

The YOUTH'S INSTRUCTOR

Vol. LX

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No. 19

If We But Knew

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer, than we judge we should:
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the power working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,—
Understood the loss and gain,—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good.
O, we'd love each other better
If we only understood!

— Selected.

"Star Flowers"

MISS ELIZA H. MORTON, well known to the INSTRUCTOR readers, is the author of the new book of poems "Star Flowers." This little book is filled with a variety of poems, all intended to banish gloom and darkness, to strike the key-note of all that is true and lovely, and to direct minds to things beautiful and enduring.

Miss Morton has herself passed through the furnace of affliction, and knows how to sympathize with hearts that quiver with pain. She has not allowed sorrow to have dominion over her life, but has listened to the voices of nature and to the higher voice of inspiration, and followed an ideal purer and grander and nobler than self or selfish thoughts.

Besides giving inspiration, pleasure, and help to one's self, "Star Flowers" makes a valuable gift-book, especially for our friends who have lost loved ones.

The book sells for \$1. The proceeds are devoted to extending the gospel work in the city of Portland, Maine. In ordering the book, address the author, at *Woodford's Station, Portland, Maine*, and not at North Deering, as was stated in a former notice.

"The Laurel Health Cookery"

A BOOK of 1,760 carefully prepared and tested recipes. One of these (used by permission) has been sold many times by the originator for one dollar, and it is in no way superior to the majority of the recipes in the book. Many housewives have felt compelled to use harmful chemicals in their cooking because there were so few recipes for cakes and quick breads without them. This collection contains fifty-six recipes for cakes without baking-powder, soda, or cream of tartar, some of them being without eggs.

There are directions for preparing a variety of nut foods, with recipes for their use, and these recipes may also be used for similar commercial foods.

The author, Mrs. Evora Bucknum Perkins, for more than twenty-five years has been conducting schools and institutes of health at Chautauqua gatherings, in sanitariums, and in many of the large cities. This book is the result of her earnest study and long experience as a dietetic reformer.

The book is printed on an extra quality of colonial, English finish paper, in clear type, and has a few choice illustrations from photographs.

Regular edition, done in full art linen cloth, T pattern, stamped in ink, \$1.75; de luxe edition, bound in extra cloth, gilt top, cover handsomely stamped in ink and gold, \$2.25. Address all orders to Evora B. Perkins, 68 River St., Marlboro, Massachusetts.

"EAGLES fly alone, but sheep flock together."

Principal Contents

CONTRIBUTED ARTICLES	PAGE
Spring-Time (poetry)	3
The Insurance Companies and Tobacco	3
Mission Work in Peru	5
The Meteoric Shower of Nov. 13, 1833	6
Reindeer in Labrador	7
Side-Lights on the History of Geology	8
Two Reports	9
A Missionary Volunteer Tent	11
Reading Course Gift-Book	14
The Unfortunate "Titanic"	16
SELECTED ARTICLES	
The Things to Forget	6
Divided Against Itself	10
A Happy Australian Gathering	10
An Interesting Experience	11
The Gideons and Their Bibles	11
The Wanderer's Return	12
What Is Culture?	16

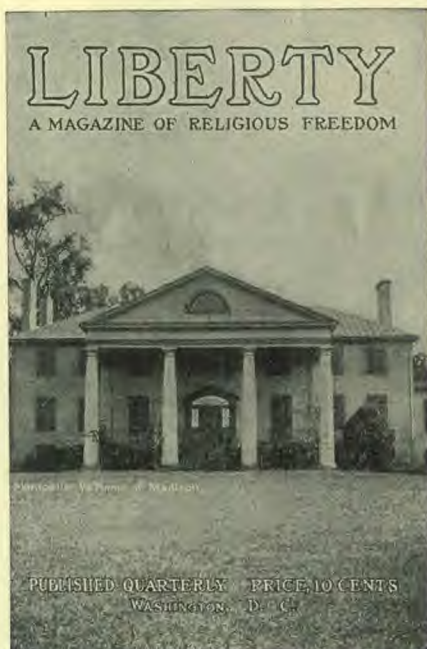


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The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 7, 1912

No. 19

Spring-Time

CHARLES E. E. SANBORN

LOVELY spring-time now is here,
Happiest time of all the year;
All the earth is decked in green,
Nature makes of her a queen.
Grasses, shrubs, and flowers bright
Coming up to catch the light,
Teach a lesson we should learn:
Child, be careful not to spurn
One small ray of precious truth
That God gives to light your youth.

Just a few short days ago
Mother Earth was robed in snow;
But that mantle, pure and white,
Has departed from our sight.
Northward, with his wind and snow,
Winter has been forced to go;
But before he took his leave,
Many lessons I believe
He has taught us, noble, grand,
Awe-inspiring from God's hand.

As the seasons onward fly,
As the days go swiftly by,
As our chances come and go
To serve God, who loves us so,
Are we doing all we should
For the mighty brotherhood
Of mankind that, lost in sin,
Has not courage to begin
Serving Jesus, who alone
Can for sin and shame atone?

If we're not, God knoweth why;
We must answer by and by.
God gives every one his work;
He permits no one to shirk.
Misspent moments ne'er return,—
Wondrous lesson we must learn!
Men have talents, great and small;
God gives one, at least, to all.
Let us pray for strength divine
To make that one talent nine.

The Insurance Companies and Tobacco

G. H. HEALD, M. D.



ONLY recently have life insurance companies realized that by instructing their policy-holders regarding the preservation of health they can increase the general average of life, and consequently the prosperity of the companies. Some of the companies, at least, have begun an active campaign of health education.

The Postal Life Insurance Company recently issued a leaflet devoted to the tobacco habit, from which we make a few quotations. This leaflet is the more remarkable from the fact that the insurance companies have never compiled any statistics showing the comparative longevity of tobacco users and tobacco abstainers. Ordinarily they confine their cautions to matters which their statistics have shown them have a distinct tendency to shorten life. The leaflet referred to purports to give a "discussion on tobacco by an inhabitant of Mars and a cold-blooded scientist." For want of space, we give only a portion of the imaginary conversation:—

"*Martian*: I note that large numbers of your people follow the custom of sucking in smoke from some burning substance, and then emitting the smoke in great volume. Is this a religious custom or a method of taking medicine?

"*C. B. S.*: This is a custom that was confined to the savages of the American continent until about the year 1560, when the Spaniards began to cultivate tobacco as an ornamental plant, and Jean Nicot, the French ambassador at Lisbon, introduced it at the court of Catherine de' Medici, in the form of snuff. Smoking subsequently became a custom, which spread rapidly throughout the world. In the seventeenth century smokers' noses were cut off in Russia, but nose or no nose, the habit spread. Men smoke because they like to.

"*Martian*: What is tobacco?

"*C. B. S.*: It is a plant of the order Solanaceæ.

It contains from one to four per cent of nicotine, small quantities of nicotelline, nicotine, etc., and on heating, pyridine and its homologues, collidine, picoline, and other bases, also carbolic acid, marsh-gas, and cyanogen. One ounce of tobacco will produce from one to five pints of carbon monoxide, or coal-gas.

"*Martian*: Is that all? No doubt these are valuable tonics.

"*C. B. S.*: Well, hardly. A one-half per cent solution of nicotine, injected into the ear of a rabbit, will send him into convulsions, and the prolonged administration of such doses will cause degeneration of the great blood-vessels. One drop of nicotine on the shaven skin of a rabbit will cause death. Pyridine is a poison used to denature alcohol. Carbon monoxide is a powerful blood poison.

"*Martian*: Mention some of the more commonly noted ill effects of heavy smoking.

"*C. B. S.*: They cover nearly the whole range of human ills—dyspepsia, catarrhal troubles of the nose and throat, heart disturbances, nervous instability, trembling, impaired eyesight, etc.

"*Martian*: But how much nicotine and other poisons does your average smoker absorb?

"*C. B. S.*: That has never been demonstrated in a human subject. It has been claimed by some that tobacco smoke contains practically no nicotine, but only its decomposition products, pyridine bases. However, these degenerative changes in the blood-vessels have also been brought about in animals by means of the inhalation of tobacco smoke. Also, water through which tobacco smoke has been passed, will cause excessive gastric secretion, a condition common among smokers, and known as 'acid dyspepsia.' We know that animals can be killed by absorption through the skin of the alkaloids of tobacco, and it is not surprising, therefore, that the thin mucous membrane of the mouth, nose, and throat should absorb a sufficient quantity of these extremely powerful drugs to exert

a positive effect on the system. The mere smoke, deprived of its drug content, could not possibly produce the symptoms craved by the smoker, as has been demonstrated by experiment.

"*Martian*: What effect has tobacco on the heart and circulation?

