

# The YOUTH'S INSTRUCTOR

Vol. LXII

February 10, 1914

No. 6



ABRAHAM LINCOLN, THE STUDENT RAIL-SPLITTER

Look for the planet Saturn in the constellation Taurus, and Mars in that of Gemini.

Four thousand persons are said to die each year in Mexico from the stings of scorpions.

If outdoor study makes the minds of sick children keener, why will it not do the same for well ones?

The United States gained \$642,000,000 in eleven months of 1913, from the excess of exports over imports.

The fifteenth anniversary of the end of the Spanish rule in the Philippine Islands, will be celebrated February 6.

France proposes to reduce her 480,000 liquor bars by approximately 200,000 through a bill which has passed the senate.

The American Colonization Society recently turned over to the Liberian government \$65,000, with a part of which it is planned to establish an industrial school modeled upon the Negro schools at Hampton, Virginia, and Tuskegee, Alabama.

There are 56,000 nuns of the Roman Church in the United States. They conduct 70 academies for girls, 285 orphan asylums, 100 homes for the aged, 300 hospitals, and several hundred insane and foundling asylums, protectories, reformatories, and parochial schools.

Fifteen thousand dollars for a saloon license is the price that the city of Griffin, Georgia, has determined upon. By this prohibitory price the city rids itself of the two "near beer" saloons that have persisted in menacing the welfare of the large cotton mill constituency.

A pound of sirloin steak, valued at 25 cents, according to the *New York American*, yields only 950 units of energy; while a pound of the best macaroni, costing only 12 cents, yields 1,664 units of energy. Thus for less than one half the cost one gets nearly twice the food value.

Dayton, Ohio, has a new municipal officer, that of city manager. Only two small cities heretofore have had city managers. The entire administrative machinery of the city is left to the manager, and to the department heads whom he appoints.

Six thousand Portuguese mothers have petitioned both senate and chamber of deputies for prohibition of the sale of drink and tobacco to children and youth under twenty-one.

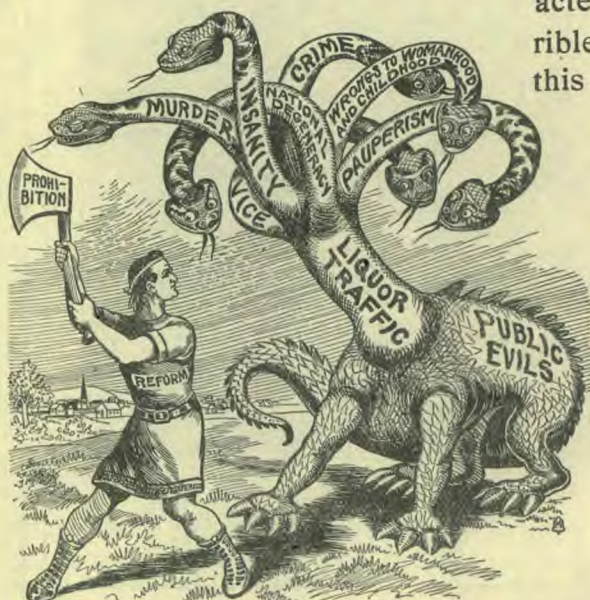
The celebration of the three hundredth anniversary of the beginning of chartered commerce in New York, will be inaugurated by historical and religious services March 27-29.

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# The 1914 Temperance Annual

strikes the Liquor Beast a deadly blow. In every line of its contents, and through its ninety-six impressive illustrations it vividly portrays the character and terrible work of this World-



Adapted from Jersey Journal

Hydra, and appeals to good sense and sound judgment for the complete amputation of the neck and heart of this satanic, man-wrecking monster.

Every man or woman, boy or girl, who has an interest in and a desire to do something for humanity, has through the Temperance Instructor an excellent opportunity for effective service. It not only educates and reforms, but it pays its solicitors for their services. TRY IT.

**SEND YOUR ORDERS TO YOUR CONFERENCE TRACT SOCIETY**

# The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 10, 1914

No. 6

## Through 1914 With God

ERNEST LLOYD



At the commandment of the Lord." Num. 9: 18. In a comment upon this remarkable text, a prominent writer says: "This, my friends, is the mainspring which will keep us going through the year with God, *for from obedience to his commandments springs every good, as by obedience to his command every evil is blotted out.*" It is a great honor to be called a "friend of God," or the "beloved disciple," but Abraham and John gained those honors through simple obedience to Christ and his Father,—*just the kind of obedience the weakest of us can give.*

It is a blessing to know that God recognizes "patient merit," and that "the grandest prizes of all are not kept for the brilliant, but for the faithful." Let us be content with our place and work, "though lowly and hidden our lives may be laid." Let us not think that because we are not conspicuous, we do not count. "Give of your best to the Master" just where you are.

Mrs. Sangster told about a young lady whose mother said of her, "Lucy is a filler of chinks."

"She had two other daughters, who were brilliant and accomplished, but Lucy had no special talent, so she did the things that were left undone by others." It is a good thing to fill places that demand accomplishments, but is it not just as worthy to fill places no one else will fill? There are always places like the latter to be filled in every home and church. The Master will call you to such service in 1914.

If you cannot be a minister, you can be the minister's helper. Cheer his heart by asking how you can assist him. If you cannot be a soloist, you can give your voice to swell the chorus. If you cannot be the leader of the Missionary Volunteer Society, you can easily find your place in its many lines of service. If you cannot be a teacher in the Sabbath school, you can seek to make the school a power for God by being a regular scholar. If you cannot speak in public like some others, you can write missionary notes or scatter tracts. If you cannot win ten souls for Christ, you can seek to win one. If you cannot be a reaper gathering in the grain by the wagonfuls, you can be a gleaner gathering the handfuls. "The trackwalker is an important officer in a great railroad system; the

bundle tier is a necessary clerk in a department store. Garbage collectors and street sweepers play as important a part in a city's life as the mayor or the councilmen. In the kingdom of the Master many a brave and untiring heart goes forth in unnoticed ways and obscure hours to clean away the dirt and the rubbish from thoughtless and wayward lives."

Many a mother has thanked God for the child who did the things forgotten or neglected by others. Let us resolve to be "chink fillers" for God during 1914, wherever he places us, and he will bless us. Let us study to show ourselves approved unto God, being what he wants us to be. Then the right sort of doing will follow.

### A Prayer

Thou alone art God, and out of thy hand hath rolled all creation, and out of the sacred chambers of thy heart hath come mankind, bearing a likeness to thy majesty. But ere the beauty blossomed, sin marred the product of thy toil; yet in the very morning of the wreck, thou didst set the star of hope, which was as fadeless as thy pity and love. Though passing things may draw away my vision and sometimes hold me in a vise, yet when the sea of my voyage calms, my eyes turn to this blessed star as rightly as the needle of the compass to its normal point. Then be thou to me as thou wast to Abraham, Isaac, and Jacob. Teach me the art of wrestling like Jacob, and the way to the path of submission like Isaac, and make thy companionship with me so marked that I shall be called thy friend, like Abraham. Then I will know that wherever I am, thou art; and every place shall be to me the house of God and the gate of heaven. Amen.—*The Christian Union Quarterly.*

"The work which lies close to your hand this moment is the best; His choice for you, the choice that must be wise; Then do your duty, and forget the rest."

### Striving to Attain

EVERY man is born to success. No person or thing in all God's broad universe was intended to fail. Failure is contrary to the divine law.

Nothing was ever created in vain.

From the grass of the field and the bird of the air to his great masterpiece, man, everything has a definite place in God's great scheme. To perfectly fill that place constitutes success.

But how are we to attain success? Many never reach it. Thousands of precious lives are given over to failure every year. We may look longingly at achievement until our senses are dazzled; but until we realize that within ourselves lie the greatest possibilities, our yearnings will be useless.

There are many great men who have seemed to attain. Names familiar to all are connected with worldly successes. But as we look into these lives, we see something lacking, something that has struck a discordant note in the harmony of their lives.

Alexander the Great was a man of marvelous achievement. We note his conquests with wide-eyed wonder. He flung his whole energy to accomplish one end,—to possess the world, not by rightful inheritance, but by powerful conquest. He attained his highest ambition so entirely that when his victories were completed, he sat down and wept because there were no more worlds for him to conquer. But there was

one more victory to win, and in this he failed. He could not conquer himself, and at the age of thirty-two he died a drunkard's death.

Julius Cæsar was a man of indomitable will. He craved power and authority. These he pursued through innumerable dangers, and by prodigious efforts gained at last. But Plutarch tells us that Julius Cæsar reaped naught but an empty and invidious title. He gained his highest ambition, but his life was not a success. And why?

A vessel lies becalmed in a glassy sea. The sails are not stirred by a breath of air. The men wait with intense anxiety for a sign of the welcome breeze. Lifting their eyes, they notice that the pennant on the masthead suddenly begins to stir and lift. No ripple disturbs the calm face of the water; the still air on deck has not the faintest motion. But when they see the pennant flutter, they know that a wind is rising in the higher air, and they quickly spread their sails to catch the looked-for breeze. Instantly the great vessel begins to move under the power of the higher current, while the surface of the water still presents no sign of motion.

