

# The YOUTH'S INSTRUCTOR

Vol. LXIV

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No. 4





# FROM HERE AND THERE

A LOUISIANA sulphur company produces eighty per cent of the world's sulphur.

EVERY State of the Union makes clay products of some kind. Last year's production was valued at \$164,986,983.

ON the steam and electric railways of the United States in the year 1913, 3,787 employees were killed, and 172,783 seriously injured.

A MORE glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.— *Tillotson*.

IT is estimated that the world loses one ton and a quarter of gold and eighty-eight tons of silver annually, by mere waste, caused by coins rubbing together.

THE largest book in the world is on exhibition in Chicago. It is one foot thick, and the pages measure three and one-half by seven feet. It requires six men to lift it.

THE oldest newspaper in the world is the *Tching-Pao* of Peking, China. It is in its one thousand eleventh year. One copy of every issue is preserved in the palace of Peking.

THE German government hires photographers to take moving pictures of the war in all its phases. These pictures are studied to find the weak points in attack and defense.

A CYPRESS tree in Mexico is supposed to be the oldest living thing. Its girth is about one hundred and twenty-six feet, and it is estimated that it is between five and six thousand years old.

It is interesting to note that the new constitution for New York, which was defeated, contained 33,000 words, whereas the Constitution of the United States with all its Amendments contains only 4,400 words.

ONE of the defensive measures against the German submarines adopted by the British Admiralty are small motor boats capable of making twenty-five knots. They are armed with three-inch rapid-fire guns. These boats are called submarine chasers.

AN old Japanese woman, who died recently, had worked for one family sixty years. During this time she had had very few days of vacation. When given a month's vacation, she returned to work in ten days. This woman received one dollar a month.

As a result of the Federal Migratory Bird Law of 1913, migratory birds have increased from ten to several hundred per cent. Even now the number of migratory game birds existing in the United States is only about ten per cent of that found in the same area seventy-five years ago.

AN ingenious sterilizing and distilling apparatus has been invented by Major W. J. Lyster, U. S. A. This wonderful invention consists of a hemp bag and a very small quantity of hypochlorite of calcium. These bags, which are large enough to hold forty gallons of water, are suspended from a tree or a tripod and allowed to stand for ten minutes. At the end of that time all dangerous germs have been killed, and the water in the bag may be drawn off through spigots at the end of the bag and used for drinking with perfect safety.

A DISPATCH from Petrograd reads: "As a substitute for vodka shops, which have been abolished, there have been erected in the open places throughout Russia, 'People's Palaces' and smaller buildings, where people may meet for entertainment and instruction. In the government of Poltava alone three hundred such places have been opened or projected. They contain reading rooms, and exhibitions and other entertainments can be given in them."

PHOTOGRAPHS which have been received from Europe show that ships, guns, and automobiles are painted with spots and splashes of different colors. At close range these objects have a weird appearance, but when seen at a considerable distance the colors blend perfectly with the waves on the surface of the ocean, or fade into the landscape, and render the objects almost invisible.

TEN prominent geologists and civil engineers of the United States sailed for Panama, December 11. They were sent by President Wilson to ascertain the facts with respect to the slides in the Gaillard Cut. All of these men are specialists in their line, and it is hoped they will be able to give some scientific suggestions for the solution of the problem of the slides.

LIEUTENANT RENE HAAS, of the French Army, recently purchased one hundred and six Alaskan dogs, for service at the front in Alsace. These dogs are famous throughout Alaska for their prowess, and are recognized as a superior draft animal. This line of dogs constitutes the largest team of dogs ever driven in the north.

IN England the number of convictions for drunkenness among women has gone up alarmingly the past year. The drink bill of the United Kingdom for the half year of war ending June 30, 1915, was \$40,000,000 more than during the corresponding half year of peace preceding.

## A Bird Book of Worth

THERE'S a unique bird book, one of the three volumes of the "Pocket Nature Library," just issued by one of the leading publishing houses of the country. It is meant to be of real assistance in identifying birds, so the reading matter is technically descriptive. There is a colored illustration of every bird described. These illustrations give unusual value to the book. It is of pocket size, 3¼ by 5½ inches, and bound in limp leather, characteristics which make it a unique handbook for the bird student. It is well worth \$1.25 to all who wish help in the identification of birds. Every one of our school libraries should obtain a copy.

Order of the Review and Herald Publishing Association, Takoma Park, D. C.

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# The Youth's Instructor

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No. 4

## It Pays

LEWELLYN A. WILCOX

'Tis easy to be a Christian  
When all around believe,  
Amid the friends that Christians are,  
Where righteousness is popular,  
For Christ to speak and live.

'Tis harder to be a Christian  
Out in the scoffing world;  
There where to love him bringeth sneers,  
There where to own him only jeers  
And curses loud are hurled.

'Tis harder to be a Christian  
When the way is hard and long,  
When ridicule and spite and shame  
Attend the follower of his name,  
And life is not a song.

But it pays to be a Christian!  
And hardship is the thing  
That proves a valiant soldier's worth;  
And bravery on this field of earth  
A sure reward will bring!

## A Defective Illustration

**W**HEN I was a boy, I was very fond of stories, and that fondness followed me into my ministerial experience, and today there is scarcely a boy who is more fond of illustration and story than I. When I began to preach, I ransacked everything I could find for stories that would enable me to convey the truth that I gathered out of the Bible. At one time I stumbled upon an illustration used by the greatest man in illustration that I knew of—Henry Ward Beecher. It was an illustration of his own, depicting the fall of man in the garden of Eden, and the work of regeneration. I thought it was excellent. I was not sufficiently matured in theology to be able to dissect the story and see wherein it was defective. Today I should not think of using it.

Mr. Beecher's illustration was drawn from a picture which he imagined hanging in his room. It had been hanging there for a number of years. At first it was a beautiful picture; but years passed, and dust and dirt accumulated until the picture was disfigured; it was ruined. No one could tell what it was intended to portray. Finally the housekeeper came along, saw the imperfections of the picture, how it was marred and blurred. She took it down, and with a cloth washed all the dust and dirt away, then dried it and hung it up again; and there was the original image as perfect and as beautiful as before, and the only thing needed to keep it in that condition was an occasional visit from the housekeeper with her cloth, water, and soap. "Now," said Mr. Beecher, "that picture was at first illustrative of the garden of Eden—perfect, without a flaw. That framework was the original man, also perfect and without a flaw. For a time it remained perfect, but somehow the devil came in and marred the picture until it was no longer pure and beautiful. That," said he, "is the fall of man—man in his original perfection and purity marred and blurred by sin. Now, the housekeeper washes it and restores the original, and that is the work of regeneration, in that the original perfect picture is restored,—all sin washed away,—man standing before God as he originally made him, perfect, without flaw and blemish."

I thought that was a good illustration of regeneration. I used it one Sunday morning in my pulpit. I had a deacon who was a very acute old brother. After the service was over and I was leaving, he said to me: "I want to speak to you a minute. You may be very fond of Mr. Beecher's illustrations, and you may tell a story ever so well, but there never was a greater bundling together of mistakes than in that one you told this

morning." I was very quick to defend my illustration, and said, "Wherein is it false?" He said, "Do you think that regeneration goes no deeper than the washing off of the accumulated sin of a man's life? If it goes no deeper than that, it is no more than the work of reformation. And if that is the case, what is to become of the sin with which the man is born? If the mere washing off of an accumulated sin is all, what becomes of this inherited sin?" I began to see his point, and I said, "I will think about it." I did think about it—I did some serious thinking. I got my Bible, and studied on the subject, and the next time I saw that man I said, "You were right; I ought to have looked into that story before I told it."

Regeneration is in no sense a washing away of sins. Christianity is in no sense a washed-over Adam. Regeneration and the Christianity that follows, is a work beginning in the heart and working to the surface, and not an external work working to the heart. To make that a true illustration, regeneration would be the housekeeper taking that picture down, and with a pair of scissors cutting the canvas right out with all its dirt, the framework only remaining, and then putting in its stead a new canvas. And the new canvas, instead of being a picture of Adam, would contain a picture of Jesus Christ, the Son of God. It is Christ in you, the hope of glory, that saves; not Adam. The man who today is a saved man is saved because God, through the work of regeneration, took out of him his sin, and in its place put Christ. 'Tis Christ enthroned that produces the life that characterizes a true child of God.—  
*Dr. Len G. Broughton.*

## The Isle of Pines

THE Isle of Pines was so named before it became known as it is today for its luscious pineapples. It was so named from the pine forests which resemble very much those of Florida. To some the name will recall land agents' glowing descriptions of eternal summer, soft sea breezes, and wonderful opportunities to get rich quick. But to many who have made the venture, the bright coloring has faded away, and regret has taken its place. Memory still recalls too vividly the fruitless labor spent on gravel soil, the many sleepless nights spent fighting sand flies and mosquitoes, and how the funds brought to the island failed long before returns could be secured from the soil.

But the Isle of Pines still continues to be the home of about two and one-half thousand Americans, and



as many more Cubans. Many would be only too glad to be back in the places they left to come to the island. Others have been more fortunate, and have succeeded in conquering nature, and are now enjoying the fruit



A CASSAVA ROOT, PROBABLY THE LARGEST ON RECORD.  
A STAPLE ARTICLE OF DIET

of their labor. Grapefruit, oranges, pineapples, and winter vegetables are being shipped to the New York market, where they bring a good price.

Our message was first made known here by Brother W. E. Wolfgram, who only a short time before had accepted the truth in Brooklyn. A small company was raised up, and last year Elder and Mrs. H. C. Goodrich moved to Nueva Gerona to look after the interest there. Miss Grace White also has recently connected with the work in that place.