"*C. B. S.*: The blood pressure is markedly increased in subjects unaccustomed to its use, slightly so in habitués, and the pulse is accelerated according to the dose and susceptibility of the individual. Tobacco is a poison to heart and blood-vessels, but it kills in acute poisoning by paralyzing respiration.

"*Martian*: I should say that the effects you mention would render it a somewhat dangerous indulgence for men who are beginning to feel the wear and tear of life, who are heading for arteriosclerosis and the degenerative diseases that you tell me are increasing at such a rapid rate among your people.

"*C. B. S.*: Quite right. Whatever may be thought of a limited indulgence in tobacco by thoroughly healthy and well-poised subjects, there is no question about its being a poison to the neurotic, the sclerotic, and the man who leads a high-pressure existence. Heavy smoking, lack of exercise, nerve strain, combined with overeating, especially after middle life, form a picture of commencing degeneration, slow in some resistant types, but none the less sure.

"*Martian*: If the drug contains so many harmful possibilities, why is it so universally used?

"*C. B. S.*: Well, as I have said, they like it. The immediate effects are pleasurable, and unless large quantities are used, degenerative changes, or even a gradual lowering of the resistance to disease, will not be noticed, either by the smoker or by his physician, until something serious happens to enlighten them. Many people, even some physicians, believe that the daily use of small quantities of tobacco by the average individual is beneficial.

"*Martian*: If the drug is regarded in such a favorable light by so many people, even among your medical men, I presume that it is widely used in medicine as a tonic, just as you use other powerful poisons, such as strychnine, arsenic, etc., in minute doses.

"*C. B. S.*: No; it is a curious fact that while so-called 'moderate smoking' is 'winked at' by many physicians, and assumed to exert some vague, beneficial influence, no attempt has ever been made accurately to produce these beneficial effects by administering minute, exact doses of pure nicotine, or an extract of tobacco containing definite proportions of its active principles. Tobacco is unused in medicine, except in the form of the old-fashioned tobacco poultice for dog bite. What would be your attitude if it should be proposed to introduce tobacco on Mars?

"*Martian*: Well, I should want sufficient proof that the use of this weed by the average Martian would *not* be injurious; in other words, that its use by large masses of individuals would not increase the mortality in such groups, and lower the mental and physical efficiency of their members.

"*C. B. S.*: But it is contended that we must have some resource with which to meet life strain. John Fiske, one of our great philosophers, who believed in smoking, stated the case for alcohol as follows: 'It bridges over the pitfalls which the complicated conditions of modern life are digging for us. For that is the legitimate function of alcohol—to diminish the friction of living.'

"*Martian*: Is it not possible that your wonderful

civilization contains resources which would serve to balance and neutralize undue life strain, without resorting to narcotics, such as alcohol and tobacco?

"*C. B. S.*: Assuredly. It is my belief that at some future time there will be a 'specialist on avocations,' who will prescribe the special fad or pursuit best adapted to each individual case. The tobacco question is a complex one. Some contend that even a shortened life and the degenerative maladies that make miserable the later years of many, are not too high a price to pay for the indulgence which for many years promotes their comfort, and, it is claimed, enables them to do better work, both mental and physical.

"*Martian*: The fame of some of the earthly poets and philosophers has penetrated even to Mars. I presume that Homer, Aschylus, Plato, and Sophocles were large consumers of tobacco, and that the power and precision of their mental processes were due to this stimulus?

"*C. B. S.*: No; these men, whom we still call 'the Greeks, our masters,' had no knowledge of tobacco.

"*Martian*: Possibly your modern writers, many of whom work under the stimulus of this weed, excel the ancient Greeks in the quality of their work.

"*C. B. S.*: Well, some of them think so, which accounts for the large volume of weird literature that is now produced; but the best judges think that we still fall short of the mark set by the Greeks, who seem to have managed very well without tobacco, and who had higher ideals regarding physical efficiency and care of the body than we have yet attained.

"*Martian*: The inhabitants of Mars have long since learned the lesson that the race can only be advanced through the persistent exclusion of habits that are either negative or positively harmful, and the substitution of habits that are positively helpful to a higher degree of mental and physical well-being. This we have reduced to a science. A Martian does not drug himself, any more than your citizens indulge in the cannibalism of their ancestors.

"*C. B. S.*: But there is a sort of cynical philosophy abroad in the land, holding that life can not be comfortable and livable unless one does something that at least *seems* wicked. The wide range of helpful habits, that increase the 'hormones' in the blood, and add a real and sane zest to existence, is frequently ignored in the desire to do something that is often repulsive and distasteful at first, but is mistakenly regarded as an expression of superior virility.

"*Martian*: I have been thinking of what you told me in a former interview, about the increase of the death-rate in the United States during the past thirty years, from degenerative diseases of the heart, blood-vessels, and kidneys, as compared with a practically level death-rate from such maladies in Great Britain. How does the smoking habit of Americans compare with that of Englishmen?

"*C. B. S.*: Our per capita consumption of tobacco is treble that in Great Britain, and has increased, so far as we can determine from available statistics, about fifty per cent in the past thirty years. Your question suggests to my mind the possibility that tobacco is a powerful contributory factor to the high and increasing mortality among our people after middle life. Strenuous American business men are often prodigious smokers. They seem to regard it as a safety-valve, but in the quantities that many of them use it, quite the reverse is the case.

"*Martian*: How about cancer?

"C. B. S.: Pipe and cigar smoking has been charged with favoring the development of cancer, especially of the mouth and tongue. These forms of cancer are on the increase, and are often noted in heavy smokers, but there are no comprehensive statistics to guide us in this matter.

"Martian: I wonder that the great life insurance companies have not settled the question of the effect of tobacco, used in so-called 'moderation.'

"C. B. S.: Our life insurance companies are only just awakening to a realization of their facilities for determining such questions.

"Martian: From what you tell me regarding the effects of tobacco, I should think it would be a wise precaution to consult a physician before taking the chances of indulgence.

"C. B. S.: That is a very wise suggestion, and no

We dismount, enter, and sit down. The sun, which burned us so unmercifully on the way, has now passed behind the great Andes. The temperature has suddenly lowered, and overcoats and exercise are positively necessary for warmth.

Our friends will soon cook us something to eat. They are building the fire now among the stones on the ground floor. Potatoes, corn, and eggs are boiled and served just as they come from the field. But in this altitude and after our ride, we are hungry, and the absence of spoons, knives, and forks does not trouble us in the least.

After supper a service is held with the few who can meet together. Songs are sung to the music of a flute played by our host. All have their Bibles, and as the texts are considered, they find and mark each one. They are hungry for the bread of life, and it



A VIEW OF THE HARBOR, CALLAO, PERU

doubt as the public becomes more familiar with the principles of disease prevention, and the folly of waiting until disease has made its appearance before consulting a physician, such precautions will be more universally adopted.

Mission Work in Peru

THE land of the sun-worshipping Incas is now opening to the light of the Sun of Righteousness. In many lonely valleys shadowed by the lofty peaks of the Andes can be heard humble voices praising the true God to the tune of "Nearer, My God, to Thee," or "Sweet Hour of Prayer." These people love the truth, and very real does the coming of Jesus seem to them.

Come with me for a few days, and we will visit some of our brethren. Put your clothes in saddlebags, and throw some warm blankets over the saddle, for you will need them when night comes. A few hours by train brings us to San Bartolome. Here we find horses waiting to carry us. Mounting, we are off, and soon are miles back in the mountains. The sun is hot, and the mule path is dangerously steep, but we go on. We rise higher, and still higher, until we can distinguish snow-capped peaks in the distance. Now we stop in front of a little house made of dried mud. There is no floor, nor any furniture, except a table and a bench. From a pole on the roof is flying a flag bearing the words "The commandments of God and the faith of Jesus," in Spanish. Underneath this banner and over the door is the law of God, in view of all who pass along the road. On the door is pasted a notice that the following Sabbath an apostolic baptism is to be celebrated, and all are invited to attend.

is a pleasure not to be described to minister to these eager ones.

A church of thirteen members has been organized in this place. They have suffered severe persecutions from officials, priests, and unbelieving neighbors; yet all are firm in faith, and active in teaching others the precious truth they love.

Do you ask where we are to sleep?—Rolled up in our blanket like an Indian. The good brother of the house will lend us each two sheepskins to lie on, and we shall sleep very well if the fleas and gnats do not disturb us.

Let us visit another town on the eastern slope of the Andes. As we leave the train, we are met by a man who a few months ago was a drunkard, but now he and his wife are earnest Christians. We are taken to their home, and shown a comfortable room, well furnished. The iron bedsteads were made here in Lima, the wool mattress is from the sheep on the surrounding hills. The nice soft white wool blankets are made by the Indians. Everything is neat and tidy and homelike. However, it is cold, for we are thirteen thousand feet above the sea, on a great wind-swept plain.