Here is the secret. In life there are higher and lower currents. Many spread their sails to the breezes of fame, and lose the breath from the atmosphere of heaven. These men catch only the lower drafts, and none of their successes equals the triumphant strain in Paul's glorious declaration, "I have fought a good fight, I have finished my course, I have kept the faith." He caught the upper currents. His success is not marked by earthly fame, but by glory which will not fade away.

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time."

We must not grow discouraged if we do not attain perfection at once. The artist does not exhibit his picture when roughly drawn upon the canvas. He waits until the work is complete in its beauty. Neither must we pass judgment upon unfinished work. It doth not yet appear what we shall be, but we know that there is a divine hand working out a beautiful pattern in us, fashioning us according to a glorious pattern. If we are sincere, faithful, and diligent, we shall reach the mark. Others have toiled the same slow way. We shall at length reach all the beautiful visions of our hearts, and no joy on earth can compare with the full joy of attainment.

"It matters little the pace we take,  
If we journey steadily on,  
With the burden bearer's steady gait,  
Till the day's last hour is gone;  
Or if with the dancing feet of a child  
Or the halting step of age  
We keep the goal in the eye of the soul,  
Through the years of our pilgrimage."

—Edna R. Edmed.

### Missionary Volunteer Work in the South American Union Conference

COULD the young people of the United States have read the report in our Spanish and German conference papers, they would have observed a notable increase in the interests of the Missionary Volunteer work in the sister republics to the south. Our efforts during the past year were along the line of starting the Reading Course system as well as in animating our youth in taking an active part in promulgating this precious gospel message. In both these branches we

made a good beginning, considering that both of them are new to us. There were some nine hundred papers and tracts sold, lent, and given away from January to July of the last year. Another praiseworthy quality of our young people is that they are ready to sacrifice their personal comforts in order to advance the work of the Lord. It is our aim to support the teacher among the Indians of the Lake Titicaca mission, in Peru, from the Missionary Volunteer offerings of this union alone, and more than \$235 has been pledged and paid.

We have now four societies in Argentina, four in the Chile Conference, one in Uruguay, and one among the Indian youth of Peru, with a total membership of 145. In all these we invite the Juniors to take part in rendering the programs. It is also our plan to organize the conference and mission societies so that we may have the name of every young person and be able to write to him at any time. The outlines of the programs are sent to the societies quarterly. To bring the full standing of our Missionary Volunteer work before our people, there appears a report in the conference paper at least twice a year.

Our present endeavor is to enroll all in the Reading Course for 1914, in which we shall read the two books "Coming King" and "True in Duty." The examination questions will be sent to the readers in general letters. We hope also to credit the work of the members of Attainment, a plan which will be considered more fully at our union conference in February. To induce the very young to form the habit of reading, we ask the parents to supply freely their children with their respective papers. We believe that these Reading Courses, from year to year, will lead to a general awakening among our young people. The Morning Watch Calendar in Spanish will probably have an edition of from 800 to 1,000 for this year.

One of the longest steps in advance will be the uniting of the Missionary Volunteer work in all the Spanish fields. In harmony with the wishes expressed by many of these leaders at the recent General Conference to strengthen the work for the youth, we have sent letters to all the fields inviting them to unite with us. May the Master bless our Missionary Volunteers and our efforts in this department, and may many be encouraged to enter our schools to prepare for the work of the Lord in the already ripened harvest fields.

MAXIMO TRUMMER.

### How Prohibition Prohibits

THE Philadelphia *North American*, in an editorial in a recent issue, presented a statement of facts concerning the general condition of Kansas that is simply wonderful, and possibly is as clear a demonstration of the fact that prohibition prohibits as has ever been submitted.

During the recent terrible drought in that State, its governor declared that it was well able to cope with the situation. "With more than \$200,000,000 on deposit in our State and national banks, we could weather a worse storm than this without hardship." The editorial continues:—

"As a matter of fact, Kansas, which last year produced three hundred and twenty-five million dollars' worth of farm products, can better afford such a roasting and drying up than any other State in the Union, for her per capita wealth is larger than that of any other State. She can better afford this, or any brand of calamity, for her people are not constantly paying

out huge sums for the care and the keep of criminals, paupers, insane, and feeble-minded. In 87 of her 105 counties there are no insane; in 54 of this number there are no feeble-minded; 96 counties have no inebriates, and in the other nine they are as scarce as hen's teeth. Thirty-eight county poorhouses are as empty as last year's locust shells, and most of these have been so for the best part of a decade. The pauper population of the State falls a little short of six hundred; this is one pauper for every three thousand of the men making a living, and a good one,—the men who now own two hundred and fifty-five million dollars' worth of live stock and in the last twelve years have added more than forty-five million dollars to their taxable personal property.

"At one time, not long ago, the jails in fifty-three counties were empty, and sixty-five counties were on the roll as having no prisoners serving sentences in the penitentiary. Some counties have not called a jury to try a criminal case in ten years, and the attorney-general says: 'A grand jury is so uncommon that half our people wouldn't know what it is and how to use it.' . . .

"But the pride of Kansas is not penned up in a few names that shine out against the dull background of mediocrity. Her boast is an average of physical and mental ability not equaled by any other State. It is this uncommon prevalence of sound minds and sound bodies that has reduced her death-rate from seventeen to seven per one thousand in thirty years, though the former percentage still holds among her neighbors. It is this combination of sense and solid muscle that has kept her growing stronger and richer through extremes of climate which would soon desolate a less fit lot."

What made all these wonders a possibility? In 1881 Kansas amended her constitution as follows: "The manufacture and sale of intoxicating liquor shall be forever prohibited." From these eleven magic words has sprung the greatness of Kansas as revealed today. The editorial continues:—

"It was this fundamental provision, fought and evaded in some localities as it was for a quarter-century, and strictly enforced in all parts of the State only within the last five years, that has helped Kansas to flaunt a \$200,000,000 bank account in the face of a partial crop failure; that relieves her of spending much time, strength, and money on paupers, criminals, insane, and feeble-minded; that gives her people the best of chances for living and the fewest excuses for dying.

"It is this defiance of what other States have legalized as a 'necessary' evil that has helped to make her citizens the richest per capita in the country and the richest of any agricultural folk in the world; that has given her a permanent school fund of \$10,000,000, and reduced her illiteracy to an almost negligible quantity.

"It is this insistence upon what slaves of custom always have sneered at as 'impractical' if not impossible, that has helped to give her a balance of more than a million and a quarter dollars in her State treasury, and no bonded debt, save \$370,000 held by the permanent school fund; this alone makes possible the statement that 98 per cent of her 400,000 school children never have seen a saloon.

"For even while the liquor interests succeeded in evading the law in many instances and boasted that prohibition was a failure in Kansas, government statistics showed that the average annual consumption of intoxicating liquors in that State was \$1.48 per

capita, while in the neighboring State of Missouri, where the whisky ring ruled, it was \$24 per capita.

"In other words, the average Kansan had just \$22.52 more to spend on food, clothing, education, and entertainment than his average neighbor across the Kaw; and just about that much more to save on doctors, nurses, fines, jails, poorhouses, and insane asylums. And now that the United States Supreme Court has upheld the Webb law, prohibiting liquor shipments into legally dry territory, Kansas is enabled to enforce legislation that will virtually eliminate intoxicants from her borders."

W. S. CHAPMAN.

### Our Harvest Ingathering Offering

In all this great land of ours, did the children of just *nine* churches hold Ingathering services and work for a large offering to purchase the horse and carriage and charts for Miss Burroway in India, and the home for Miss May Scott in Korea? These nine churches together raised \$329.11. They did well; but did not others do something? If you did not send in a report of your offering to the editor of the INSTRUCTOR, why not? If you did anything for these enterprises, report it that our missionaries may have the assurance that you were not indifferent to their needs. They expected you would fully meet these claims, and I believe you did.

## Some Things That Have Made Me Think

### "Examine Yourselves"

THE beginning of a new year is a good time to follow the advice of Paul to examine ourselves. Should a physician give us a thorough physical examination, he would test our blood, sound our lungs, study our digestion, listen to our heartbeat, and do various other things.

If we are going to do thorough work in examining ourselves, we must go into every department of our life, physical as well as spiritual. Our examinations will embrace many studies; for example:—

Mathematics. Have we given the Creator one seventh of our time, one tenth of our income? Have we been honest in business with our fellow men?

Physiology. Are we eating and drinking to the glory of God? Are we temperate in our work and exercise?

Rhetoric. Do we use pure, wholesome words at all times?

Astronomy. Do we see God and learn his language in the starry heavens?

So we might examine ourselves in all branches of science; but I shall refer only to a few questions asked by the spirit of prophecy.

"How have we employed the capital lent us of Heaven? Will the Lord at his coming receive his own with usury? Have we improved the powers intrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of his Holy Word; what have we done with the light and truth given us to make men wise unto salvation?"—"Great Controversy," page 487.

C. E. HOLMES.

## A Comparative View of the Lives of Washington and Lincoln

WILHELMINA M. JENSEN

**I**N considering the lives of Washington and Lincoln from a comparative viewpoint, many do so with the object of placing a higher value upon the one life than upon the other. The results are unsatisfactory. He who plants a sapling does no greater work than he who protects and cares for it until it is a full-grown tree, ministering in many ways to its needs. So the life of the "father of our country" and the life of its savior are equally valuable. Both lives were important factors in the building of this nation, both were of inestimable importance to the service of mankind, and both helped in rearing a monument of a superior grandeur and of greater height than any Egyptian pyramid,—that of freedom and liberty.