A few weeks ago, while visiting the island, Elder Goodrich and I made a trip to the south coast to hold meetings among those interested in the truth. We left Nueva Gerona, the capital of the island, going to Los Indios by auto twenty-seven miles distant, where we secured two young men with a dory, or canoe, to take us the remaining twenty-three miles.

Leaving the hotel at Los Indios, we walked with our grips about a mile to the river, and soon after sunset we were moving down the coast. Shortly after leaving the mouth of the river a good breeze came up, so the sail was set and we were under way. Our boat was open to the weather; but in the tropics this is no inconvenience as long as it does not rain. Elder Goodrich and I lay down side by side in the bottom, and succeeded in getting a little sleep.

At about nine o'clock a heavy squall formed to the east, and the wind freshened considerably, but this only put us along the faster. At ten we had covered the first thirteen miles, and had reached the point on the opposite side of the bay. As the storm was now so close, we went ashore and took refuge in a lone thatch hut used by men who burn charcoal. We had just entered the hut when the rain began, and it continued till three in the morning. As soon as it stopped, we got into the dory again, and were soon sailing up the coast with a good breeze.

But we were still to get wet; for soon after day-break a heavy squall formed again. This time it was right ahead. The sail was lowered, and we prepared

as well as we could to keep dry, but in such a down-pour it was impossible. We were soon thoroughly drenched. The sailors had a heavy pull with the oars while the wind lasted, but in about an hour we were out of its track, and soon ran into a little cove where we were given a hearty welcome by Brother John McLaughlin and his family and neighbors.

We remained on the south coast over two Sabbaths. The last Sabbath a Sabbath school of seven members was organized, and others were much interested in the work. Every one did all in his power to make our stay among them pleasant, and in spite of the sand flies and mosquitoes, we greatly enjoyed the time spent here. One thing that especially interested us was the young coconuts. Only those who have drunk the water from the young coconuts, when in the right stage, can appreciate them. The meat at this stage is about the consistency of jelly, and is very pleasant to the taste.

While here we saw some of the effects of the hurricane which recently swept the Gulf. The great waves had washed long distances in from the shore, carrying everything before them. In some of the islands great damage and much suffering resulted. The people told us how in a previous storm a large boiler from a wrecked steamer had been raised from the bottom of the sea, and carried over a mile inland to a place where the ground was very level and low. A large anchor, probably weighing two tons, which had been lying deep in the sea for years, was cast ashore, with many fathoms of chain. Vessels caught in storms that stir the sea to such a depth and lash it into such fury, seldom escape.

November 1 we started on our return journey. Five men with our baggage embarked in a sixteen-foot canoe. We set the sail, and were off. For the first ten miles our journey was quite pleasant, as we had a fair wind till we reached the point again. Here we went ashore and ate the lunch which we had brought with us. At one o'clock we were off again, but with a heavy head wind and rough sea. We had a straight beat of thirteen miles to make. Had we not had implicit confidence in the ability of the sailors, we should have had reason to fear. For five hours we were soaked with



AS THE PINEAPPLE GROWS IN THE ISLE OF PINES

the salt ocean water as the waves broke over us. First the water would come in over the bow, then over one side, then over the other. My part was to bail out the water. Once I counted the pails, and found that over twenty gallons had come in from a single wave. Being wet so long in such a wind, as the sun went out of



sight over the hills we began to feel very chilly; but fortunately we reached harbor soon after nightfall. A good night's rest in the hotel, and we were ready for the auto in the morning to take us back to Nueva Gerona. While the trip had not been an easy one, we were satisfied, as we had seen souls freed from the power of sin and born into the kingdom of God.

The missionary society in Nueva Gerona has voted to place the *Review Extra* in every English-speaking home in the island during the next few months. Meetings are now being held in two places in the city to accommodate the different people who are interested. When you pray for missions, remember the Isle of Pines.

A. N. ALLEN.

### Young Knipstrow's Voice

MARTIN LUTHER was evidently one of those men who in their youth learned to know the value of good literature, and in his later life he believed in circulating it "over the world;" for one of his enemies, Mr. Tetzels, the indulgence peddler, in one of his theses against Luther and his writings, said:—

We should teach Christians and those who scribble so many books and waste so much paper, who dispute and preach publicly and wickedly about oral confession, the satisfaction of works, the rich and great indulgences of the Bishop of Rome, and his power; that the persons who take part with those who preach or write such things, who are pleased with their writings, and circulate them among the people and over the world; that those who speak in private of these things in a contemptuous manner—should expect to incur the penalties before mentioned [excommunication and divers chastisements], and to precipitate themselves, and others with them, into eternal condemnation of the judgment day, and into merited disgrace even in this world.—*D'Aubigné's "History of the Reformation," Vol. I, pages 313, 314, American Tract Society's Edition.*

But in spite of all these theses, and the aid of "the three hundred monks whom Tetzels had collected" to help him in his work against Luther and his "many books" which he circulated "among the people," the Reformation and the truth for which Luther "scribbled so many books" moved on.

In one of Tetzels' councils everything seemed to be going his way. No one present seemed to have enough moral courage to speak a word for Luther's writings and the truth which he advocated. But at last there "was a youth of about twenty years of age, named John Knipstrow," of whom D'Aubigné says:—

He had read Luther's theses, and had found them conformable to the doctrines of Scripture. Indignant at beholding the truth publicly trodden underfoot, without any one appearing in its defense, this young man raised his voice, to the great astonishment of all the assembly, and attacked the presumptuous Tetzels.—*Id.*

This historical incident is an illustration of the importance and value of reading and circulating literature containing present truth. There are in the world today many bright, well-educated young men, and women, too, who might become Knipstrows to raise their voice against the errors now so prevalent, if they had in their hands some of the good literature exposing these errors. But if they have not read, or had a chance to read, the literature that exposes these errors, how can they raise their voices against them? And if

those of us as young people who know something of these things do not improve our time to store up these truths now, and also to help circulate them that other Knipstrows may learn of them, we are losing much.

In conclusion I quote from "Christ's Object Lessons:"—

Our time belongs to God. Every moment is his, and we are under the most solemn obligation to improve it to his glory. Of no talent he has given will he require a more strict account than of our time.—*Page 342.*

ARTHUR L. MANOUS.

### A Worker's Prayer

LORD, grant me grace, while here below.  
To read and love thy Word,  
That I may dwell with thee, and know  
When thy sweet voice is heard.

Thy Word is life and liberty  
And truth and righteousness:  
It standeth through eternity,  
To lead, instruct, and bless.

Lord, help us to believe, obey.  
For those alone are blest  
Who do thy will, and only they  
May enter into rest.

Lord, give us wisdom now to choose  
The strait and narrow way,  
That we the path may never lose  
That leads to heaven's day.

RICHARD HOOK, SR.



ROYAL PALMS

### Baby Year and Baby Week

THE year 1916 is Baby Year.

The facts about American babies, the needs of American babies, and America's responsibility to her babies, will this year be known as never before, because the first week in March will be Baby Week throughout the country. More than four hundred communities, representing every State in the Union, are already laying their plans for Baby Week, according to the Children's Bureau of the U. S. Department of Labor, in order that during those seven days the needs of the babies may be so presented that all the parents in those communities will learn a little better how to care for their babies, and all the citizens will realize that they have a special obligation to safeguard the conditions surrounding babies. And it is confidently believed by those who are interested in this nation-wide Baby Week, that the remainder of the year will be marked by a strengthening of all community activities for saving babies' lives and giving them a better chance to grow to a healthy maturity.

The Children's Bureau has prepared a special bulletin of practical suggestions for Baby Week campaigns, adapted to the varying needs of communities of different types. Copies of this bulletin may be had free of charge from the Children's Bureau at Washington.

### How to Talk—Edward Everett Hale's Rules

FIRST, Tell the truth.

Second, Do not talk of your own affairs in general society.

Third, Talk to the person who is talking to you.

Fourth, Never *underrate* your interlocutor.

Fifth, Be short; *without* circumlocution; say *it*. stop.

"SPEAK gently; 'tis a little thing  
Dropped in the heart's deep well;  
The good, the joy, which it may bring  
Eternity shall tell."



## Glimpses of Burma

### Oil

R. B. THURBER



HAD planned to head this sketch, "The American Occupation of Burma;" but it has such a suspicious look in these warlike times that it was thought best to change. However, our good British censor here would have passed it, without fear that I have any sinister designs on this country.

There is one occupation in the "land of the pagodas" which Americans monopolize, and that is oil-well drilling. It seems strange, yet it is said to be true, that in every oil field of the world men from the United States must superintend the drilling. Mechanics of other nationalities cannot or will not learn the business. It is the only trade that I have ever heard of that all other peoples concede is not in their line. Hundreds of drillers are brought halfway around the world at great expense, are paid large salaries, and are given special concessions, as an absolute necessity to the draining of petroleum from Burma's subterranean treasure houses.

Standard Oil has invaded Burma, as everywhere, but only in the shape of the innocent-looking five-gallon can. It is the best oil sold in the country, and is indispensable for good lamplight, but of course it is most expensive. This mighty miracle of dread American trusts is looked at askance by English capitalists; and every time a tentacle of the great octopus feels for a hold in British territory, it is promptly cut or circumscribed. So English capital works and controls this field.

The center of interest is on the bank of the Irrawaddy at Yenangyaung, about halfway up toward Mandalay. There are less-paying localities on both sides of the river for many miles up and down, but "Bad-smelling-water Valley" (the meaning of the Burmese name) is the part which is especially well-oiled and oil-welled. The field is somewhat off the beaten path, and so the world tourists miss it. There isn't even a railway, and we approach from the south on the broad bank of the river. Huge red tanks dotting the hills first greet the view; and then there comes into the range of vision what at first appears to be a forest of tall, bare trees back among the hills. These soon resolve themselves into derricks, so numerous and close together that they seem to touch one another at the bases. Our little launch edges up to the bank at the best landing, and we are soon past the dirty Burmese village, and are bumping along in our bullock-cart conveyance by the pumping stations. On dry, bare bluffs overlooking the river are perched the well-kept and roomy bungalows of the officers of the various companies.