Presently we are presented to the mayor of the town, and on learning our business, he offers us the use of the municipal hall. It is fifty-five by twenty-one feet, is papered, lighted, and seated. We arrange for a meeting the same evening, when we plan to make use of our stereopticon outfit that we brought with us.

Four evening services were held, with an attendance varying from one hundred to one hundred fifty. These are the first Protestant meetings the people have ever attended. Each evening I gave a ten-minute talk on our work in general and on its different phases,—

medical, educational, publishing, and gospel work. The evening after the Sabbath I announced that the following day I would pull the teeth of any who had teeth that needed removing. I pulled about thirty-five teeth that day.

In these two places we have described, there were kind friends to whose houses we could go, but in many other places it is necessary to go to a hotel. This is very expensive. But as our work takes hold of hearts, homes are opened, and traveling becomes more pleasant.

Our brethren are quite liberal in their offerings, and most of them pay an honest tithe. When Jesus comes, many dwellers in the Andes Mountains will join in the welcome, "Lo, this is our God, . . . and he will save us." A. N. ALLEN.

The Meteoric Shower of Nov. 13, 1833

WHILE turning the pages of my scrap-book a few evenings ago, my eye caught Dr. W. F. Denning's description of the star shower of Nov. 13, 1833. The article interested me to such an extent that I gladly share it with the readers of the INSTRUCTOR:—

History of the Displays

Dr. W. F. Denning, fellow of the Royal Astronomical Society of England, has made a special study of the November meteoric displays. He has found that the history of these displays goes back for a thousand years. In some of his writings on this subject he quotes the celebrated historian Conde, who, in his Arabian history, states that "on the night of the twelfth of October, 902, an immense number of falling stars were seen to spread themselves over the face of the sky, like rain." This particular year was known thereafter as the "year of stars."

On the nineteenth of October, 1202, it is also recorded by Conde that "the stars shot hither and thither in the heavens, eastward and westward, and flew against one another like a scattering storm of locusts, to the right and to the left. This phenomenon lasted till daybreak. People were thrown into consternation, and cried to God, the Most High, with confused clamor."

According to Dr. Denning, the most brilliant display in our annals was the November meteoric shower of 1833. In Boston alone it is estimated that 240,000 meteors were visible during the seven hours' duration of the shower. Concerning this shower he says:—

"The words prodigious, stupendous, and magnificent do not describe it. Compared with the splendor of this celestial exhibition, the most brilliant rockets and fireworks of art bore less relation than the most tiny star to the broad glare of the sun. 'Stars' fell until there was none left.

"A South Carolina planter, writing of this meteoric display and its effects upon the Negroes of his plantation, says: 'I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy I could hear from most of the Negroes of three plantations, amounting in all to six or eight hundred.

"While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice beseeching me to rise and saying, 'O, my God! The world is on fire!'

"I then opened the door, and it is difficult to say which excited me the more—the awfulness of the spectacle or the distressed —

Cries of the Negroes

"Upward of a hundred lay prostrate on the ground—some speechless, but with hands upraised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker than did the meteors toward the earth; east, west, north, and south, it was the same."

"It may be safely said," continues Dr. Denning, "that in the month of November all astronomers and a great majority of the general public will become meteoric observers, for the phenomena presented will be of an exceptional kind and of a character to interest every one.

"There is scarcely any natural event which to the observant eye is so brilliant and so impressive and animated as a rich shower of meteors.

"A solar eclipse, with its weird shadow bands, corona and red predominances, a large comet, with its train spread over a considerable extent of the heavens; and a brilliant aurora borealis, with its streamers and condensations of crimson lights, have their striking attributes; but it is questionable

whether they can compare with the remarkable features which accompany a great fall of shooting stars. The rarity of the spectacle also enhances its interest, so that when once seen it is never forgotten.

"For hours meteors descend, not singly nor in pairs, but in bursts of ten or twenty or more, and they are mostly fine objects, like Sirius or stars of the first magnitude."

A Sign of the End

"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places." Rev. 6: 13, 14.

"And the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 30.

If the sign of the coming of the Lord caused such consternation to those who witnessed it, what will be the terror, the despair, of those who, unprepared, will witness the event itself? That day will be a day of wrath to those out of Christ; it will be a day of glorious deliverance to the child of God. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. 5: 9.

JOHN N. QUINN.

The Things to Forget

As time goes on and we go on with it,—more rapidly than we like,—it becomes necessary to cling to the remembrance of a few things and let go a great many others. The mind—the average mind—has not room enough to hold all that has been learned, observed, experienced, in the course of a lifetime. And the first things to forget are the failures, the disappointments, the crumbling of our idols upon their feet of clay, the hard knocks dealt us in the jostling concourse of the broad highway. The things to remember are the many blessings that have been our portion from the beginning: the kind face, the hospitable welcome, the thought that was taken for us even when we took no thought for ourselves, the sympathetic understanding that outran our own and found an excuse for our shortcomings.

Let us drop out of sight and out of mind all that there is in the past that may act as clogs on the wings of the soul to prevent it from flying. There is too much put into our hands to do, with each new day, to make it safe and wise for us to brood upon by-gones. Whatever we remember out of that past let it be what it is profitable for us here and now to think about. We may keep before us the rare, inspiring example of one who is no longer with us in the physical presence, for it does us good if we try to walk in those steps and model our lives upon that pattern. But to grieve merely to make a luxury of sorrow does not help us and does not help the needy world. Let us not keep before us the boggy of a past mistake that can not now be helped. History may repeat itself if it likes; it does not need the lugubrious aid of our reiteration. The thing for us is to go on, without looking back, and if we do not like the melancholy aspect of to-day, to-morrow is coming. The sunrise is just as new and original for us as it was for Adam, and the hand of yesterday has no hold upon the immediate hour.—*Ladies' Home Journal*.



Reindeer in Labrador



IMAGINE, if you can, a country where there is never a domestic animal to be seen, no cows, no goats or sheep, no hens, for there is nothing for them to feed upon. A country whose surface is strewn with huge boulders three or four feet deep, in some places, much of the time a barren and frozen waste, and said by travelers to be a land of awful desolation.

As we look at our map of North America, the great table-land of Labrador, washed by the waves of the Atlantic Ocean, tells us nothing of this, nor gives us a hint of the almost unknown interior, where bears, wolves, foxes, otters, and beavers are plentiful, and wild caribous roam at will. Labrador lies in the same latitude as Great Britain, but the waters of the Gulf Stream bring warmth and verdure to the British Isles, while Labrador's shores are bathed by the icy waters of the Arctic current. The winter always brings down immense floating ice-fields, and in summer the coast is often blocked by icebergs.

The only animal in all that land that can be called a domestic animal is the Eskimo dog, a husky, as he is called, and one would hesitate to make friends with a creature who is half-wolf, and who, if hungry, would not scruple to make a meal of his driver, or of the whole family, if he had the chance, as has been known to occur. Years of training have made the savage beast into a fine sledge dog, capable of long journeys, strong and faithful sometimes, but always treacherous. They set out eagerly on a journey, scarcely waiting to be properly harnessed; for they are fed but once a day, at night, and the one square meal, of whale or seal meat, fish heads, and Indian meal, is ever before them in anticipation.

The natives of Labrador admit that the Eskimo dog, though so useful, is a great check to the prosperity of the people. They tried having goats, but the dogs ate them. Sheep and hens went the same way. In one instance the dogs were shut up, and the hens flew over the place and in two minutes five of them had disappeared, and the dogs were licking their chops and longing for another such lunch.

The people who live in that grassless country do not know the taste of milk or of butter. The food is largely fish and meat, often eaten raw, and they are not at all particular as to its freshness. There are no pure food laws in Labrador. When there is not a match in the house, and wood must be drawn thirty miles, fires are scarce, and the houses are kept tightly closed. The filth, poor ventilation, and improper food cause a great

deal of sickness. Dried or fresh fish, or bread made of poor flour, even if chewed to a pulp by the mother, is not exactly the right sort of diet for a baby!

Dr. Wilfred Grenfell, who has lived and worked for years among the Labrador people, as doctor, friend, and benefactor in numberless ways, conceived the idea of introducing into the country milk, meat, and clothing for the people, as well as gentle and faithful service, strong and sure-footed, and all this combined in one animal, the reindeer. The experiment had been tried in Alaska, and proved successful, and he felt sure it would prove a blessing to Labrador.

Norway was called upon to furnish the reindeer, so common there, the money to purchase them having been given by many who admire Dr. Grenfell's ever-growing work. With three Lapland herders and their families, three hundred animals were sent over by steamer, and received with great rejoicing at St. Anthony in the north of Newfoundland, in January, 1908, where they were kept herded for a time.

