

# THE YOUTH'S INSTRUCTOR

Vol. LVII

April 27, 1909

No. 17

## CONDUCT

Heed how thou livest. Do no act by day  
Which from the night shall drive thy peace away.  
In months of sun so live that months of rain  
Shall still be happy. Evermore restrain  
Evil and cherish good, so shall there be  
Another and a happier life for thee.

—John Greenleaf Whittier.



## The Temperance "Instructor"



HIS number is being well received by our own people and other friends of temperance. Mr. S. C. Osborne wrote in the *Kansas Worker*, of the INSTRUCTOR, as follows:—

"I wish again to call attention to the Temperance number of the 'Instructor.' It is one of the best issues on that subject that I have ever read. It is a most excellent number with which to do missionary work, and should have a wide circulation. I believe it can be sold to good advantage. I started to count the articles I thought were worth ten cents each. I counted thirty-five, then stopped, and I was not much more than half way through the paper. Thirty-five articles at ten cents each would amount to \$3.50! Then at ten cents a copy, it is a pretty cheap paper, isn't it? Thousands of them should be sold in this State; and it can be done if an earnest and determined effort is put forth. Young people, old people, and children can take part in this work."

Elder Charles Thompson wrote, in the same paper:—

"The Temperance number of the 'Youth's Instructor' is one of the best temperance issues ever published, replete with choice articles and statistics, and profusely illustrated. It ought to have a wide circulation among church people and other temperance workers, as well as those who are addicted to the use of alcohol and tobacco. It will be not only a strong factor in setting before the people our temperance principles, but also a means of refining the inebriate, warning the intemperate, removing prejudice created by our enemies, and may be a means of opening hearts for a fuller revelation of divine truth. We can not enumerate the good that it may do. I am sure those who have read it are inspired by its contents."

The *Signs of the Times* said:—

"The Temperance number of the 'Youth's Instructor' is an excellent issue. Some of the principal articles are: 'Why I Am Against Liquor,' by Dr. Wilfred Grenfell; 'A Picture Painted in 1907 Cost \$1,744,447,672;' 'The Subtleness of Drink,' by Harry G. Greensmith; 'Do You Know?' 'Alcohol and Tobacco Among the South Sea Islanders,' by D. H. Kress, M. D.; and many others. All are short and to the point. There is a striking page of 'witnesses' to temperance, with portraits as well as words. There are twenty-four pages besides covers. The 'Instructor' family ought to give it a tremendous circulation among the young."

Mrs. E. J. Hildom, an enthusiastic periodical worker of Chicago, says:—

"I consider this one of the greatest works ever attempted to advance the temperance cause."

Harold Cobban, secretary and treasurer of the West Indian Union Conference, wrote of his interest in this number, saying:—

"I have hastily looked over the Temperance number of the 'Instructor,' and can say without any reservation that in my judgment it is the best number of the paper I have ever seen. In fact, I have never seen a temperance number of any

paper that was so attractive, and that contained so much interesting reading-matter on the subject as does this number of the 'Instructor.'"

A friend in the medical profession also sent us the following voluntary word of commendation:—

"I have said repeatedly to our people here that I consider the Temperance 'Instructor' the best gotten-up piece of literature in magazine lines that our people have ever produced. I believe the Lord in a special manner helped in its preparation, as he always does in any work that is undertaken out of pure love for humanity."

Eliza H. Morton, secretary of the Maine Conference, says:—

"The special Temperance number of the 'Instructor' is a beautiful and impressive paper. A gentleman in Portland has engaged the whole of Cumberland County, Maine, as territory to work for it."

Mrs. Lee S. Wheeler, secretary of Sabbath-school and young people's work, of the Central New England Conference, says:—

"A splendid medium through which to work to promote this cause, has been prepared, and many young people could do an excellent work circulating thousands of the March 16 issue of the 'Youth's Instructor' now, or even in the future. It contains matter that will be salable at any time. It might be sold the same as any of our papers,— 'Signs,' 'Life and Health,' etc.,—and yield a good profit, financially. There ought to be thousands of this paper circulated in central New England. Being very attractive, it no doubt will be a ready seller."

### Scholarships

"I've hearn tell that this is a place where a feller can git an education, if he'll work fur it," said the boy, Booker T. Washington, when he arrived at the Hampton school after his long walk. There are many places and ways for earning an education nowadays, as is shown by the fact that nearly one third of all the students in our universities and colleges are working their way. It isn't so much money that is needed, as pluck.