A few miles more, and we are in the midst of a lively scene. Many of the readers of this know too well, perhaps, the sights and sounds and odors of an oil region. I will not, therefore, attempt to describe the features common to all fields; but some of the characteristic aspects will take your attention.

This particular field is most remarkable because it is so small and yet so inexhaustible. Within an area no larger than that occupied by an ordinary village, there are hundreds of wells so close together that there is scarcely room to work them. A circle with a radius of twenty-one feet is all that can be gotten for one site. The sites of the rival companies are all intermingled.

and many wells tap the territory of others. This causes much interchange of oil below—and words above—the surface before the matter is settled.

There is much ingenuity displayed by the field superintendents in getting first chance and best advantage in drawing away oil from adjacent territory. But this rivalry sometimes works to the disadvantage of all concerned, as the following will illustrate: One of the drillers told us that as usual one day he pumped some water into his well so that he could draw up in solution the sediment that had accumulated by the drilling; but as fast as it was pumped in, the water ran off into the oil sand. This makes no small trouble when working with heavy tools at a distance of two thousand feet down, and he bothered with it for two or three days before he discovered what was the matter. Then he happened to be talking to a neighboring driller, who said in the course of the conversation, "I don't know what is the matter with my well. I struck water day before yesterday, and have been pumping it out ever since, but there is no end to it."

The government controls the depth to which the drills shall go. When one oil sand is exhausted, permission is given to go deeper, and there is a race to penetrate the next stratum. And there is always oil below. This has been going on for a period of over twenty-five years, and millions of barrels of oil have been drawn from this one locality; yet still "gushers" are common.

Yenangyaung was worked for many years before modern machinery was used. In the olden time the Burmans dug shallow wells, and with bucket and rope drew up the product. Even now a few of these old wells are being worked, right in among the towering derricks and amid the chugging of many steam pumps. These primitive wells are now about four hundred feet deep, and about the width of an ordinary water well. A man is let down by a rope, and he fills the receptacle, which is drawn to the surface by a number of Burmese men and women pulling the rope to a certain distance from the mouth of the well and coming back by turns to get a new hold. Oil obtained in this way is usually sold to the large companies at about one dollar a barrel.

Each American driller has a number of natives to do the work while he directs it. Many of these sons of the soil can manage the drilling alone when all goes well, but none seem to learn judgment for an emergency. Accidents are common, and are costly if not met by expert knowledge.

Here are Americans who have seen the world—hardy "boys" who have made the rounds of Pennsylvania, Ohio, Illinois, Kansas, Texas, and California; who have "fished" for tools in the wells of Roumania and Russia, heard the bullets whistle in the anti-Armenian riots in Batum, and drilled for water on the arid plains of west Australia. They are stalwart men; rather rough, as drillers go, but withal good-hearted. The work and the region do not supply much that would soften character. They work on a three-year contract that provides that they must not bring wives with them. A few wives of higher-wage men are there, but few women can live there and be satisfied, for there is little to attract.



Set down in that bleak place and compelled to pay close attention to business, with only five days in a year vacation, in the face of every temptation and vice that the Orient can bring to bear, the men do not find conditions conducive to straight living. No missionary organization is working among them. In spite of their independence and bravado they are "as sheep without a shepherd." There is about the place an atmosphere of no-one-knows-nor-cares, and many a man goes bad and never reaches home again.

But there is a brighter side. The minimum wage is one hundred and fifty dollars a month, and each man has half a large bungalow rent free. They have a "messing allowance," which enables many to save their whole salaries. Each man has a pony, and they frequently get out for a short hunt in the jungle. They have subscribed for and built a pleasant clubhouse, where there is plenty of reading and entertainment provided. Some of the men who have been ambitious and have been careful of their habits and health have risen to better positions, and are able, after being in the field for fifteen years, to retire on a comfortable income.

We found nearly every man we met hospitable and generous to a fault. Most of them are glad to give to any mission enterprise. A good part of the equipment of our Meiktila school stands as a monument to their liberality. These hundred or more Americans at Yen-angyaung would gladly support a church and an able evangelist. A Christian pastor could do much good, and his influence would reach to the ends of the earth, wherever these roving men may go. It is most bitter to be sick and near death's door thousands of miles from home, in an alien land, with no touch of a woman's hand to soothe and none of the comforts of religion to strengthen. These men can be reached with messages of truth when they are down in the depths here, which might not appeal to them at all in the homeland.

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### Lost!

LOST! and you can never get it back, never make it up—that precious hour of time on which mayhap hung the issues of life.

"Lost, where the countless throng  
In fashion's mazes wind,  
Where trilleth folly's song,  
Leaving a sting behind."

Spent otherwise and elsewhere, it might have turned your feet into the path of life and set you working for God; but now where are you? What have you to show for the days, the months, the years, that your Creator has put into your hands? Not a thing worth while; not a soul saved; nothing that will count for the endless ages; and all because of that one wasted hour when your evening was spent in some gayety instead of in the house of God, and all your convictions of sin, your repentant feelings, your resolve to obey God and become a follower of Christ, were frittered away!

How different the record of a young married woman who about thirty years ago moved with her husband to a prairie in Kansas. She had wasted no hours in her youth, in ballroom or theater, but when the time for decision came, decided, not for pleasure, but for Jesus.

There was a Sunday school in the little Western town, but it was having a hard time to live. She was asked to help, and took the primary class, teaching often when she had to hold her sick baby on a pillow.

She was too busy to visit these little ones in their homes, and so had them come to visit her. There were fifteen in the Bible class, and a part of one day out of every week was given to these for mission study. She told them stories and incidents about missions, until they became interested, and then set them to raising chickens and growing vegetables, and soon they had money enough to support a Bible woman in China. Today they are all busy working for Jesus. One went as a missionary to Africa. Another as the wife of a missionary to the Philippines; another as a medical missionary to the same islands; another became the head of a great Christian association in the Far East; and still another has been laboring with her husband in Alaska.

Mr. George Henderson, superintendent for the Central District of the American Sunday School Union, told me the story in a recent letter. I could not help contrasting your life and hers, for well do I remember the very night when you lost "that gem of countless price," turned away from a pleading Saviour, and chose the worldling's path instead of the narrow road.

You saw with clearer vision later on, when you buried your dearest. Then you remembered your Creator, and pleaded with him. But life can never be to you what it might have been. Its most precious opportunities for bearing fruit are gone. Your lost hour is lost forever.

S. ROXANA WINCE.

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### Behind Time

A CONDEMNED man was led out for execution. He had taken human life, but under circumstances of the greatest provocation, and public sympathy was active in his behalf. Thousands had signed petitions for a reprieve. A favorable answer was expected the night before, and though it had not come, even the sheriff felt confident that it would yet arrive in season. Thus the morning passed without the appearance of the messenger. The last moment was up. The prisoner took his place on the drop, the cap was drawn over his eyes, the bolt was drawn, and a lifeless body swung revolving in the wind. Just at that moment a horseman came into sight, galloping downhill, his steed covered with foam. He carried a packet in his right hand, which he waved rapidly to the crowd. He was the express rider with the reprieve; but he had come too late. A comparatively innocent man had died an ignominious death because a watch had been five minutes too slow, making its bearer arrive *behind time*.

The best-laid plans, the most important affairs, the fortunes of individuals, the weal of nations, honor, happiness, life itself, are daily sacrificed because somebody is "behind time." There are men who always fail in whatever they undertake, simply because they are "behind time." There are others who put off reformation year by year, till death seizes them, and they perish unrepentant, because forever "behind time." Five minutes in a crisis is worth years. It is but a little period, yet it has often saved a fortune or redeemed a people. If there is one virtue that should be cultivated more than another by him who would succeed in life, it is punctuality; if there is one error that should be avoided, it is being behind time.—*Freeman Hunt*.

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AND the night shall be filled with music,  
And the cares which infest the day  
Shall fold their tents like the Arabs,  
And as silently steal away.

—*Longfellow*.





### Galileo

**G**ALILEO, one of the earliest and greatest experimental philosophers, was born at Pisa, Italy, in 1564. His father was descended from a notable family which once ruled the state, but lost fame, and its descendants became impoverished when the empire declined. The father was a mathematician and was versed also in music. Inheriting some of his father's ability, the lad early displayed an intellectual aptitude for constructing mechanical toys.