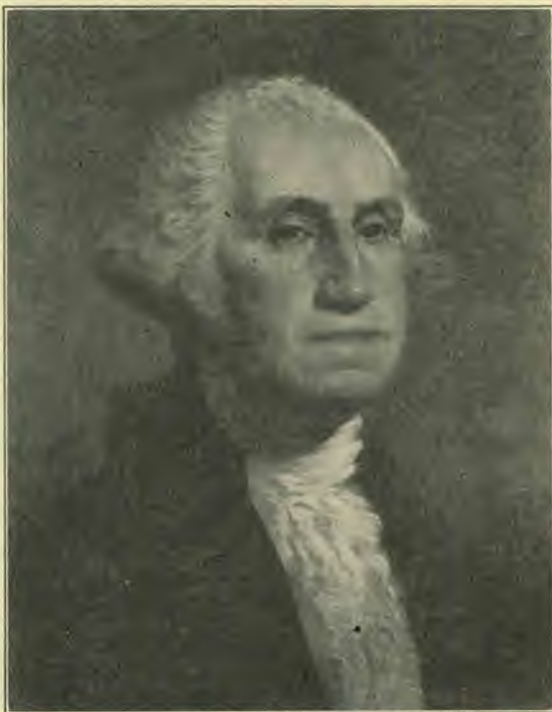
It was not unusual ability, environment, personal beauty, or the age in which they lived that caused these men to shine forth as beacon lights; dispelling the intense darkness of civil strife. One arose from aristocracy; the other from the depths of poverty. One had the best facilities of the land at his command; the other seemingly none. One had the attractive appearance of a handsome and cultured youth; the other the unattractive features of an overgrown, uncultured youth. Each lived in an age peculiarly different from that of the other; the age of the first being one of transition, that of the other, a testing age.

What, then, gave to Washington the honor which gave him the title "The Hero, the Patriot, and the Sage of America"? What made Lincoln an eloquent orator, an able statesman, and a great liberator?—Evidently certain common principles deeply embedded in the life,—principles to which they clung tenaciously throughout the days of their existence; principles which, when fostered and cherished, always make the upright man, the noble woman, the true home, and the strong, enduring nation.

These common possessions of these two men, whose lives we commemorate on the twelfth and the twenty-second of February, are deserving of repeated attention and study. Strict adherence to these principles gave to Washington and Lincoln a strength of character able to resist the fierce temptations that are most likely to assail those who stand in the world's high places of trust and honor. Both bore alike the test

of adversity and the test of prosperity. They maintained a firm belief in the Bible, for this Book of books taught them the principles recognized by both as the foundation stones of that beautiful building, the ideal character.

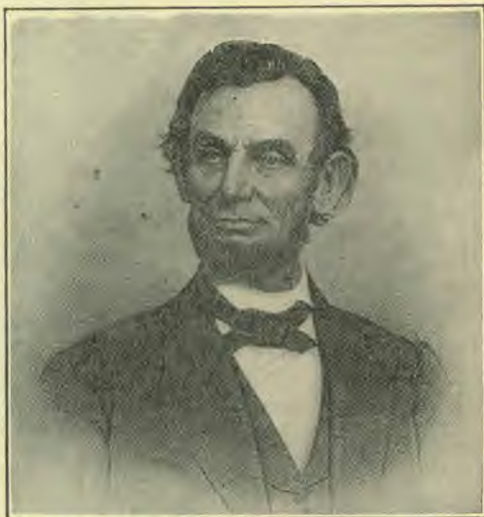
Of these foundation stones, the most important are: faithfulness in the performance of the common everyday duties prepares one for weightier trusts; a noble character is the result of self-discipline; only by self-forgetfulness and a steadfast trust in God can a great work be performed; acts of kindness and love are the deeds that live longest; true service is the service that has made the world better, that has brightened, strengthened, heartened, and helped those in need; the truly good must have not only a purpose in life, but blended with that purpose must be the fine courage that will fight with the splendid minority if, as is usually true, it is the van-



GEORGE WASHINGTON

guard of truth and progress.

Such were the riches that made our heroes men who could not be bought nor sold, men who were true and honest, men who did not fear to denounce evil, men who were as true to duty as the needle to the pole, men who stood for the right despite reverses, sneers, slander, and the false accusations of men of position as well as of those in the lower walks of life.



ABRAHAM LINCOLN

Going back to the days of the Civil War, we hear the earnest, trusting Lincoln promising Jehovah that if he would turn the tide of war at Antietam and send Lee back across the Potomac, the event would be honored by his proclamation of freedom to the slaves; then back to the dark and dismal days of that winter at Valley Forge, we see the kneeling Washington amid the towering columns of the silent forest, and hear the agonizing prayer that ascends to the Almighty for divine instruction

and guidance. Our hearts are touched by these scenes, and we recognize whence came the wisdom, hopefulness, power, and success of these men.

The farewell address of Washington to the public is a revelation of the motives, aims, and aspirations that controlled his life. The closing wish for his countrymen—that their union and brotherly affection might be perpetual; that the free Constitution might be sacredly maintained; that its administration in every department might be stamped forever with wisdom and

virtue; that, in fine, the happiness of the people of these States, under the auspices of liberty, might be carefully preserved and guarded—reveals a life in harmony with the great life of Jesus, the one who went about doing good.

Lincoln's policy—"Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong"—is seen in his actions. The true sparks of civil and religious liberty kindled in Lincoln's youth, and for which he lived, toiled, and sacrificed in his life, cannot be extinguished.

These heroic men were not exempt from mistakes and failures, but their defeats were made the stepping-stones to service that is recorded in the honor roll of heaven. The great world empires of Babylon, Medo-Persia, and Greece, the works of Nebuchadnezzar, Xerxes, and Alexander, are no more; but the works of Washington and Lincoln can never perish. The principles that they lived to establish will live on. They are the immortal parts of the great ship of state, of which Longfellow penned the beautiful lines:—

"We know what Master laid thy keel,  
What Workmen wrought thy ribs of steel,  
Who made each mast and sail and rope,  
What anvils rang, what hammers beat,  
In what a forge and what a heat  
Were shaped the anchors of thy hope."

**What Are You Doing?**

WHEN the new parliament buildings of the Dominion of Canada were being reared, a visitor stopped to speak to a number of workmen who were cutting stone. The visitor asked one man what he was doing, and he replied that he was earning two dollars and a half a day. He asked a second man the same question; and pointing to a chart spread before him, the man said he was trying to make the stone on which he was working correspond with the chart. A third man was asked what he was doing. All three men were, to outward appearances, engaged in precisely the same work. But the third man let his mallet rest a moment, and straightening himself up, pointed proudly to the great building, the graceful lines of which were beginning to show in the massive pile above them. He thought of the glory of the completed building, and what it meant, and he replied eagerly, "I am helping to make that." This man had a vision; he was doing something worth while. The task of earning money may not be worth while; the task of blindly following a pattern may not be worth while; but to have a part in making something good,—whether it be a cathedral or a character,—that is worth while.—*Eugene Thwing.*

**The Tongue**

THE tongue can incite men to riot, war, and bloodshed, or it can influence the hardest heart to the doing of deeds of kindness.

It can incite men and women to prejudice, intolerance, and hatred, or it can stir individuals to manifest only love and charity toward all mankind.

It can influence men and women to turn from all that is good and pure and true, or it can persuade them to be drawn toward the good and pure and true.

The above fact being true, what responsibility every one is under for the proper use or nonuse of his tongue, as the case demands.

How essential it is to know when to speak, when not to speak, and just what and how to speak, at all times.

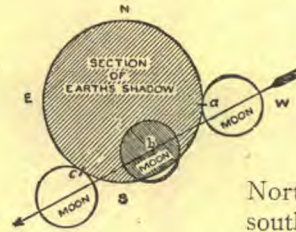
J. W. LOWE.



**Eclipses for the Year 1914**

THERE will be four eclipses this year, two of the sun and two of the moon, as follows:—

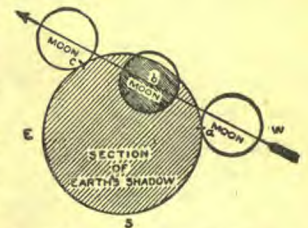
1. Annular of the sun, February 24, invisible in North America; visible in the southern Pacific Ocean, antarctic region, and extreme southern end of South America.



LUNAR ECLIPSE OF MARCH

2. Partial of the moon, on the evening of the eleventh of March and the morning of the twelfth.

3. Total of the sun August 21, visible as a small partial eclipse on the sun's northern limb in northeastern North America. Throughout the Great Lakes region the sun will rise with the eclipse on. A line from Newport, Rhode Island, through New York City to Washington, District of Columbia, thence westerly to Louisville, thence northerly to Indianapolis, Des Moines, Fargo, and Winnipeg, roughly marks the southern and western boundary of the area of visibility, and west and south of this line no part of the eclipse will be visible.



