

# The YOUTH'S INSTRUCTOR

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A LUCERNE MILKMAN



THE United States has 2,459 daily papers.

THE age of a tree may be roughly estimated by allowing eight years for every inch of diameter.

THE University of Chile at Santiago has an average yearly attendance of about fifteen hundred students. Its faculty numbers more than two hundred. Many of the professors have done graduate study in the United States.

AN executive message in Uruguay, South America, recommends that a law be enacted exempting from customs duties omnibus automobiles, of a capacity of not less than eight passengers, and intended exclusively for public service.

A MEDAL is given each year to that student of Vermont Academy, Saxtons River, Vermont, who, in the opinion of the faculty of professors and the students, has shown the greatest evidence of all-round achievement. This year it was won by Cesar E. Maderas, a Cuban.

"BEFORE Mohammed's time, Turkish men were at liberty to steal such women for wives as pleased them; it was because of this custom that it became necessary for the women to hide their beauty behind veils. It is simply a survival of old custom that compels them to wear veils to-day, and not part of their religion, as is sometimes supposed."

A COMPANY has been formed under the laws of the State of Massachusetts, with a capital of \$1,000,000, to grow pecan-trees in Guatemala. It is asserted that the republic has abundant land remarkably well suited to this tree, and as the young shoots can be brought from a nursery in the United States, it is hoped to get the first crop of nuts within three years of transplantation.

THE maximum discharge of the Amazon is about 5,300,000 cubic feet per second. The Mississippi River, before it loses any of its volume by outlets, is about 2,000,000; but if we consider the annual volume of waters discharged into the ocean, the Amazon exceeds the Mississippi probably five times over. The width of the mouth is equal to the entire length of the Hudson River.

THROUGH the munificence of Andrew Carnegie and other philanthropists another magnificent marble building, rivaling in architectural beauty the Pan-American Union building, is soon to be erected, at a cost of \$850,000, for the Brotherhood of North American Indians. This society is of recent origin, and has the financial and moral support of many men of means throughout the country.

A CONSULAR report from a Mexican source advises that a syndicate composed of residents of the State of Texas has purchased 5,000,000 acres of land in Brazil from the Brazilian government. It is the purpose of this company to export to Brazil several thousand head of fine cattle from southwest Texas, to cross these with the native cattle of Brazil, and thus breed up the cattle to a high standard. Among the plans of this company are included the establishment of a packing-house to take care of a large percentage of the output and a tannery for the treatment of hides.

### A Sermonette on Criticism

A MAN'S criticism is the revelation of his own character, not the measure of the subject he criticizes. The picture on the screen reveals the painting on the slide, but does not change the character of the cotton on which it falls. Criticism is self-revelation. It gives the critic's latitude and longitude on the sea of thought, not the depth of the sea over which he sails. The fault may be in the critic, may be in the subject, but what he says opens his mind, not the subject.—*Rev. O. P. Gifford.*

### The Steel Schedule

THE Democratic majority in the House of Representatives, in pursuance of its policy of revising the tariff a single schedule at a time, on January 29 passed a bill reducing the rates in the metal schedule, commonly called the steel schedule. The bill makes reductions of from thirty to fifty per cent in the tariff on nearly all items in the iron and steel schedule; and it puts on the free list iron ore, band iron or steel, fencing-wire, nails and spikes, horseshoes, tools, printing-presses, typesetting-machines, sewing-machines, cash registers, typewriters, and machines for spreading oil or tar on roads. It reduces the duty on lead and lead ores, and on aluminum, antimony, barium, calcium, magnesium, and their alloys, and on several other minor metals. The bill was sent to the Senate on January 31.—*Youth's Companion.*

### Centenary of the Handkerchief

A FEW weeks ago, it seems, fell the anniversary of the modern handkerchief in its present square shape.

It is only 127 years that the latter has been in use. Previously handkerchiefs were of all shapes, long, narrow, oblong, even round; but one day Queen Marie Antoinette, at Trianon, remarked to Louis XVI, or perhaps to some courtier in power, that it would be much neater to use only square handkerchiefs.

That was at the end of the year 1784. A few days later, on Jan. 2, 1785, Louis XVI issued an edict decreeing that "the length of handkerchiefs shall equal their breadth henceforth throughout the kingdom," and the edict of the king, whom the Revolution guillotined, has influenced custom to this day. Political cataclysms passed over France, but handkerchiefs remained square, not only in France, but all over the world.—*Selected.*

### Principal Contents

CONTRIBUTED ARTICLES	PAGE
Historical Sketches of the Advent Movement—No. 8	3
Open Channels .....	4
Neesima, the Christian Educator of Japan .....	5
Old Dresden .....	7
Seed Thoughts .....	7
Medical Evangelistic Work in Mexico .....	8
Our Young People in Portugal .....	14
Roll Away the Stone .....	16
SELECTED ARTICLES	
The Lost Day .....	4
House-Wife—House-Moth? .....	6
Use Me (poetry) .....	6
The Living Name .....	6
Fifteen Years Without a Birthday .....	9
Not a Coward (poetry) .....	9
God's Hand in History .....	9
Seven Keys (poetry) .....	11
Proper Appearance .....	11
Basil at Work .....	11
The Value of a Smile .....	12

# The Youth's Instructor

VOL. LX

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NO. 11

## Historical Sketches of the Advent Movement—No. 8 The Literature Developed Under the Third Angel's Message

WALTER CLAIR THOMPSON



THE second coming of Christ is a theme that has long been celebrated in song. It is made a prominent feature in the world's oldest literature. Centuries before Homer chanted his "immortal" Hellenic epics, setting forth the praises of the gods of Greece and the heroes of Troy, the divinely inspired shepherd of Midian composed the book of Job, whose cantos surpass in beauty the sublimest strains that ever awakened the people of Hellas.

The coming of the Redeemer was Job's hope. It was such prospects that mellowed the tragedy of his life and sustained him in its conflict. Prof. Richard G. Moulton styles the book of Job the world's greatest poem in the world's great literature. And the coming of the Redeemer was the theme that inspired its production.

Some three thousand years ago the inspired bard of Aram, contemplating the fruition of the hope of Israel, involuntarily broke forth into a prophetic song of the event:—

"I shall see Him, but not now;  
I shall behold him, but not nigh:  
There shall come a Star out of Jacob,  
And a scepter shall rise out of Israel,  
And shall smite the armies of Moab  
And destroy all the children of Heth."

It was also this glorious event that often engaged the soul of King David, the sweet singer of Israel, whose beauty and felicity of language gives him pre-eminence among the world's composers of song.

"Our God shall come, and shall not keep silence:  
A fire shall devour before him,  
And it shall be very tempestuous round about him.  
He shall call to the heavens from above,  
And to the earth, that he may judge his people."

Transcending in grandeur all other events, why should not such a theme inspire song surpassing in beauty any verse inspired solely by the events of the sin-cursed world? And if in past millenniums the promise of the coming Redeemer engaged the Hebrew poets, calling forth the sublimest utterances ever clothed in the language of man, it is only natural that, with the revival of such a hope in an age when this coming is imminent, it should again awaken into song. In fact, this gift of song among those who look for the return of the Lord, was long ago foretold in prophecy; for it is written: "The redeemed of the Lord shall return, and come with singing unto Zion."

Among the Seventh-day Adventist people, Brother Santee was one of the earliest to express the advent hope in song. For a reproduction of the following beautiful lines in a recent number of the *Review*, we are indebted to Elder Spicer. The poem first appeared March 5, 1867. Space will permit us to give only the following lines:—

"Behold the dauntless mariner upon the sea of life!  
He battles with the elements amid the angry strife.  
When foes with hate surround him, and envy's surges roar,  
Hope, like the faithful compass, points him to Canaan's shore."

Nearly half a century has elapsed since these lines first appeared, but that Brother Santee is just as hopeful of his Saviour's return is attested by his poetic contributions which frequently help to gladden the columns of the ever-welcome *Review*.

The literature of all ages and peoples is stamped with the impress of the times, and unerringly portrays the hopes and fears, joys and sorrows, of those who produced it. What a true picture of their trials, and of the hope that sustained them, is given of the early Adventists in the following lines:—

"The long dark night is almost gone,  
The morning soon will break.  
Then weep no more, but speed thy flight,  
With hope's bright star thy guiding ray,  
Till thou reach the realms of light,  
In everlasting day."

