this is what he really did, as I first discovered one day when I cut into his retreat with an ax. The loud blows and the falling chips did not disturb him at all. When I reached in a stick and pulled him over on his side, leaving one of his wings spread out, he made no attempt to recover himself, but lay among the chips and fragments of decayed wood as a part of themselves. Indeed, it took a sharp eye to distinguish him. Nor till I had pulled him forth by

one wing, rather rudely, did he abandon his trick of simulated sleep or death. Then, like a detected pick-pocket, he was suddenly transformed into another creature. His eyes flew wide open, his talons clutched my finger, his ears were depressed, and every motion and look said, "Hands off, at your peril." Finding this game did not work, he soon began to "play 'possum" again. I put a cover over my study wood-box and kept him captive for a week. Look in upon him any time, night or day, and he was apparently wrapped in the profoundest slumber; but the live mice which I put into his box from time to time found his sleep was easily broken; there would be a sudden rustle in the box, a faint squeak, and then silence. After a week of captivity I gave him his freedom in the full sunshine: no trouble for him to see which way and where to go.

Just at dusk in the winter nights, I often hear his soft *bur-r-r*, very pleasing and bell-like. What a furtive, woody sound it is in the winter stillness, so unlike the harsh scream of the hawk! But all the ways of the owl are ways of softness and duskiness. His wings are shod with silence, his plumage is edged with down.

Another owl neighbor of mine, with whom I pass the time of day more frequently than with the last, lives farther away. I pass his castle every night on my way to the post-office, and in winter, if the hour is late enough, am pretty sure to see him standing in his doorway, surveying the passers-by and the landscape through narrow slits in his eyes. For four successive winters now I have observed him. As the twilight begins to deepen, he rises out of his cavity in the apple tree, scarcely faster than the moon rises from behind the hill, and sits in the opening, completely framed by its outlines of gray bark and the dead wood, and by his protective coloring virtually invisible to every eye that does not know he is there.—*John Burroughs*.

## The Baby's Feet

WHENCE did you come, you darling things?  
From the same box as the cherubs' wings.

—George Macdonald.



### Some Little Burglars

THE law says that burglars are people who break in where they have no right, in order to steal. Many children are in great fear of them, and at night often listen for them, but do not realize that they themselves may be little burglars.

While two persons are talking, a boy rushes in and breaks right into their conversation with an interruption to ask some question or to tell some news. He wishes to steal their attention—the little burglar!

Occasionally late at night a company of boys make a great noise, and break in on people's sleep and steal their rest. Sometimes in a church service, a group of girls begin whispering and giggling, breaking in on the solemnity of the service and stealing away others' enjoyment of it—the little burglars!

When a company of children are having a merry time, some one breaks in on the happiness with a disagreeable remark and robs them of their smiles—the mean little burglar!

But there is one class of burglars that boys and girls should fear, for they come often, breaking into the mind, and stealing the attention. When you are in school or at church, and thoughts of play come into your mind, say to yourself, "The burglars are coming." When some one is talking to you, and something happens to draw your attention away so that you no longer are listening, know that a burglar has come. Frighten him away.

Come, boys and girls, let us cease being burglars, breaking in with our interruptions and stealing from others their attention, their quiet, their happiness. And let us stop worrying about the burglars who might break into our houses and be on our guard against those who break into our minds.—*The Congregationalist*.

### "He Careth for Thee"

WEARY and sad, one Sabbath day in the beautiful June time, I took my Bible and sought a secluded place, to be alone with God and be taught of him. I found a pretty spot by the brook, and as I sat down on a grassy mound, listening to the laughing waters and woodland songs, I noticed a bird near by that seemed to be in distress. It was maneuvering in such a way as indicated it had a broken wing, or was tangled in the grass and needed help to get out. So I went, as I supposed, to its assistance. When I came to where it was, before I could put my hand on it, it fluttered away, acting as if badly crippled. I followed it, hoping to catch it and take care of it until it was well again, but every time I came very near and was about to take it, it escaped. Finally I paused and smiled, soliloquizing thus: "Mrs. Bird, you are a mother. I believe you have a family somewhere about here, and you wish to lead me away, for you fear I will find them and hurt them. Now I will see." So I returned to the place where I had been sitting, and I discovered within a few feet of my seat a bird's nest, full of big-mouthed little ones, all seeming to be asking for food at the same time. I said to them, "You are her dear ones; I will not hurt you, and I need not feed you, for God careth for you and feedeth you."