LUNAR ECLIPSE OF SEPTEMBER

4. Partial of the moon, September 4. The beginning only will be visible in the United States, and that only on the Pacific Coast, as far east as Colorado and New Mexico.—*I. H. C. Almanac.*

**Story of Our World Family for 1914**

**The Sun**

THIS great head and center of our celestial family, of something like 800 known members, will be afflicted with his greatest number of spots in 1914. At intervals of about eleven years spots can always be seen on his face, and weather conditions are correspondingly affected. These spots vary greatly in size from a diameter of 800 to 50,000 miles. The earth could be rolled into the largest, and would be like a marble in a teacup. Some of these spots are holes in the bright photosphere which envelops the dark, solid interior of the sun. This is proved by their change in outline as they apparently move across his face. This class of spots proves that the sun revolves upon his axis in 25.35 days, or apparently, to us, in 27.25 days. There are other spots that do not uniformly change in outline with their change in apparent position. Such are believed to be dense floating cloud masses. The largest spots can easily be seen with the unaided eye protected by smoked or colored glass, which precaution should always be taken to prevent serious injury to the eye.

Twice this year he causes our dark shadow to nearly envelop the moon, and twice he causes the moon's shadow to fall upon the earth, thus causing two solar and two lunar eclipses. These eclipses prove and show the rotundity of the earth. Those of the moon enable us to see the round outline of the earth's shadow on

the moon's bright face; and those of the sun, by the difference in the rate of motion, the outline of the shadow of the moon on the earth, which motion is greatest when it strikes near our horizon.

#### Mercury

Very few persons have seen this coy planet to know it, yet he is easily seen and distinguishable from a star when one knows just where to seek him. He is that member of our planet group nearest the sun, so far as known. Some astronomers claim to have seen one nearer, and to it the name of Vulcan has been given. Mercury is so close to the sun that his orbital motion is about double that of the earth, and being about one third as distant from the sun, it follows that he can be seen only during an eclipse of the sun or for a brief time when he is at or near his greatest angular distance from the sun. As this distance is about  $18^\circ$ , and as our morning twilight begins when the sun is  $18^\circ$  directly below the horizon, and our evening twilight lasts until the sun is a like distance below the horizon, it follows that Mercury can be best seen at the beginning of the morning and ending of the evening twilight, when he is brightest and always near that point of the horizon cut by the sun. At intervals of 7.13 and 46 years Mercury passes directly between the earth and the sun, when he may be seen on the sun's face—a transit. These must occur in May or November. This year, November 7, the sun will rise with the planet on his face. The next transit will be in May, 1924, and again in 1927 (November), again in May, 1937, and November, 1940. The first wholly visible in this country will be in 1953 and 1960.

#### Jupiter

The giant planet and partial sun will be too near the sun early in the year for good seeing, being in conjunction with the sun January 20. Inasmuch as his year is equal to thirty of ours, he will traverse but one sign, or  $30^\circ$ , of the zodiac in one year. Throughout most of the year he will be in Capricornus. He will pass his opposition to the sun August 11, rising at sunset when brightest.

#### Saturn

The ringed planet will be most conspicuous near the beginning and ending of the year, being in conjunction with the sun June 19, and practically invisible for weeks before and after that date. He will be found in Taurus most of the time, only in September, October, and November he strays a little over the line into Gemini, and in one of the most interesting parts of the heavens.

The telescopic appearance of Saturn in 1914 will be of special interest. His great ring system will appear to the best possible advantage, with their northern surface presented to the earth, as shown in the lower figure, which phase will not recur until 1944. In 1907 their edge was presented to the earth, and as they are only about fifty miles thick, only a thread of light was then to be traced. When the dark side is toward us, no rings can be seen. There are three rings separated

by dark space, but the innermost is so close to the planet that it reflects but little light, and is to be seen only by the best instruments. An ordinary three-inch telescope will show these rings well, especially near the time of the greatest brilliancy of the planet.—*I. H. C. Almanac.*

#### Attractions for the Weary

LIFE is said to be a lazy dream in Madagascar and its neighboring islands. Some one advises those who "are just awfully tired of working for a living and have about decided that life is altogether too strenuous for comfort, to go to the islands around Madagascar. For there they would have to work only about twenty-five days a year to support themselves and families in all possible comfort."

These islands number about 16,000, and only 600 of them are inhabited. "Nature is wonderfully lavish. A man can own a whole island himself, or live on one that is already peopled. Land is abundant, and, like the air and water, it has no price.

"And the best things to eat are there,—all kinds of the finest

fruits,—bananas, melons, oranges, pineapples, and berries, and one doesn't have to go without such delicacies as figs and citron; and last, but not the least of real attractions, is the loss of fear that one is going to be run over every minute with an automobile or else run over some one; for there isn't a single automobile on any of the islands."

#### Noon

WHEN glad morning's crimson splendors  
Bathe themselves in ether glow,  
All the way from sunrise gem-crypts —  
Gleaming glory-depths — below,  
Changing first-hour's toned magenta  
To the molten gold of noon,  
Thus to form midday's tiara  
In the coronet of June,  
Then it is that mines celestial,  
Worked, mayhap, by seraph hands,  
Pour their ages-garnered glories  
On earth's smiling, joyful lands;  
Then it is that heaven's alembic  
In the glowing upper skies  
Transmutes beauty into memory —  
Memory that never dies.

F. FREDERICK BLISS.

Chicago, Ill.

It is not generally known that there are diamonds of any other color than those usually displayed in jewelry stores. However, there is the red diamond, thought to excel even the ruby in beauty. One of the most notable red diamonds is that which was purchased by Emperor Paul of Russia for one hundred thousand dollars. Then there are the varieties of the blue, black, rose-colored, and green-tinted diamonds. In the Museum of Vienna is a wonderful collection of diamonds displayed in the form of a bouquet, the natural colors of the flowers being represented by diamonds of the same colors.

It is not enough to be industrious; so are the ants. What are you industrious about? — *Thoreau.*



SATURN AND HIS RINGS

Upper figure as in 1907. Comparative size of the earth to the left. Lower figure as shown in June, 1914.



## A Special Temperance Campaign

MATILDA ERICKSON



HE advocates of temperance fail to do their whole duty unless they exert their influence, by precept and example, by voice and pen and vote, in behalf of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple this giant foe: our motto, 'No compromise,' and no cessation of our efforts till victory is gained."

These words from the spirit of prophecy call for constant activity in the temperance campaign. Just now we trust every Missionary Volunteer is doing all in his power to secure signers to the petition for national prohibition. This is our opportunity to help roll back the reproach which has classed our denomination with the liquor element because of our energetic opposition to Sunday legislation.

Then early in this month came the Temperance number of the *YOUTH'S INSTRUCTOR*. This is a most excellent weapon for temperance warfare. Will not your society use this weapon in every way possible to protect the innocent and to defeat the great destroyer of American homes in the community where you live? Below are a few suggestions which you may be able to use in planning your campaign:—

1. Order large quantities of the Temperance Annual:—

*a.* Take it up in your society or church meeting to see how many each person present will take.

*b.* Appoint a committee to visit absent members to see how many they will use.

*c.* If there is a Junior Missionary Volunteer Society in your church, invite it to join you in this campaign. The Junior Society should be represented on your committee for planning the campaign.

*d.* See how many older persons will pay for copies for young people to use.

*e.* Order the paper through the church missionary secretary.

2. Distribute the paper:—

*a.* It may be well for your periodical band (or committee) to lead out in this campaign, in which all members of the society should participate; or, if thought best, appoint a special committee for this special work. In the larger societies it would be well to have a temperance band, and in smaller societies this important work should be made a definite duty of the Christian Help band or the Literature band.

*b.* Each member should study the Temperance number, and let one society program be based upon it.

*c.* District the town, city, or neighboring country, and assign to workers according to their adaptability to work in various localities.

*d.* Aim to place an *INSTRUCTOR* in every home in your territory. Your territory extends to the territories of the nearest societies having this same aim.

*e.* Endeavor to sell as many copies as possible. This paper can be sold in the homes, in business houses, and on the street. It can be sold all through the year. Some have earned scholarships by selling the Temperance Annual.

*f.* Give copies to all libraries, reading rooms, waiting rooms, schools, and other institutions and public places where they will be received.

*g.* Make special effort to give copies of the paper to Sunday school superintendents, ministers, and the leaders of other young people's societies,—the Baptist Young People's Union, Christian Endeavor, Epworth League, etc.

*h.* Supply every Y. M. C. A. and Y. W. C. A. secretary. These secretaries will make good use of it in their work for the boys and girls, the young men and young women.

*i.* Mail copies to friends and acquaintances, who should be interested in this work.

*j.* With such preparation as can be obtained, let certain ones sell the papers on the streets and in business houses, observing Christian courtesy in all the work.

*k.* Hold a good temperance rally for the benefit of the public. Invite the Juniors to join you in giving the program. Some of our societies have obtained good results by inviting young people of other churches to join them in temperance rallies. Should you desire such help, counsel with your church elder before securing it. At the rally, have persons at the door to sell the paper after the meeting.

1. The temperance pledge should be a prominent part of every temperance campaign. "Everywhere they [Christian workers] should present to the people the principles of true temperance, and call for signers to the temperance pledge," says Mrs. E. G. White, in "Ministry of Healing." The pledge can be used in house-to-house work, in correspondence, in personal effort, and at the rally. Get a supply from your tract society. Total abstinence pledges, including tea and coffee, or temperance pledges, including tobacco and liquor, both lithographed, two cents each. In quantities of five or more, forty per cent discount. A pledge against liquor only can be obtained for seventy-five cents a hundred.