Every young man or young woman who desires it, can have a Christian education and be in the Lord's work while earning it. Hundreds have won their way by selling our denominational books. Many have found a way into school through the periodical work.

Young people are asking, "Can I earn a scholarship by selling the Temperance number of the INSTRUCTOR?" You certainly can. As an extra inducement the Review and Herald will remit to the treasurer of the school you desire to attend all you have paid for papers over three cents a copy, when you have sold enough for a half or a whole year's scholarship in that school. This makes seven cents profit on every paper. The profit on twenty-five hundred papers will pay for a year's board and tuition in most of our schools, and five hundred more papers ought to pay your expenses while doing the work.

Order your papers at once, and write the Review and Herald for further details. M. E. KERN.



# The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 27, 1909

No. 17

## The Fruit of Consecrated Service



Y consecrated, personal effort, the youth may accomplish a wonderful work for themselves and others. A faithful reflection of the light of truth in good works and helpful words will result in a continual growth in spiritual knowledge. The heart that is influenced by the love of God to labor for needy souls, will be filled with the sweetness of peace and satisfaction. And the Lord will use such youth to do a great and good work for others. Through them he will represent to the world the ineffaceable characteristics of the divine nature.

The Prince of heaven came to this world to live in human nature a perfect life, a life that would be an example for all human beings. He lived a life free from self-seeking, wholly given to the service of others. Christ came in humility. He was of lowly birth. He might have chosen the highest parentage; for he was the Prince of heaven; but he chose to come in poverty and humiliation. The Owner of the world, he had not where to lay his head. Unrecognized and unhonored, he walked in and out among the people for whom he had done so much. Of himself he said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And to his followers he says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

The blessings that we daily enjoy cost the life of the Son of God. Does it become us to live for self? I tell you, No. We must be Christlike. In word and deed we must reveal a deep and abiding love for others.

"The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace." All who become the sons and daughters of God are possessed of his nature. They are the objects of his love. They dwell in Christ as Christ dwells in God. Knowing the power of his grace, they are commissioned and qualified to bear the message of salvation to a sinful world, to make known his grace and truth. As they consecrate themselves wholly to God, the grace they impart will be continually renewed to them. Converted to the truth, imbued with the Holy Spirit, they are under the transforming influence of divine grace. The life of self-indulgence they once lived becomes changed to a life of service.

We may understand something of our responsibilities to God, but would that we all might be brought into right relation to him. God desires above everything else that we shall love him and keep his commandments, and be happy in his love. He has given us his precious Word that we might live by it. When Christ has done so much for us, should we not show our appreciation of his love? There is a world to be saved. Shall we sit down contentedly in our homes, enjoying the privileges of church fellowship, and yet feel no burden for those who know not the truth? We have a duty to do in helping these to understand the

truth for this time. The work of the Lord is to be carried in meekness and lowliness of heart. As God's children we are to have a part in this work, taking him as our helper.

The angels of God are sent forth as ministering spirits to watch the interests of the churches, and to guard and help those souls who are in special need of help and strength. In this work of ministry, God desires to use all who are humble in spirit. But unless we are fitted for service by sanctification through the truth, we shall spoil the pattern that is to reveal to men and women about us the design of heaven. The Spirit must bear witness with our spirit that we are coworkers with Christ, and that we are acting as his messengers. Only as we become partakers of the divine nature can we show that we are bound for a better country, and are only pilgrims and strangers here. If we will take hold of the work of God intelligently, angels of God will be with us to teach us, to lead us; to bless us. Then our hearts will be filled with a satisfaction that we do not dream of while we are careless and indifferent.

We are to reveal our faith in our dress. The time and means that are often spent on outward adornment are in God's sight worse than wasted. The teachings of the gospel are to make us Christians in practise as well as in profession; the truth we hold is to sanctify the soul. Christ bids us seek not that outward adornment, but the adorning of a meek and quiet spirit, which is in the sight of God of great price. It is the spirit of Christ's righteousness that we so greatly need.

There is need that a reformation in many lines be seen among us. We need to let our influence be felt on the side of self-denial. If we really loved the truth, we would talk the truth; we would pray much, and study the Word of God with diligence. And this would make us living channels through which Christ could convey the message of his love and power to many hearts.