It was a new experience for the reindeer to travel on the water. Quantities of moss, upon which they were accustomed to feed, had to be brought along, and an imitation water-fall arranged on board to induce them to drink. The great horns, as much in the way on shipboard as big hats, were taken off before the animals were put on board. This is done without pain, and they grow again in time.

The voyage was safely made, the reindeer arriving in fine condition; but just as the vessel was coming into port, the broken ice surrounded it, freezing it in, and the animals had to be landed on the ice. They made their way to the shore, and



A SAMPLE OF THE REINDEER HERD IN LABRADOR

calmly began to browse upon the spruce shrubs appearing above the snow, apparently quite at home in their new surroundings.

In due time their strength was tested, first in hauling wood, and later in journeys of from thirty to seventy miles. Great was the delight of the earnest workers on that barren coast when the experiment was found to be a success. The strong shoulders of the reindeer seemed made on purpose for pulling, and they set about it with so much vigor that if a stump happened to be in the way, either stump or *komatik* had to yield, quite often to the injury of the latter. The strange turnout greatly astonished the natives, who stared in wonder, and even the dogs fled in terror at the unusual sight. The Lapland families, too, created a great deal of interest by their odd, picturesque dress and queer language.

The reindeer need little attention, seeking their food in the moss which covers the rough land, in winter as well as in summer. One square mile of moss will furnish food enough for thirty reindeer continually, by annual growth. A dog team on a long journey must carry its own food, or woe betide the drivers; but the reindeer feeds himself by the roadside. However, a deer gets tired more easily, and, not understanding the feeling, is frightened and lies down, a somewhat inconvenient proceeding in case of storm or severe

cold. But already the species show improvement in condition and size, and time will teach the best and wisest means for further development.

Reindeer will stand the cold much better than dogs, as nature provides them with a very heavy coat for winter. The milk is richer than goat's milk, and makes excellent cheese. The meat is good; the sinews are used for sewing skin boots and for harness; the skin cured and dressed makes a good coat, light, warm, and wind-proof. So, dead or alive, the reindeer is useful, while a dead dog is good for nothing, not even for food for its mates, as often they will not eat one of their companions.

The reindeer seems to be an animal specially provided for cold countries, and is for the northlands what the camel is for the desert. The greater the cold, the better the reindeer thrives.

The herd is kept carefully guarded from the dogs, which would be only too glad to dispose of the gentle creatures who are stealing from them their occupation, and spoiling their prospects for life. As the increase is such as to double the number in three years, there is every reason to hope that better times are in store for the people of Labrador.

In Alaska, reindeer herding is becoming a very profitable occupation, for a system has been arranged by which the young men can acquire and own their own herds; and it is coming to be true that a girl can say to a suitor, "When you get a herd of reindeer, I will be your wife." A herd means good rations and piles of skins, the wealth of the northern countries; and perhaps, at no distant day, the same may come to pass in Labrador.

To the poor little half-starved children, the sweet, rich milk is a great and wonderful gift. Dr. Grenfell says, "To a starving child the gospel comes best in the form of a cup of milk," and so, in this wise and practical way, the children's friend is preaching the gospel, day by day, by means of the Labrador reindeer.

M. LOUISE FORD.

Side-Lights on the History of Geology

GEOLOGY holds a unique position among the sciences of the world to-day. In point of time, it holds its own place among the others, but differs from them in not having yet passed wholly through the stages of transition into progressive and demonstrable lines. A part of it has done so,—that part dealing with its industrial and mechanical phases; but theoretical geology is now laboring under the painful contradictions that have characterized it since its inception. Men who in other sciences are renowned for bringing them to the present degree of advancement and perfection, have floundered hopelessly in the attempt to place geology even on an unquestionable basis. There is a reason for this; it is due, primarily, to incorrect methods of reasoning from the fundamental laws that govern this science; secondarily, to the persistent attempts to uphold later theories which have been built upon the former, so that when once they begin to fall, there can be no abeyance until the whole superstructure is brought to naught through its own demolition.

The only way to judge correctly of the weakness of the present geological theory, or to forecast its future development, is to have some clear ideas concerning the history of the science. Since time immemorial, men have indulged in all kinds of fanciful speculations as to how the world was made. Of such were the ancient Greeks, but their views had no scien-

tific value. The Roman writers, such as Seneca, Strabo, and the Plinys, reasoned from the text-book of nature with some degree of common sense; but upon the ushering in of the dark ages, when the light of the Bible was lost, which otherwise would have placed geology in the forefront of all other sciences, a long period of retrogression followed, in which even the whole scientific world was in profound coma.

With the dawn of the fifteenth century a long series of disputes began about fossils, which lasted more than three centuries. Various theories were advanced, in which some contended that fossil organisms had taken origin from living seeds carried in the vapors from the sea, or from a living force in the earth itself; others, that they might be regarded as mere illusionary sports of nature; while the theory that they came from some sort of inherent plastic generation has produced the greatest and most lasting impression of any, for from this theory sprang the present protoplasmic theory of evolution and the survival of the fittest. The only true conception of fossils, and the one which by reason of natural history should prevail to-day, is that they are the remains of animals and plants that once lived, and that were brought by the flood or some other catastrophe into their present condition. But notice what Le Conte, one of the prominent modern geologists, says: "A fossil is the impression or remains of an animal or plant which has been entombed in the rocks by *natural* causes." Upon this hypothesis, the second apparently logical statement is made, that "a knowledge of fossils is indispensable to the geologist because they give him the means of establishing a consecutive chronology of the earth, and in reconstructing the history of the globe." Like Woerner, in Germany, who reasoned that different strata and formations of the earth's crust enveloped the globe in the same consecutive sequence, like the coats of an onion, so modern geologists have ascribed certain fossils to certain rocks, and contend that they are the same the world over. Woerner's theory might have been correct. It corresponded with conditions as they were found in Germany, but Woerner had never been outside of Germany, and scarcely outside of his own province. When other parts of the earth's crust were scientifically explored, in some places strata were found in complete reverse order, and in others in any position that they happened to be; and so fossils might occur in the same consecutive order the world around, but facts show that they do not.

The greatest error that geologists have ever made is the attempt to correlate a chronology of the earth with the taxonomic classifications both of geological formations and of natural forms of life. According to the established system, a geological chronology is constructed by carefully determining, first of all, the order of superposition of stratified rocks; and next, by learning the fossils characteristic of each group of strata. The history is recorded partly in the nature and the structure of the rocks, partly in the fossils, and partly in the topographical forms of the land and the courses of the streams. By combining these different lines of evidence, *local histories are constructed for each region*, until from these the story of the whole continent may be compiled. The comparative study of the fossils then gives the clue for uniting the history of the different continents into the history of the earth. As before stated, the fossils, which have been taken as a guide in this theory, are considered to have been preserved by natural

causes. Thus the universal evidences of the flood are utterly discarded. Instead, those who try to account for the "upside down" condition of many parts of the earth's crust, seem to be content with the inconsistent idea that "local upheavals caused these disturbing phenomena." Scott, in his book "Introduction to Geology," makes the statement that, though opposed by some far-seeing minds, the doctrine of catastrophism, as it was called, long held sway, but was shown to be erroneous when the study of geology was carried to other parts of the world. Then it appeared that the supposed catastrophies, if they ever occurred at all, were not general, but local. "However, these local conditions are so general all over the world, and the evidences of the enormous changes brought about so many, that it is difficult to conceive how such abnormal conditions could take place at different periods of time." He says further: "We need not stop to inquire how this progression has been effected; for our present purpose it is sufficient to know that progress and change have been unceasing and gradual." It can not be denied that these evidences of violent derangement tell their own story. Fossils of fish have been found in which the fins are spread to the full, as in sudden death; plants, with the stems and leaves, and even the color of the leaves, exquisitely preserved; crinoids, which inhabit only the clear, quiet depths of the ocean bottom, are found embedded in thick mud between layers of shale and sandstone; and yet all of these forms of life had long-drawn-out stages of development, covering thousands and millions of years, following one after the other in consequence of higher development. A new method has recently been discovered to determine the earth's age. It is based on the theoretic hypothesis relating to the alpha particles, and to the number of elements constituting the radium series. It has been calculated that the time taken by a grain of uranium oxide to produce one cubic centimeter of helium is eleven million years. There is no telling how many cubic centimeters of helium there are present in the world to-day. The life-succession theory is the greatest scientific delusion ever perpetrated upon an innocent and unsuspecting people.