3. How to succeed:—

*a.* Nothing of value was ever done for God without prayer. Let every individual and the entire society pray earnestly for success in planning and executing the work.

*b.* Let none say, "It is a good work, but I cannot help." Let every Missionary Volunteer be ready to seize the opportunity, ready to lift the responsibility, and then ready to stick to the work in the spirit of earnest prayer until it is completed.

MATILDA ERICKSON.

### Young People We Like

Young people of backbone.

Young people who can say no.

Young people who are unselfish.

Young people who are teachable.

Young people who are not fidgety.

Young people who don't know it all.

Young people who are utterly frank.

Young people who delight to "lift up."

Young people who live in the sunshine.

Young people who make home a heaven.

Young people who are never behind time.

Young people whose religious zeal grows.

Young people whose consecration is complete.

Young people who have no taste for trashy books.  
—*United Presbyterian.*



### Elizabeth Jane's New Year's Resolutions

In session quite solemn, with doors closed and locked,  
Adele to her dolly of duties now talked;  
Elizabeth Jane, I am sure, understood,  
And promised that she every day would be good.

"Elizabeth Jane, you must listen to me.  
Today it is New Year's, and kind should you be;  
Right now is the time all your faults to correct,  
For a life, of great service you now should select!

"I hope in the future you'll not fuss nor fret  
When things do not suit or the day's dark and wet;  
For no one can go through this life without woe:  
If you meet it all smiling, it melts like the snow.

"Now selfish indeed I should not have you be,  
So always divide all your goodies with me;  
And ever be willing to help 'round the house;  
And when company comes, be as still as a mouse.

"It's time that you knew how to eat with your fork;  
And never forget that the ink has a cork;  
And always be ladylike, sweet, and polite,  
Then no one will say, 'Why, that child is a fright!'"

— Jeanette Beard, in *Young Evangelist*.

## Kit

JOHN E. NORDQUIST

**K**IT and I are the warmest of friends. For six months we have lived together on the forest-clad mountain side, far from crowds. It has been a peaceful time, free from the worries of the great world's people. We have shared neither its sorrows nor its joys. Days and nights alike drift unheeded over our forest Eden, as we live our simple lives. Always I find those tender, love-lustrous eyes fixed on me.

But every Eden has its jealousies, ours not excepted. Often as I sit before the open tent flap and write, a gentle tugging at my arm reminds me of poor, neglected Kit. My pen and paper are the rivals that provoke her jealousy. Too much of the time rightfully hers is wasted on them, she thinks. But then Kit is only a cat. "A common, everyday tabby cat," would be your verdict. "A common tabby with her left fore-leg amputated at the knee," you say.

O, but I must object! There is nothing common about Kit. Watch her perform, and you will agree with me.

"Here, Kit, jump!" Easily and gracefully she sails over my arm held three feet from the ground. Watch her waltz as I play the harmonica. See how easily she walks on her hind legs and turns handsprings and somersaults. Many other tricks, unguessed by common tabbies, are Kit's.

Culture and joy, however, have not always been hers. She has known tragedy, too. Her missing limb shows that.

Of Kit's babyhood I know nothing. My acquaintance began with the full-grown Kit, and I found her in trouble.

Her night of sorrow was a stormy one. For three days a drizzling rain had soaked the thirsty mountains. That night it became a deluge. All the little ravines and gullies contributed their storm waters to the brook down in the canyon till it spoke in white-foamed, booming fury, quite unlike its everyday tinkling gurgle. In the midst of the storm came a continuous clashing, rending roar that outspoke the thundering brook. I knew it at once for the mighty voice of the destroying

avalanche. Slides are of frequent occurrence in this locality during the rainy season, and often very destructive.

The lure of the bright sunshine and the sweet-smelling mountain air brought me out early next morning to view the results of the storm. The monster slide had taken place a quarter of a mile below my tent. I was standing in the midst of the naked tract it had left, when a faint noise drew my attention to the bushes at one side. It resembled the beseeching meow of a cat, I thought.

After several minutes of unsuccessful searching, I was about to give up the riddle, when again I heard the pitiful meow. This time I caught its location. It came from a large bush partly covered by loose rock and small boulders.

In a short time I had unearthed the bruised and crippled form of poor Kit. But that was not all; near Kit lay the dead, mangled bodies of her five kittens. Without warning, the avalanche had crushed out their lives and pinned down the helpless mother.

Quite disregarding her bruises and broken leg, Kit rubbed her head against me and looked pleadingly into my eyes, then down at her dead babes. Plainly, she asked for help.

Poor little Kit! All I could do was to rebury her poor children, then hasten to the tent with the crippled mother. With what slight surgical skill I possess, and the aid of chloroform, I managed to amputate Kit's useless limb. In a few days she was well on her way to recovery.

Though often I've wondered how Kit came to stray so far from civilization, I can arrive at no other conclusion than that she came to cheer my loneliness.

Now that Kit's story is told, Kit insists that I cease writing. She is playfully trying to take away my pen, so I hasten to lay it down, if only to humor Kit.

"If you would have a thing kept secret, never tell it to any one; and if you would not have a thing known of you, never do it."



Harper's Weekly

THE THIRST FOR KNOWLEDGE

## Your Friend and You

### Expansion or Contraction

**E**LLA," said a young man to his sister, "that's the second book on music you've had from the library within a month. I never knew you were interested in music. What's happened to you?" And with a little flush, the girl explained: "Why, Ruth's such a good musician, Dick, that I'm not satisfied to know nothing about music. It isn't likely I'll ever learn to play, but I want to know about music so I can sympathize with what means so much to her."

In this simple answer is expressed one of the offices of friendship. It should mean the broadening out of the participants. Our friends' interests become ours, and ours become theirs, and in the exchange both are benefited. Our friends' friends become our friends to an extent, and so the circle widens. A real friendship implies expansion in all directions, an enlargement of interests, a widening out of mind and heart.

Now sometimes two girls attempt to run a friendship in just the opposite way. Instead of broadening out, they grow narrow. Here are Hester and Cecily, for instance. Hester is jealous of the other girls who have been Cecily's friends longer than she has. Instead of looking on them as potential friends, she is all the time hoping that something will happen so that Cecily's liking for them will cool. Since their intense friendship began, each girl has been seeing very little of those whose acquaintance she previously enjoyed. And it looks as if in time Cecily would have no friend but Hester, and Hester would have no one very close to her except Cecily. And it is plain that this is a serious mistake.

With Alice and Elsie, too, friendship means a con-

traction instead of expansion. Alice has always been devoted to athletics, while Elsie is lazy as far as outdoor pursuits are concerned. And the result of their growing intimacy is that Alice has gradually become an indoor girl, and is losing, along with her interest in things athletic, something of her sense of vigor and her glowing color. Elsie, on the other hand, has always had a rather superior literary taste for a young girl, and has read the best books. But lately, when her mother noticed that the standard authors on the library shelves are less disturbed than formerly, and asked the reason, Elsie explained, "Alice doesn't care about that sort of books, and I like to read the books she reads."

Friendship may mean expansion, or it may mean contraction. It may result in broadening out, or in a narrowing. Two friends may cooperate, each strengthening what is admirable in the other, or instead each may strengthen the other's weak point. It makes all the difference in the world whether your friendship is an association for mutual helpfulness and inspiration, or a combination founded on continued selfishness.—*Harriet Lummis Smith, in Girls' Companion.*

### A Merchant in the Bud

A FEW months ago a young foreigner was found wandering about one of the public parks in New York City. He was but fourteen or fifteen years of age, had no relatives in the United States, and said that he had supported himself since reaching this country by selling newspapers. His command of the English lan-

guage was good for a foreigner so recently arrived. He was taken into custody.

The immigration authorities gave the youth a preliminary hearing, preparatory to deporting him as "likely to become a public charge." He told them that he had only seven cents in the world. The following morning, after a night spent in the crowded detention rooms, the young man was called before the board of special inquiry. This time he proudly waved a handful of small bills. He was the richer by twelve or thirteen dollars than he had been the day before.

The boy's story of his riches ran as follows: "In the detention room I found many men of many languages. Some of these languages I could speak and read. From a German missionary I got a few copies of a New York paper printed in German. I sold all of them except one. From that copy I read the news, translating as I read into Lithuanian. From the Lithuanians I got a few kopecks. Then I put the news into Polish, and got nearly a krone from those listeners. With this money I bought a watch that wouldn't run, and a knife. A German watchmaker in the detention room fixed the watch so that it would run. I gave him the knife. I then exchanged the watch for another silver watch and a pair of boots. For the boots and writing two letters for him, an Austrian Pole who could not write gave me another watch. These two watches I exchanged for a watch with a good Swiss movement. This last watch I sold to a guard for the money I hold in my hand."

After hearing this remarkable story, the board recommended that the boy be permitted to remain in the country, in the care of one of the immigrant societies. One of the members of the board added: "There's no danger of that young fellow ever becoming a public charge. If he stays in New York very long, he'll own half the city."—*Selected.*

#### A Happy Scheme

"How do you manage, my little man,"—  
And I touched his cheek with its wealth of tan,—  
"To accomplish as much as you do each day?  
If it isn't a secret, tell me, pray."  
"A secret!" he laughed, brimful of glee,  
And tossed back his head; "why, don't you see,  
I make believe all work is fun;  
And I s'pose that's why I get so much done!"