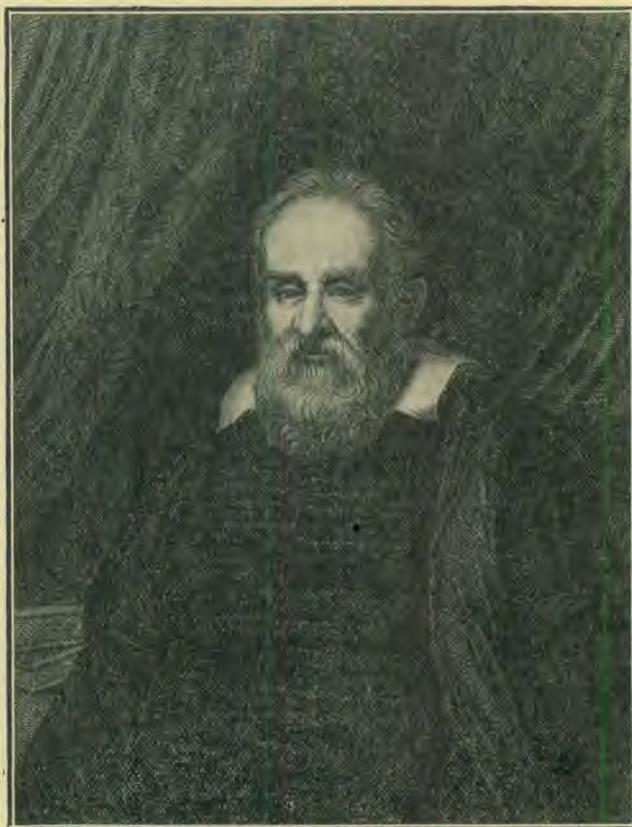
Galileo was sent to the monastery of Vallombrosa, where he mastered the Latin and Greek languages. One of the monks tried to teach him logic, but this proved uninteresting, and was summarily abandoned. Under the influence of the monks he decided to take holy orders, but his father, not favoring the idea, and desiring him to study medicine, withdrew him from the monks' influence, and sent him to the University of Pisa when he was eighteen. Not caring for medicine, Galileo took up any line of study that seemed to please him. In music he became proficient, ranking with the best professors in Italy; he liked painting, and he had wit and eloquence that promised to the country literary glories.

When twenty years of age, he noticed a brazen lamp suspended from the chapel ceiling, swinging; he observed that the oscillations, whatever the length, were invariably executed in equal times. This important discovery led him to construct a clock fifty years later. His father, desiring that nothing should interfere with his medical work, had kept him ignorant of the study of the higher mathematics, but by chance Galileo heard a lecture on geometry, whereupon he decided that from henceforth he would devote his attention to mathematics. He was soon withdrawn from the university, and the next that we hear of him, he was lecturing before an academy in Florence. He was later elected to the chair of mathematics at Pisa, where he demonstrated to his contemporaries, by the use of the leaning tower, that bodies of unequal mass fall at the same rate. The enmity he aroused by this demonstration led to his removal from the university. His father having died, and the charge of keeping the family falling upon him as the eldest son, he was very glad when offered the same position in Padua as he had held in

Pisa. Here he remained for eighteen years, having much prosperity. Great educators from all over Europe came to hear his lectures, a hall to seat two thousand persons having been built for his express use. He here invented the proportional compass, and also the thermometer. This thermometer had an open tube; it was hermetically sealed later by another man; and later still, mercury was used instead of water, which completed the invention of the modern thermometer.

In a letter to Kepler, Galileo states his belief in the Copernican theory, which claims that the earth with the planets revolves around the sun; but to avoid ridicule, he continued teaching the Ptolemaic theory. He confirmed his opinion of the Copernican theory by the use of the telescope. Galileo was not the discoverer of the telescope, but he increased its range from three-fold to thirty-two. He manufactured telescopes and sold them readily. Through his telescopic observations

certain theories concerning the Milky Way were abolished, Jupiter's satellites were discovered, and the Copernican theory was given a base upon which to rest. He left Padua to go to Florence, and soon was elected head mathematician and philosopher to the nation, with the salary of one thousand dollars a year,—a fortune in those days,—and he had nothing to do but to continue his experiments. In 1610 he discovered the rings of Saturn, the phases of Venus, and the sun spots. These discoveries were the result of much laborious effort. He went to Rome, and before the pontifical majesties in the Pope's garden, gave a lecture on the Copernican theory, using his telescope to demonstrate this theory. He received encouragement from them.



GALILEO

and was flattered by their offers; so when the question of harmonizing the Bible with this theory came up for consideration, he of course took his side, but to the astonishment of all, found the influential pontiffs against him. His writings and ideas were condemned, and he was told not to teach such absurd doctrines longer. Galileo returned to Florence, and was little heard of for eleven years. During this time, however, he wrote a treatise on comets, which, being received with favor, led to his reinstatement.

Sixteen years after the edict against his theory, he thought that the age was ripe for the edict's overthrow, so he published a renowned work concerning this theory. This work received instant recognition by the people; but the sale of the book was prohibited by church authorities, and he was ordered by the Pope to come to Rome. He pleaded his age, as he was over seventy, but the Pope persisted. He was tried before the cardinals and found guilty. The cardinals knew that he was right, but it would cause them to



lose power if they should concede, so they made him do penance by reciting once a week for three years seven penitential psalms. This sentence was signed by seven cardinals, but never received the customary ratification. He was sent away from Italy, but was allowed to return to Florence, where he lived in seclusion the remaining years of his life. His last telescopic discovery was that of the moon's diurnal and monthly librations. He was two months later stricken with absolute blindness, but his good reason and logic remained with him to his death, on the eighth of January, 1642; and the coincidence of the day of his birth with that of Michelangelo's death was paralleled by the coincidence of the year of his death with that of the birth of Sir Isaac Newton.

ARTHUR E. ROBBINS.

### Science Notes

THE most interesting instrument known to practical physics—a by-product of the wireless telephone, and a by-product which may overshadow the radio phone itself in the course of time—is the audion oscillion bulb. It is the work of Dr. Lee De Forest, of the De Forest wireless service. From these bulbs a succession of musical sounds can be produced, clear and sweet, of a surprising volume, the pitch and timber of which can be varied almost at will to imitate any musical tone of any orchestra. A single bulb can be made to imitate the sound of the flute, the oboe, the cornet, and various stringed instruments. Within the next year Dr. De Forest hopes to bring the instrument to a perfection sufficient to turn it over to men of fine musical talent who can develop it. Who knows but that tomorrow, perhaps, we can go to a concert hall to listen to some famous pianist playing upon the oscillion organ in his own home in Europe, and have the beautiful sounds borne to us by wireless telephone?

By means of a new device for stopping trains, the inventor claims we can ride with perfect safety. The experiments which have been tried on the Pennsylvania Railroad are declared by the railroad officials to be entirely practical. When a train is within two blocks of a preceding train, a green light shines in the engineer's cab, and the train is reduced in speed. A red signal is given in the cab when the train is within one block of a preceding train, and automatically reduces the speed to one or two miles an hour. If a switch is open, the brakes are applied instantly and automatically. Thus if the engineer does not obey his cab signals, the device applies the brakes. Also with this device conversation can be carried on with trains by telephone.

An electrical device for the vocational guidance of students has been in use for some time in the Newton Technical High School in Massachusetts. The pupil is seated at a table, on which are two jars containing a mercury-and-salt solution. Through this passes a small-voltage electric current, which connects with the indicating apparatus in the next room. The student puts one finger of each hand in its respective jar. Different words, such as "stone cutter," "dentist," etc., are flashed on the screen before the student, while the doctor in the next room watches the hands of the indicator. The principle of the new machine is that the electrical resistance of the human body varies greatly under slight emotional changes by reason of the variation of bodily secretions. The emotional responses

show the student's natural aptitude and preference for a subject. Thus the word "painter" may suggest pleasure, and the indicator hand will be thrown far to the left, since we accomplish our best work under the influence of pleasure and exaltation.



CONDUCTED BY THE MISSIONARY VOLUNTEER DEPARTMENT

January 30 to February 5

### What Jesus Is to Me

DURING the month just past, thirty-one texts have been committed to memory,—thirty-one reminders of what Jesus is to us. He is, first of all, our Creator and Saviour; he is our Helper, Keeper, and Guide; our Leader, Commander, Example, Friend, and Elder Brother; our Mediator and Advocate; the Way, the Truth, and Bread of Life, and the Water of Life; our Strength, our Refuge, our High Tower, our Shield, and our exceeding great Reward.

But no matter how well we have learned the words of these texts, we have failed to reach the real object for which we have studied them unless they have become more truly God's word to us personally, his special promise to us, suited to our individual need, and given for our comfort and encouragement. "Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy: it is what we meditate upon that will give tone and strength to our spiritual nature. . . . The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for the most serious and solemn reflection. We should dwell upon the character of our Redeemer and Intercessor. We should meditate upon the mission of him who came to save his people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God."

### What Satan Is to Me

The Christian warfare is a real conflict. On the one side stands Jesus, with his loyal angels; on the other is Satan, with his evil legions. While it is true that our enemy is a "conquered foe," he still has power to place before our minds his lying sophistries and subtle deceits. In the garb of an angel of light he causes men to believe evil good and good evil. And his power is world-wide. He who meets us as the adversary of our souls in many a solitary wilderness of temptation, is also the deceiver of the nations, and carries out his evil schemes in the council halls of the rulers of the world.

It is well to consider the power of our foe, not that we shall become hopeless and fearful, but that we may lay hold of the strength of Jesus. Today many are under the control of Satan and his angels. "All who wilfully depart from God's commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. He cannot escape its mysterious power. . . . Yet his condition is not hopeless. God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. . . . Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature."

February 6 to 12

February 6—John 13: 13, 16

PRIDE was the first sin that entered heaven, and it is one of the last to leave the human heart. In the face of all Jesus' teaching, as well as his daily example of humility, the disciples came to that upper room with one supreme desire in their hearts—to be first. They wanted the highest place; to be accounted the greatest; to gain, each for himself, advantage over the others. There was a place vacant, a place that needed, according to the custom of that land and time, to be filled; but though the disciples were aware of it, and though the basin and towel and water were provided, not one made a move to fill the humble office of a servant, and bathe the dusty feet of that little company. By their silence, their averted looks, their aloofness, they plainly expressed the feeling of their hearts,—that they were too good to perform this menial service. The moments passed—Jesus waited to see what they would do. Then he, Master and Lord, as he gently reminded them, took a towel and bathed their feet. He girded himself



as a servant, and performed a servant's task, the task that his disciples had tacitly refused. Let us take the lesson home today, not simply that we shall be willing to humble ourselves for the ordinance of humility at stated times, but that we shall let the Saviour's example of real humility flower in our lives. The unpleasant, disagreeable, servile tasks that he may allow to come to us today are our opportunities. Shall we meet them as he met that occasion, quietly, naturally, pleasantly? or shall we refuse until the time has passed, and the opportunity is forever lost?