That bird and her little helpless family, on that Sabbath day, preached to me an eloquent and impressive sermon on the love and care of God. It removed from me a great load of anxious care, and filled my heart with peace and trust. Did not Jesus say: "Are

not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet, your Heavenly Father feedeth them. Are ye not much better than they?" Did not he teach that mother bird not only to provide food for her little family, but to use wisdom and tact in protecting them from danger? The expression "God so loved the world," not only includes sinful man, but all God's creation. He not only hears the cry of the poor penitent sinner, but "he giveth to the beast his food, and to the young ravens which cry." "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. . . . The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them." He can give us a joy and peace even in the darkest hours of trouble and danger, that will cause us to sing.

"Beneath the toil and care of life  
This hidden stream flows on;  
My weary soul no longer thirsts,  
Nor am I sad and lone.

"There's a deep and settled peace in my soul;  
There's a deep and settled peace in my soul;  
Though the billows of sin near me roll,  
He abides, Christ abides."

DANIEL NETTLETON.

### Tinneveli District, South India — No. 1

(Concluded from page six)

struct its people concerning this message of truth. Such is the scope of our field in a general sense, but for the present we will confine ourselves to the immediate sphere of our labors.

Tinneveli District is a fractional part of the Madras Presidency, forming the extreme southeastern portion of the peninsula between the eighth and tenth degrees of north latitude. This district is to the Presidency what a county is to a State at home, only on a larger scale and a different government. Its area is 5,381 square miles, with a population of over two millions, representing three religions—Hindus, 1,800,000; Mohammedans 100,000; Christians, 150,000. The district is larger than the State of New Jersey, and has a population equal to the State of Iowa.

The climate of the district is one of the most equable and one of the hottest and driest in India. The country is an arid plain, in some parts of which grows the palmyra palm, plantains (bananas), cotton, rice, and other small grains. In that part of the district where we live, the soil is very sandy, which renders it hard of cultivation without abundance of water, and difficult to travel about. We are located twenty-three miles from the nearest railway station and about ten miles from the sea on the east.

"Don't send my boy where your girl can't go,  
And say, 'There's no danger for boys, you know,  
Because they all have their wild oats to sow';  
—There is no more excuse for my boy to be low  
Than your girl. Then please don't tell him so.

"Don't send my boy where your girl can't go,  
For a boy's or a girl's sin is sin, you know,  
And my baby boy's hands are as clean and white  
And his heart as pure as your girl's to-night."



# Palestine — No. 1

MAY WAKEHAM

**W**HILE we are studying the life of our Saviour, it seems appropriate to learn something of the country in which he lived; and as we become acquainted with the mountains in which he spent whole nights in communion with his Father, with the streams he passed by in his journeys, the sea he so often crossed, and the cities in which his mighty works were performed, it brings the events presented in our lessons more vividly to our minds.

Palestine has been variously named and divided. It was at first called Canaan, from its inhabitants, the descendants of Canaan, the grandson of Noah. It has also been called "The Holy Land," "The Land of Promise," and "The Land of Israel." Its boundaries were the Mediterranean Sea on the west, the mountains of Lebanon and Syria on the north, the Arabian Desert on the east, and Edom and the deserts of Zin and Paran on the south. Its length was one hundred eighty miles, and its average width sixty-five miles.

During the time of Joshua, Palestine was apportioned to the twelve tribes of Israel. Later it fell into the hands of the Babylonians, the Greeks, the Syrians, and the Romans, successively. At the time of Christ it was under Roman rule, and was divided into five provinces, as follows: Galilee, Samaria, Judea, Perea and Idumea.

The general surface consists of plains, mountains, and valleys, through which flow numerous streams. The soil is productive, and the climate mild. The rainy season begins in October and lasts until April, from which time until June the grain is harvested. The grapes ripen from July to September.

Its highest mountains are on the northern boundary, some of the peaks of the Lebanon range reaching the height of ten thousand feet. Its principal river is the Jordan, which rises in the mountains to the north, and flows through Lake Merom and the Sea of Galilee, winding its way through a deep valley to the Dead Sea.