Let us not become aliens from the service of Christ. A work is marked out for us by a heavenly Father's hand. It is not a work of drudgery, but a work of joyful service, by which the soul may become ennobled and sanctified, the heart cleansed, the will made obedient, and the life an outflowing of the streams of heavenly beneficence and love. It is not an irksome service, but one that will link the soul with God. Though the walk in life may be the lowliest, it may be dignified by the presence of him who says, "I am with you alway;" "I will never leave thee, nor forsake thee," and be made blessed by the ministration of heavenly beings who are sent forth to minister to them who shall be heirs of salvation.

We need to study our Bibles, and learn daily lessons at the feet of Christ. The formation of character is an individual, personal work; and in this work of character building, it is the privilege of every youth, in the midst of abounding iniquity, to make it manifest that he is humble in heart, that he is imbued with the Spirit of God.

Christ is watching to see what spirit we will bring;



into our service for him. If we realize this, we shall seek to be reconverted daily. Our influence will grow sweeter, and no trace of the spirit that Satan loves to exercise will be seen in our lives. The blessedness of true religion will be revealed in unselfish, compassionate labor for others. MRS. E. G. WHITE.

### Traveling by Railway and by Donkey Cart

ONE train each day leaves Hankow en route for North China, the scheduled time of departure being 7:30 A. M. We were advised to be on hand with our baggage about one hour before train time. This we found was none too soon, as there is such a crowd and commotion about the depot that the business of purchasing tickets, weighing the baggage, and placing it in the baggage-car must all be accomplished by "main force." We must then watch our baggage until the train starts, and at every station it is quite necessary to go to the baggage-car and see that none of it is taken.

This railway is under Belgian control, and aside from Chinese, French is the official language. The first- and second-class coaches are divided into compartments, which are kept in fairly good condition; in the third-class cars there are simply wooden benches. At times the Chinese are so crowded together in the latter class, and the air is so filled with tobacco smoke, opium smoke, and various other odors, that traveling in these cars is anything but agreeable; yet our workers have probably ridden this way more than any other.

For over one hundred miles we were passing through a section of country where rice is the principal product. Our course then lay through a very mountainous country for a short distance, which reminded us of eastern Utah. Passing these, we found ourselves on the vast plains of Honan. The rice-fields gradually disappear, and the wheat-growing country is entered. The soil is sandy, yet in places there is an admixture of clay and loam, making it generally rich and productive.

Farming is here carried on upon a much larger scale than in any other place we have seen in the Orient. Beans, buckwheat, sweet potatoes, cotton, and many other things are produced; while about the village cherry-, persimmon-, peach-, and other fruit-trees are seen in abundance. In the fields the farmers were doing their fall plowing and harrowing. Their harnesses, plows, and harrows are not so different from those used in Western lands as might be supposed; but remind one of those kept on exhibition at fairs and museums, showing us how our forefathers conducted their agricultural pursuits a century or so ago.

Frequently an ox and a donkey were seen working together, the former being possibly twice the size of the latter. We called to mind the ancient ordinance, "Thou shalt not plow with an ox and an ass together;" but it is said the Chinese believe that such an arrangement is better than any other. Nevertheless, at best it is but an "unequal yoke;" and it can be readily seen why the Lord uses this as an illustration of warning against alliances between believers and unbelievers of either a business or social nature.

On the Peking and Hankow Railroad, with the exception of one express a week in either direction, the trains do not run at night. The passengers are all expected to put up at a Chinese inn. Although the Chinese trainmen told us we could not remain on the

train, we made up our minds it would be preferable to staying at a hotel; so we unrolled our bedding, lay down on the benches, and the Chinese said no more. Before daylight in the morning the passengers awakened us by beginning to crowd aboard the train, and at a little after sunrise, we were off.

About two hours' run brought us to Lo Wan Ho, which was the end of our trip by rail. Here donkey carts were secured to convey us to Chou Chia K'ou, a distance of forty miles. These are covered two-wheel carts, the wheels being of ponderous proportions. The cart might be made quite comfortable with cushions if it were only furnished with springs. These seem to be unknown in the Orient, and so for want of them travelers must bump along over the rough roads now, even as they did centuries ago. Two or more donkeys are used for each cart, one being hitched ahead of the other. They are seldom driven by reins, but are guided by the whip and voice of the driver.