In every conceivable manner the great enemy of truth is working to instil into the hearts of men an insistent desire to get away from the plain truths of revelation. They try to explain past conditions by those going on at present. The only logical way to get at the matter scientifically is to start with the facts at hand that are already known, and then reason backward through the epochs of time. When this method is followed, it can lead to but one conclusion,—that of creation. The chief lesson to learn from the stubborn way in which, for more than a hundred years, the world has followed these hypnotic suggestions of folly, is that natural science has properly nothing to do with the details or order of creation, for these are wholly beyond its sphere; and to start with such an assumption must end in defeat, for it is working in direct opposition to the plainest statements of the Word of God. The record of creation as given in the opening words of the Bible is now being vindicated by modern science in a way as surprising as it is conclusive, for it is being brought about by the very means supposed to discredit it. "In the beginning God created the heaven and the earth." EARL B. CARR.

"MAKE the memory a storehouse, not a lumber-room."

Two Reports

THE following reports of a certain young people's meeting were sent to the INSTRUCTOR as being typical of the two classes of reports that are often heard. It might not be amiss for the various secretaries to find out which style of report seems more pleasing and helpful to his society, and then endeavor to render the more edifying kind.

"Minutes of Young People's Meeting Held December 3

"Our meeting opened by singing No. 196. Brother White led in prayer. We sang again from page 490. Then the secretary's report was read and approved. Miss Mary Allen gave a very interesting talk on the history and geography of the islands of Japan. Mr. Reynolds told of the early mission work done there, and of our work which has entered that field. Many interesting points were brought out. The song 'Answer the Call,' by a male quartet, closed our meeting."

"Report of the Young People's Meeting Held on the Afternoon of December 3

"The audience caught the sentiment of the hymn as all joined in singing—

'Be silent, be silent,
For holy this place,
This altar that echoes
The message of grace,'

the first stanza being omitted. All bowed reverently as Brother White asked that the blessing of God rest upon those present as well as upon the absent ones, and that the Lord especially bless the young people, as they are the ones who will do much toward carrying the message to a dying world.

"The song which brings to our minds Gal. 5:6, 'faith which worketh by love,' was sung, and we all realized that 'faith is the victory,' for without faith it is impossible to please God.

"The secretary read a report of the previous meeting, which again reminded us of India's perishing millions.

"Our program for the day was on Japan and the work being done there. Miss Mary Allen, from a well-drawn map, gave a vivid description of the country, taking us from place to place, and telling of the queer customs and characteristics of the people in the land of the cherry blossoms. She took us in imagination to the top of their great volcano, and as we peered down into its crater, we could realize more fully God's great power and love for mankind in controlling the elements. She also gave us a brief sketch of the history of Japan from hundreds of years ago till the present date.

"Our hearts were melted as Brother Reynolds told of the hardships and perseverance of the early missionaries in that field, and of how one who afterward became one of the leading missionaries, accepted Christ from reading a water-soaked Testament found floating in the ocean. Here our work is progressing rapidly at the present date, and Brother Oberg in a recent report informs us of their great need of publishing facilities. Each member of our little society has pledged to save ten cents a week to send to this needy field, that our dark-skinned brothers and sisters may learn of Him who died that they with us might have a home above.

"We all offered ourselves, our all, for the service of God as the male quartet sang:—

"Answer the call, ye brave men,
The Master's call to save men;
Each moment death is gaining,
Their blood our garments staining.

"Nations afar are waking,
Their idol shrines forsaking;
God's truth puts on its splendor,
Immanuel its defender.

"Who'll go? who'll go whate'er the cost?
Who'll go? who'll go to save the lost?
I'll go, I'll go, whate'er the cost;
I'll go, I'll go, to save the lost."

Divided Against Itself

ABOUT five miles northeast of Lexington, Kentucky, stands the Bryan Baptist church. It was built about a century ago by the primitive Baptists. It was an anti-missionary organization. Here the celebrated Thomas Dudley preached for years. In it Dudley's family and other prominent and wealthy citizens of Fayette County held their membership. Finally the missionary spirit began to move among them.

This local church was about equally divided, and separated into two antagonistic congregations. The two factions agreed to divide the house and the time. The missionary element took the north side and two Sundays in the month, while the antis took the south side of the house and two Sundays. The missionary side grew stronger, and the antis grew weaker, till the house needed a new roof and other repairs. The missionaries endeavored to get their antibrethren to join in repairing the house, but the antis were growing fewer, and would not join in the repairs, till at last the missionary branch covered and repaired one side of the house. Thus it stood for years, with a good tin roof on one side and an old, leaky shingle roof on the other. Finally, the missionaries, to save the house, covered the other side of the roof and otherwise improved the house. Now the antis are all gone; the last member, a grandniece of the great Dudley, passed away in the spring of 1904, while the missionaries have a good, active congregation. The spirit of missions and the opposite made the difference.—*The World Evangel*.



MISSIONARY SIDE

ANTIMMISSIONARY SIDE

A Happy Australian Gathering

A PLEASANT outing was enjoyed by the members of the suburban churches of Sydney on New-year's day, in what is known as the Concord Park, about fifteen minutes' walk from Elsnath. The place was an ideal spot for such a gathering, and well secluded from the other pleasure resorts to which hundreds were flocking. As the day opened with rather many clouds overhead, our faith in the success of the plans for the day began to waver; but we were all very grateful for, and pleasantly surprised at, the beautiful day it afterward turned out to be.

Under the large, shady trees with which the grounds were ornamented, all gathered at 11 A. M. for the program which had been previously arranged, when a quartet, entitled "A Happy New-Year to All," was sung as a greeting from the local conference workers. Pastor Fulton earnestly prayed for God's blessing, and that the day might be well spent. Then followed a

"Missionary Conference," representing nine different fields to which the circulation of small literature had been the great means of spreading the truth. Miss Crowe directed our minds to the record that is kept of all our words and actions, as she recited "The Ledger of Heaven." Special hymns were rendered as duets and quartets.

An address by Pastor Hoopes on what has been accomplished with our literature by young people who have given themselves to the work, and showing how the same things are possible to-day, will, it is hoped, prove an incentive to all present to put forth greater efforts in this line of work.

The union and local conferences, sanitarium, and café workers, as well as members of the college faculty, were well represented in our company of about two hundred fifty, and helped to make the day both enjoyable and profitable.

Soon it was time to spread the "bounties of heaven" on the nicely grassed level which nature provided; and

as all sat around, it proved a very social period. During the remaining hours until 4 P. M. there could be seen in different parts of the grounds, companies engaged in various kinds of recreation, and all seemed to be enjoying the nice cool day by plenty of exercise.

As the rather faintly toned bell was sounded, it was good to see our company leave their games and assemble again for the afternoon program. Pastor Piper again acted as chairman.

The opening hymn was sung by all, and Brother Pretzman offered prayer. Pastor Fulton occupied a short time in speaking of the importance of studying our Bibles. All gave their best attention, and we really felt convinced that we should place more value on our time, and spend at least a portion of each day in reading and studying our God-given Book. This talk was made practical, and resulted in a number of promises to read the Bible through during this year, commencing that first day. It was shown that by reading three chapters each week-day and five each Sabbath, at the close of the year our aim would be reached.

Pastor Piper's address, which followed, was on similar lines of thought, in that he presented the necessity of good reading, and urged all to join in the young people's Reading Course, making special mention of the "Story of John G. Paton," and to take time for the daily scriptures outlined in the Morning Watch Calendar. Copies of these were brought forward, and it was encouraging to see that more than tract society help was needed to supply the books ordered. In all, fifty-two copies of the former were purchased, and seventy-two copies of the Morning Watch Calendar. So the people went home with something good, and no doubt the reading of these books will recall the very pleasant occasion on which they were added to their libraries. A good hymn, "Ready for Service," was sung to close this part of the program; and after a few simple refreshments, the time came to separate for our homes. The many requests for such another

gathering shows to some extent how much the day was enjoyed, and we trust it will have the desired effect of uniting us, both young and old, more closely, that we may be more helpful one to another in overcoming the temptations of the world and in gaining the final victory.—*F. E. Mills, in Australasian Union Record.*

A Missionary Volunteer Tent

THE cut on this page gives us a glimpse into the young people's tent on the New Zealand camp-ground. The view is beautiful, and contains some splendid suggestions as to how Missionary Volunteers in other places can help to beautify their young people's tents at their respective camp-meetings. As you will notice, the crescent-shaped platform is covered with carpet and matting. The green decorations, which were exchanged daily for fresh ones, and the artistic draperies greatly relieved the severe outlines of the tent, and



made it indeed a beautiful place in which to worship God.

The mottoes are as good for Missionary Volunteers everywhere as for our friends in New Zealand. The aim and motto, being familiar, seem quite clear in the cut. The others wholly in sight read: "God's providence will not place you where his grace will not keep you;" "Whosoever *prays* most, *helps* most;" "God cares for you;" and "Do the hardest thing first."