This song, so expressive of the advent faith, was written by one who hoped to see the event she so beautifully portrayed in verse. Though her name is not widely known, and her writings not extensive, there are but few who have contributed in verse anything that appeals more to the heart of the Adventist believers than the hymns of Annie R. Smith. She sleeps, but the Sabbath days are still gladdened by the songs she composed while sacrificing her life in the cause of Christ.

In the past decade there has appeared a great wealth of literature from the pens of those who are looking for the coming of Christ. It is a temptation to the writer to dwell upon the merits of many of the fine poems that have recently appeared in the columns of our papers, but suffice it to say that those who express in song the glories of such a theme as the Lord's soon coming, are contributing largely to the joys and encouragement of those who, amid a life of adversity, are longing for the consummation of the hopes held out in these inspiring verses. Eternity alone will reveal the many souls who, when the battles of life were sorely besetting them, have rallied under the inspiration of these songs, and pressing on to a hard-fought victory, finally receive the overcomer's reward.

To the weary battle-pressed soldier of the cross, confronted by obstacles that appear almost insurmountable, how cheering and helpful are the following inspiring lines from the pen of Mrs. Holden, a frequent contributor of song to the columns of the *Review*:—

"How large the hill beside you!  
How small the mount afar!  
This thistle by the wayside  
Seems greater than a star."

"The woods of trial surrounding,  
Obstruct the broader view,  
But 'twixt the barred branches  
God's sunlight glimmers through."

"To-day's most grievous sorrow—  
A mountain unto man—  
Is but a cloudy moment  
In God's eternal plan."

"E'er through the woods a vista,  
And from the mount a view;  
For faith has e'er its Pisgah  
Of gloryland for you.

"Grieve not, though sore afflicted,  
For sorrow dwells with hope;  
Behold the star of promise  
Through God's great telescope."

The advent message has called out a distinctive literature not only in verse but in prose. From its very inception the pen has been a potent factor in the dissemination of the third angel's message, and in the conquest it is making in fields abroad, as well as at home, it is again demonstrated that the pen is mightier than the sword. Translated into over threescore languages, and other translations rapidly being added, this message is hastening on like a mighty army of conquest, bringing consternation to its enemies, and gaining victories for Zion.

No other denomination publishes its literature in so many languages as does the Adventist, though small numerically. The growth of our publishing work has been without a parallel in the religious world. From 1855 to 1870 there was but one publishing house among us; now there are about thirty. In 1846 there was but one small pamphlet setting forth our truths; now books, tracts, and pamphlets on these subjects number into the hundreds, one copy of all aggregating \$525. In 1849 our people published only one small periodical; to-day we are publishing 126. In 1855, sales of our publications reached a total of \$2,000; in 1910 the grand total sales amounted to \$1,560,500.

As to the character of literature produced by our writers, whether speaking of its subject-matter or its literary merits, as compared with the world's best literature, it ranks second to none. The very faith which the Adventists profess is conducive to the development of all talents to the greatest possible proficiency. The third angel's message has developed poets, historians, Bible students, authors of various religious and social works; both scientific and educational literature. Our religious, medical, and educational works are not only characterized for their sound principles and reformatory doctrines, but display the best literary accomplishments.

While it is evident that our writers are producing a meritorious literature, estimated from every point of view, the motive which actuates them is not to achieve worldly renown, but to be of service to the Master. It is not that, in departing, they might leave "footprints on the sands of time," that has inspired them to take up the potential pen, but recognizing its possibilities in the cause of Christ, they are giving to the world a literature not only attractive in structural beauty, but pure and elevating, freighted with truth, and fragrant with the atmosphere of a better world, where the tarnish of sin has not soiled the handiwork of the Creator.

### Open Channels

"ONE of the students suggested that we recite the Morning Watch texts in chapel, as a part of our devotional exercise. After the holidays, I mentioned this to the school, and the students responded very enthusiastically, and now each day, from memory, we recite the Morning Watch texts."

These words were culled from a letter recently received from the president of Emmanuel Missionary College. Do you not think this college is setting a good example? By the plan that has been adopted, every

student is reminded of the verse prepared for the day; and that reminder calls him to personal devotion. Some day many will regret having spent too much time with men, and not enough with God. How much we all need to wrestle with God alone in prayer!

Have you stopped to wonder how the Panama Canal will affect the world's great routes of travel? It is only a narrow channel, and also a short one; but think of the changes the opening of the canal will bring! Some one has made this prediction: "Steamers proceeding from Europe to San Francisco will no longer go via Cape Horn, a route of 13,621 sea miles, but will save 6,200 sea miles via the canal. Steamers going from Montreal to Sydney now cover 13,690 sea miles, but in the future will be able to make the voyage over a route of 10,952 sea miles. From New York to Shanghai the difference in favor of the canal will be 1,400 sea miles. It is assumed that a part of the business from New Zealand to Europe, which to-day goes via Cape Horn, will pass through the canal hereafter, saving 1,600 sea miles. The chief part of the steadily increasing business between New York and Australia and New Zealand should therefore proceed via the canal rather than by the Cape of Good Hope, saving 2,300 sea miles."

I am interested in this prediction, but I am more interested in the lesson which the Panama Canal teaches me. For thousands of years the oceans have been waiting to fill that channel, but not until all obstructions are removed, and the waters flow freely through it, can it be used for ocean traffic. Just so, the boundless sea of God's love has been waiting to fill our lives, but not until all obstruction is removed — all sin put away — can our lives become the channels of blessing that they should be. What a change it will mean to you and to others when your life is thus opened for service! Think how it will facilitate heavenly commerce among men. It will greatly reduce the distance between God and your home folks, your friends, your fellow students, your relatives, and your next-door neighbor. God will send his messages directly through you instead of in some round-about way. It costs millions of dollars to open the Panama Canal. What will it cost to open your life for service?—It will cost all you have and are; for God must have "all there is of you," in order to use your life to the best advantage. Shall he have it? Settle that question, and settle it right in the chamber of secret prayer.

MATILDA ERICKSON.

### The Lost Day

WHEN the last hour of youth is gone, with its opportunities for preparation neglected and unimproved, there is nothing that can be done to repair the harm. "Some things God gives often. The seasons return again and again, and the flowers change with the months; but youth comes twice to none." Thus each period of life has its own closing, its last hour, in which work is ended, whether well done or neglected. Indeed, we may say the same of each day; its end is the closing of a definite season through which we can never pass again. We may think of each single day as a miniature life. It comes to us new; it goes from us finished. There are three hundred sixty-five days in a year. The only way to have a well-finished year is to finish the tasks and duties of each day as it passes. A marred or a lost day anywhere along the years may lead to loss or even sore misfortune afterward.—*Rev. J. R. Miller.*

## Neesima, the Christian Educator of Japan

MATILDA ERICKSON



JAPAN can never forget Joseph Hardy Neesima. Through her present educational system, her universities and schools, he still speaks to the young men and women of the Land of the Rising Sun. His name is stamped indelibly upon the pages of Japanese history; and wherever the simple story of his self-sacrificing life is told, faith grows stronger and life purposes become more altruistic.

Neesima was born Feb. 12, 1843. Early he showed an insatiable hunger for knowledge, and he was deeply religious. Of his childhood he says: "I was obedient to my parents, and, as they early taught me to do, I served gods made by hands with great reverence. I strictly observed the days of my ancestors and departed friends, and we went to the graveyard to visit their spirits. I often rose up early in the morning, went to a temple which was at least three and a half miles from home, where I worshiped the gods, and returned promptly, reaching home before breakfast."

But God had a mission for this heathen lad, and Neesima, like Samuel of old, was ready to obey the heavenly call. When Commodore Perry visited Japan, Neesima's childish heart was stirred. Passing years brought keener insight into affairs, and a deeper realization of his country's need. But the chief influence in fixing his purpose to serve his country, and in preparing him for this mission, was his acceptance of Christianity. The light of the gospel came to him through a book in a friend's library. One day, when a lad of fifteen, while visiting this friend, he found some Bible accounts of creation and redemption. As he read them, he reasoned, "I must be thankful to God; I must believe him; I must be upright against him." In time young Neesima learned to talk with God as with a personal friend, and he was firm in his conviction. He longed to apply the healing balm of Christianity to the plague-spots of national and social life in his native land.