As night came on, we desired to continue our journey rather than put up at a village inn; but the drivers made many excuses, and finally stated that the donkeys could not be driven farther without resting; so we were compelled to remain for the night. Boards were laid across benches, and upon these we made our bed. Our mosquito-netting was suspended, and the air mattress presented us by our friends at South Lancaster was never more acceptable. We were told that this was an exceptionally well-kept inn. There were, in all, three guest-rooms, each of which might be described as a fairly good horse shed. There was a large doorway, but no door. The floor was simply mother earth. Just outside the door, the donkeys had their quarters, and at various times throughout the night contributed their supplement to the noise of the place. We were glad it was warm weather, as otherwise it might have been necessary for us to share our room with them.

At midnight the drivers arose, fed their donkeys, and called us to resume our journey. But we preferred to sleep, and told the men to that effect. Nevertheless they would come every little while, calling us, and saying that the animals had eaten up all the grain, and that if we did not go soon, they would lose all their strength, and could not reach their destination.

But amid all this we passed a very comfortable night, and slept fairly well. By sunrise we were ready to start, and the drivers hurried the donkeys forward that we might reach Chou Chia K'ou before they "became weak." At about two o'clock we arrived at our destination, where we were cordially met by our brethren and sisters at the mission station. The Chinese believers also came out to see us, shaking their own hands according to Chinese etiquette, and saying, "Ping an, ping an," which is, "Peace, peace."

R. F. COTTRELL.

"In less than ten years aeroplanes will cost no more than five hundred dollars," is the prediction of Frank Hedges Butler, the well-known English balloonist. "Lighthouses will be erected to guide aeroplanes at night," he continues. "With the mechanism perfected, as indications warrant, a speed of two hundred miles an hour ought to be made in the air with ease. A journey from England to France, across the Channel, will be a matter of a few minutes. If such machines now carry two or three persons, there is no reason why larger ones should not transport fifteen or twenty."





## Sunshine and Shower

[This article is the last of Elder Teasdale's series. We hope he may favor the INSTRUCTOR from time to time with other contributions.—EDITOR.]

**T**HE atmospheric conditions which prevail in these insular lands and land-locked seas, the heat of the tropical sun, the moisture-laden air highly charged with electricity, encourage the display of unusual natural phenomena, sometimes grand and awful, and sometimes beautiful beyond description.

The rainfall over much of the archipelago is very heavy, and in some places, during the greater portion of the year, rarely a day passes without a downpour. When it rains, it rains with earnestness, but it seldom rains all day. The heavens weep or rejoice or threaten with intensity. The change from sunshine to shower is abrupt; the sun goes behind a heavy cloud, a few threatening drops fall, and then the deluge begins. Usually it lasts only a few minutes, seldom an hour; but as much rain will fall during that time as falls in a month's drizzle in other countries. The drops are heavy, and hit with considerable force. Each one goes right through the clothing to the skin, and in a second or two the water is oozing through the crevices of one's boots. Soon the drops are lost in a heavy stream, and for a time it looks as if God had forgotten his rainbow promise.

Terrific thunder-storms are frequent, and in some places very destructive. They are generally preceded by a period of unnatural stillness. The insects cease their chirrups, and the birds their songs. The animals slink away to sheltered places. A feeling of depression pervades all nature. The air is close and heavy, and one's breathing is labored. An atmospheric convulsion is imminent. Ominous rumblings are heard away in the distance. Quickly they come nearer and nearer, and in a few moments one of those awful tropical thunder-storms comes crashing down, tearing its way through the clouds with deafening roar like the reports of thousands of Maxims and booming cannon all going off at once. The lightning plays overhead, and runs along the ground, blinding in its brilliancy, flash after flash following with such rapidity as to make one conscious of one continuous blaze of light. The earth trembles, the trees bow; occasionally there is a terrific crash sounding loud above the tempestuous roar as a forest giant is smitten to the ground. Nature receives its chastening with meekness, bending its back to the rod. A few minutes,—the time seems like hours,—and it is over. The water runs away, the sun appears, the birds resume their melody; everything is sweeter and fresher, and all nature is happy and glad.

With subdued emotions we say with the patriarch

Job, "But the thunder of his power who can understand?"