The picture in itself is a pleasing story. It tells us that we have a strong, well-organized band of young people down near the land to which Captain Amundsen has so recently drawn the eyes of the world. The New Zealand Missionary Volunteers are doing much home missionary work, and are supporting two workers in Samoa.

MATILDA ERICKSON.

An Interesting Experience

I WELL remember a Sunday I once spent upon the roof of the Cathedral of Milan. I had been away from home for many weeks, and was very lonely and homesick. Furthermore, I was hungry for an old-fashioned Christian service. I entered the Cathedral of Milan that morning, hoping that my longing for worship might be gratified, but, alas! none of it was there. That huge cathedral is capable of holding forty thousand worshipers. Thousands of people were in the building that morning, but only a little handful were seated about the pulpit. Most of the people inside the church were

tourists wandering about, examining a statue here, a tomb there, a beautiful column beyond. Sick at heart, I turned away and began to climb the stairs which led up to the roof. Higher and higher I went until I seemed to have left the world behind. Alone I was walking upon those lofty heights amid the marble statues, when suddenly I stopped short. Seemingly from everywhere, and yet from nowhere in particular, the sweetest anthem was rising in the upper air. Like the summer wind which kissed my cheek, I could not tell whence it came. Then, as the voices rose and fell, and finally died away in a plaintive whisper, I said to myself, "That must have been like the singing in the old temple of Jerusalem." It seemed as if choir-loft was taking up the refrain of choir-loft, and the great Asaph himself, the chief of all the musicians and singers whom David appointed, was leading the service of song.

Sitting there that Sunday afternoon on that Milan roof, I thought of that service of singers in Jerusalem

three thousand years ago, and of the singing of the long succession of all the generations of singers that in the Christian church have won their triumphs during the past centuries. It seemed as if they were all united in one great service of song, in stupendous harmonies. For wherever one goes one finds the love of music. The plowboy sings as he drives his team. The shepherd makes the glens and gray moors resound with his beautiful songs. The fisherman has his boat-song, to which his rocking boat beats time on the beautiful sea. So when traveling by land or by sea, we find the innate love of music waving her magic wand over the cradle as well as in the evening twilight of the grave. And inspired poets and musicians of the past and the present have merely harnessed up that innate

love in the heart of every man, and used it for God and for heaven.—*T. De Witt Talmage.*

The Gideons and Their Bibles

THE Gideons are endeavoring to furnish each room of the hotels in this country with a Bible. The following is only one of many testimonies given to show the good resulting from this effort:—

Six months ago I was practically down and out as a traveling man, as I was drinking heavily, and was guilty of other sins also. I had made arrangements to go out for a night of revel. I had placed my hat over the Gideon Bible, and in lifting it to put it on to go out, in some way it caught the cover of the Bible, which opened at the twentieth chapter of Exodus. I began reading: "Honor thy father and thy mother." I read on for quite a time. It brought me back to the prayers my father and mother taught me in my Christian home. Then and there I gave my heart to Christ, and immediately wrote for a Gideon button. I am living a Christian life to-day. I believe that God's hand opened the Bible at the right place.

A HOME missionary pastor in Oregon recently held a meeting in a place as benighted as heathendom. He found three mothers who had not heard a sermon since they were children. He found young people who had never been inside a church building or to a Sunday-school. An eighteen-year-old girl, on being shown a picture of Christ, said: "Who's he? I thought that was only a cuss-word."—*Record of Christian Work.*



The Wanderer's Return



PLEASANTLY situated near the sea-shore stands a cottage in which lived a widow and her little sons. She had seen better days, and had hoped for a happy future when her husband would give to another the command of his own ship, and remain at home with her and his two dear little boys. Her hopes, however, were all crushed by the sad intelligence of his loss at sea, by which she was made a widow, and her children fatherless.

Although she had less of this world's riches, yet she would often talk to her boys of her treasure in heaven as never failing and ever increasing. Her great desire and earnest prayer was that her children might be partakers of the same saving grace. To impress the young minds of her sons with the frailty of life, she would sometimes take them to the sea sands, when the sun was setting deep in the west, tingeing the smooth, clear waters with its last yellow tints, and there she would tell them of their father, and with her finger write his name in the sand. Then they would watch the rising wave remove every trace of the name. From this she would call their attention to the writing of the names of God's children in the Lamb's book of life.

After a time the elder of the boys was seized with an irresistible desire to go to sea and become a captain. The kind entreaties of a tender mother, and the tears of an affectionate little brother, did not avail to alter his purpose. At last his mother gave a reluctant consent, and to sea he went. On leaving home he took a Bible, as his mother's last present, and promised to read some portion of it daily.

A few tears fell, and some heavy sighs escaped the young sailor as he gave his last look toward his native land, and thought of his mother and his brother. His promise to read a portion of his Bible every day he kept for some time, but at last the book found its way to the bottom of the chest, and there it remained undisturbed for many a month.

He had gone around the globe, and transacted business in most of the great countries in both Asia and America; and having been very successful, he returned home much richer than he had expected. He had neglected to write home, and his mother could not write to him, not knowing his whereabouts.

It was a beautiful autumn when the ship hove in sight of Great Britain, and it was not long after his landing that the son set off to see his long-neglected mother. As the sailor drew near to the scenes of his boyhood, his memory recalled many happy days, and many pretty faces. All seemed strangely quiet. No one noticed the stranger's arrival. His heart seemed to fail him just when he thought he should have been elated; and he could not tell why. He knocked, and knocked again, but no answer was given. He tried to peep in at the window, but the inside blinds prevented. "I wonder where she is," somewhat loudly said the sailor. With a mind agitated by fear and hope, he again laid hold of the knocker. Its loud and irregular raps attracted the attention of the inmates of the nearest cottage, who asked what he wanted.

"Where," cried he, with a tremulous voice, "is my mother? I hope she is ——."

"Your mother! Do you mean the widow who lived in that cottage, and had a little boy?"

"I do."

"Ah! I recollect she used to talk of a son who went to sea, but she did not know whether he was dead or alive, for he never sent her a letter, and she always wept when she talked about him. Are you that son?"

"I am," and now the big tears began to roll down his brown cheeks. "Where is my mother, good woman? pray tell me where she is. And my little brother, where is he?"

She invited him to her cottage, and told him: "About twelve months ago the little boy was taken ill of a fever, and died, and he lies buried in the village churchyard. His mother watched and attended her sick son night and day, which, with her painful anxiety of her absent one, seemed too much for her strength; for she gradually became weaker, till about a week ago, when she died, and was buried yesterday in the same ——."

Here the feelings of the returned prodigal became intense, and he shrieked out: "O! have I stayed away just long enough to kill my mother? O! what a wretch I am, never to write to my heart-broken mother! O! show me her grave, that there I may die, I can not —— I will not live."

"Stop, stop, my friend, your mother gave me a letter to give you, if you should ever return."

On obtaining a light, the letter was found. It was addressed to him. On opening it he read:—

"MY DEAREST, ONLY SON: When this reaches you, I shall be no more. Your brother has gone before me, and I can not but believe that he was prepared. I had fondly hoped that I should once more see you on the shores of mortality, but I must now give up this. I have never forgotten you in my prayers. Often, perhaps, when you little expected it, even in the cold dark winter night, have I long and earnestly prayed for my dear, lost son. There is only one thing that gives me pain at dying, and that is, my dear William, that I must leave you in this wicked world, as I fear, an enemy to God and to your soul. I am too weak to write more. As you visit my grave, O, remember that you, too, must follow! Farewell. The last breath of your mother will be spent in praying for you, that we may meet above. Your dying mother."

William was not satisfied with reading this letter once or twice, but for some time continued reading it, and every time he had a fresh remembrance of a kind, prayerful, and affectionate mother, which seemed to impress his soul with the deepest sense of his vileness. Lessons that she had taught him, which had been lying dormant for years in his mind, now came with a freshness and power he had never before felt. No rest could William obtain for his troubled soul, though he sought it day after day. He was often at his mother's grave, weeping; but he found no rest, no forgiveness of sins, till he turned to God and saw what he had provided in Jesus for those who are weary and heavy-laden,—for those who are really troubled about their sins, not only sins against their parents or friends, but against God himself. This poor, heart-broken returned sailor at last found peace by accepting Jesus as his Saviour.—*Selected.*



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, May 25

Helps in Every-Day Life, No. 5 — Not Judging, but Doing

LEADER'S NOTE.—The reading "Judge Not" will be found in "Mount of Blessing," pages 169-176. The reading "Rule of Conduct" will also be found in "Mount of Blessing," pages 183-186. Sufficient help for all the papers and talks in this program will be found in the same book, chapter "Not Judging, but Doing." If time permits, give opportunity for all to express in sentence testimonies their determinations to profit from this study. Gather reports of work.