—*Morning Star.*

#### Slum Victories in New York

INTO the homes of the people light and air have penetrated, and they have acquired legal claims. The first census taken under the new tenement-house law found 361,000 dark and airless rooms in houses, unfit to live in, half of them without any windows at all. There are still more than sixty thousand windowless rooms left in Greater New York; but they are going. When the last of them is gone, we shall be able to fight tuberculosis, and win. The dark halls have been lighted.

Life in the tenements has been made measurably en-

urable and safe. Not in the ten years since the new law was passed has a human life been lost by fire in any of the hundred-and-odd thousand houses for lack of means of escape or other faults of construction. In the ten years preceding 1894, 256 persons perished in tenement house fires, not counting the firemen who died in efforts to save them.

The thousands of vaults and cesspools that were a constant menace to us all are gone. On the whole of Manhattan Island only seven are left, and they are not used in connection with tenement houses. The power to remove them, once hotly contested, has been so buttressed by the courts that it stands for all cities and all time. The tenement house law itself, which

was weak and tottering, stands secure against assault. The cry that it would wreck the builder has been proved false. He has built more tenements than ever.

To sum up, a million and a quarter of souls, or more than one third of the tenement house population that was steeped in the environment which made for all unrighteousness, have been housed decently and safely, and the rest will be.—*Jacob A. Riis, in the Century Magazine.*

#### The Gypsy's Warning

THOSE who spend much of their lives outdoors, particularly in the country, sometimes develop powers of observation

and deduction that seem little short of marvelous to men of indoor habits. During the Austro-Prussian war of 1866, when the Archduke Joseph of Austria and his corps were retreating before the advance of the Prussians, they encamped one day near a Bohemian town, and the archduke was lodged in a cottage.

At about twelve o'clock at night the archduke's adjutant reported that a gypsy soldier wished to see him on a matter of importance.

On being admitted to the archduke's presence, the gypsy announced that the enemy was approaching. When asked how he knew, he took the archduke to the door, and pointing to several birds flying over a wood at some distance, said:—

"Birds sleep as well as men, and these birds would not be flying about at this time of night if they had not been disturbed. The enemy is marching through the woods and has frightened them."

Relying on the gypsy soldier's knowledge, the archduke commanded that an alarm be given at once. An hour later the outposts were fighting with the Prussian soldiers. The camp was saved, thanks to the quick observation of the gypsy.—*Selected.*

SEVEN thousand natives die from disease every year in the mines of the Rand in the Transvaal; adding the deaths of white persons and deaths from accident, the toll of the gold mines rises to ten thousand a year. Hundreds more are hurried away from the place to die. This is the cost of gold; largely needless, for disease can be conquered there as well as at Panama, if the necessary effort is made.



M. E. KERN . . . . . *General Secretary*  
 C. L. BENSON . . . . . *Assistant Secretary*  
 MATILDA ERICKSON . . . . . *N. Am. Div. Secretary*  
 MEADE MACGUIRE . . . . . *N. Am. Div. Field Secretary*

**Senior Society Study for Sabbath,  
 February 21**

**Suggestive Program**

1. OPENING Exercises (fifteen minutes).
2. Bible Study (fifteen minutes).
3. Quiz on Standard of Attainment (five minutes).
4. Selling the Temperance INSTRUCTOR (ten minutes).
5. Presentation and Discussion of Plans for Your Society to Conduct a Temperance Campaign (ten minutes).
6. Closing Exercises.

1. Song; sentence prayers; special music; review Morning Watch texts; report of work done; offering; secretary's report.

2. Let this be given in three five-minute talks:—  
 a. Fundamental Principles of True Temperance, using Rom. 12:1; 1 Cor. 3:16, 17; 10:31; Prov. 20:1; Hab. 2:15. The one who gives this study can write out questions on these texts, numbering each, and write on slips with corresponding numbers the text that answers each question. The questions may be passed out to one side of the room, the answers to the other. The one who conducts the reading will call the numbers and the ones holding questions and answers will respond.

b. Sin of Nadab and Abihu Caused by Intemperance. Lev. 10:1-9; "Patriarchs and Prophets," chapter 31, "Sin of Nadab and Abihu."

c. Daniel's Adherence to Principles of Temperance. Daniel 1-6; see also "Daniel and the Revelation."

3. Rom. 6:23; 2 Thess. 3:8.

4. Have two canvasses given for the paper: (1) To a business man; (2) to a farmer.

5. Have the report of the committee appointed last week. Discuss and adopt the report. Ask each to keep a diary of his experiences to relate at the next meeting. See this INSTRUCTOR.

**Junior Society Study for Week Ending  
 February 21**

**Suggestive Program**

1. OPENING Exercises (fifteen minutes).
2. Rally (forty minutes).
3. Closing Exercises (five minutes).

1. Singing; sentence prayers; secretary's report; reports of work done; offering taken; review Morning Watch texts; follow plan suggested first week in February.

2. As announced in note with study for week ending February 7, each society will provide its own program. The program committee should make a careful study of the new Temperance INSTRUCTOR when arranging the program. In the *Gazette* is given an exercise to be used by those desiring to do so.

3. Sing "Dare to Be a Daniel," or another good temperance song, and then close by having all who sign the pledge repeat it in unison.

**Special Notice**

Every society should have a liberal supply of temperance pledges. Order from your tract society. Lithographed total abstinence pledges and pledges against the use of liquor and tobacco, only 2 cents each; 40 per cent off in lots of five or more.

A temperance pledge roll which would be nice for the wall can be obtained from David C. Cook Publishing Company, Elgin, Illinois. It will hold 120 names. Price, 25 cents. Why not have this in the room where you hold your meetings?

A small pin or button, with word "Anti-cigarette" on it, can be obtained from David C. Cook. The button is blue with the word on a white pennant. Price, in lots of ten or more, 1 cent each, postpaid.

Together with the Senior Missionary Volunteer Society, lay plans for a strong campaign in your community.

This number of the INSTRUCTOR, page ten, has suggestions for a temperance campaign; so does the Temperance INSTRUCTOR on the next to the last page. Aid in carrying out as many of these as possible.

**Missionary Volunteer Reading Courses**

As there were no Reading Course assignments given last week, two Senior and two Junior appear this week.

**Senior No. 7 — Lesson 18: "From Judaism to Christianity," Chapters 14, 15**

1. WHAT promise came to Mr. Gilbert's mind at this time? How did he feel with reference to meeting his mother and relatives? How did the Lord manifest his care for him at this time?

2. Relate briefly how Mr. Gilbert endeavored to present the gospel to his mother, and what she finally decided concerning him. On his second visit to his home, how was he treated?

3. What other place did he visit, and how was he received?

4. What sad experience came about this time? Mention some pleasant experiences he had while in England.

5. Relate several experiences given in chapter 15. Do these things increase your faith in God and in his power to help in time of trouble?

**Senior No. 7 — Lesson 19: Chapters 16-18**

1. WHAT was Mr. Gilbert's great burden at this time?

2. What plan did Mr. Gilbert propose to his wife to assist in work for the Jews? What did Mr. Gilbert get from his religion? Do we get this?

3. How was he blessed in producing his book? What were his next efforts along these lines?

4. Relate a further incident of the Lord's guiding at this time. State how workers were found for this mission.

5. What means were used to further assist the work for the Jews in other places? With what do the Jews associate the Christian religion? What encouraged Mr. Gilbert in his work at this time?

**Junior No. 6 — Lesson 18: "Thoughts From the Mount of Blessing," Pages 177-196**

1. WHAT great lesson did Christ here teach? How had the Pharisees been acting? How did this affect the people? Who alone is capable of judging any man? Why?

2. What question does Christ here ask? Where does he who presumes to judge another place himself? Why has the professed church of God sought aid from the state? How only can we influence others to do right?

3. Are any too deep in sin for Christ to receive and forgive?

4. Cite the threefold promise Christ here gives. Upon what conditions do these promises rest? How does Christ seek to assure us of his Father's love?

5. What great principle should control our actions toward one another? In our associations with others what should we do? State why we are "debtors" to all men. What does the golden rule teach us?

**Junior No. 6 — Lesson 19: Pages 197-218**

1. WHAT two roads are set before us? What is the end of each? Describe the road to life; the road to death. Which shall we travel? Who is our Guide?

2. What is the Christian life? Describe this "battle and march." Is it sufficient only to "desire" the good? What is our only hope?

3. How may we distinguish between true and false teachers? What is the test of discipleship?

4. How did the people feel toward the teachings of Christ? What illustration did he give to show the importance of his teaching? What is the only steadfast thing in this world? Do the majority of the people believe this? What are they seeking to do? How may we build upon Christ? How may we become followers of Christ? What is Christ's desire toward us? Shall we satisfy this?

**Side Lights for the Readers of the Book "From Judaism to Christianity"**

**Chapter 14**

ALTHOUGH the Old Testament is filled with the teachings of God's loving-kindness and tender mercy to all people, the orthodox Jew feels that when any of his own accepts the Christian religion, no love or kindness whatever should be shown to him. The writer recalls the case of a man who accepted the gospel some years ago, and was to be baptized. The day he was to receive this sacred rite, while he was using his razor his wife made a deep cut on the side of his face, by slashing him with it. At times she would chase him about the room with a hot iron, and at other times she would not allow him in the house at all. It seems as if the very spirit of Satan enters into this people when they know of a loved one who believes in the holy Messiah.