But preparation is the forerunner of success. To remain at home would be like attempting to lift himself by his boot straps. Within him burned a purpose to go abroad to seek light and blessing for his native land. For six years he waited in darkness, praying daily to the unknown God. Finally, when twenty-one years old, he bade his loved ones farewell. It was an offense punishable by death to leave Japan, but one night when an American ship bound for Shanghai lay in the harbor, there were hushed footsteps on the seashore, a muffled dip of the oars, an undertone farewell, and soon a Japanese servant boy was aboard the schooner. That boy was Neesima. Strange feelings came over him when the ship weighed anchor, and with filling sails steered out over the rolling waves. But neither aching heart for loved ones nor shuddering thoughts of punishment persuaded the young exile to swerve from the course of his polar star. He was already living in the spirit of the motto he later wrote in his note-book, "Be single-minded for a single purpose. We shall sooner or later reach our mark."

At Shanghai he engaged to work his passage on the "Wild Rover" to America. Upon reaching Boston, the captain told Hon. Alpheus Hardy, the owner of the ship, about the faithful young Japanese. How prophetic were the words of encouragement which

Mr. Hardy dropped into the ears of the youth, when he met him and said, "God has sent you to be a savior of your people."

That meeting marked in Neesima's life the dawn of a remarkable career. Mr. Hardy took this earnest young exile to his home, and for ten years gave him the best education New England afforded. First he was placed in Phillip's Academy. Industry brought rapid advancement, and sincere earnestness led to an open confession of Christ. Completing his work at the academy, he entered Amherst College, where he was graduated in 1870. Later he spent some time in Andover Theological Seminary. One brief sentence declares the rare excellence of Neesima's work as a student. When President Seeley was asked to recommend him, he simply replied, "You can not gild gold."

While still in this country, he had an opportunity to serve his native land. In 1872, when the Japanese embassy visited Washington, a good, reliable young man was wanted to help study the different educational systems. Joseph Hardy Neesima was chosen. About this time he wrote to his benefactors, Mr. and Mrs. Hardy: "Pray for this untiring soldier of the cross, for I feel my active field has come within my sight. I am ready to march forward, not asking whether my powder is dry or not, but trusting simply and believing only that the Lord of hosts will help me do my duty." His faithfulness and conscientious adherence to principle during that year, which was spent in traveling with the embassy in Europe, won for him the unfailing confidence of those leaders of Japan. His habit of careful observation had led him to examine the educational system in the United States, and now after traveling through Europe, he prepared a paper which was made the basis of the embassy's report to the home government; and to-day its modified form is the foundation of the educational system of the empire.

Leaving the embassy, Neesima returned to the United States, to take his last year at Andover Theological Seminary, where he was graduated in 1874. A great epoch in his life now closed. A greater one began. Claspings the hands of American friends in farewell, he turned to face life's sterner realities. The shores of America soon were hidden behind the angry waves of the Pacific, and in December, 1874, the ship steered into the harbor of Japan. Ten years had wrought great changes. Western civilization was at work. It had lighted the mikado's shores, built his telegraphs, given him postal and banking systems, bade his people travel in steam-cars; and now, with Neesima's help, it began to transform the educational system.

Drop the curtain over his tender meeting with the loved ones at home; then see his unreserved life lying on the altar of service for Japan's youth. He was so loyal to the principles of Christianity that one day a high official said to him, "Well, you are a slave of Jesus Christ, are you not?" Invitations to fill high positions did not cause his compass to quiver, nor did hardships slacken the speed of his oars. At Kioto, for more than a thousand years the center of Shintoism and Buddhism, his first school, Dorshisha, was located. Buddhist priests urged the government to remove him and his workers; but tactful, prayerful, ceaseless efforts secured not only liberty to continue

the school, but ultimately gained religious freedom throughout the empire.

Neesima's bitter trials and perplexing circumstances were sweetened with some joys. Among these was his marriage. His acquaintance with O Yaye, a noble young woman, ripened into love. She reciprocated his affection for her, and proved a loving and helpful companion. Later another event strengthened his courage. A letter came from a distant Japanese port. There, under the labors of an unknown Captain James, fifteen young men had been educated and converted. These soon joined Neesima, and became reliable helpers.

Neesima's well-laid plans prospered. Dorshisha became the Christian university of Japan. In 1884, however, it was evident that the heavy strain of the years had so exhausted the brave man that he needed a complete change. He went away to recuperate, and at the earnest request of friends, he visited America, going by way of Europe. While abroad, he made a careful study of various educational systems, and after a short rest he returned to the school, for which he never ceased to pray, plan, and work. For a few years he labored on, despite failing health. But in January, 1890, a cloud settled over the university. The nine hundred young men and women met one another's anxious faces in the halls. The messages from Dr. Neesima's bedside, like arrows, pierced each new-born hope. At last, on Thursday afternoon of the twenty-third, word came that the untiring worker was at rest.

His life shows what God can do with a young person who puts himself fully into the hands of his Heavenly Father. Neesima, ever an earnest seeker for truth, risked his life and crossed unknown seas in quest of it, and when he found the truth, he accepted it and obeyed it implicitly. He lived bravely; he died heroically. A few hours before his death he pointed out strategic points to be occupied. He sought to comfort her whom he must leave, and sent greetings to Mrs. Hardy, in America. Ephesians three was read by his request; then prayer was offered.

The day for the funeral came. A long, mourning procession moved on through the drenching rain to follow him to his last resting-place. The school had lost her captain, the empire her benefactor, the world a hero; yet waves of his influence continue to emanate from that widening stream of service which for many years flowed through the valley of human need.

#### House-Wife — House-Moth?

THIS morning there came a tap upon the study door; opening it, I found my caller to be the little bride from Sweet-Brier cottage across the way. The usual sunshine of her face was clouded, while the gray eyes were heavy with unshed tears. After seating her in the great leather rocker, I waited silently for the bursting of the storm.

Presently she sobbed: "I detest housework. It is the same monotonous round,—cooking, sweeping, and washing dishes; I hate being a drudge." Realizing that a discussion of the question would be of no avail, I took my "Ruskin" from the desk, and read aloud:—

"You must be either house-wife or house-moth. Remember that in the deep sense you must weave men's fortunes and embroider them, or feed upon them and bring them to decay.

"Wherever a true wife comes, home is around her.

The stars may be the canopy over her head, the glow-worm in the night-cold grass be the fire at her feet; but home is where she is, and for a noble woman stretches far around her, better than houses ceiled with cedar or painted with vermilion, shedding its quiet light for those who else were homeless."

When the reading ceased, a deep hush filled the room. Then I felt the warm pressure of a hand upon my own, and heard the study door close gently. As my guest ran across the lawn, the morning breeze wafted back the words of "Home, Sweet Home."  
— *Home and School.*

#### Use Me

2 Tim. 1:6, R. V.

STIR me, O, stir me, Lord! I care not how,  
But stir my heart in passion for the world:  
Stir me to give, to go, but most to pray.  
Stir, till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er deserts where no cross is lifted high.

Stir me, O, stir me, Lord! till all my heart  
Is filled with strong compassion for these souls;  
Till thy compelling "must" drives me to pray;  
Till thy constraining love reach to the poles  
Far north and south, in burning, deep desire;  
Till east and west are caught in love's great fire.

Stir me, O, stir me, Lord! till prayer is pain,  
Till prayer is joy, till prayer turns into praise.  
Stir me till heart and will and mind, yea, all  
Is wholly thine, to use through all the days.  
Stir, till I learn to pray "exceedingly;"  
Stir till I learn to wait expectantly.

Stir me, O, stir me, Lord! Thy heart was stirred  
By love's intensest fire, till thou didst give  
Thine only Son, thy best-loved One,  
E'en to the dreadful cross, that I might live.  
Stir me to give myself so back to thee  
That thou canst give thyself again through me.

Stir me, O, stir me, Lord! for I can see  
Thy glorious triumph day begin to break;  
The dawn already gilds the eastern sky.  
O church of Christ, arise! awake! awake!  
O, use us, Lord, as heralds of that day;  
For night is past—our King is on his way!

— *Bessie Porter Head.*

#### The Living Name

"The memory of the just is blessed: but the name of the wicked shall rot." Prov. 10:7.