We had the privilege, on one of our inter-archipelago voyages, of seeing a sunset, the memory of which will linger with us to the close of life. My attention was first arrested by some one calling, "Come and see." An immense amber-colored sun was about to set in splendor behind a black and ominous-looking range of night clouds which towered high into the heavens like great mountains. These were gradually illuminated and transformed before our delighted eyes into a glorious panorama of marvelous grandeur. The sparkling sea was radiant with the declining rays, and the clouds presented the appearance of a beautiful country of verdant hills, and fertile plains, rich and fat with the bounties of a munificent Creator, and covered with noble trees and lovely flowers, and rampant with delights,—a transcendent picture of an enchanted land, lighted by orbs of resplendent and ever-changing brightness. The valleys and mountains were painted by the hand of an omnipotent artist in all the glories of the rainbow; their lustrous beauty far exceeded every delight that can be invented by the human imagination or described by the human tongue. It was a sublime glimpse of paradise that enchanted our eyes and filled our delighted souls with yearnings for the country of God. In glorified vision we roamed entranced in the land where the righteous will dwell, the land which "eye hath not seen," but which is prepared for them that fear his name.

Darkness enshrouded the horizon all too soon, leaving us sad and lonely, with an aching void in the heart, but with a determination in our minds that, by the grace of God, we would gain the country of which this sublime scene was but a reflection. Surely "the heavens declare the glory of God."

"Past the setting of suns stands the city Elysian,  
Unrevealed save to spirits anointed and free,  
Which the chosen behold as a glorified vision,  
In splendor unveiled by the crystalline sea,—  
The clear azure sea,—the wide-flashing sea,—  
The wonderful, odorless, music-toned sea,—  
That flows round the shores of the country of God,  
Which only the feet of his freemen have trod."

GEORGE TEASDALE.

## Little Kindnesses

"You gave on the way a pleasant smile,  
And thought no more about it;  
It cheered a life that was sad the while,  
That might have been wrecked without it.  
And so for the smile and fruitage fair  
You'll reap a joy sometime—somewhere."

THE article, "Cities of Peru," on pages twelve and thirteen, is worth reading.





# HEALTH HINTS

What Is Tuberculosis? — No. 18

Preventive Work Non-Governmental

THIS work has so many phases that it is difficult to know where to begin the study of it. First in importance, perhaps, are the patient laboratory workers,



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who have developed the truths which form the foundation for the antituberculosis fight. They are still at work attempting to learn more definitely how the germ enters the body, whether from milk or dust; what may be done to prevent transmission; what may be done to improve the personal vitality and resistance; what may be done by tuberculin injections and antitoxins; and scores of other important things.

Other persons are working diligently to secure the enactment of better laws,—laws for better housing, better sanitation, laws for the protection of crowds in assembly rooms, laws for the protection of the people against diseased meat and dirty milk.

Then there are the social workers, who as settlement workers or visiting nurses go about the thickly settled districts helping the poor to improve their sanitary conditions, instructing the consumptives how to live so as to overcome the disease and avoid infecting others.

Tuberculosis clinics are maintained, where the poor can come and receive free treatment, instruction, and perhaps milk and eggs. Day camps are maintained, where the consumptive may go every day, away from his crowded quarters, and secure, to the full, fresh air, sunshine, rest, milk and eggs.

For consumptives who must continue working to support their families, night camps are established,

where they may have an abundance of fresh air while sleeping. This gives them a longer lease on life, and prevents their infecting their families.

This is a most important part of preventive work; for the eradication of tuberculosis will necessitate the intelligent co-operation of the entire population.

This educational work is carried on in many ways. The antisputting cards, the short sermon on consumption which adorns the back of some street-car transfers, the traveling phonograph lecture on tuberculosis, or rather course of three-minute lectures interspersed with music, the tuberculosis exhibitions, the pamphlets and tracts and books on tuberculosis and its prevention, the articles in magazines and other periodicals on this subject, the public lecture by physicians and tuberculosis experts, are some of the successful means now being used to educate the public. Every public playground properly conducted, and every school garden, is an educating factor in this great cause.

But not the least in importance among the educational factors are what we may call the normal schools of the antituberculosis educational campaign.

These are the tuberculosis congresses, where scientists and workers meet and exchange ideas, and where the successful plans of one city or one country become the property of other cities and countries. It is at such congresses that the laboratory workers bring forth new discoveries regarding the disease, and where physicians present new methods for its restriction. These are thoroughly discussed by the scientists present, and what is of value is put into immediate practise.

After every tuberculosis congress there is an increase in earnestness, enthusiasm, and efficiency in all the countries represented by the congress.

The most important tuberculosis congress ever assembled was the world's congress that convened in Washington last fall, and the impetus then given to the antituberculosis movement will be felt in every civilized quarter of the globe.

New activities are already springing up everywhere. Cities and States that have done nothing are beginning to awaken; those that have been doing something are doing more.