This sentiment among the Jews should create in our hearts a deep pity and love for them. The Saviour realized their condition when he prayed his Father to forgive them, as they knew not what they did. When the eyes of the Jew are opened, and he sees who Jesus is, his heart breaks at the remembrance of the course he pursued toward his Messiah.

The reader will be surprised to learn that Jesus is not mentioned in any of the Talmudic writings. Some of the Jews of today use this to show that there really never lived such a person as Jesus of Nazareth. The Jews argue that, if Christ had been on earth, the Jewish writers of his time would have mentioned him, although he was not in harmony with the rabbinical views; for the Jews claim that many persons who differed from the leaders of the people are mentioned in the Talmud.

In connection with this thought it might be well to mention that the Jews have actually lost the pronunciation of the name of God. The word Jehovah, found hundreds of times in the Bible, they do not know how to pronounce. They never mention it. When they have to read it in their prayers or in the Bible, they use another Hebrew word for Lord. The Jew claims that this word, Jehovah, is an unspeakable word. He calls it *Shem Ham-za-yeh*, the ineffable name. He says that it must not even be mentioned.

The writer is convinced that on account of the Jews rejecting Christ they have lost the name of God. There is no other name whereby men may be saved. See Acts 4:12; Isa. 43:11. Is it any wonder, then, that the Saviour told that people that if they did not believe in him, they would die in their sins? John 8:24. This people is to be pitied. It is not condemnation that we should put upon the seed of Abraham in the flesh; we should pity them because of the great darkness which has come upon them by their rejecting their own Messiah. How truly the words of Job in chapter 19:21 can be applied to this people!

The Jew hates the very word Christ, and all that is associated with that name, while he loves the holy Messiah, and longs for him to come. The most pious Jews are the most bitter and prejudiced. But it is easy to see that such, when the veil is taken from their eyes as the result of much prayer for them and the study of the Scriptures, are the ones who will accept the Saviour. So do not feel at all discouraged if this class of Jews should repulse your advances to give them the message. Be persistent, and the Holy Spirit will impress them to accept the reading matter, and he will interest them to listen to the story of the message.

The Jews know nothing of the meaning of the word conversion. A convert, to a Jew, is a turncoat. He does not believe there is any need of a change of heart. This is due to the fact that the rabbis have so impressed him with the idea of righteousness by works. Hence the Jew claims there are certain outward signs that persons must have to show they are Christians. He believes that the branding of the cross on the arm is to the person and to his relatives a mark of having accepted the Christian religion.

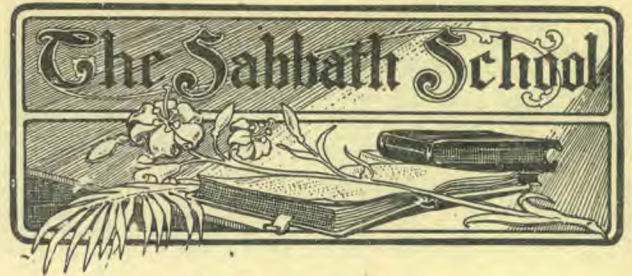
The Jews make a distinction between a missionary and a minister of the gospel. A missionary, to the Jew, is a man who is hunting after Jews to turn their heads away from the religion of their fathers, and by some sort of bait lead them to believe in the Nazarene. The mission and the missionary they hate. But they have more or less respect for the minister of the gospel, because they think that the Gentiles must have some kind of religion; and the Gentiles call their teachers preachers or ministers. So this is allowable. How careful we have to be at times in order to disarm prejudice! The Saviour exhorted us to be wise as serpents and harmless as doves.

The writer is grateful that God has broken down so much of the prejudice of his family. His nearest relatives have read Christian literature in recent years, and seem quite open to investigation. It is his hope and prayer that the Spirit of God will yet bring some of them into the light of God's truth.

#### Chapter 15

The writer might add many other instances of healing that have come under his observation, and it is clear to him that the Holy Spirit desires to do more for the people of God in this direction than has been done among us. If God were not desirous of accomplishing more in this line, why should the devil be so hard at work performing counterfeit miracles, and introducing many quacks and methods to divert the minds of the people from the power of Christ to heal. Before the Saviour came to the world at his first advent, it is evident that the devil was alert in claiming the bodies of men; and Christ broke this spell by healing many of their diseases. The Saviour showed the church at that time that the preaching of the gospel and the healing of the sick went hand in hand. The mission of the disciple is to do the works of the Master. He sent us into the world to be his witnesses. A thoroughly devoted life, with a deep consecration to his service, should bring large measures of the Holy Spirit, and this would bring blessings to the body as well as to the soul.

F. C. GILBERT.



### VIII — Crossing the Jordan

(February 21)

LESSON SCRIPTURE: Joshua 2-4.

LESSON HELP: "Patriarchs and Prophets," pages 481-486.

MEMORY VERSE: "Power belongeth unto God." Ps. 62:11.

#### Questions

REVIEW.—Tell, in your own words, the history of Moses, from the time his mother hid him in the basket by the River Nile to the time he fell asleep in Jesus, on Mt. Nebo. What mountain sends rays of light through the shadows of the tomb? What new leader did the Lord provide for his people after Moses' death? How was he to "have good success"?

1. Although Moses was dead and buried, what did the Lord tell Joshua to do? Joshua 1:2. What did he promise Joshua? Verses 5, 6. Under what conditions? Verses 7, 8. What command did he repeat three times? Verses 6, 7, 9. What thrice-repeated promise was to be the foundation of this courage? Verses 5, 9. What similar promise have we? Heb. 13:5, last part.

2. What great obstacle lay between the Israelites and the land of promise? Joshua 1:2. What was the condition of the Jordan at this season of year? Joshua 3:15, last part; note 1. What showed that Joshua's faith was equal to the emergency? Joshua 1:10, 11; note 2. What reply did the people make to Joshua? Verses 16-18.

3. What other obstacle confronted them "seven or eight miles" beyond the Jordan? What were two men sent to do? Joshua 2:1. Tell their thrilling experience and narrow escape. Joshua 2:1-22. What report did they bring to Joshua? Verses 23, 24.

4. What did the Israelites all do early the next morning? Joshua 3:1. What was to be the signal for marching? Verse 3. How far was the ark to be ahead of them? Verse 4. What preparation were the Israelites to make? Verse 5. Who were to lead out and carry the ark before the people? Verse 6. What did the Lord promise Joshua? Verse 7.

5. How were the priests that carried the ark required to show their faith? Verses 8, 15. As soon as their feet should rest in the waters of Jordan, what should take place? Verse 13. How was this promise fulfilled? Verses 14-16; note 3. How many of the people succeeded in getting across safely? Verse 17.

6. By whose power only could this wonderful miracle have been accomplished? How do we know? Memory verse; Matt. 28:18. Of what was it a sure sign? Joshua 3:10. What monument of this mighty power did they erect in the midst of the river? Joshua 4:9. Where else did they place one? Verses 8, 20. How many stones were in each? Why? Verse 5. Of what would these twelve stones always remind their children? Memory verse; verses 6, 7, 21-23.

7. What took place the moment the priests came out of Jordan and set their feet on the dry ground? Verse 18.

8. What day did the Israelites enter the promised

land? Verse 19. Of what was this the fortieth anniversary? Deut. 16:1; Ex. 12:1-3.

9. Why did the Lord thus open the Red Sea and the Jordan before his people? Joshua 4:23, 24.

10. Though we meet Red Seas of difficulties and rivers of obstacles, what promise may we claim? Isa. 43:2.

**Notes**

1. "The melting of the snow on the mountains of Lebanon, near which this river had its rise, was the occasion that at the time of harvest, barley harvest, which was the spring of the year, Jordan overflowed all his banks."—*Matthew Henry*.

2. Think what faith that must have taken. How many times before the Israelites had been almost on the point of entering in, and then had failed. "Joshua knew, however, that whatever God should command, he would make a way for his people to perform, and in this faith the intrepid leader at once began his arrangements for an advance."

3. Notice that when they crossed the Red Sea, "the waters were a wall unto them on their right hand, and on their left" (Ex. 14:22); but this time, the water stood up on their right hand only.

**Notes**

1. "Our, infirmities" ("weakness," Alford): "These are many, but chiefly infirmities of knowledge of the things to be asked of God, of the manner of patient resignation to God's will when its final purpose is unknown, or of earnestness and perseverance and confidence of prayer when it is revealed. Matt. 26:42; 1 John 5:14."—*Interpreting Bible*.

2. "Maketh intercession:" Not as a person apart from us, but within us; "by begetting in us those feelings of the evil of sin, and desires after holiness and glory, that no language can express; even as severe disease cannot be described in words, but becomes perfectly intelligible to the tender-hearted from the groanings of the sufferers."—*Interpreting Bible*. "The Holy Spirit of God dwelling in us, knowing our wants better than we, himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations."—*Alford*.