THE Official Postal Guide of the United States shows forty-two towns and cities named Washington, or with Washington as a part of the name, such as Washingtonville. It is said that there are three hundred fifty-six fire companies named after the first president. He is honored by more than ten thousand meat markets which have been named for him. Eighty-four steamboats are called after this great historic figure. If Washington had not been born, five mountains, twenty lakes, forty springs, and seven rivers would have sought for different names. It is said that four thousand children are named for George Washington every year. This makes about one hundred fifty thousand George Washingtons living at the same time. There are Washington halls, Washington hotels, Washington clubs, Washington societies, Washington streets, and would-be Washington generals and presidents.

The Bible speaks truly when it says that the righteous shall be held in everlasting remembrance. It says, too, that the name of the wicked shall rot. Benedict Arnold lived at the same time Washington did, but we have no cities, nor counties, nor mountains, nor lakes, nor rivers, nor children named in his honor. Aaron Burr is a well-known historic figure, but we

do not call our sons Aaron Burr Smith, Aaron Burr Jones, and Aaron Burr Brown. We find Davids, and Solomons, and Hezekiahs, but we travel a long time before discovering an Ahab, an Ananias, or a Judas. People are attracted to that which is good, and esteem character which is noble. They honor patriotic and upright men by using their names from generation to generation. Nothing proves the contempt in which a treasonable and wicked man is held more than the refusal to use his name in the family. Even characters like Ahab or Benedict Arnold want their children named after men of the opposite stamp.

"The name of the wicked shall rot," is a part of Scripture that is being fulfilled every day. Long live the name of George Washington! It is a proof that we esteem his life and the principles for which it stood. — *Selected.*

**Old Dresden**

THE "ring strasse," or semi circular street surrounding the older part of Dresden, causes one to suspect that this must have been at one time a walled city. Within the circuit of the ring strasse the streets — what are left of the old ones, for this part of the city has been very largely rebuilt — are rather narrow. Outside there is more of an attempt at wide, straight streets, though as a matter of fact, some of the oldest buildings now standing are in what is known as the New City, on the north side of the Elbe, that part known as the Old City having been reconstructed at a later period. So, if the names were reversed, it would be more in keeping with present appearances. But Old Dresden still has some old buildings standing; and from the newer type of architecture one would judge that the modern German is ashamed of the older forms.

The building laws now require that the buildings in a certain part of the city shall conform to a certain type. They may have no more or no less than a certain number of stories, perhaps four stories on one



A VIEW ON RUDOLF STREET

gardens and well-kept streets, can not compare in charm with the older portions of the city.

Take, for instance, the row on Great Zwinger Street. There is a certain uniformity in design, but it is the uniformity of the forest, combining a general similarity with great diversity of detail. The roofs all shelve to the street, and they are all broken by dormers or lifts, and of these there is a pleasing variety.

There is also a striking contrast in the height of the houses.

Unfortunately we did not secure pictures of some of the most charming of the old vistas, but here is one on Rudolf Strasse which represents in a measure some of our favorite views. It is impossible in a half-tone to represent the play of colors presented by the reddish-brown tiles and the gray stucco, with their various shades and tints.



A VIEW ON GREAT ZWINGER STREET

It will be noticed that the lifts in the roof are a common device for lighting the upper stories. Some of the houses have queer little curved-roof lifts above, which often remind one of eyes. These curved lifts are common in Germany.

It is difficult to obtain pictures of the quaint old buildings of Dresden. There are numerous pictures of the beautiful river front, with its magnificent buildings,— pictures of churches, bridges, museums, palaces, and art galleries; but the photographers do not seem to realize that there is an attractiveness about some of these old buildings that ranks with that of the great public buildings of which Dresden is proud, and for which she is famous.

A. GREENE HORNE.



OLD DRESDEN, HELBIG'S ESTABLISHMENT

street, five stories on another; and there must be a certain conformity in the roofs, etc. For this reason, there is a general uniformity in the newer parts of the city, which, while it is set off by beautiful window

**Seed Thoughts**

THERE is no slave more to be pitied than he who is slave to an unnecessary and hurtful habit.

There are no greater enemies with which we have to contend than the selfish desires of our own carnal nature.

There is no obstacle so insurmountable as when one persists in standing in the way of his own advancement.

There can be no loss so great as the loss of him who, by neglect of duty, fails to make sure of eternal life.

J. W. LOWE.

## Medical Evangelistic Work in Mexico

DAVID PAULSON, M. D.



RECENTLY visited Guanajuato, which is one of the most picturesque cities in the world. Its fifty thousand inhabitants live in a deep mountain gorge, and upon its steep sides the houses are perched almost like bird cages hung on a wall.

Here are located rich silver-mines. One of them has yielded nearly one billion dollars, Mexican money. The old method of extracting the mineral was so expensive that it did not pay to work over any but the richest ore. Hence the dumps of these old mines contain millions of dollars' worth of silver, which is now being successfully extracted by the newer and much less expensive methods. One of the largest stamp-mills and reduction works in the republic has been engaged for several years in simply working over one of these old dumps that had lain there for several generations.

All this reminded me that in the heart of our large cities, in fact in every community, there are many who have not responded to ordinary evangelistic efforts. These are now waiting for the wide-awake medical evangelist, who, while diligently working in these moral dumps, will find precious jewels that will shine in the Master's kingdom.

The cemetery is located on one of the highest points overlooking the entire city. Part of it being only bare rock, the necessary layer of earth had to be carried up there on the backs of donkeys. As the entire enclosure contains but a little more than an acre, and the death-rate, partly due to a polluted water-supply, is unusually high, it takes only two years to fill every available portion with graves, and then they are used over again. While I was visiting it, several new graves were dug, and it was an unpleasant sight to see human bones thrown up.

I went to Guanajuato to visit my friend Dr. Levi B. Salmans, the pioneer medical missionary in Mexico. Nearly thirty years ago he came to Mexico to heal the sick and to preach the gospel. His first work was in a town that was so absolutely under the control of lawless elements that every Saturday night and Sunday half a dozen or more murders were committed, and the bodies would be laid on the sidewalk in front of the court-house on Monday morning, just where Dr. Salmans's young wife had to pass by them on her way to the main market for her provisions. She knew that unless God especially interposed, it would be only a question of time before her beloved hus-

band would be laid a corpse on that same sidewalk.

He soon decided to go to Guanajuato. As it was a mining town, it contained the usual quota of tough characters, and its people were fanatically opposed to Protestant missionaries. Dr. Salmans soon began to build up a good medical practise. He spent his spare time in distributing gospel literature to the homes of the people. One day while engaged in this work, four heavily armed, drunken ruffians waylaid him and his companion, one of them grasping Dr. Salmans's throat with one hand, and holding aloft in the other a large stone to crush his head. He and his friend prayed earnestly, and then they tactfully began to reason with the men, who finally let them depart in peace.

About a month later Dr. Salmans was riding by the same road when a woman in great distress met him, begging that he would come and see her sister, who was dying. The patient proved to be the wife of one of these outlaws. Dr. Salmans's surgical skill saved her life, and made stalwart friends for him and his work.

This was only one of the many trying experiences that he met in those early days, but his medical work grew rapidly. He so earnestly presented the gospel of salvation for the soul while he ministered to the body that he soon had a large number of sound conversions. He not only did this personal work for his patients, but with fasting and prayer he also publicly proclaimed the gospel, and he soon had the

largest Protestant congregation in the republic of Mexico.

The development of Dr. Salmans's work is a splendid illustration of what God is willing to do anywhere and at any time for any earnest, energetic, capable, soul-winning medical missionary. During these years the doctor has built up a large, modern, well-equipped missionary sanitarium, and through his influence there have been established a missionary school for girls, and one for boys. He also edits and publishes a wide-awake health journal. He has earned and raised by his own personal efforts nearly two hundred fifty thousand dollars for these various missionary enterprises.

Dr. Salmans early grasped the important idea that the surest and best way to multiply his missionary efforts was to spend the necessary time and effort to train promising young people to become missionary nurses. Some of these are now doing efficient service in different parts of the earth.

This medical missionary work has had a good in-



GUANAJUATO, MEXICO



fluence throughout this large city. There is, I believe, less prejudice in Guanajuato against missionary work than in any other city in Mexico. Almost every one speaks in terms of high respect for Dr. Salmans and his work. While it is actually true that some of the patients who come to the sanitarium or who flock to his dispensary come with their ears filled with cotton so that they shall not be able to hear the gospel that they know Dr. Salmans always mingles with his medical treatment, yet they can not successfully vaccinate themselves against the Christian spirit of the institution, and the kind treatment which they receive, and even some of these have been known to give themselves to Christ.