With this general description, let us take up the study of the province of Galilee, as it was the home of our Saviour during the first thirty years of his earthly life, and here much of his teaching and many of his mighty works were performed. Galilee at the time of Christ, comprised all the northern part of

Palestine lying west of the Jordan River, and north of Samaria. It was divided into Upper and Lower Galilee; the northern part, or Upper Galilee, being mountainous, while Lower Galilee was more level, and very fertile. It was also thickly settled, containing, it is said, over four hundred cities and villages. Josephus names Tiberias, and Sephoris as being the chief cities. However, we will speak only of those connected with the life of Christ, and as Galilee was pre-eminently "his own country," so Nazareth is "the place where he was brought up." At mention of the name "Nazareth," our minds travel back over the

centuries of the past to the humble home of Joseph and Mary, where the "child Jesus" wandered over hill and vale, gazing upon the beauties of nature, listening to the singing birds, plucking the lovely flowers, or perhaps drinking from the streams which flowed through the valleys. Then later in life, we see him working at the carpenter's trade with his father Joseph. But let us learn something of the surroundings of this favored spot.

Nazareth is a small town about seventy miles north of Jerusalem, located on the side of a hill, with a beautiful, fertile valley spread out before it. From the summit of the hill, looking north, one gets a view of snow-capped Mount Hermon, one of the highest peaks of the Lebanon range. On the east can be seen the Jordan valley, while to the south spreads out the beautiful plain of Esdraelon, with Mt. Tabor

rising abruptly from its eastern border, "while Carmel rises on the west of the plain and dips his feet in the blue waters of the Mediterranean." Amid these surroundings Jesus lived until he began his public labors.

Cana, a little town about seven miles north of Nazareth, is where Jesus performed his first miracle. This was the home of Nathanael, and it was to Cana that the nobleman sent the request for the healing of his son in Capernaum, eighteen miles distant on the northwest shore of the Sea of Galilee. Capernaum was at this time one of the principal cities of Galilee, being on the route from Damascus to the Mediterranean Sea. During his ministry, our Saviour seems to have spent more time and performed more of his mighty works here than in any other place. The unbelief of the people called forth the denunciation of Matt. 11:23,





which has been fulfilled, as its site is not now definitely known.

Nain, where Jesus performed the miracle of raising the widow's son, was a small village about three miles southwest of Mt. Tabor. It is now known as Nein.

Chorazin and Bethsaida were towns situated within a few miles of Capernaum; Bethsaida was the home of Peter, Andrew, and Philip. These cities were often visited by our Saviour, and they had every opportunity to know of his divine mission, but refusing to accept him, they brought upon themselves the denunciation of Matt. 11:21. They, like Capernaum, have been entirely destroyed.

Tyre and Sidon were situated on the west coast of Phœnicia. Tyre had at one time enjoyed much prosperity, and was the center of great wealth. At the time of Christ it was under the Romans, though it still enjoyed a considerable commerce. Sidon, formerly known as Zidon, and at present, Saida, is one of the oldest cities in the world. It is supposed to have been built by Zidon, the oldest son of Canaan. It was also noted for its wealth and commercial interests. It was twenty miles north of Tyre.

We have learned in our Sabbath-school lessons how Jesus, with his disciples, went to the borders of Tyre and Sidon, where he healed the daughter of the Syro-phenician woman, showing that he was no respecter of persons, and that many of the heathen, whom the Jews looked upon as dogs, were more ready to receive the great truths which he was proclaiming than were the favored people upon whom the light had so long shone. We read in Mark 3:7, 8, that many from this region followed him.

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### Asking Directions

I WAS once greatly impressed by the advice of a wise and loving friend, who said to me, "Be careful of whom you ask directions!" In my travels I have found this suggestion well worth keeping. All travelers need carefully to consider from whom and how they should ask directions.

Sometimes there is no choice. I arrived once in the center of a town entirely strange to me, and having only a few moments to catch the train, I inquired of the only persons near, a group of schoolgirls, my way to the station. With a twinkle in her eye that I thought of afterward, but did not notice then, the leader of the party directed me at least three squares out of my way, so that I missed my train.

Being compelled at midnight in New York to post some correspondence on the mail-train which left in a few minutes, I saw no one of whom to make inquiries regarding the whereabouts of the train, except a trio of cabmen, who detained me for quite ten minutes with characteristic badinage, without giving me any information, so that I and my correspondence came very near missing the mark altogether.