The work of inculcating a definite knowledge of the nature of the disease and its prevention is being more successfully prosecuted than ever before. Not only physicians and veterinarians, but educators, sociologists, philanthropists, and intelligent people generally, are lending themselves to help make the antituberculosis movement a success.

G. H. HEALD, M. D.

ABYSSINIA prohibits all smoking by natives.

I AM speaking solemnly, and I am considerably within the mark, when I say to you that going the round of my hospital wards to-day, seven out of every ten owed their ill health to alcohol.—*Sir Andrew Clark.*



### The Bible Woe

Woe unto him that giveth his neighbor drink, . . . and makest him drunken." Hab. 2:15.

If every man whose business leads him to transgress the foregoing precept, could realize the depth of the woe that is on his track, he would be more anxious to break up his business than was ever the most zealous temperance worker. He would look upon all such workers as his best friends. As well might he continually raise adders, and send them out into the city where his own family must live. His own child may be the first one bitten.

Let no one who makes his neighbor drunken in any degree, obscure his reason, and destroys his self-control, for one moment think he is not accountable for the deeds of that neighbor while in his intoxicated condition. What thoughtful man would care to create the woeful results that follow in the wake of the drunkard, for a paltry amount of gold, which must perish with the using? No amount of wealth will recompense a man for demoralizing and destroying the happiness and safety of his neighbor's home. The home is the most sacred possession of the world. It is the foundation of both the state and the church.

No wonder the Sacred Book, God's letter to humanity, commands the protection of the home where the children must receive their most lasting education. If the house-band, the protector of the home, is induced to drink that which will unfit him to protect *himself* from the common dangers of the street, and will make him as liable to lie down and sleep on the

Let our dear young people remember this principle, and look not upon any beverage of which alcohol is a part.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. *At the last* it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32.

MRS. E. J. HILDOM.

### Will You Help?

We have preached against the saloon, and we have preached well. We have prayed against the saloon, and we have prayed with fervor. We have written against the saloon, and there has been logic in our sentences. We have wept in the presence of the desolations of the saloon, and our tears have been sincere. But the day is coming when we will do more—a day when our sermons and prayers, and arguments and agitations, and heartaches and tears, will crystallize into balots, and when, by the iron hand of prohibitive law, this red-lipped monster shall be throttled and choked and hurled back into the hell from which he came! — *Bishop Joseph F. Berry.*

### Alcohol the Enemy of Childhood

DR. T. A. MACNICHOLL, of New York City, surgeon of the Red Cross Hospital, in a paper on "The Influence of Alcohol on Schoolchildren," declared that recent studies of the causes of deficiency and incompetency of children in the public schools, reveals the startling fact that much of this is traceable to beer and spirits given the children, and to the alcoholic drinking parents.

"Studies of children in all the large schools who appear feeble-minded, and are called 'dullards' because of their inability to learn, showed that alcohol is one of the most important causes, as much so as poverty, ill health, and other conditions.

"Children who are given beer as concentrated food are always below the average, and children whose parents use spirits constantly, are largely of the degenerate class. Such children are deficient in health, suffer from the bad hygienic surroundings of schools, and have low vitality.

"These children are difficult to manage, and can not be taught with the same facility. These are statistical facts, and not theories. Alcohol is the largest factor

in the causation of feeble-minded imbecile children as seen in public schools.

"Such children should be taught in separate departments, as they are unfit, to a large degree, to follow the studies carried on in ordinary schools."

"As quicksilver goes through the sand and gravel and gets all the little particles of fine gold out, so the Holy Ghost goes through the world and brings precious souls out of sin."



THIS ROOM STOOD BESIDE THE ONE SHOWN ON THE OPPOSITE PAGE

railway track as in any other place, how can he protect his home, to say nothing of his home needing protection from his own violence?

Does not this precept also cover the custom of "treating"? If we wish to "treat" our neighbor, why not give him something that will be useful to him? Why give him that which will transform him either into a demon or into a useless clod?

If Eve had not looked upon the forbidden fruit until enticed by its beauty, she would have been safe.





### Prayer Brings Results

[The following article is a part of a discourse given at the Northfield General Conference of Christian Workers by the Rev. Len G. Broughton, of Atlanta, Ga.—EDITOR.]