The two days I spent with Dr. Salmans were a real inspiration to me. It shows what God is willing to do for a Christian medical man when he does not let the devil rob him of the blessings that always come from combining soul-winning with professional work. I came away more determined than ever that by God's help my life in the future shall be a better illustration of this larger mission for humanity.

### Fifteen Years Without a Birthday

[The following article being a reprint, appears after the twenty-ninth of February, which makes some of the statements somewhat out of harmony with fact; but the article has not lost its interest.]

THERE is a young man in Washington, now in his sixteenth summer, who has already begun preparations for the celebration of his birthday, although the event does not come off for almost a year yet. The reason is that as it will be the first birthday he ever had, he wants to make it a memorable occasion. It is strange that a youth should be in his sixteenth year and never have had, since the time of his birth, a natal day to celebrate; but this is the way the Fates have treated him:—

He was born on the twenty-ninth of February, 1896. Of course he could not have another birthday until another leap-year rolled round, which would bring him to his fourth year in 1900. But it will be remembered that, according to the Gregorian calendar, in use throughout most of the civilized world, the last year of every century skips the leap-year day, so that there was no twenty-ninth day of February in 1900. Hence the young man was cheated out of that first birthday.

In 1904, the next year in which he could rightfully claim a birthday, he was in Russia with his father until the twenty-fifth of February, according to the Russian calendar, on which day they left that country for home. But on arriving in Paris two days later, the boy found that the calendars marked the fifth of March instead of the twenty-seventh of February, due to the fact that the Russian calendar is several days behind the Gregorian. Thus he had to swallow his disappointment a second time, and look forward to his first birthday in 1908.

But alas! those tricky Fates! Early in 1908 his father, who is an army officer, was ordered to the Philippines, and sailed with his family from San Francisco to Manila about the middle of February in that year. As is well known, there is a point, or rather a meridian line, in the Pacific Ocean which marks one hundred eighty degrees of longitude, where all vessels bound toward the setting sun have to drop a day from their calendar; and as luck would have it, the steamer conveying this birthdayless boy crossed this

line on the twenty-eighth of February, and the captain had to drop out the twenty-ninth.

Thus the youth who is now verging on to sixteen years of age has never had a birthday. But as his family seems to be rooted in the capital indefinitely now, and as the mathematicians tell him there is no freak of calendar or time that can defraud him of his long-deferred rights on the twenty-ninth of February next, he has already begun preparations for a celebration that he says will make an old-fashioned fourth of July look like a tallow dip in a dugout.—*Youth's Companion.*

### Not a Coward

You are afraid? Well, what of that?  
Great heroes are not known  
By hearts of steady cheer,  
But by their fighting on,  
No matter how they fear.

Your face is white?—Yes, so it is;  
But better white than red  
With crimson blush of shame  
Of one who turns his back  
When cannons roar and flame.

Your knees are trembling? So I see,  
Yet still you stand erect!  
And, as the foe draws near,  
Your knees will bear you on  
Where courage drives out fear.

You are a coward?—No, not so!  
A coward flees, and you but fear;  
He pales and does not stand;  
A coward trembles from his place,  
And you but wait command.

—Rev. Cleland B. McAfee, D. D.,  
in *Christian Endeavor World.*

### God's Hand in History

WHEN the Spanish Armada was scattered by that dreadful east wind, and the power of the Catholic Inquisition was broken in England, Queen Elizabeth had a medal struck with this inscription: "He blew with his wind, and they were scattered," a verse which was written concerning the overthrow of the Egyptians in the Red Sea when they were pursuing the Israelites. Surely God was manifestly in all that history, and as certainly in England as in Egypt.

Oliver Cromwell, in announcing the victory at the battle of Naseby to the speaker of the House of Commons, added: "Sir, this is none other but the hand of God, and to him alone give the glory, wherein none are to share with him."

When Frederick the Great fought the battle of Leuthen against the Austrians, he suffered great disasters. The valor shown and the victory won were both remarkable. The soldiers knew that the rescue of their nation hung on that battle, and as a grenadier on the field of carnage began to sing, "Thanks be to God," the whole army, in the darkness of evening, standing amid thousands of the dead, uplifted the hymn of praise.—*Jennie M. Bingham, New Century Monthly.*

THOMAS ADAMS wrote, three centuries ago: "Patience is the best chemist, for out of coarse earth she can draw pure gold; out of trouble, peace; out of sorrow, joy; out of persecution, profit; out of affliction, comfort."

"HE only is a well-educated boy who has a good determination."



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## Seven Keys

A BUNCH of golden keys is mine,  
To make each day with gladness shine.  
"Good morning!" that's the golden key  
That unlocks every day for me.

When evening comes, "Good night!" I say,  
And close the door of each glad day.  
When at the table, "If you please!"  
I take from off my bunch of keys.

When friends give anything to me,  
I use a little "Thank you!" key.  
"Excuse me!" "Beg your pardon!" too,  
When by mistake some harm I do.

Or, if unkindly hurt I've given,  
"Forgive me!" I shall be forgiven.  
On a golden ring these keys I'll bind;  
This is its motto, "Be ye kind!"

— Selected.

## Proper Appearance



AVE you ever noticed how some boys always seem to be nice and tidy about their clothes, while others look as if they had been digging potatoes or something about as dirty? Since I happen to be the superintendent of a boys' club having over two hundred members, I have perhaps noticed this more than does the ordinary person.

There are two kinds of unkempt boys: one who has plenty of fine clothes of a gaudy kind, and the other fellow who has ragged and dirty clothes.

We shall first talk about the boy as he appears on the street corner. His hat is almost always on the side of his head, and a bright-red or a green band on it, which makes

it visible some distance away. If he is large enough to wear long trousers, he will have them turned up above his shoe tops. His hands are almost always in his pockets, his mouth holds a cigarette, while his smile is of a sickly kind, showing dirty teeth.

Now let us look at the second type — the dirty one. His head looks like a thistle field. His face is hardly ever clean, his teeth are black, his shirt or blouse is crusty, while as a rule, he does not bother about a necktie. His hands are dirty, the nails being long and pointed, and under each one is seen a black streak of dirt.

Many persons will say that these two types of boys are of this appearance because their parents are poor, or because they do not have nice, comfortable homes. This is not the case; the dirtiest boys I ever met came from homes where things were always clean and tidy. No; a boy is untidy and dirty because he is slovenly, because he lacks ambition, because *he wants to be dirty.*

Some time ago I asked the manager of one of our large department stores what he considered the mark of personal tidiness on the part of a boy. His reply was as follows: "The boy with clean teeth and nails, with combed hair, and an ordinary suit of clothes, is always sure of a job if I need a boy."

Now, boys, you can easily see what this man considered of prime importance. He did not want a sport, nor did he want a boy who was afraid to work for fear of getting dirty. What he did want was a boy who could work, and, if the work made him dirty, had self-respect enough to wash himself after he was through his work. Let us consider what constitutes



ARE YOU GETTING READY TO PUT IN YOUR MISSIONARY GARDEN?

a normal tidy boy. First of all, his clothes should not be the gaudy kind, but should be something in a color suitable for a boy. He should see that his clothes are always clean, that there are no marks on the trousers where particles of food have been dropped while eating. The collar and necktie should be of a comfortable

size, with the tie neatly tied. The hat should be worn evenly on the head, and not on one side. The hair should be combed; the teeth should be clean, and the only way to keep clean teeth is to clean them after each meal. The shoes should be blacked and clean.

Now after we have the outward appearance of the boy taken care of, let us look at his inner body. To be neat and tidy, a boy must be clean. His face, hands, nails, in fact his whole body, should be cleaned at least once each day by a bath.

When we have a boy neat in appearance and clean in body, we have a true American boy, made in God's image and destined to be a man among men.— *J. Howard Frick, M. G., in Boys' World.*

### Basil at Work

A CHICAGO man has something to teach that Pennsylvania scientist who has taught two chimpanzees to talk about the weather and the opera and kindred topics. This man owns one of those bird and animal stores in the loop, where one can see strange sights and hear strange sounds from the cages and perches, and in front of the windows of which children and grown-ups always linger a moment in passing.

In this establishment is a sedate monkey of ad-

vanced years, which helps keep the store neat and attractive, at the same time teaching useful occupations and tricks to the younger members of the simian colony, and enhancing their value as entertainers when customers drop in.