Usually, however, one is not shut up to joking schoolgirls and roguish cabmen. When a man in uniform is near, he is always the man to ask. In a city, accost a policeman, and not a shop-boy washing windows. In a station, accost a uniformed employec, and not one of the loungers on the platform. If for no other reason, in asking directions of men in uniform you are inquiring of them what it is their business to give, and while they are at hand, you have no right to ask any one else to do their business for them.

Another and still more important rule is, Ask respectable people rather than those who are plainly dissolute. The temptation is to ask the latter, since they evidently have nothing else to do than answer questions.

Another suggestion is, Ask old people rather than boys or girls. On a five-hundred-mile journey which I once made on a bicycle through a somewhat thinly settled country, the wisdom of this was frequently borne in upon me. Compelled often to ask my way, the boys and girls would usually answer me with a dumb and stupid stare, or a, "Don't know," or with the first direction that entered their heads. Older people, on the contrary, would tell me not merely which road was the shortest, but which was the best for bicycling.

The more dependent you are, the more need there is of care in the matter of asking directions. If it is a dark night, for instance, or if you are in a strange city, and especially if you are a girl or a woman, take heed whom you question. And at all times and under all circumstances the questioning should be done with tact, and the direction, when received, should be rewarded, at least with a cordial, "Thank you." Show that you consider it a favor and not something owed you, and remember that other travelers are to come after you, asking that same man the same kind of question, and that their reception will be largely determined by your conduct.

There is a direction, however, more important than any direction over these roads of gravel and cobblestone, and that is our direction along the crooked way of life. Many thousands are ruined by not asking their way here, or by asking it not soon enough, or not wisely enough. Like the belated traveler along material roads, these spiritual travelers often ask the first person they come across, and through false information get landed in pits of selfishness, in dark forests of sin, and in bogs of infidelity.

The same suggestions may be given for this spiritual asking of directions as for more worldly queries. In the first place, ask your way of the man in the uniform, of the man whose position authorizes and requires him to give spiritual direction. Such men are your ministers, your teachers, your friends, your parents,—far above all of these, the one authorized giver of directions, the Bible, the Word of God.

Then again, ask those you can respect. Do not ask directions along the road of life, or accept directions if they are proffered, from any one you would be ashamed to have accompany you along the way pointed out.

Here, too, ask directions of the old rather than of the young, of the graybeard rather than of the downy mustache.

Here, too, the darker the night, the less the experience, and the more you feel your weakness, the more need of care and tact in this matter of asking direction.

And, having been wisely directed, remember that, if you owe gratitude to your pilot along the roads of this world, you owe a whole heartfelt and lifeful of thanks to those who wisely direct you along the road to heaven.—*Amos R. Wells, in "Sermons in Stones."*

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"It doesn't pay to fuss and fret when anything goes wrong; Instead of wailing when you lose, just sing a merry song, It's always better while you work to whistle than to whine, And when luck fails, it never pays to sit down and repine."





M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

## Study for the Missionary Volunteer Society

THE regular Bible Doctrine study will give place this week to a program suggested by the leader, together with his associate officers, of each society.

Without doubt every Volunteer Society feels the need of more time to consider properly certain questions especially related to the well-being of its own organization. This week offers an opportunity for the consideration of such topics.

## Missionary Volunteer Reading Course No. 3

No. 26<sup>1</sup>—God's Agencies: The Educational Work

TEXT: "Great Second Advent Movement," chapter 25.

SYNOPSIS.—Believers in the '44 movement were generally compelled by persecution to take their children from the public schools. After the disappointment, under the third angel's message the feeling was very general that the Lord was so soon coming that education mattered little, so the believers' children were very commonly kept from school. But the Testimonies corrected this, laying great stress upon a practical education, first in the home, afterward in denominational schools.

Prof. G. H. Bell in 1868 conducted for a short time a private school in Battle Creek. In 1872 a church-school was opened in Battle Creek under Profs. Sydney Brownsberger and G. H. Bell. This developed into the Battle Creek College, which was established by the denomination in 1874, with Professor Brownsberger as its first president. This college remained the chief school of the denomination until 1901, when, under Prof. E. A. Sutherland, it was merged into the Emmanuel Missionary College, in the country, at Berrien Springs, Michigan.

In 1882 Healdsburg College was established in California, and the South Lancaster Academy in Massachusetts. From that time on more schools of advanced grade have been established in this and foreign countries.