#### February 7 — Acts 1:8

"The strongest argument for Christianity is a clean, courageous, and useful Christian life. Creed is to be interpreted by character and conduct. On the other hand, the severest blows which Christianity has to bear are not dealt by its opponents, but by its professed friends who are false to its teachings and spirit. This puts a tremendous responsibility on every one who claims to be a friend of Jesus Christ. 'I call you not servants,' says the loving Saviour to us, 'for the servant knoweth not what his Lord doeth: but I have called you friends.' To this he adds that we are his witnesses. The lynx-eyed world never sees Jesus Christ except in the person of his followers. To us Jesus Christ gives his name. To us he intrusts the interests of his kingdom. Us he makes his witnesses before the world. What sin involves more ingratitude or works more mischief than for Christ's blood-redeemed followers to betray their Lord? The word 'traitor' is a hateful word. Brethren, let us never turn traitors to our Saviour. Treason is a hateful thing; let us pray that the love of Jesus may rule in our hearts with such power, and the honor of Jesus be so dear in our eyes, that we may never betray him."—*The Independent*.

#### February 8 — Matt. 10:16

Jesus was our example in wisdom and gentleness. He came to this world to win souls, he sent his disciples forth on this missionary journey to win souls; and he has made us his witnesses in these later days, that we may carry on this winning, drawing, gathering work. If we do his work, shall we not seek to do it in his way? We must study his methods, follow his plans, work according to the directions he has given. "Christ himself did not suppress one word of truth, but he spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in his intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in his voice as he uttered his scathing rebukes."

#### February 9 — 2 Cor. 5:20

Before the days of railroads and steamships and telegraphs, when even the written communication was a rare and precious thing, important matters were often intrusted to chosen men, who were sent to carry tidings from one person to another. It would be natural for the person taking the message to add to it the emphasis of his own opinion; hence the necessity of choosing trustworthy representatives. Formerly the words ambassador and messenger meant the same thing, but now the former is applied to men chosen by the sovereign or highest authority of one government to represent it in affairs of state in another, while the latter applies to matters of little importance. An unworthy ambassador not only fails to further the interests of his country, and maintain its respect and honor in the land where he is sent, but he may bring it into disgrace and disrepute. Often ambassadors are recalled, because of their unfaithfulness or inefficiency, or because of their meddling in matters in which they should not become involved. It is said that a Chinese who had been closely watching a missionary's conduct came to him one day, and said, "I want your God to be my God." "Why?" asked the missionary. "Because if your God is like you, he must be good." How, as Christ's ambassadors, are we representing him? Are we beseeching, urging, winning men to his allegiance? "Suppose he were to recall all who were not efficient, or who were disloyal to him, how many would be left to represent him in the world?" Would you? Pray that you may, each moment of today, know how to walk worthily of your high calling, and be able to speak the words fitly becoming an ambassador of the Lord Jesus.

#### February 10 — John 15:14

"There is something very sweet in the thought that we may be Christ's friends. 'The secret of the Lord is with them that fear him.' This means that if we are Christ's friends, he takes us into the closest intimacy. Not many of us realize all that is possible in the way of companionship with Christ. If we are on terms of unhindered friendship with him, we can talk to him freely, as friend with friend." And he makes these terms very plain—"do whatsoever I command you." We cannot disobey, and know his friendship. Let us begin the day by asking if we are obeying all his commands. If we are not, this is the time to begin, to yield our wills to his, to take away the "if," and be friends with Jesus.

"I would converse with thee from day to day,  
With heart intent on what thou hast to say,  
And through my pilgrim walk, whate'er befall,

Consult with thee, O Lord, about it all.  
Since thou art willing thus to condescend,  
To be my intimate, familiar friend,  
Oh, let me to the great occasion rise,  
And count thy friendship life's most glorious prize!"

#### February 11 — John 15:5

It is a simple test of the genuineness of our discipleship—the simplest. We profess to be Christ's; are we like Christ? We desire to be guided by the Spirit; are the fruits of that Spirit seen in our lives? We recognize our Lord as the True Vine; are we fruit-bearing branches? That is his will, not simply that we bear fruit, a little fruit, but much fruit. But the first essential to a fruitful life is the establishment and maintenance of union with Christ. We must abide in him. "This is no casual touch, no off-and-on connection. The branch becomes a part of the living vine. The communication of life, strength, and fruitfulness from the root to the branches is unobstructed and constant."

#### February 12 — Rom. 12:5

This text brings to mind the prayer of Jesus for his disciples, and those who should believe on him through their word, that tender, longing expression of desire for their oneness of heart, plan, and endeavor—"That they all may be one, . . . that the world may believe." That was the supreme purpose of Jesus' life,—that all men might repent, turn to God, and be saved. For that he laid aside his glory, lived the life of the lowly on earth, was tempted, suffered, and died. The early believers had the spirit of oneness: we are told they were "of one heart," and as a result "great grace was upon them all." And that is the condition to which we must come. Are we living as if we believed it? Are we just to all, unselfish, gentle with the weak, thoughtful of one another's well-being and comfort and peace of mind, respectful to those in authority? Do we avoid criticism of one another as carefully as we avoid giving pain to our physical members? Pray that you, in your appointed place, no matter how humble, may cultivate the graces that make for oneness in the body, or church, of Christ on earth.

#### Summary

We are called to be servants, not greater than our Lord, but spending ourselves for others, willing to do anything that may come to us to do, if so be that it turn out for the furtherance of the gospel. And witnesses, at home and abroad, in little things and greater things. We are to exercise wisdom and gentleness in bringing the truth to others. As his ambassadors, we are to act faithfully, honorably, and with such discretion that no breath of reproach can be brought against our King. Moreover, we are admitted into the friendship of Jesus; he is our friend—by our own acts we prove whether or not we are his. If we are all these things to Jesus, there will be results—souls will be won to him, fruit will be borne. And in this ever-increasing family, "one body in Christ," where so many members go to make up the whole, there will be his own spirit of unity and love and peace.

These are only a few of the lessons to be drawn from these texts; they are not intended to be exhaustive, but to help you to habits of meditation and application as you learn them. Open your heart to Jesus; let him teach you and instruct you. Then you will find the Morning Watch a blessing and refreshment to your whole day.

A. B. E.

#### Fifth Week of the Bible Year

January 30: Exodus 16 to 18.  
January 31: Exodus 19 to 22.  
February 1: Exodus 23 to 26.  
February 2: Exodus 27 to 29.  
February 3: Exodus 30 to 32.  
February 4: Exodus 33 to 35.  
February 5: Exodus 36 to 38.

NOTE.—For helps and suggestions on this assignment, see the Review of January 27.

#### Sixth Week

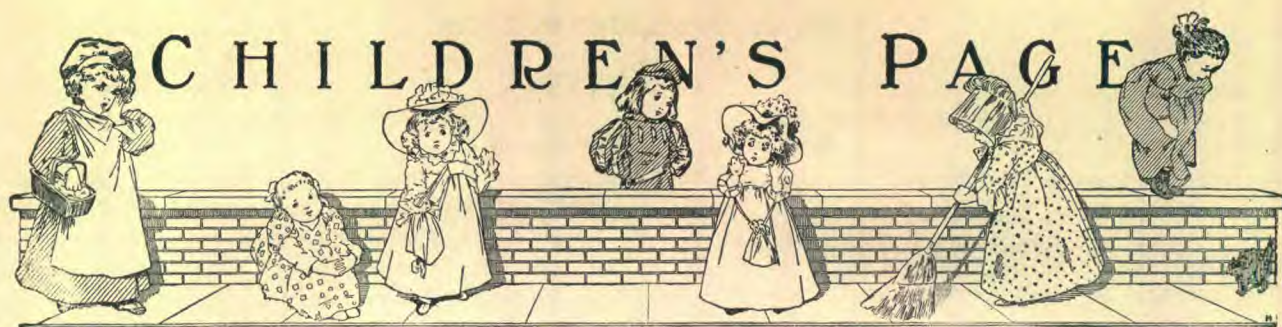
February 6: Exodus 39, 40.  
February 7: Leviticus 1 to 4.  
February 8: Leviticus 5 to 7.  
February 9: Leviticus 8 to 10.  
February 10: Leviticus 11 to 13.  
February 11: Leviticus 14, 15.  
February 12: Leviticus 16 to 18.

NOTE.—For helps and suggestions on this assignment, see the Review of February 3.

THAT which is good to be done, cannot be done too soon; and if it is neglected to be done early, it will frequently happen that it will not be done at all.—

Bishop Mant





## The True Story of Jimmy Lyon

**T**HE voice was childish and sweet-toned, but a little unsteady. The man glanced down from under the brim of an old felt hat that had once been white, and a pair of soft, large eyes looked up into his.

"Shine your boots, sir?"

The man shook his head as he uttered a brief No, and passed on.

But the tender face and soft, asking eyes haunted him. After walking on for a little way, trying to forget the face and eyes of the little boy, he stopped, turned, and went back, he hardly knew why.

"Shine your boots, sir?"

It was the same innocent voice, but a little firmer in tone. The man looked down at the bare feet and worn clothes, and a feeling of pity touched his heart.

"Not this morning, my lad," answered the man, "but here is the price of a shine," and reached him a penny.

"Have not come to that yet!" And the lad drew himself up a little proudly. "I am not a beggar, but a shoeblack. Just let me shine them, sir. Won't keep you a minute."