**W**E have lost power because *we have lost the art of prayer*. That is clearly seen in the prayer-meetings that most of us have in our churches. We shall never know what the power of God is, in the fullest sense, in our churches, until we get our people to the place where they will love to come together and pray. And we are never going to get our people to love to come together and pray, until we convince them of the fact that it is possible for them to get something by prayer that they can not get any other way. Just as long as people imagine they can get these things without prayer, they are not going to pray. But you let men wake up to the realization of the fact that there is a chance through prayer for them to get hold of God in such a way as to bring down blessings that would come in no other way, and it is not going to be hard to get people to prayer-meeting, to get people to pray.

Several years ago we had a young man come to visit us who had been, in days gone by, a member of our church. He was an excellent young fellow, though a very poor boy. He had been away to school; he had passed two years in a theological seminary, and had been for two years doing evangelistic work in the mountain section of a Southern State. He came home to visit his people, the first time for years. I had never seen him myself, though all his family were members of my church, and the very best people, in many respects, that I ever saw, but very poor. I learned that he was in town, and I went over to visit him at his mother's home. As I was leaving, I said to him, "I want you to preach for us Sunday morning." He said, "You are just asking me because I am a visiting minister." "No," I said, "I don't ask visiting ministers generally. I am asking you because I think you have a message for our church." "No," he said, "I am afraid I have not." "Well," I said, "I am asking you because I want your mother to hear you preach in our church." The tears began to roll down his cheeks, and he said, "That is one reason why I can't preach." I said, "You must preach." "No," he said, "I can't preach Sunday morning, but I will preach Sunday night if you want me to." You know there is a kind of feeling among preachers that Sunday night is a service when you can just throw out anything, but you have to be careful what you talk about Sunday morning. He said, "I will take Sunday night." "No, you won't," I said, "I am going to take Sunday night myself. You can have Sunday morning." He said, "I will let you know to-morrow, but I think if the papers were to announce that I was to preach Sunday morning at your church, about half of your deacons would go elsewhere to church." I said, "I don't doubt it." And I didn't; for my deacons were just like other folks' deacons.

The next morning he came to me and said, "If you

won't put in the papers that I am going to preach, I will try to do the best I can." I said, "I won't. I will have nothing said about it at all." On Sunday morning, when I went to church, I met one of my deacons coming out as I was going in. "Look here," he said, "is it possible that So-and-so is going to preach for us this morning?" "Yes," I said, "I suppose it is possible." Then he said, "I am going to visit around this morning." I said: "All right, go ahead. I hope you will learn something while you are going around." Just then another deacon came up. He said to the other deacon, "Hold on there, I am going to join you." He said it so that I would hear it. I said, "Where are you going?" "O," he said, "I am going visiting around this morning." I said, "Good-by." He said, "You look as if you didn't care." I said: "Care! Of course I don't care, if there is any chance of doing you fellows any good." And they went on. They had not gone very far before they came back. I suppose something got to work down in their consciences.

After a while the young man who was to preach arrived, and went into my study. I was out arranging for the service, and did not know that he was there. I went back just before eleven o'clock, to see if he had come, and I found him, dear fellow, lying flat on his face, crying like a baby. Well, it broke my heart all to pieces, and I just locked the door behind me, and got down by his side, put my arms around his neck, and there we lay, flat on the floor, crying, both of us, like babies. After a while I got up, and I said, "What is the matter with you?" He said, "What is the matter with you?" I said, "The matter with me is the matter with you." "Well," he said, "as I came in at the door, I heard one of the deacons of the church, a man who used to be my Sunday-school teacher, say, 'Isn't it a shame that this whole hour is to be wasted?' and it seemed as if it would break my heart. I know I can not preach, so I came in and asked God to give me some message that would keep me from wasting the hour."

I went out; he went with me onto the platform. Very few of the people had heard about it, and when they saw him sit down, I could see that they were wondering what insignificant part of that service I was going to dare to give him. After a while I stood up and said: "Brethren and sisters, one of our boys has just come home for the first time in four years. He has been greatly blessed in the mountains of his State, leading souls to Christ, and he is the representative of one of the best families in this church." (And there sat his mother—bless her old heart!—already weeping, and by her side two or three of his sisters.) And I said: "I have asked him to preach this morning, and I want you to pray for him while he tries to preach. He feels very much the need of your prayers." And then I could see a kind of scowl and frown come over the faces of the old saints. Saints! People who thought that eleven o'clock was so sacred that not a minute could be wasted! They never thought of how they were grieving the Spirit of God by their lack of fellowship and sympathy!