The Testimony on education given in 1873, before the establishment of Battle Creek College, advocated industrial and missionary education; but progress in educational reform was slow. In Australia, in 1894, there was begun, under close supervision from the spirit of prophecy, the Avondale school, which in great degree has been a model for the building of schools upon Christian principles. From that time particularly, much instruction has been received through the spirit of prophecy in true educational principles.

In 1897 the primary church-school work was advocated by Prof. E. A. Sutherland, and the first schools were begun. Through great difficulties this work was established, and it has now spread over all the world. Two years after, the intermediate agricultural schools began to be established, the first being Cedar Lake Academy, in Michigan. In 1901 came the removal of Battle Creek College to Berrien Springs, which gave

an impetus among us to educational work under rural conditions. A further advance was made in the establishment of the Nashville Agricultural and Normal Institute, at Madison, Tennessee, in 1904, with the development from it of small farm schools as missionary agencies in non-Adventist communities.

In 1903, after the Review and Herald fire at Battle Creek, the General Conference offices were removed to Takoma Park, Washington, D. C., and in connection with their development was established a new school, the Washington Training College, which in 1907 was transformed into the Foreign Mission Seminary, a school especially for the training of foreign missionaries.

### Study

1. What is the first denominational school mentioned in the text?
2. When and how was Battle Creek College established?
3. What were the next two schools opened?
4. What can you tell of our educational work in England?
5. When and why was Battle Creek College removed to the country?
6. Tell of the establishment of two other colleges in America.
7. What training-schools are located in the South?
8. Give the history of the establishment of our school in Australia. Of what value to the educational work has the Avondale school been?
9. What training-school is located in South Africa?
10. When and by whom was the primary and intermediate church-school work begun?

### Notes

1. The educational work occupies a peculiar relation to the whole cause. In the broad sense, it is not a department; for it embraces all departments. The home, the sanitarium, the publishing house, and the missionary field should be as truly training workers as the school; yet, on the other hand, the school that is in accordance with the Testimonies will be in a position to give the essence of the instruction that can be gotten in all these. Such was the character of the school of Christ, our model.

2. In the beginning of our work, the instruction of the Testimonies, if followed, would have made our homes the real and the best school for our children. God prepared a worker, Hannah More, to help parents develop along these lines, but she was unappreciated, and finally so neglected that she was driven away from our people, though not from the truth. Very similar has been the treatment accorded to other educational reformers, from Professor Bell down. God's principles of education do not please the natural heart; yet it is only through their acceptance that the work can be truly advanced; for education both in the school and out, is the foundation of whatever work is done.

3. The removal of Battle Creek College from city to country was the first step taken by any of our institutions, in accordance with the Testimonies, to remove from the evils of city life to the country. This move was studied and planned two years by those in charge of the college, before a direct Testimony was given supporting it. From that time to this the principles urged by the Testimonies have received increasing attention in the establishment of institutions.

## Junior Reading Course No. 2

No. 26<sup>1</sup>—"My Garden Neighbors," pages 213-222

### Notes and Suggestions

WHAT are you doing to prove that you are a friend of birds? What can you do to protect them? What more can you do to invite them to make your locality their home? Are you using a note-book for jotting down your observations of birds? This is a good plan. Do you know how John Burroughs studies

<sup>1</sup> By mistake No. 27 was published before No. 26.

<sup>1</sup> By mistake the Review was published before No. 26.



birds? He says: "My retreat is covered with the bark of young chestnut trees, and the birds, I suspect, mistake it for a huge stump that ought to hold fat grubs (there is not even a bookworm inside of it), and their loud rapping often makes me think I have a caller indeed. I place fragments of hickory-nuts in the interstices of the bark, and this attracts the nuthatches; a bone upon my window-sill attracts both nuthatches and the downy woodpecker. They peep in curiously through the window upon me, pecking away at my bone, too often a very poor one. A bone nailed to a tree a few feet in front of the window attracts crows as well as lesser birds. Even the slate-colored snow-bird, a seed-eater, comes and nibbles it occasionally." On page nine of this paper read what he says of his winter neighbors.

### A Letter to the Junior Course Readers

*Dear Friends in the Junior Reading Circle,—*

For several months we have been in the same reading circle. This makes me feel somewhat acquainted with you, and I should like to meet each one of you personally. I hope you have enjoyed the books as much as I have. What Mr. Harper tells us about his visits to the Holy Land has helped me better to understand some of the stories we read in the Bible.