There was no resisting this appeal. So the man placed his boot on the boy's foot rest, and in a little while its surface was like polished ebony.

"Thank you!" said the little fellow, as, on finishing the second boot, he received his fee.

The man walked away, holding in his mind very distinctly an image of the boy.

The next morning, while on his way to business, he was greeted by the same lad with: "Shine your boots, sir?" and in a voice steadier than that of the day before. The little bootblack was gaining confidence in his new calling.

The man stopped, placed his boots on the boot rest, and the boy set his brushes to work in the liveliest way.

"Where do you live, my little man?"

The boy brushed on, seeming not to have heard. As he finished one boot, and was about commencing the other, the man said, changing the form of his question:

"Where is your home?"

"Haven't got any."

"No home?"

"No, sir."

"Where do you sleep?"

"Most anywhere that I can creep in," replied the boy, as he brushed away with all his might. Then, as he rose up, he said, with a business air,—

"That is a good shine, sir!"

"First-rate," answered the man, whose interest in the boy was increasing. "It cannot be beaten. And now what is the charge?"

"A penny, sir."

The penny was paid.

"Sleep almost anywhere that you can creep in?" said the man. "What do you mean?"

"Well, sir, it is so. Sometimes I get a bed in a

cellar, and sometimes in a garret, just as it happens."

"Do you pay for it?"

"Oh, yes, indeed. One cannot sleep for nothing."

"How much do you pay for a bed?"

"Threepence or fourpence, according to where it is."

"Why don't you stay in one place? Why do you go from cellar to garret?"

"Because, sir, they get drunk, and fight and swear so almost everywhere I get in that I do not care to go again, and so I keep moving along. Shine your boots, sir?"

And, seeing a customer, off the boy ran, for he had his living to earn, and could not stop to talk when there was business to do.

The man walked away more interested than ever in this brave little fellow, at so tender an age fighting the battle of life.

A few hours later in the day,—it was midsummer, and the air was hot and sultry,—as this man was passing the corner of a street where an apple woman had her stand, he witnessed an interesting scene.

The apple woman had fallen asleep. Two boys—a newsboy and the little bootblack just mentioned—were at the stand. The newsboy, who was larger and stouter than the bootblack, seeing a chance to get apples without paying for them, was seizing two or three of the largest, when the little bootblack pushed bravely in, and the man heard him say:—

"That is stealing, and can't be done."

The newsboy grew red with anger as he turned fiercely upon the little fellow, raising his fist to strike him; but his well-aimed blow did not reach the soft, yet bravely indignant face, for an arm stronger than his caught the descending fist, and held it for an instant with a firm grip. In the next moment the scared newsboy had broken away, and was scampering down the street as fast as his legs could carry him.

"That was well done, my little fellow!" exclaimed the man, turning to the young bootblack. "And now," he added, "you must come to my warehouse."

"Where is it, sir?" asked the boy.

"Not far away. Come," said the man as he moved on; and the boy followed. They walked a distance of two or three blocks, and then entered a counting-house, the man moving along through the bales and boxes until he reached a countingroom at the back. Taking a chair, he turned to the lad, who now stood before him with a curious, wondering face, his foot rest, containing brushes and blacking, slung across his shoulders.

"Take that thing off, and set it out in the warehouse, or throw it into the street, I do not care which," said the man, pointing to the dirty box.

The lad took it off and set it outside the office door, then came back and stood gazing at the man earnestly.

"What is your name?"

"Jimmy Lyon, sir," said the boy.

"Is your father living?"



"No, sir."

"Your mother?"

"She is dead."

"How long has she been dead?"

"Not long, sir."

"And there is no one to take care of you?"

"No, sir."

"How old are you?"

"Eleven last June, sir."

The man thought of his own little boy at home, just eleven last June, and a shiver of pain crept through his heart.

"What are you going to do?"

"Take care of myself, sir. I have got to do it now."

And Jimmy drew himself up, and put on a brave look, which touched the man's heart.

"Was it in this city your mother died?" inquired the man.

"Yes, sir."

"How long ago?"

"It is only three weeks, sir." The brave look went out of his eyes.

"Where did she die?"

"Down in Water Street. She was sick a good while, sir, and could not work. Father died last winter. But he did not do anything for us." A shadow of pain was in the child's face, and the man saw him shudder.

Ah! he understood too well the sad story that the little boy could tell—the story of a drunken father, and a sick, heartbroken mother, dying in want and neglect.

"Your mother was good, and you loved her?" said the man.

Instantly the large, soft eyes were filled with tears.

"What did she say to you before she died?" asked the man, speaking in a low, tender voice.

"She said," answered the boy, sorrowfully, yet with something brave and manly in his voice, "'Never steal, never tell a lie, never swear, Jimmy, and God will be your friend;' and I have not done any of them, sir, and I never will."

"Your mother taught you to pray, Jimmy?"

"Yes, sir; and I say my prayers every night. Sometimes boys make fun of me, but I do not mind it. I just think it is God I am saying them to, and then I feel all right."

The man felt a choking in his throat, he was so moved by this, and would not trust himself to speak for some moments.

"God is our best friend, Jimmy," he said, after a little while; "and no one trusts him in vain. He has taken care of you since your mother died, and if you will be a good boy, he will always take care of you. Do you know that it was God who led me to the apple woman's stand just in time to see your brave and honest act?"

The boy opened his large eyes wonderingly.

"We cannot see God, but God can see us; and what is more, can look into our hearts, and knows all we think or feel," continued the man.

"Oh, yes, sir! My mother told me that. But I do not know how he led you."

"He leads us by ways that we know not, my child. I think I can make you understand. God sees and knows everything. He knew that you would see the wicked boy try to steal the apples, and that you would do all you could to stop him. Then he put it into my mind to go and see a man whose place I could not

reach unless I went by the apple stand, and this brought me to the spot just at the right moment. I call that God leading me. Now do you understand?"

"Oh, yes, sir, I see it as clear as day!" answered Jimmy, a new light breaking over his face.

"And God, who loves you, and wants you to be good and happy, knew that if I saw how honest and brave you were, I would be your friend."

"Oh, sir, will you?" cried out little Jimmy, his fine face lighted up suddenly with hope and joy.

"Yes, my boy," answered the man, whose heart was feeling very tender toward the child; "I will be your friend always, if you will be honest, obedient, and truthful."

"I shall try to be as good as I can, sir," said Jimmy, almost losing command of his feelings.

Then the man went with him to a shop where boys' clothing was sold, and selected everything he needed to wear. But before he let him dress up in his new garments he took him to a bathhouse, that he might wash himself clean all over, and comb the tangle out of his curly hair.

No one would have dreamed that the handsome, well-dressed boy, who, a little while afterwards, walked beside his new friend, was the same whose voice scarce an hour before had been crying in the street, "Shine your boots, sir?" God had sent the brave child, who tried to be good, a friend in need, and he is now a happy boy, studying with all his might, intending to become a good and useful man.—*The Good Templars' Watchword.*

#### Articulation

No single sound so readily betrays laziness and mental dulness in a reader or speaker as the sound of *d*. This letter calls for strength, pressure, and rigidity. For practice in the use of final *d*, the following lines from Tom Hood will be helpful:—

Gold! Gold! Gold! Gold!  
Bright and yellow, hard and cold;  
Molten, graven, hammer'd and roll'd.  
Heavy to get, and light to hold:  
Hoarded, barter'd, bought and sold,  
Stolen, borrow'd, squander'd, dol'd,  
Spurn'd by the young, hugg'd by the old  
To the very verge of the churchyard mold.

—Grenville Kleiser.



THE SONS OF ELDER JAMES SHULTZ, NOW A  
MISSIONARY TO CHINA



## MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN  
C. L. BENSON  
MEADE MACGUIRE

General Secretary  
Assistant Secretary  
N. Am. Div. Field Secretary

### Missionary Volunteer Society Programs for Weeks Ending February 5 and 12

THE programs for the Missionary Volunteer Societies, Senior and Junior, for these dates, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for February.

### Missionary Volunteer Reading Courses

#### Senior No. 9—Lesson 17: "History of William Miller," Pages 213-301

1. How were the advent people, and especially William Miller and his coworkers, made to suffer because of fanaticism? Give Mr. Miller's two definitions of sanctification.
2. What did Alexander Campbell say of the advent cause in the fall of 1843?
3. How did Mr. Miller feel when the time passed, and Jesus did not come? Did he regret his course? What did he still believe? What can you say of his "confession" in Boston?
4. How did October 22 bring new disappointment to him? Of what fanaticism were the advent people accused?
5. What helpful lessons can you draw from Mr. Miller's letter of Nov. 10, 1844, to Joshua V. Himes? What gentle reproof did he send his brethren through the *Herald*? How did his work increase Bible study?
6. What taunts met the advent people? What action was taken by the Baptist Church in Low Hampton?
7. What three classes of Adventists arose after the disappointment, and what became of each? What dangerous false doctrine did some spread? What did Mr. Miller write concerning his position on the "shut door"?
8. Why was a Mutual Conference called at Albany, in 1845? How many articles of faith were adopted by this body? Can you prove them to be Biblical? Read the references given.
9. Mention three plans laid for work. What resolutions were passed?
10. What is the principal thought in Mr. Miller's address to his brethren at this time? How did he answer the objections raised to this conference? What personal help can you draw from this address?