This particular monkey is named Basil, which, as everybody knows, means kingly or royal descent. Basil has lived in his present quarters for five years. One morning four years ago the proprietor was polishing a brass railing which prevents too curious customers from invading that section of the store set aside for the monkeys. Basil sat philosophically watching the work. A woman came in to purchase ten cents' worth of bird-seed, and the proprietor laid aside his polishing cloth and liquid to serve her.

He was not surprised when he came back to find Basil polishing away at the brass railing; but he was surprised to see the skill with which the monkey went about the work,—how he applied the polish, and then rubbed until the metal grew warm; backed away to note the effect, and then applied himself to the task with renewed vigor.

If Basil had been a lazy, ordinary kind of monkey, he would have found he had brought only labor and sorrow on himself, but, being of good blood and ancient lineage, he took an artist's delight in his work, and since that day he has been allowed each morning to polish the brass railing, and has even branched out to rubbing the top of a glass show-case, and dusting away the cracker-crumbs that the parrots throw out through the bars of their cages.

"I wouldn't sell him for any price," was the proprietor's announcement. "I use him to teach the young monkeys; and the more tricks a monkey knows, the more valuable he is."—*Chicago News*.

#### A Transformation

JAKE PARSONS had led a life of extreme dissipation. One night he went to bed a drunken wretch, and the next morning awoke to lead a life that was beyond criticism for forty years. Dr. James H. Taylor gives us Jake Parsons's own account of the transformation. "That night Jesus Christ appeared in my sleep. His face, as I saw it, seemed so pure, so lovely, and so friendly to me that when I awoke I forgot my old vices and so loved my Saviour that I could not displease him. He did not speak to me, he only looked at me; but his look told me that there was hope for me, that I could be forgiven, I could be purified. I looked at him, and cried like a child; I felt that I was a vile, miserable, wicked wretch. When I looked at him, I was too miserable to be afraid; and when I looked at myself, I was too afraid to be happy. I forgot all about rum and tobacco, I was thinking so much about Christ—he was all heaven, all grace and beauty."—*Tarbell's Guide*.

#### His Ready Help

PASSING some soldiers who were hoisting a log on top of a fort, Washington observed that the load seemed too heavy for them. He thereupon asked a corporal bossing the job to help. This officer, not recognizing his general, turned with all the pomp of an emperor and responded, "Sir, I am a corporal." Dismounting, Washington himself helped to put the log in place, after which he said, "Mr. Corporal, when you have another such job and not enough men, send for your commander-in-chief, and I will gladly come and help you a second time."—*Expositor*.



#### The Value of a Smile

Two boys answered an advertisement the other day, applying for a job in one of the big newspaper offices of the country; that is, the choice simmered down to the two; and the manager didn't know which one to choose. Each was neat-looking and bright, each seemed to have plenty of brains and to know how to use them; but finally the manager turned to them and said, solemnly:—

"I guess I'll set you to work shoveling coal, and whichever gets the most done by noon will get the job!"

At this, one of the boys looked glum, as if shoveling coal didn't appeal to him much; but the other smiled all over his face, and replied:—

"All right, sir! Hard or soft coal?"

"You have it!" said the manager. "Take off your coat right now!"

When two boys are about equal in every way, the fellow that smiles is bound to get the job, every time. There's nothing like a smile to make the work fly; not a silly, meaningless kind of grin, but an honest, cheerful smile that makes every one around you feel good. Don't you know lots of fellows like that yourself?

A smile has a whole lot of value, however, besides its value while you are at work. You can't smile to order; it ought to come natural, be spontaneous; and this kind of smile works in two directions. When you start out in the morning feeling as if you could turn the earth over and play ball with it, you get through the day well; the more you smile at difficulties, the easier they seem. That is one way it works on you; the more cheerful you are, the better you feel, every time.

The other way is on everybody around you. I met a messenger boy in the street yesterday whom I knew, and he gave me a smile about a foot wide—a regular "Good morning!" kind of smile, full of cheeriness and good will. Why, I remembered that smile all day, and I forgot all about having troubles of my own. That's the way it works on other people.

The boy who smiles, who isn't afraid of spoiling his good looks by a little good humor, is the boy who will win out in the end. People are always willing to help along a chap who looks sunny; but they haven't any time to waste on a gloomy-looking fellow, one who seldom smiles.

It pays you better every way to smile. Did you ever know a really popular boy who couldn't smile, and didn't understand a joke? It is good humor that makes the sportsman, too; look at the baseball players in the big leagues. The men who can't take a joke, who fight the umpire, whose coaching is "mean" instead of funny, are the ones who are disliked everywhere they go; it is the cheerful, jolly players who are the popular ones.

Smile! It won't hurt your looks a bit, fellows! If you have a dog, try it on him; even dogs like boys that smile. Try it, if you don't believe me; smile!—*S. E. Kiser, in Boys' World*.



M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

### Society Study for Sabbath, March 30

#### Helps for Every-Day Life, No. 3 — True Motive in Service

LEADER'S NOTE.—Let the paper, "True Motive in Service," be introductory to the short talks to follow. For helps see "Mount of Blessing," section on this subject; "Desire of Ages" and "Christ's Object Lessons," general index in both. Let each of the two-minute talks explain one of the following verses: Matt. 6:1, 5, 7, 16, 19, 22, 24, 25, 33. These talks may be drawn from "Mount of Blessing," section on "True Motive in Service." Insist on their being well-prepared and brought within the allotted time. Gather reports of work. This meeting should inspire those present to deeper consecration. The biography of Neesima appearing in this paper may be useful in planning next week's program.

#### Suggestive Program

Scripture drill (review Morning Watch texts for the week).

True Motive in Service (five-minute paper).

Two-minute talks. See note.

Use Me (recitation). See page 6.

The Talents Returned (reading). See "Christ's Object Lessons," page 360.

### Missionary Volunteer Reading Courses

#### Senior No. 5 — Lesson 22: "Ministry of Healing," Pages 427-466

NOTE.—As announced, this paper contains two weekly assignments.

1. MENTION one great evil attending the search for knowledge. What lesson have we in the results of our first parents' disobedience? Wherein are pantheistic theories dangerous? What revelation of himself has God given us for study?

2. State why we are to believe in him, even though we can not comprehend his infinite power.

3. Cite incidents warning against presumption, and emphasizing the sacredness of the presence of the Holiest. Why is the hiding of his power a proof of his mercy?

4. Through false education, what is Satan doing? What is the danger in studying writings of infidel authors? Why is extensive knowledge of historical and theological works useless? What study of history is valuable?

5. In study of Greek and Latin, what care should be exercised? What dangers lie in reading sensational literature? romance? fiction? myths and fairy tales?

6. In teaching, how did Christ use his knowledge? Explain the need of heart education.

7. Show the importance of continual warfare against evil. What is required for mastery of the science of Christianity?

8. What is said of the time which we have for preparation for heaven? What knowledge is the very highest education?

9. What benefits follow a right study of the Bible? What will aid in the study of nature?

10. What influence will the true student of the Word exert? For what education will our training here prepare us?

#### Senior No. 5 — Lesson 23: "Ministry of Healing,"

Pages 469-496

1. IN order to exert a right influence, what is necessary in our character and experience? What is God's design in trials?

2. How are we to relate ourselves to the work at hand? Why are we not always permitted to carry out our plans? What lesson may we learn from Moses' life?

3. How does God estimate true greatness? What consolation is given those who are unable to plan definitely for the future? From the experience of the disciples, what may we learn as to the regard in which to place salary? How may we vanish perplexities?

4. Show the need of self-control, forbearance, sympathy; of consideration for burden-bearers.

5. What is our greatest enemy? Explain the need of conquering it. What shall we do when wronged? How shall we treat discouragements?

6. A sense of what will deter us from judging others? True refinement is born of what? What test do the little things bring? How shall we discipline self? Contrast the loss in looking for evil in others with the gain in beholding our Pattern.

7. What examples of God's patience with the erring are mentioned? When tempted to judge, what conditions should we consider, and what course pursue?

#### Junior No. 4 — Lesson 22: Review on "Early Writings"

NOTE.—Choose five of the questions below, including No. 8 in your five. Write out your answers to these, and send them to your conference Missionary Volunteer secretary. You may use the book in answering. Next take up the study of the new book.