Our selections from the Bible were good. As Joseph resisted temptation, so God will give us power to be true to him; as God took care of Elijah, so he will always give us all the things we really need; as he gave Elijah great power, so will he daily strengthen you and me for his service; and as Esther was called "to the kingdom for such a time as this," so God has a special work for each one of you to do; and all the good reading you do will help you to get ready for that work.

Then there is "My Garden Neighbors." I am glad we have this book just before the birds come. Since I have read it, I am always anxious to see the birds, and I really appreciate their songs more; don't you? I hope you will enjoy the birds around your homes this year more than you ever have before.

Very often I think of you, and I wonder if any one has become tired and dropped behind in reading these books. I hope not; but if you have, do not get discouraged, neither let the giving-up habit defeat your good plan. Pick up your work, and determine you will finish it. Write your reviews if you have not already done so. Make these good books your friends. We wish each one of you to receive a reading course certificate showing that you have completed the good work you undertook to do. If you should lose your INSTRUCTOR containing the review, you can obtain the questions from your conference Missionary Volunteer secretary, or from the Missionary Volunteer Department, Takoma Park, Washington, D. C.

And now good-by. I hope we shall all meet in the reading circle next fall. I pray that God may bless you, and help you to serve him faithfully every day.

Your sincere friend,

MATILDA ERICKSON.

METHINKS

Wisdom is oftentimes nearer when we stoop  
Than when we soar.

— Wordsworth.



### V — The Pharisee and the Publican; Christ Blessing Little Children

(April 30)

LESSON SCRIPTURE: Luke 18:9-17.

MEMORY VERSE: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Luke 18:16.

#### The Lesson Story

1. Because some of those who listened to Jesus' teaching "trusted in themselves that they were righteous, and despised others," he spoke to them a parable about two worshippers.

2. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican." The Pharisee did not pray because he felt that he was a sinner, and longed for pardon. He thought himself righteous, and regarded his worship as an act that would win him the favor of God and the praise of the people.

3. The Pharisee stood and prayed "with himself." Instead of judging his character by the divine Pattern, he compared himself with other men, and other men with himself. All his words and actions seemed to say, "Come not near to me; for I am holier than thou." See Isa. 65:5. Because he esteemed himself so much, he despised others.

4. In his prayer the Pharisee at once began to recount what he thought were his own virtues, saying, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

5. The publican realized that he was a great sinner. He felt unworthy to come before God. He even drew away from the people, knowing that they despised him. He "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." This man had no righteous acts to plead. He did not compare himself with others, but stood as if alone in the presence of God, and asked only for compassion.

6. "I tell you," said Jesus, "this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

7. "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them," that is, those who brought them.

8. But when Jesus saw it, he was much displeased, and called them and said unto them, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

9. "And he took them up in his arms, put his hands upon them, and blessed them."

#### Questions

1. For whose instruction did Jesus speak another parable? Of whom did this parable make mention?
2. Where did these two men go? Why did the Pharisee go into the temple to pray?
3. With whom did he pray? What comparisons did he make? What did his words and actions seem to say? Why did he despise other men?



4. Of what did he think as he prayed? For what did he thank God?

5. What did the publican realize as to his own condition? How did he feel about coming before God? How did he feel toward other men? Describe his attitude as he prayed. What was his prayer? In whose presence did he realize that he stood? What did he ask of God?

6. What did Jesus say of the two men? What lesson may we learn from this in regard to the proud and the humble?

7. Why were infants brought to Jesus? How did his disciples feel about it? With whom did they find fault?

8. How did Jesus feel when the children were kept from coming to him? Repeat his words. How did he show that one must possess a humble and teachable spirit in order to gain a home in heaven?

9. How did he receive the little children?

impression. It means that he *stationed himself, struck an attitude, ostentatiously.*—*Vincent.* How different the poor publican, who, feeling himself unworthy to mingle with other worshippers or approach near the altar, "stood afar off" with bowed head and downcast eyes.

"One nearer to the altar trod,  
The other to the altar's God."

2. It was not really a prayer in the sense of a petition or thanksgiving to God. It was communing "with himself," and boasting in the name of thanksgiving. "The nearer we come to Jesus, and the more clearly we discern the purity of his character, the more clearly we shall discern the exceeding sinfulness of sin, and the less we shall feel like exalting ourselves. Those whom heaven recognizes as holy ones are the last to parade their own goodness."—*Christ's Object Lessons,* page 160.