#### Junior No. 8—Lesson 17: "Friends and Foes in Field and Forest," Pages 168-204

1. WHAT is a firefly? How is its light produced? How can it be made brighter? What is peculiar about the eggs and larvæ of the firefly?
2. What is the lightning Elater? What use is made of it in some countries?
3. How does the stag-beetle differ from most other beetles? Where does it live? What does it eat?
4. What are some of the habits of the scarab? What do we usually call it? How does it protect its eggs? What ancient nation worshiped the beetle? Who was Khepera? Why were images of beetles buried with the dead in Egypt?
5. Into what six general classes is the family of beetles to which the Egyptian scarab belongs, divided? What does each eat? How large are some of the giant beetles? Why are the sexton-beetles so called?
6. How does the short-coated beetle take care of its wings? Describe the beetle called the devil's coach-horse.
7. Where do weevils live? What do they eat? How do they differ in size? How do they destroy apples? Plums? Nuts? How may they be hindered from climbing fruit trees?
8. Describe a whirligig. How does it care for its eggs?
9. How do the babies of the great water-beetles get out of their air-tight cradles? How long does it take for them to become full-grown beetles? Through what changes do they pass? Why is this beetle afraid of its smaller cousin?
10. What peculiarities has the aspen-beetle? The mimic-beetle? The timberman? The deathwatch? The dragon-beetle?
11. To what family does the butterfly belong? What does this name mean? Mention five differences between moths and butterflies. Where do butterflies live? What do they eat?
12. In what two ways do butterflies protect themselves? De-

scribe the butterfly's eyes, proboscis, and eggs. How are the eggs cared for? What do the larvæ eat?

13. How do worms and caterpillars differ? Tell five interesting things about caterpillars. What are loopers? How fully does the caterpillar change its dress? What does it eat?

14. What are some of the enemies of the caterpillar? How does it protect itself against them?

15. How does a caterpillar change into a butterfly? Describe the different kinds of houses in which it makes this change. What happens when it is finally ready to enter the world as a butterfly?

#### Senior No. 9—Lesson 18: "History of William Miller," Pages 302-387

1. WHAT was William Miller's "Apology and Defense"? Why was it written?
2. In what States had Mr. Miller labored? How many lectures had he given? How many professed to believe the advent message? How many had been converted through his own personal efforts? How many infidels?
3. Read carefully Mr. Miller's address dated December, 1845. Reread it until you see the experiences he pictures so vividly. What good advice does he give about writing complaints?
4. How many responded to Elder E. A. Stockman's call in 1894?
5. What comforting dream did Mr. Miller have in 1847? What affliction came to him early in 1848? What kept up his courage?
6. Concerning what did he write to Mr. Himes in February, 1849? What reasons did he give for his views?
7. What spirit marked his letter to the advent conference in May, 1849?
8. What brought Mr. Miller special comfort during his last illness? Who visited him just before his death? What texts were used in his funeral services? What scriptures are inscribed on his tombstone?
9. Of what do Mr. Miller's writings consist? What four things does he undertake to prove concerning the kingdom of God? On what does he base every argument?
10. How does he picture the last day and death? To whom does the unfinished allegory refer? What did he understand the "trimming" of the lamps to mean?
11. What is the hope of the church? Under what three divisions does Mr. Miller consider this subject? What texts does he use as proof?

#### Junior No. 8—Lesson 18: "Friends and Foes in Field and Forest," Pages 205-245

1. WHAT did Bennie see in the garden?
2. What are butterfly scales? How large do some butterflies grow? How do they fly? Of what use are they?
3. What is the cabbage butterfly? The misippus? The mountain butterfly? The Philodocæ? The swallowtail? The monarch? Why is the monarch a remarkable butterfly? Where does it spend its winters?
4. What have you learned about the viceroxy butterfly? Its eggs? Its larvæ? Its winter quarters? Tell about the Vanessa family.
5. Who paid \$10,000 for a butterfly? What were some of Mr. Kirby's experiences in catching Hecuba butterflies? What strange discoveries did he make? How are butterflies cared for on a butterfly farm in England?
6. What is a miller? When do moths fly? How does the family of the moth compare with that of the butterfly? What harm is done by the gypsy- and brown-tail moths?
7. What are tent caterpillars? How do they get their food? How do they finally change to white moths?
8. Describe the canker-worm moths and their eggs? What have you learned about army-worms? Cutworms? The woolen-moth? The fur-moth?
9. Describe the caterpillar that rolls up a leaf for its home. How do some moths trouble bees? What harm does the codling-moth do?
10. What remarkable things have you learned about the goat-moth? What is the leopard-moth? The puss-moth?
11. How does the sphinx- or hawk-moth get its name? What remarkable moth is found in Madagascar? What is the purslane-moth? The promethea? The clearwing?
12. How did Réaumur become better acquainted with the marching caterpillars? How long did one company of these caterpillars march? What is the lo-moth?
13. Describe the luna-moth. Why do some people pay thousands of dollars for caterpillars?
14. Who was Hoang-ti? How did his wife help start the silk industry? Where was the first silk factory in the United States? What countries make a great deal of silk?
15. How are moths cared for when kept to make silk? How are the eggs hatched? Why does the silkworm need very careful attention? What is it fed? How does it spin its silk? How is the silk got out of the cocoons?





## VI — Works of Unbelief

(February 5)

LESSON SCRIPTURE: Matt. 23: 27-39.

MEMORY VERSE: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23: 37.

### Questions

1. What further reason does Jesus give for pronouncing woe upon the scribes and Pharisees? Matt. 23: 27.
2. How were they like whited sepulchers? Verse 28.
3. How did they pretend to have great respect for the dead prophets? Verse 29.
4. How did their words make them appear better than their fathers? Verse 30.
5. How did their actions show that they were just like them? Verse 31. Note 1.
6. What measure of iniquity were they about to fill up? Verse 32. Note 2.
7. What did Jesus call them? Verse 33, first part. Note 3.
8. What searching question did he ask them? Verse 33, last part. Note 4.
9. Looking forward, what did Jesus see they were going to do to his messengers? Verse 34.
10. In doing this, of what would they prove themselves guilty? Verse 35.
11. How soon were all these things to take place? Verse 36.
12. What words show that the heart of Jesus was torn with pity and sorrow when he pronounced these woes upon the Pharisees? Memory verse.
13. Whose fault was it that they were to be lost? Verse 37, last part.
14. What did Jesus say of their temple? Verse 38. Note 5.
15. How long did he say it would be before they would see him again? What words would then be forced from their unwilling lips? Verse 39. Note 6.

### Notes

1. They were at that moment planning to destroy the Son of God.
2. By rejecting the Saviour, who was foretold by the prophets, they were rejecting the prophets themselves. They were therefore proving themselves as wicked as their fathers.
3. Jesus, knowing their hearts, called them "serpents," because they were so much like Satan, who is called "that old serpent." Rev. 12: 9. He was a murderer from the beginning. John 8: 44. He rejected Christ from the beginning.
4. Jesus did not say, Ye cannot escape; but, "How can ye?" He wanted to show them how utterly hopeless their condition was if they continued to reject the only one who had power to save them. He gave them this one more opportunity to repent.
5. Since they would not permit the Lord of the temple to rule in it, he was forced to turn away. When he who was its life and glory turned away, the temple was necessarily left dark and desolate. "Hitherto he had called the temple his Father's house; but now, as the Son of God should pass out from those walls, God's presence would be withdrawn from the temple built to his glory."
6. In his triumphal entry into Jerusalem, riding on an ass's

colt, many of the priests refused him homage. In his next triumphal entry, when crowned as king, in all the glory of his Father, and surrounded with multitudes of shining angels, all will be forced to confess that he is indeed the King of kings and Lord of lords.

## VI — Works of Unbelief

(February 5)

LESSON SCRIPTURE: Matt. 23: 27-39.

### Questions

1. What further reason did Jesus give for pronouncing woe upon the scribes and Pharisees? Matt. 23: 27. Note 1.
2. How do they appear outwardly? How are they within? Verse 28.
3. By what acts was their hypocrisy shown? Verse 29.
4. By what words did they show their self-righteousness? Verse 30.
5. Of whom did they witness that they were children? Verse 31.
6. What measure would they fill up? Verse 32. Note 2.
7. How did Jesus next address them? What question did he ask? Verse 33.
8. Whom did Jesus say he would send to that generation? Verse 34, first part. Note 3.
9. How would his messengers be treated? Verse 34, last part.
10. What guilt would come upon these persecutors? Verse 35. Note 4.
11. How does Jesus sum up his statements? Verse 36.
12. Repeat the words of Jesus' lament over Jerusalem. Verse 37.
13. How did Jesus describe her condition? Verse 38.
14. What prediction did Jesus make to her people? Verse 39.

### Notes

1. A more modern expression for "whited sepulchers" would be "whitewashed tombs." According to the ceremonial law, those who had touched anything belonging to the dead were unclean. The Jews kept their tombs whitewashed, that they might be easily seen and avoided. It served also to give them a pleasant outward appearance. These tombs were a fitting symbol of persons wearing their religion on the outside to conceal inner guilt.
2. In a very proper sense, the Pharisees and scribes of Christ's time were said to fill up the measure of their fathers. They not only continued and added to the wicked deeds of their fathers in their treatment of God's messengers, but they filled their nation's cup of iniquity so full, by rejecting and crucifying the Messiah, that this great culminating crime marked their rejection as the peculiar people of God.
3. "By prophets, wise men, and scribes, our Lord intends the evangelists, apostles, deacons, etc., who should be employed in proclaiming the gospel; men who should equal the ancient prophets, their wise men and scribes, in all the gifts and graces of the Holy Spirit." — Clarke.
4. The Jews of Christ's time were the more guilty because they had a knowledge of what their fathers had done, and condemned it, yet centered upon themselves the guilt of all the blood of righteous men that had been shed from Abel down, by taking the life of the sinless Son of God.

## VII — "When Shall These Things Be?"

(February 12)

LESSON SCRIPTURE: Matt. 24: 1-14.