Sabbath, May 25, has been appointed by the General Conference Committee as Young People's day, to be observed by our churches and companies everywhere. We are counting on our Missionary Volunteer societies everywhere helping the church officers to make this program a success. Pray, plan, and work to this end. It would be splendid if you could provide your church with a large banner containing the aim and motto of our organization.

Suggestive Program

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

Judge Not (reading).

If We But Knew (recitation). See page 1.

Ask, and It Shall Be Given (five-minute talk).

Rule of Conduct (reading).

The Christian's Pathway (eight-minute paper).

It Fell Not (five-minute talk).

Missionary Volunteer Reading Courses

Senior No. 5 — Lesson 31: "The Miracles of Missions," Fourth Series, Chapters 11 and 12

1. WHAT is the financial condition of the Koreans? On what general principle do the Presbyterians conduct missionary operations in Korea? Placing upon the natives the burden of carrying the gospel, results in what?

2. Cite at least two instances of the liberality of the native Christians. Is there any lesson in this for us?

3. What provision is made by that denomination for the education of its converts? How are the schools supported?

4. What was the year of George Mueller's birth? At his conversion, what was his yearning desire? Instead of granting this, what opportunities did God give him for service? How did this disciple regard prayer? How did his personal experience confirm this regard?

5. Aside from that used in the Bristol orphanage, how did he expend the donations which came to him? Give an idea of the orphan work.

6. How are prayer and missions related? Mention some instances of the rewarding of George Mueller's faith.

Junior No. 4 — Lesson 31: "North America," Pages 284-316

1. LOCATE the Yellowstone National Park on your map. How large is it? and by whom is it owned? Tell what you have learned of the hot springs and geysers in this region. Describe the Yellowstone River and canyon.

2. On our return trip to the Coast, what famous

mine did we pass? For what is it noted? What beautiful lake did we pass in Idaho? Tell what you learned about the cultivation of hops.

3. Where else besides in the hop-fields did you find Indians? Give a brief description of those you saw. How do the women carry their babies? Tell a little of the history of the Indians. What do you know about the customs of the different tribes?

4. Give some idea of the appearance of the towns of the Moqui Indians. What is the occupation of many of the Pueblo Indians? What did you learn about the Navajos? Tell something of what our government has done for the Indians.

5. From whom did the United States purchase Alaska? when? Describe briefly this territory. Give some idea of the size of the glaciers of Alaska; of their beauty. How is it that the southern part of Alaska is warm enough to be inhabitable? What is the climate of Sitka? What do you find along the coast of this part of the territory?

6. Who are the people that inhabit Alaska? Give a brief description of the Eskimos; the Indian villages. For what is Alaska valuable to us? What did you learn about the fish? the seals? the minerals?

7. Can you trace on the map the route taken in going from Alaska to the more settled parts of Canada? How large is British America? How thickly settled is this portion of North America? Relate briefly the history of the Hudson Bay Company. What do they find of value in this wild region? Name some of the animals found in the western part of British America.

8. What fish are found in the waters of this region? How are the whales caught? For what are the banks of Newfoundland famous?

An Active Society

MRS. GRACE WOLFINGER, the leader of the young people's society at Smithsburg, Maryland, writes:—

"Our society is small now, a number having moved away, and others having been away all winter at school, but we could not do without it; our meetings are inspiring. My aim has been to have our members become members of Attainment. Four are going to take the examination this spring. Last year there were only two studying the Morning Watch; this year these are not only observing it themselves, but have interested others. Eighty-nine Calendars have been given away, and many are enjoying the verses.

"I must also mention the Reading Course. Last year I was the only one who took it; but after we had the program on the Reading Course books, all were anxious to read them, and I lent the books to the young people. This year all the members of the society except one are taking the Reading Course."

Do Likewise

THE following lines were received from Emil E. Messinger, one of our young Missionary Volunteers, after we had forwarded to him his Standard of Attainment certificate:—

"I received the certificate of Attainment, and as I opened it, my fingers trembled and I wondered, breathlessly, whether I had been fortunate enough to secure one. I have been in the truth but a little over a year, and have never spent a day in an Adventist school, nor even attended a series of meetings on the message, so I have gained most of my infor-

mation by reading and personal study. I feel that if as unprivileged a person as myself has become a member of Attainment, surely all our young people could do the same. I can only thank you for devising such a plan, and it should be no trouble to get our young people to try for the goal. It is a good thing all round, and I shall ever be thankful for the Standard of Attainment."

I hope our young people everywhere will put forth similar efforts to become rooted and grounded in the truth, for whether we realize it or not, "our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty."

M. E.

A Jamaica Temperance Rally

WE have just received a letter from Mrs. D. E. Wellman, Missionary Volunteer secretary of the Jamaica Conference, telling of a splendid temperance rally held March 24 in the Kingston church, under the auspices of the Missionary Volunteer Society.

Here is what one of the leading Kingston papers says about that rally:—

There is at least one subject on which all religious denominations agree, and that is temperance.

The crying need of a strenuous campaign against the evils of intemperance has been felt by all religious bodies in the island.

The Seventh-day Adventists, who have always been identified in the band of Temperance Workers, gave a highly instructive and entertaining program at their church on Sunday night.

Songs and recitations setting forth the devastating effect of intemperance on the human race were presented to a large gathering.

During the service more than fifty visitors signed the temperance pledge. A collection, which proved to be very liberal, was taken up for reseating the church.

The collection amounted to about thirty-five dollars. While the choir sang "Sign To-Night," fifty persons, not Adventists, signed the temperance pledge. This Missionary Volunteer Society is also doing good work with the Temperance INSTRUCTOR. The rally closed with a temperance doxology:—

"Praise God, from whom all blessings flow;
Praise him who heals the drunkard's woe;
Praise him who leads the temperance host;
Praise Father, Son, and Holy Ghost."

Reading Course Gift-Book

THE world has had great men, and it honored them for what they did. God has had great men in his service, men who, living near to him, have seen visions of great lives and great deeds, and then in his strength have worked them out before the world. And both the world and the cause of God have had their pitiful shipwrecks, the men who have seen the vision, and started bravely, but stopped. Not the men whose plans were changed by the Lord, but the men who, when they came to a trial of courage or endurance, lacked the strength or the will or the faith, and sank back in contented failure.

When we start a course of study, we are going to make it a success or a failure. I think of it so often as I start a reading course, a language class, music lessons, or a new line of work. It is sure to be one or the other. And the most serious part of it with me is, not that I have three or four unread books, or have spent time and money on an unused German course, but that I am forming and revealing a habit of neglect, of lack of perseverance, of mental slipshodness.

The young people who enroll in the Reading Courses year by year are establishing tendencies and forming habits for successful or unsuccessful lives. Either "something attempted, something done," has given them a clear conscience and a consciousness of greater strength and more courage for new endeavors, or something attempted and undone looms like a black cloud on the horizon whenever a new line of study is suggested. And the habit of doing or dropping formed by one's relation to the Reading Course affects all one's other undertakings. I always feel awed when the Reading Course list grows large, realizing the amount of character formation that it represents.

Young people's workers realize the value of forming the habit of doing the work one begins. To help our young people to do that, the Missionary Volunteer Department has decided to give a small book to the one who holds five certificates. In this, as in many another thing, the doing will be its best reward; but it will be a happy day for this denomination when each Volunteer has one of these rewards of perseverance.

MRS. BESSIE J. RICE,

Missionary Volunteer Secretary, New York.



VII — Conversion

(May 18)

MEMORY VERSE: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Questions

1. What must we do to be saved? Acts 3:19. What does it mean to be converted? Note 1.
2. What is the first step in conversion? Rom. 10:17; note 2.
3. When one has heard God's word and knows his will, what is the next step? Acts 16:31; John 6:29. Why do not all men believe? John 3:19, 20.
4. What is the third step in conversion? Acts 17:30. What is repentance? Note 3.
5. How may we obtain repentance and forgiveness? John 12:32; Acts 5:31; note 4.
6. Can we make ourselves good? Jer. 13:23; note 5.
7. Repeat the memory verse. What promise is given those who confess their sins? Prov. 28:13; note 6.
8. What prayer should we daily offer? Ps. 51:10. If we are sincere and earnest, what does the Lord say he will do? Eze. 36:26; note 7.
9. What should we do with the evil things we have loved? Isa. 1:16, 17. What precious promise does the Lord make to those who do this? Verse 18. When will we find the Lord? Jer. 29:13.
10. What will be done with our past sins when we confess and forsake them? Repeat the memory verse. Isa. 38:17, last part.
11. What will the Lord do with our sins? Jer. 31:34, last part.
12. How far away will he remove them? Ps. 103:12. How completely are they hidden from sight? Micah 7:19.
13. What will finally be done with them? Acts 3:19.