3. He who measures himself by others is living by a low standard. Yet how natural it is to do it. H. Clay Trumbull says, "Even of those who admit that they are not righteous, most feel sure that they are not the worst men in the world; and they are glad of it. Men who will lie, boast that they do not steal. Men who will lie and steal, are glad that they are not drunkards. Men who are liars, thieves, and drunkards, take comfort in the thought that they have never been licentious. Men who know that they have broken every commandment of the moral law, thank God that they are not hypocrites and make no pretense to decency. Some men sit in their pews at church and congratulate themselves on their superiority to their neighbors, while others find their chief satisfaction in reading in their morning papers of 'another good man gone wrong.' The echo of the Pharisee's prayer fills the air to-day; and it is a very rare thing to find a person anywhere who does not think he is better than most men, if not better than all."

4. "The religion of the Pharisee does not touch the soul. He is not seeking godlikeness of character, a heart filled with love and mercy. He is satisfied with a religion that has to do only with the outward life. His righteousness is his own—the fruit of his own works, and judged by a human standard."—*Christ's Object Lessons,* page 151.

5. "Overwhelmed with a sense of guilt, he stood as if alone in God's presence. His only desire was for pardon and peace, his only plea was the mercy of God."—*Christ's Object Lessons,* page 152.

6. Each got what he wanted,—the Pharisee the notice and praise of men, the publican the forgiveness of God.

7. "There is nothing so offensive to God, or so dangerous to the human soul, as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Christ's Object Lessons,* 154.

8. A shepherd, when asked the secret of his success in raising such a fine flock of sheep, said: "I take care of the lambs." How many to-day, like the disciples, say, in actions if not in words, that the work of God is too important to stop to give attention to the children. Children are hindered, (1) by a lack of interest in religious things and proper religious instruction on the part of the parents in the home; (2) by neglect of their religious education; (3) by conduct of the church services with little or no regard to the lambs of the flock, thus making the church distasteful to them; (4) by criticism of the church and Christian workers in their presence; (5) by discouraging children from becoming Christians when young.

### A Jungle Sound

LITTLE Ethel's four years had been exclusively a town experience. She had seen pictures of cows, but the real thing, never. One morning she went down the street alone, and on the way spied one of the strange beasts tied at the side of the way. She walked bravely past on the other side of the street, but the thought of returning filled her with fear and trembling. She accosted the first man she met:—

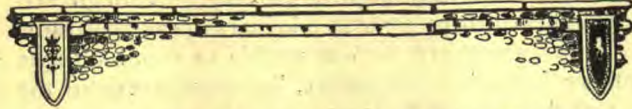
"Please, sir, won't you go up the street with me? I'm afraid of the cow," she pleaded.

The man accepted, trying to calm her fears. "That cow can't get you," he assured her; "she is tied with a stout rope."

Just then the cow gave vent to a gentle moo. The little girl seized her protector's arm, glaring across the street at the animal, and blurted defiantly, "Now growl!"—*F. B. Wells.*

"GET thy spindle and thy distaff ready, and God will send thee flax."

## THE YOUTH'S LESSON



### V — The Pharisee and the Publican; Christ Blessing Little Children

(April 30)

LESSON SCRIPTURE: Luke 18:9-17.

LESSON HELPS: "Christ's Object Lessons," pages 150-163; *Sabbath School Worker.*

MEMORY VERSE: Luke 18:16.

#### Questions

##### The Two Worshipers

1. To whom was this parable spoken? Luke 18:9.
2. What two persons are used to further illustrate the subject of prayer? Verse 10.
3. Contrast the attitude of the two men in prayer. Verses 11, 13; note 1.
4. What was the Pharisee's prayer? Verses 11, 12; note 2.
5. What does the comparison with others indicate? 2 Cor. 10:12; note 3.
6. Of what kind of righteousness did the Pharisee boast? Verse 12. Compare Matt. 23:23; note 4.
7. What was the publican's prayer? Verse 13; note 5.
8. What were the results of these two prayers? Verse 14; note 6.
9. With what oft-repeated truth did Jesus close this parable? Verse 14. Compare Matt. 18:4; 20:26; 23:12; Luke 14:11; 22:26.
10. What is the besetting sin of the Laodicean church? Rev. 3:17; note 7.
11. What then is the great need of the church? Rev. 3:18; Gal. 6:14.
12. With whom does God dwell? Isa. 57:15.