3. "According to the will of God:" "The very Spirit, who thus pleads, does it according to God,—in pursuance of the divine purposes and in conformity with God's good pleasure. All these pleadings of the Spirit are heard and answered, even when inarticulately uttered."—*Alford*.

4. "In an agony:" Our Lord prayed and supplicated "with strong crying and tears unto him that was able to save." Heb. 5:7. Read also Psalm 22. "In his agony he clings to the cold ground, as if to prevent himself being drawn farther from God. . . . From his pale lips comes the bitter cry, 'O my Father, if it be possible, let this cup pass from me.'" He "was suffering superhuman agony." "His suffering was even greater than before. As the agony of soul came upon him, his sweat was as it were great drops of blood falling down to the ground." Read chapter 74, on "Gethsemane," in "Desire of Ages."

5. "Nevertheless:" This word expresses the submission of Jesus to his Father's will. His prayer expresses his human fears and desire, "Let this cup pass." He expresses his love and confidence in "Abba, Father, all things are possible unto thee." But the supreme petition is not that his will but that God's will be done. Such a prayer can never go unanswered.

6. "According to his purpose:" All conditions of prayer blend into one. Note them: (1) faith (Heb. 11:6; Mark 11:24); (2) abiding in him (John 15:7); (3) the spirit of forgiveness (Mark 11:25; Matt. 6:14, 15); (4) asking according to God's will (1 John 3:22; 5:14, 15); (5) in Jesus' name (John 14:13). Study them; they will bear much study. Asking in the name of Jesus embraces them all; for we do not ask in his name if our prayer does not embrace all these other conditions.

7. "All things:" We see but the human side of God's working, the wrong side of the web, like the tapestry weavers, and it looks to us in our limited view, seeing but one stripe and color of experience at once, that it is so imperfect. Like the tapestry weavers, we must keep our eyes on the beautiful pattern overhead, and leave all our doubts till the great web is unrolled. Read the text, "And we know that to them that love God, God worketh all things with them for good." See margin of Revised Version. That is, it is not by a happy, fortuitous combination of things that good comes, but God actively, positively works them all for our good. The good Father will make even the most forbidding thing to bring good to his child.

**VIII — The Infinite Working for Our Good**

(February 21)

Daily-Study Outline		
Sun.	Work of the Holy Spirit	Questions 1-5; notes 1-3
Mon.	Examples of prayer	Questions 6-11; notes 4, 5
Tue.	Confession; effectual prayer	Questions 12-15; note 6
Wed.	All things working for good	Questions 16, 17; note 7
Thur.	Review of the lesson	
Fri.	Supplementary questions	

LESSON SCRIPTURE: Rom. 8:26-28.

**Questions**

1. What does the Spirit do? Rom. 8:26, first part.

2. For what do we especially need the aid of the Spirit? Same verse, second part; note 1.

3. How earnestly does the Spirit intercede for us? Same verse, last part; note 2.

4. Who understands the mind of the Spirit? Verse 27, first part.

5. According to what does the Spirit make intercession? Same verse, last part; note 3.

6. How did he pray in whom was the fullness of the Spirit? Luke 22:44; note 4.

7. According to what did Jesus pray? Mark 14:36; note 5.

8. According to what did David effectually pray? Ps. 51:1.

9. To whom is it God's will to show mercy? Isa. 55:7.

10. With what earnestness did Daniel pray? Dan. 9:3.

11. With what confession did he pray? Verses 4, 5.

12. Is confession of sin according to God's will? 1 John 1:9; Ps. 32:5.

13. What shows that if our prayers are to be effectual, we must pray in the same spirit that Jesus prayed? John 14:13-15; 15:7.

14. What blessed assurance is given those whose heart is in harmony with the will of God? 1 John 3:22; note 6.

15. Then what will make our prayers effectual? Rom. 8:26, 27.

16. What further may we know? Verse 28, first part; note 7.

17. How are those who love God further described? Same verse, last clause.

**Supplementary Questions for Home Study**

1. How many conditions of prayer can you name?
2. What is it to pray in the name of Jesus?

"A New Year,  
A glad year,  
A year of hopes fulfilled,  
When friends are friends  
And joys are joys,  
And sorrow almost stilled."

**Loving Harshness**

THE shepherd has a rod as well as a staff. A story is told of one who talked with a shepherd in the higher Alps. While talking, the shepherd gathered a handful of the best grass and went to a low shelter near by. "I have a sheep there with a broken leg," he said. "How did it happen?" queried the traveler. "It did not happen," answered the shepherd; "I broke it intentionally. That sheep was headstrong and unruly. It did not love me, and was always leading the others astray. Now it knows its dependence on me and loves to eat from my hand. When it is well again, it will keep nearer to me than any other sheep."—*Call to Prayer*.

# The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

## Subscription Rates

Yearly Subscription	- - - - -	\$1.25
Six Months	- - - - -	.70
CLUB RATES		
In clubs of five or more copies, one year	- - - - -	Each \$ .85
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Three months at the rate of	- - - - -	1.00

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

### Our Partnership With God

'Tis sweet to feel that we may be  
In partnership, dear Lord, with thee;  
'Tis sweet to feel that all we do  
To make our lives sincere and true  
Is known to thee, and that we share  
As partners all thy love and care.  
Thou knowest, Lord, our times of pain,  
When rest and peace seem hard to gain,  
And help is needed lest at last  
Despair take hold and bind us fast.  
O, help us to remember, then,  
Our partnership with thee! and when  
Perplexities arise, may we  
Send fearlessly our call to thee,  
Who sharest with us, night and day,  
Whate'er befalls us on life's way.  
And, journeying toward the better land,  
We only need to grasp thy hand  
And trust our partnership with thee  
To win us heaven's eternity.  
—Mary D. Brine, in *Christian Endeavor World*.

### From Mission Fields

RECENTLY an elderly woman of Japan became interested in the message, and attended the mission meetings regularly. But because of the opposition of her husband and son she finally quit coming. A few days ago she called one of our young workers, and related her experience. "For some time," she said, "I was troubled greatly because my family opposed my attending your meetings. I thought it not good to disturb the peace of the home with my new religion, so decided to study and pray alone; but one night I was shown that I should attend the meetings. I heard a voice say, 'If you stop going to church, your soul will die.' Still I had not the courage to go. Very soon I was taken sick, and suffered for several days. I prayed the Lord to heal me, but the answer was, 'No.' I was perplexed and disappointed; but last night I saw the sin of neglecting to heed the warning of the messenger, and repented, and prayed to the Lord to heal me. Now the fever has left me, and I have promised to attend the meetings, and also to tell my friends and relatives of this truth."

In south China a fisherman was so deeply in debt and so discouraged that he was tempted to go to work on the Sabbath. But his boy, who had been saved from plague after they began to keep the Sabbath, kept the father from going to work. The man came with heavy heart to a Sabbath meeting.

That evening, starting out fishing, he went in a direction opposite to his fellow fishermen. He himself was aware that it was not a good place, and others

told him not to go that way; but, not heeding the advice given him, he went, following some inward guidance. It was not long before he had a load of fish worth about \$45 (a very large sum in Chinese wage). Some weeks later, again going out in the evening, he had a draft of fishes yet larger. All the rest of the men, who had caught nothing, were greatly astonished. He paid all his debts, and bought some new shoes and clothing for his boy, who is with us learning weaving.

An archbishop had two of our brethren in Roumania brought before the authorities for examination. They were taken into a church, where the priests tried to make them bow down before the pictures of the saints. But our brethren, remaining standing, said, "It is forbidden in all the Scriptures to worship pictures; men should worship only the true and living God." They quoted one text after another, and said, "We will not worship the pictures, not if we lose our lives." As the priests saw the unflinching faith of our brethren, they understood that they could do nothing, and let them go. Later the archbishop complained to the government against this sect; but the government official said: "Religious liberty is guaranteed by the law of the state; we can do nothing contrary to this. The Adventists can be withstood only by instruction and teaching better than theirs."

### The Heritage

MANY years ago the wife of a New England pastor started a sewing society among the women of the congregation. During her lifetime, and for a long time afterward, the society flourished and did valuable work; but at last there came a period of great discouragement. It was twenty years since the minister's wife had died; many things can change in twenty years, and the sewing society was no longer what it used to be. Finally there came a meeting when discouragement reached a crisis, and the question of disbanding was seriously discussed.

For a few minutes one of the old members listened in silence. Then she arose, the tears shining in her eyes. "My friends," she said, quietly, "this sewing society was formed by Mrs. Hall."

That was all, but it was enough. At the mention of the loved name, discouragement lifted like a cloud, and courage was kindled once more. Disband the society that *she* had organized? It was not to be thought of. Eagerly they set themselves to the task of making their work worthy of the dear memory they cherished, and years later the sewing society was still doing splendid work.

It is only one illustration out of many of the heritage that great and loving souls leave behind them the world over. We long to leave money for our loved ones,—that which will give them pleasure and power,—but no money can give power to resist temptation, conquer discouragement, and keep the heart lifted to the vision. Money cannot do these things, but pure lives can. Here is a heritage that each one who wills may leave to those he loves. What a pity it is if, having this high privilege, we go our way on the great journey, and leave no inspiration behind.—*Youth's Companion*.

I WOULD be quiet, Lord,  
Nor tease nor fret;  
Not one small need of mine  
Wilt thou forget.

—Julia C. R. Dorr.