14. What kind of king was Manasseh? 2 Chron. 33:1, 2. What wicked things did he do? Verses 3-10. How was he afflicted on account of his sins? Verse 11. What did this cause him to do? Verse 12. When he prayed and humbled his heart, what was done for him? Verse 13. How did Manasseh show that he was converted? Verses 15, 16.

15. What was Saul doing before he was converted? Acts 26:9-11. Tell his experience on his way to Damascus. After this, how did he show that God had changed his heart? Verses 19-23.

16. Study *your* heart and life for evidence of your conversion.

Notes

1. To be converted means to turn "from a sinful state or course to the love and service of God." The sinner loves sin; those who have been converted "abhor that which is evil," and they "cleave to that which is good." The unconverted say to God, "Depart from us; for we desire not the knowledge of thy ways." Job 21:14. The unconverted are "not subject to the law of God, neither indeed can be." The one who is converted exclaims, "O how love I thy law! it is my meditation all the day." Ps. 119:97.

2. The sinner must hear the word of God, and learn his duty. From the Bible he must learn what to do to be saved.

3. "Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life. . . . Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrong-doing will bring suffering upon themselves. But this is not repentance in the Bible sense. . . . Such was the grief of Esau when he saw that the birthright was lost to him forever."—*Steps to Christ*, pages 15, 16.

4. "The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son."—*Id.*, pages 21, 22.

5. "Do you expect to become better through your own efforts? . . . There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are."—*Id.*, page 27.

6. "Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not . . . with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the word of truth."—*Id.*, page 36.

7. "Let it be your prayer, 'Create in me a clean heart, O God, and renew a right spirit within me.' Deal truly with your own soul. Be as earnest, as persistent, as you would be if your mortal life were at stake. This is a matter to be settled between God and your own soul, settled for eternity. A supposed hope, and nothing more, will prove your ruin."—*Id.*, page 32.

5. Through what does the Holy Spirit convince of transgression? Rom. 7:9, 13.

6. When the sinner is under conviction of wrong, has he power himself to turn to obedience? Rom. 7:18; 8:7, 8; note 2.

7. How does the deliverance come? Rom. 5:8; 8:3, 4.

8. What is the first step away from sin? Acts 3:37, 38.

9. With repentance for sin, how does the sinner lay hold of salvation from it? Acts 20:21.

10. What is our part in securing pardon? What is Christ's part? Who does the cleansing? 1 John 1:9.

11. What word is used in Scripture to describe the work done for the repentant sinner who lays hold of Christ by faith? Acts 3:19, first part; Matt. 18:3.

12. What change is involved in conversion? Eze. 36:26.

13. What are some of the excuses put forth for refusing to follow the call of the Lord? Luke 14:16-20; Matt. 22:2-13; note 3.

14. How did Jesus describe this divine transformation? John 3:3.

15. Who may receive this new birth from above? Verse 16.

16. What change will be seen in the converted life? Matt. 3:8; Gal. 5:22, 23; note 4.

17. What invitation does Jesus still give to those who have tried to work righteousness in their own strength? Matt. 11:28-30.

Notes

1. "Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness."—*Steps to Christ*, page 9.

2. "None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity.

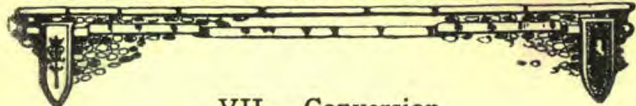
"But man can not transform himself by the exercise of his will. He possesses no power by which this change can be effected. The heaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give, will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power."—*Christ's Object Lessons*, pages 96, 97.

3. "They agreed in spirit and motive, while they differed in the form of excuse. They had accepted the invitation when remote, when it did not call upon them to take any action or give up any pleasure, but refused it when a decision must be made: just as men now want to go to heaven, and enter the pearly gates, and be saints and martyrs even; yet when the test time comes, they are unwilling to accept the conditions, to do the deeds, to take up the cross, which are the necessary conditions."—*Peloubet's Notes*.

4. "As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require. God himself is 'the justifier of him which believeth in Jesus.' And 'whom he justified, them he also glorified.' Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of Heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen."—*Christ's Object Lessons*, page 163.

"He that excuses himself accuses himself."

THE YOUTH'S LESSON



VII—Conversion

(May 18)

LESSON HELPS: "Steps to Christ," pages 59-67 (edition of 1895), or see chapter "Faith and Acceptance;" *Sabbath School Worker*.

MEMORY VERSE: 1 John 1:19.

Questions

1. What did Jesus teach concerning the importance of conversion? Matt. 18:2, 3; note 1.

2. In what trouble are all involved? Rom. 3:10, 23.

3. What is sin? 1 John 3:4.

4. By what agency is the sinner convicted of sin? John 16:7, 8.

The Youth's Instructor

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What Is Culture?

CULTURE has been a key-word in our vocabulary ever since our young people began to organize for service. The "three C's" at once began to appeal to the common sense and the consciences of earnest young Christians everywhere. The word Christian before the word culture, and the word course after it, indicated the kind of culture that most concerns us,—namely, that which is thoroughly Christian,—and the method by which this culture is to be attained—by means of training.

But culture is a very much larger thing than some suppose. It is not as some one once described a certain young lady's education: "She was dipped into a weak solution of accomplishments." Culture is not a matter of the exterior, but of the very fiber of the life. It is not a polished surface; it enters into the very grain of the wood. It is not mercerized cotton, it is silk; texture and quality, not sheen. Hence, culture is a matter of the soul, and not of form and manner and conventional living.

The definition of culture which Matthew Arnold has given is one of the best known, and at least expresses the breadth of meaning in all real culture. Culture, says Arnold, is "acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit." If this be a proper description of what culture really is, then there is no department of life with which it is not concerned.—*Service.*

The Unfortunate "Titanic"

THE arrival of the "Carpathia" at New York, with the survivors of the "Titanic" on board brought the first detailed report from the terrible disaster that occurred on the fourteenth of April. Only 745 of the 2,346 persons on board the vessel were rescued. If the wireless operator of the "Carpathia" had not remained on duty ten minutes after his time was up, none would have been saved; for it was during these ten minutes that the message of distress from the "Titanic" was received.

There was great heroism shown by the men passengers in making way for the women and children to be placed in the life-boats first. But some of the women preferred to remain on the sinking vessel with their husbands than to be separated from them.

Those who were placed in the life-boats, and es-

pecially those who jumped into the water and were afterward rescued, suffered terribly from the cold, some dying from the exposure.

Survivors who were near the sinking liner heard the orchestra playing "Nearer, My God, to Thee" just before the vessel took its fatal plunge into the depths below.

President Taft's aid was aboard the ship, and was the bearer of a confidential message from the Pope to the President. Major Butt was a man greatly respected and loved by senators, representatives, and many other prominent men of Washington, D. C. President Taft was deeply affected by his death.

This greatest of marine disasters seems to have been wholly the result of carelessness and overconfidence on the part of the officers of the ship and the ship's company. The ship had been repeatedly warned by other vessels that icebergs were numerous; but the captain gave slight heed to these warnings of danger, did not decrease the speed, and instead of being on the bridge was down below giving attention to things of little moment. One of the stewards who was saved said that orders had been given for the finest banquet to be served that Sunday evening that had ever been given on a vessel. It is said that some of those into whose hands was committed the safety of those on board were under the influence of liquor as the result of the banquet. Then passengers were not transferred to life-boats as early as they might have been, because it was thought that the bulkhead system would keep the vessel afloat. But had there been enough boats to supply the demand, quicker work could have been made. One of the survivors expressed the sentiment of the country at large when she said: "What bitter regret one felt at the thought of the millions spent in palm-gardens, Turkish baths, squash-court, tapestried walls, and inlaid woods, when the great essential of sufficient life-boats was lacking."

The past can not be atoned for, but the country has been aroused to demand needed changes in the marine service. The steamship companies have already promised to abandon the northern route on account of the prevalence of icebergs, and it is thought that laws will be enacted demanding that all vessels carry life-boat accommodations sufficient for all passengers, instead of only enough for about one third of those aboard; and that searchlights and night-and-day wireless operators be provided on all large ocean vessels carrying passengers.

Ocean Losses

"THE year 1912 has been a record-breaker. It notable for marine disasters. According to figures given by the London *Financial Times*, during the first three months of this year 47 vessels, representing \$8,313,000, became losses under marine insurance policies effected in London. In addition, five vessels were still reported missing at the beginning of the present month, and if these be included, the loss incurred by London underwriters during the past three months reaches \$9,980,000.

To this must now be added the loss of the "Titanic," which, costing approximately \$10,000,000, went down with a cargo valued, probably, at a sum at least equal to this.—*Washington Post.*

"A LOVE that can overlook where it can not understand" is worth striving for.