MEMORY VERSE: "He that shall endure unto the end, the same shall be saved." Matt. 24: 13.

### Questions

1. When Jesus departed from the temple, who came to him? For what purpose? Matt. 24: 1. Note 1.

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2. What sad thing did Jesus tell them about the temple? Matt. 24:2. Note 2.
3. Where did Jesus finally sit down to rest? Who came to him privately? What important question did they ask? Matt. 24:3. Note 3.
4. What warning did Jesus first give? Verse 4.
5. What reason does he give for this warning? Verse 5.
6. Of what does Jesus say his disciples will hear? Yet what do they not need to do? Why not? Verse 6.
7. What still worse things would come to pass? Verse 7.
8. What does Jesus say all these things are? Verse 8.
9. How will the followers of Christ be treated? Verse 9.
10. What will take place among them? Verse 10.
11. By whom would many be deceived? Verse 11. Note 4.
12. What would be the effect of much evil? Verse 12.
13. What did Jesus promise to those who would be faithful to him as long as they lived? Memory verse.
14. What great work was to be done before the end? When that was done, what might they expect? Verse 14.

### Notes

1. "The stones of the temple were of the purest marble, of perfect whiteness." "In the temple," says Josephus, the Jewish historian, "were several stones which were forty-five cubits in length, five in height, and six in breadth; that is, more than seventy feet long, ten wide, and eight high."

2. "The view before him was indeed beautiful, but he said with sadness, I see it all. The buildings are indeed wonderful. You point to these walls as apparently indestructible; but listen to my words: The day shall come when 'there shall not be left here one stone upon another, that shall not be thrown down.'" — *"The Desire of Ages,"* page 627.

When Christ's prophecy (Matt. 24:2) was spoken, the temple was "the pride of the nation, and the nation was at peace. Yet in the short space of forty years" all these words came true. "Jerusalem was taken by the Roman armies, under the command of Titus, A. D. 70. The account of the siege and destruction of the city is left us by Josephus."

3. "Jesus did not answer his disciples by taking up separately the destruction of Jerusalem and the great day of his coming. He mingled the description of these two events." — *Id.*, page 628.

4. "Christ's words were fulfilled. Between his death and the siege of Jerusalem many false messiahs appeared. But this warning was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again." — *Ib.*

## VII—"When Shall These Things Be?"

(February 12)

LESSON SCRIPTURE: Matt. 24:1-14.

### Questions

1. When Jesus went out of the temple, what did the disciples show him? Matt. 24:1. Note.
2. What did Jesus say to them about the temple? Verse 2.
3. As Jesus sat upon the Mount of Olives, what did the disciples do? Verse 3, first part.
4. What request did they make of him? Verse 3. Verse 5.
5. What warning did Jesus first give in his answer? Verse 4.
6. What reason did he give for this warning? last part.
7. Of what did Jesus say his disciples would hear? Verse 6, first part.
8. Why were they not to be troubled about these things? Verse 6, last part.

9. What must take place before the end? Verse 7.
10. What did Jesus say all these things were? Verse 8.
11. How will the followers of Christ be treated? Verse 9, first part.
12. How will Christians be regarded by all nations? Why will they be thus regarded? Verse 9, last part.
13. What will take place among Christ's followers? Verse 10.
14. How will many be deceived? Verse 11.
15. What will be the effect of much iniquity? Verse 12.
16. What will be the reward of enduring faithfully to the end? Verse 13.
17. What is to be accomplished before the end comes? Verse 14.

### Note

In order to understand the teaching of Matthew 24, especially to avoid confusing the sequence of events, we should keep the following considerations in mind:—

a. The disciples had not given up the idea that Jesus would deliver the Jews from the Roman yoke, and set up a temporal kingdom of his own.

b. The disciples were amazed when Jesus told them plainly that not one of the stones in the magnificent temple walls would be left upon another.

c. Through parables and otherwise, Jesus had repeatedly spoken of his coming again. This coming had been represented in type at the transfiguration, and in miniature at the triumphal entry into Jerusalem, when the disciples and the multitude thought he was in the very act of making himself king. When Jesus left the temple the last time, he had declared to the people that they would not see him again till they should say, "Blessed is he that cometh in the name of the Lord," thus calling up anew the scene of his triumphal entry, and tending to revive the hope of the disciples that they might see him established in his kingship.

d. Seemingly with the idea in mind that these three events—the destruction of the temple, the coming of Jesus, and the end of the world—might occur at the same time, the disciples inquire of Jesus privately about "these things."

e. There are two particular points in their question—when shall these things take place, and what shall be the sign of their approach?

f. In his answer, Jesus "mingled the description of these two events,"—the destruction of Jerusalem, and the second coming of Christ,—giving signs by which the time could be discerned.

g. Since events connected with the first advent of Christ, culminating in the destruction of Jerusalem and the deliverance of the Christians, resembled in many respects the events that precede his second coming, many of the words of Christ in answer to the disciples' question have a double application: (1) to the events leading up to the destruction of Jerusalem; (2) to the events leading up to the second coming of Christ.

"Jesus did not answer his disciples by taking up separately the destruction of Jerusalem and the great day of his coming. He mingled the description of these two events. Had he opened to his disciples future events as he beheld them, they would have been unable to endure the sight. In mercy to them he blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When he referred to the destruction of Jerusalem, his prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of his place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this world's history." — *"The Desire of Ages,"* page 628.

In the tempest of life, when the wave and the gale  
Are around and above, if thy footing should fail,  
If thine eye should grow dim and thy caution depart,  
"Look aloft" and be firm and be fearless of heart.

—J. Lawrence.

THE Anti-Saloon League is now of age, having been organized twenty-one years ago in the State of Ohio. Then there were only three prohibition States, while today there are nineteen. Fifty-five per cent of the population of the United States live in prohibition territory, while eighty per cent of the territorial area of this country is now without a legalized liquor traffic. There are more saloons in the city of Chicago than in all the Southern States.

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# The Youth's Instructor

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## To Be Remembered

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."  
Nahum 1:7.

## A Call to Duty

THE door of the world stands open, inviting the messengers of the gospel to enter. But the messengers delay. Soon it will swing to, never again to open. Let us arouse ourselves, and hasten to the waiting peoples with the message of salvation before it is too late.

Heathen temples in the Orient have been emptied of their idols, and dedicated to the work of the third angel's message; and at least one of these still stands idle because there is no one to answer the call. Why do you not say, "Here am I; send me"?

## A Prayer Chamber

THERE is a college in Knoxville, Tennessee, that prepares young men for the Christian ministry. It has no endowment, according to the common acceptance of the term; and yet its principles and work are an endowment of unusual worth, above all monetary considerations. Its motto is, "Every man a man." Its calendar says:—

"If a young man desires to know and learn higher criticism, and wants to be a Unitarian or Universalist, or if he wants to be something he does not know what, this is not the place for him; but if he wants a Biblical and classical education, with the emphasis on the Bible, and wants to preach the gospel to the poor, Johnson Bible College has striven, and is striving, and will strive to teach just these things."

While this college is not for those preparing to render service in our special work, yet it is possible that our training schools and colleges should emulate it in some respects. For example, away up under the tower of the college building is a prayer chamber, where for twenty years, it is said, there has been some one praying every hour of the day from five in the morning until ten at night.

Many colleges have praying men and women on the faculty, and praying students, but few, if any, are there that have a chamber from which the voice of prayer continually ascends.

It might be of real worth to every college to have

such a room dedicated to communion with the Lord. Students in our dormitories often find it difficult to find a place of prayer where interruptions are not possible. Why not try the prayer-chamber plan in your school?

## The 1916 Temperance Annual

THE new Temperance Annual is ready for distribution. The people are ready to receive it. Are you ready to take it to them? This is the question of the hour.

Seven States bade good-by to John Barleycorn on January first, and these, with the twelve that had previously performed that happy duty, make nineteen States in the prohibition list. But there are yet twenty-nine States that have not taken this step, hence the present is no time to slacken our efforts. We are at the point where vigorous effort will count more than ever in the past; for prohibition fruit now ripens more quickly than ever before. Let us fill the earth full of the sunshine rays of our temperance literature, knowing that great good must result.

California, South Dakota, Vermont, Montana, Nebraska, and the Territory of Alaska, have already launched campaigns which culminate in elections in 1916.

State-wide prohibition bills have been introduced in Utah, New York, Delaware, New Hampshire, New Mexico, Minnesota, Pennsylvania, Kentucky, Texas, Wyoming, Michigan, and Indiana.

Prohibition sentiment in Florida is growing rapidly. Illinois is ready for an educational campaign. Thirty counties in the State, it is said, are to vote on the question this year.

There is not a State in the Union where the Temperance Annual is not needed; but there is insistent call for its service in the States that are especially agitating the prohibition question at this time.

Let none neglect present opportunities. If you cannot pay for a large number of the INSTRUCTOR yourself, solicit means from the prominent citizens of your community to help in the work. In some way make 1916 the banner year, for there never was a more urgent time to work. Strike while the iron is hot. Order today your first thousand copies.

## For the Finding-Out Club

Answers to Be Found in Webster's New International Dictionary

1. To what nation does the island of Porto Rico belong?
2. What is the meaning of the name Porto Rico?
3. How is the island governed?
4. Where are the following islands: Wake, Christmas, Gallego, Starbuck, Phoenix, Penrhyn, Howland, Baker, Palmyra, Midway, Gardiner, Johnston, Morell, Marcus, and Guam?
5. To what country do the islands named in the preceding question belong?
6. Locate and describe the island of Samos.
7. When was the first complete wireless message sent?
8. Between what two stations was this message sent?
9. When was gold discovered in California?
10. How many Presidents have we had?

"We have no right to be liberal with what is not our own."