1. GIVE a brief account of the preaching of the messages of the three angels.

2. When did the 2300 days end? What event then took place in heaven?

3. When Christ ceases his work of intercession, what will happen on earth?

4. Through what experiences will the righteous pass during the time of trouble?

5. Describe Christ's second coming, and the effect upon both the righteous and the wicked.

6. What work will the saints be doing during the thousand years after Christ's second coming? Describe the event which will occur at the end of that time.

7. Tell of the earth made new.

8. Why do you desire a home in the purified earth? How can we be made ready for that happy home? How long shall we delay our preparations for it?

#### Junior No. 4 — Lesson 1: "North America"

Pages 9-45

DEAR JUNIORS: You who were in the reading circle last year, remember Mr. Carpenter, and will be eager to start with him on this imaginary journey through our own interesting country. So far as possible, locate on the map all the places he mentions, and look up in the dictionary the words he uses that you do not clearly understand.

1. DESCRIBE the picture our continent would make if seen from the moon through a telescope. Try to see if the map you have of North America could be enclosed in a triangle.

2. Compare North America in size with three other grand divisions. Locate the principal mountain ranges mentioned in this assignment. Locate three large rivers. Where is the mouth of each?

3. Why was the capital located so far from the center of the United States? How did Washington become the capital? Who was the first president to live in the White House? Why has Washington so many parks?

4. Name ten places of interest you would wish to visit should you come to the national capital? (Since this book was written, a new museum and the new Union Station have been built.)

5. Of what three branches is our government made up? What is the work of each branch?

6. For how long is our president elected? What is his salary? (Aside from this he receives \$25,000 a year for traveling expenses.)

7. Describe briefly your visit to the White House. What did you learn about the president's duties?

8. What are the two great lawmaking bodies of the Capitol? What are the duties of each? For how long are the men in the House elected? the men in the Senate? How are all these men elected?

9. How does our government get the money needed to pay its many employees? Where is our government money kept? Where is it made?

10. Tell some of the things you saw in each of these places: State, War, and Navy Departments, Treasury, Bureau of Engraving and Printing, and the Patent Office.

### Our Young People in Portugal

PERHAPS the following extract from a letter from Brother C. E. Rentfro, of Portugal, will help our young people in the home land to appreciate more the abundance of good literature at their command:—

What a good lot of books have our English youth to read in order to keep up with the message! I was thinking some time ago how I might manage to give our young people a course in present truth, but as yet I do not see any way. We have "Glorious Appearing," "Steps to Christ," "Family Bible Teacher," "Waymarks," and a tract on the signs of the times, and one on the Sabbath question. So what we will try to do is to keep up the missionary spirit by missionary work.

The Methodist minister has twice publicly warned his people against us, and they obey quite well. One of the Lusitanian branch of the Episcopalian Church has been writing articles against "Sabbatistas," and continues to do so. However, his own brother, one of the oldest mission workers in Portugal, refuses to put the papers into circulation, and does not care to fight.

Next Sunday the people are going to have a great anti-clerical manifestation throughout Portugal. The clergy, especially the higher church authorities, go as usual against the state, but find that their force and power, once so great, has become all but useless. Continual agitation makes the people restless. Here I am finishing these lines at fifteen minutes to fifteen o'clock. We have new hours now, the same time as Greenwich, but with twenty-four hours in the day.

The following letter from Brother L. V. Finster, showing the progress of the work in the Philippine Islands, was recently received:—

I am very glad to know that you are taking an interest in the work in the Philippine Islands. I am glad to tell you that we have planned to start a young people's society here. We now have several young persons, and we feel the time has come to have a society. We have been holding our first tent mission in the Philippines the last few months. I think we shall see twelve or fifteen take their stand for the truth. We are planning to pitch the tent in another place the first of the year.

"A boy once said: 'The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it.' Satan knew what Christ needed, what he was hankering after: bread, for he was hungry; power—to save the world; absolute reliance on God. And these were the temptations that Satan put before him."



## XII—Proper Observance of the Sabbath

(March 23)

MEMORY VERSE: "If thou turn away thy foot from the Sabbath, . . . not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

### Questions

1. Repeat the fourth commandment. What is the first word of this commandment? When should we remember the Sabbath? Note 1.

2. What time has the Lord set apart in which we are to prepare for the Sabbath? Mark 15:42; Ex. 16:5.

3. In what way were the people to get ready for the Lord's rest day? Ex. 16:23; note 2.

4. Do we keep the Sabbath holy when we are simply idle? Note 3.

5. When does God's rest day begin and end? Lev. 23:32, last part. When does "even" come? Mark 1:32, first part. Then at what time should all be ready to keep the Sabbath? Note 4.

6. What preparation of the heart should be made before the Sabbath begins? James 5:16; note 5.

7. What should God's holy day be to us? Isa. 58:13, first part. From what should we turn away? How may we honor the Lord on his day? How may we dishonor him? Verse 13.

8. What promise is given those who thus obey God? Isa. 58:14.

9. What did Jesus and his disciples do one Sabbath day? Why did the disciples pick the ears of grain, and rub out and eat the kernels? Matt. 12:1. What question did the Pharisees ask? Verse 2. To what place was Jesus going while passing through the field? Verse 9. Whom did he find there? Verse 10. What question did the people ask him? Why did they ask such questions? What did Jesus say? Would it be right to save the life of a sheep or other animal on the Sabbath day? What did Jesus say should be done on the Sabbath? What did he do on the Sabbath? Verse 13; Luke 14:1-6; 13:10-17.

10. How did you keep last Sabbath? How would you keep this one if you knew it would be the last you would live to see?

### Notes

1. "At the very beginning of the fourth commandment the Lord said, 'Remember.' He knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirement of the law, or would forget its sacred importance. Therefore he said, 'Remember the Sabbath day, to keep it holy.' All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment. We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life."—*Testimonies for the Church*, Vol. VI, page 353.

2. All food that is to be used on the Sabbath day that is to be baked or boiled, should be made ready for use on the "preparation day." To "seethe" means to boil. In cold weather the food may be heated, and it is not necessary to eat cold food.

3. "Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath-school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved."

4. "Before the setting of the sun, let the members of the family assemble to read God's Word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another. We should begin anew to make special arrangements that every member of the family may be prepared to honor the day which God has blessed and sanctified."—*Id.*, pages 356, 357.

"God requires that his holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own business be allowed to encroach upon holy time. God has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of mercy, and no violation of the Sabbath; but all unnecessary work should be avoided. Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past. This course might help the memory of these thoughtless ones, and make them careful to do their own work on the six working days."—*"Patriarchs and Prophets,"* page 296.

5. "There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. . . . Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. . . . We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss."—*"Testimonies for the Church,"* Vol. VI, page 356.

## THE YOUTH'S LESSON

### XII—Proper Observance of the Sabbath

(March 23)

MEMORY VERSE: Isa. 58:13, 14.

#### Questions

1. Which day of the week did the Lord bless? Why did he bless a day? Gen. 2:2, 3; 12:1, 2; note 1.
2. Repeat the Sabbath commandment. Ex. 20:8-11.
3. Why are we to remember the Sabbath? When should it be remembered? Note 2.
4. When does the Sabbath begin and end? Lev. 23:32; Mark 1:32. How much of the day is holy? Note 3.
5. What is the day before the Sabbath called? Luke 23:50-54; Mark 15:42.
6. What preparation should be made for the Sabbath? Ex. 16:23, 24; note 4.
7. What miracle was wrought to teach proper reverence for the Sabbath? Verses 25-30.
8. What else is included in proper Sabbath observance besides refraining from work? Isa. 58:12, 13. Is it possible to refrain from doing physical labor, and yet violate the sanctity of the Sabbath?
9. How was the Sabbath observed by the holy women when the Saviour was in the tomb? Luke 23:55, 56.
10. What is the character of the law of God? Rom. 7:12, 14. Then is the fourth, or Sabbath commandment spiritual?
11. Can a person who is not spiritually minded properly observe the Sabbath? Eze. 36:26, 27; Rev. 1:10.
12. What charge did the Pharisees bring against the disciples of Christ? Matt. 12:1, 2.
13. In what way did Jesus teach true Sabbath observance? Verses 3-13; note 5.
14. How does the Lord regard Sabbath-breaking? Eze. 22:25, 26. Compare Isa. 56:2-7.