##### Blessing the Children

13. For what purpose were little children brought to Jesus? Matt. 19:13.
14. What did he say and do when the disciples tried to restrain those who brought them? Verses 14, 15; note 8.

#### Notes

1. Standing was an ordinary attitude, but the word used to describe the Pharisee's position "differs from that used to designate the publican's standing, and gives a very different



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## A Correction

THE book "Crime and Criminals," published by the Prison Reform League of Los Angeles, California, sells for one dollar, instead of seventy-five cents, as stated in last week's INSTRUCTOR.

## What a Postal Card Did

MR. D. D. FITCH, of Glendale, California, was instrumental last year in securing orders for four thousand copies of the Temperance INSTRUCTOR. While he is not in a position to do a like work this year, he concluded he must do something for the new Temperance number just issued. He sent out some postal cards to those he knew were interested in the circulation of last year's number. In reply to one of the cards, he received an order for seventy-five copies; to another, an order for sixty; and to a third, for one hundred. No doubt many other generous responses will be received. Can not all at least write a postal card in behalf of this number?

## Character

SOMEWHAT more than a year ago a family of Russian immigrants arrived in New York. The father, mother, and two children were admitted by the inspectors, but one member of the family, a boy six years old, was found to have a disease of the scalp, and under the laws was ordered to be deported.

The despair of the parents and the grief of the other children were so pitiful that it was finally decided to keep the little boy under observation and treatment for a time, provided that the father pay the expenses. The rest of the family went West. The father obtained work at eight dollars a week. Of this sum he sent six dollars a week to New York to pay for the board and treatment of the sick boy. The family lived on the other two dollars until, the other day, the missing member of the little circle was discharged as cured, and restored to his parents.

There is much talk in this country of the wonderful progress which immigrants make; of their success, and the speed with which they reach circumstances of comfort, and even of affluence. Does not the explanation lie in just such cases as this?

A popular magazine recently printed an article about an Italian who lived on twenty-six cents a day; and everywhere, in any city of the United States, it is

possible to see men from the Old World who are daily living examples to Americans in thrift, industry, and persistence.

There are thousands of farms in the United States abandoned by Americans who failed to make a living there, and now occupied by Italians, Swedes, Russians, and other Europeans, who are making good incomes. The land is the same, and there has been no added outlay of capital. The only difference is in plain, old-fashioned character. The ability to work, and the willingness to endure privations, forego pleasures, and disregard the demands of fashion,—these are the qualities that are putting newcomers to this country on the highroad to power.—*Youth's Companion*.

## The Best School

LORD GUTHRIE said that he was on his way to a certain church in London one Sunday when he passed a lay preacher speaking to a crowd of people in the open air. He heard the speaker say, "I have not been to college, but I have been to Calvary." Though Mr. Guthrie heard three famous ministers speak that same day, years afterward he was unable to recall a single sentence from their discourses, but these words of the lay preacher burned their way into his heart and mind, and so could not be forgotten.

Calvary is earth's best school. One who has studied at the foot of the cross is able to move others to repentance and action as no mere college eloquence can do. Education gained in the schools may be of great worth; but only that gained at Calvary is of infinite and eternal worth. When the two are blended by the constant working of the Spirit of God upon the heart and mind, a vessel of honor results, meet for the Master's use.

## A Miser's Money

MRS. J. W. MADDEN, a miser, recently died at Nashville, Tennessee. Mr. E. Halley, the nearest relative, when the funeral services were over, began a search for the money which he was sure his foster-mother had concealed somewhere about the premises. She did not believe in banks, and had concealed money under the carpets, inside of picture-frames, and in every other conceivable secret place. By a careful search, \$184,000 was found hidden about the house. She was so afraid that some one would get a dollar of her money that she never left her home for seventeen years. Could any life be much more fully misspent than this? What comfort she could have brought to herself and her friends with the interest on her fortune! And yet she preferred to be poor in the midst of her gold, and starve her soul literally to death, in the midst of opportunities for spiritual abundance. How many barrels of flour and tons of coal she could have given to the widows, and how many suits of clothing and pairs of shoes she could have supplied to orphans! How much she could have done for the church, and for the various benevolences of the church! She loved money for the money's sake, and there was no room left in the withered soul for anything else. She was the expression of discontent; she was a miser, and hence miserable, as the word indicates. The preacher has thus described her, and others of her class:—

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity."—*Selected*.