15. What blessing is pronounced for obedience? Prov. 13:13.

#### Notes

1. The Lord blessed Abraham that he might be a blessing. For a like reason he blessed the Sabbath day, that it might be a blessing to man. The blessing of God placed on the Sabbath is just as real as the blessing which he gives to man. But in order for us to enjoy this blessing it is necessary that we observe, as he has directed, the day he blessed.

2. We are to remember the Sabbath day to keep it holy. Throughout the entire week we are so to plan our secular affairs that, when the Sabbath comes to us, we will be ready to receive it, and not desecrate its sanctity because of our forgetfulness. In this sense the fourth commandment, like the other nine, is connected with all the transactions of life during the entire seven days of the week.

3. The divine Sabbath law commands that man's work shall be done in the "six working days." Eze. 46:1. The first hour of the Sabbath is as holy as any other hour, and when the day begins, our work should end and the Lord's work should be done. Many are so burdened with the "cares of this life" that they frequently violate the sanctity of the Sabbath at its beginning and at its close, in order to do their own work. Those who do this grieve the Spirit, and fail of receiving the full blessing of the Sabbath-keeping.

There is no more fitting way to begin the Sabbath than, as its sacred hour draws near, to assemble the family, and, after singing and reading God's blessed Word, to engage in a season of prayer, invoking pardon for sin, and asking for a Sabbath blessing. Then as its closing moments draw nigh, offer a prayer of thanksgiving, and ask for strength for the coming week.

4. "When the Sabbath commences, we should place a guard upon ourselves, upon our acts, and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath, and to thinking and conversing about it. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath."

5. By tradition the Sabbath had been made a yoke of bondage. The Author of the Sabbath swept away their traditions, and taught the people true Sabbath-keeping. The following from Edersheim gives a few of the many traditions with which the Pharisees had surrounded the Sabbath till its true object was lost:—

"Next, certain regulations were laid down to guide the Jew when dressing on the Sabbath morning, so as to prevent his breaking its rest. Hence he must be careful not to put on any dress which might become burdensome, nor to wear any ornament which he might put off and carry in his hand, for this would be a 'burden.' A woman must not wear such head-gear as would require unloosing before taking a bath, nor go out with such ornaments as could be taken off in the street, such as a frontlet, unless it is attached to the cap, nor with a gold crown, nor with a necklace or nose-ring, nor with rings, nor have a pin in her dress. The reason for this prohibition of ornaments was, that in their vanity women might take them off to show them to their companions, and then, forgetful of the day, carry them, which would be a 'burden.' Women are also forbidden to look in the glass on the Sabbath, because they might discover a white hair and attempt to pull it out, which would be a grievous sin; but men ought not to use looking-glasses even on weekdays, because this was undignified. A woman may walk about her own court, but not in the street, with false hair. . . .

"A plaster might be worn, provided its object was to prevent the wound getting worse, not to heal it, for that would have been a work. Ornaments which could not easily be taken off might be worn in one's courtyard. Similarly, a person might go about with wadding in his ear, but not with false teeth nor with a gold plug in the tooth. If the wadding fell out of the ear, it could not be replaced. . . .

"If a woman were to roll wheat to take away the husks, she would be guilty of sifting with a sieve. If she were rubbing the ends of the stalks, she would be guilty of thrashing. If she were cleaning what adheres to the side of a stalk, she would be guilty of sifting. If she were bruising the stalk, she would be guilty of grinding. If she were throwing it up in her hands, she would be guilty of winnowing. Distinctions like the following were made: A radish may be dipped into salt, but not left in it too long, since this would be to make pickle. A new dress might be put on, irrespective of the danger that in so doing it might be torn. Mud on the dress might be crushed in the hand and shaken off, but the dress might not be rubbed (for fear of affecting the material). If a person took a bath, opinions are divided, whether the whole body should be dried at once, or limb after limb. If water had fallen on the dress, some allowed the dress to be shaken, but not wrung; others, to be wrung, but not shaken."—*"The Life and Times of Jesus."*

# The Youth's Instructor

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## Soul of the Spring-Time

O SOUL of the spring-time, its light and its breath,  
Bring warmth to this coldness, bring life to this death;  
Renew the great miracle, let us behold  
The stone from the mouth of the sepulcher rolled,  
And nature, like Lazarus, rise as of old!

— John G. Whittier.

## No Spirit of Rivalry

DR. SUN YAT-SEN, the provisional president of China, has expressed his willingness to withdraw from the presidency in favor of Yuan Shi Kai, the present premier. But the premier telegraphed recently to Dr. Wu Ting-fang, the republican minister of justice, and to Tang Shao Yi, his representative, urging them to endeavor to secure the election of Dr. Sun Yat-sen as president of the republic in his place. In his despatch he said:—

"I am unable to control the involved situation in China, as I am suffering from impaired health. Now that the aims of the republicans have been attained, I have accomplished my duty. The post of president of the republic would only serve to lead to my ruin. I ask your kind offices and interest with the people of the country to elect Dr. Sun Yat-sen, to whom credit should be given. I will wait here until I am relieved. Then I will return to my home, and resume my work as a husbandman."

## Instructed by the Bible

A ROMAN CATHOLIC priest in Ireland was one day passing by some men and boys who were engaged in breaking stones for a new road. He said that the road there would be of great use. "And it is a long time," said he, "since there was a road in this place." "Not since Adam was a boy," remarked one of the men. "And when was that? Can you tell me?" said the priest. "No, sir, I can not," replied the man. The same question was asked of several persons, and a similar reply given. At length the priest turned to a young boy and said, "Can you tell me, my lad, when Adam was a boy?" "Sir, Adam never was a boy. God created him man, and made him perfect also." "Are ye not ashamed," said the priest, "to be excelled by a young boy like this?" "No," answered one of the men, "we are not; that boy reads the Scriptures, and has them explained to him; that is what is not done for us, and we are prevented from reading them ourselves." The priest rode away without making any reply.—*Selected.*

## Special Notice

SATISFACTORY arrangements have been made for the Sabbath-school Memory Verse Cards, heretofore furnished by Mrs. Edith Cummings, College View, Nebraska, to be supplied by the Sabbath School Worker, at the same price.

These cards will give neat reproductions of the memory verses printed in the *Worker*. Having these memory texts attractively illustrated and printed on cards and placed in the hands of the children each week, assists not only in interesting the children, but in fixing the Scriptures definitely and permanently in their minds. The cards have been used sufficiently to demonstrate their utility and desirability. All schools should supply their children with them.

In ordering remember: (a) order one set for each child; (b) price, seven cents per set (thirteen cards); (c) order of the Sabbath School Worker, Takoma Park Station, Washington, D. C.

## Roll Away the Stone

THE Master's body lay in the garden of Golgotha, in Joseph's tomb, the door of which was blocked by a "great stone." On that Sunday morning "at the rising of the sun" when the women came with myrrh and spices, they said one to another, "Who shall roll us away the stone?"

A great stone blocks the way of every good thing in American civic life and religious life. Those who come laden with good things of public betterment find that a great stone blocks the way.

The Christian socialist has a vision of universal brotherhood, but a great stone blocks the way. Such a brotherhood is utterly impossible so long as the saloon pollutes the civic life and the civic conscience. Labor unions toil and plan for the uplift of labor. But a great stone lies in the way. The one great thing in the way of labor's righteous cause is the American saloon.

The civic reformers would purify the municipal life of American cities. But a great stone lies in the way. The one polluting influence in the municipal life of American cities is the saloon.

The educator would stamp out ignorance from among us, but he finds a great stone in the way. The saloon feeds and fattens on the propagation of ignorance.

The philanthropist would protect the girlhood of the country. A great stone lies in the way, for it is the saloon that blights girlhood.

The settlement worker would eliminate squalor and poverty. He, also, finds a great stone in the way. The one great source of squalor and poverty is the saloon.

The one great stone that stands in the way of the Master's kingdom in American life is the saloon.

During the next few weeks many thousands of localities throughout the country will vote on the liquor question. The people will have a chance to roll away the stone.

Roll it away and give the village preacher a chance. Roll it away and give your business men a chance. Roll it away, and give your schoolmaster, your banker, your laboring man, your manufacturer, your reformer, your civic worker, your philanthropist, a chance. Give your son and daughter a chance. Chase away the ghost of fear from the brain of your wife.

Roll away the stone, and give the Master a chance.

W. E. JOHNSON.