And then he got up, opened his Bible at the first chapter of the Acts of the Apostles, and read that one verse: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me," and so on. He laid it down, walked out of the desk, looked the people in the face, and for a moment his lips quivered, and his eyes rained tears. And then, after choking two or three times, he said: "It is a hard task for me to preach to you. Here is my Sunday-school teacher; he taught me for four years. He knows I don't know much; he knows I am nothing but a blundering, stupid boy. If he were not here, I think I could do better. Here is my mother, and she knows my imperfect life; and these sisters of mine know my impatience, but I am going to tell you what God has been doing for me." And then he told the story of how, after he was converted, after he had been licensed to preach, after his ordination, he came to see his need of receiving the Holy Ghost, and how immediately after he had opened his heart, and received the enduing power of the Spirit, he went to the mountains, and how God had saved the mountain men and women by hundreds in those two years. I never saw such an effect on an audience; I never saw men so swept and swayed as they were that day. There was scarcely a dry eye in the house. The old Sunday-school teacher was just bowed with his head in his hands. And then he said: "It may be that there are some of my former mates here who are not saved. I want to see you come to Christ. I see one dear fellow that I used to play with; I do not know whether he is a Christian;" and he called him out, and said, "Won't you come to Jesus this morning?" And he said, "I will." Fourteen young men and a few young women, some six or seven, that morning, at eleven o'clock, at a time when nobody is expected to come to Christ, all came walking down the aisle, took that young fellow by the hand, and accepted Jesus Christ as their Saviour.

As soon as the benediction was pronounced, that old deacon, the one that had talked about "the wasting of the hour," sprang to his feet, rushed up to me, and threw his arms around me, and said, "Pastor, pastor, where did he get that sermon?" I said: "Deacon, he got that sermon where you ought to get more religion. He got it down yonder in that little room, lying flat on his face before God, in prayer that God would help him withstand your criticism; that is where he got it."

#### Women of the Bible

I HAVE read in the good old Bible  
Of Ruth and her deathless love,  
How she comforted sad Naomi,  
And learned of a God above.

I have read in the good old Bible  
Of Esther, a maiden fair,  
Who saved the lives of her people  
When they were in deep despair.

I have read in the good old Bible  
How Mary, of matchless worth,  
Was the mother of blessed Jesus  
When he was here on earth.

I have read in the good old Bible  
How Dorcas, for those in need,  
Made many a coat and garment,  
And to them was a friend indeed.

May we follow the good examples  
Of these women of the past,  
And be true to God and our duty,  
Then see our dear Father at last.

ELOISE CASE.



THE care and money spent on dogs would, it is estimated, feed and clothe all the orphan children of this country.

To know what is going on in the mission fields is a liberal education.—*President Hopkins, at the Haystack meeting.*

PRESIDENT TAFT receives a salary of seventy-five thousand dollars, twenty-five thousand more than that of his predecessor.

"IN the center of Rildine, an island in the North Sea, is perhaps the most curious lake in the world. The surface of its waters is quite fresh, and supports fresh-water creatures, but, deep down, it is as salt as the depths of the sea, and salt-water fish live in it."

"DENMARK has made a stride forward in causing a warning to be posted on all her railway stations, declaring that alcohol is a stupefying poison, and pointing out that every seventh man in Denmark dies of strong drink. The Danish physicians have formed a total abstinence society, and are very active in a campaign against alcohol. The medical profession, not only in Denmark, but everywhere, has the privilege of promoting temperance education."

THE National Capital Brewing Company advertised its products recently in one of the Washington dailies, by saying that "staunch advocates of TRUE temperance drink good beer because they realize that the moderate use of such a beverage is beneficial rather than harmful. . . . Promote the cause of true temperance by using our beers in your home." Greater affrontery to true temperance can hardly be conceived; for true temperance is not to be promoted by drinking beer of any brand. The double character of the advertisement ought to be sufficient to cause one to beware of the product advertised.

"NEWS comes from Paris that ladies are to wear an 'aumônière' with their spring costumes. This confection—that is the word generally used in describing accessories of dress—is a revival of the alms-bag which the ladies of the Middle Ages used to carry with them to contain the money that they gave to beggars; but it is really an outside pocket suspended from the gown, and made as ornamental as the wearer may desire. Many a man will wonder why the women did not think of this sooner, for with his fourteen pockets, he can not understand how women can get along without any."

"THE city of Budapest has a news telephone service with which news items, music, etc., are transmitted to the various subscribers. At about nine o'clock in the morning a buzzer is sounded for about fifteen seconds, after which the correct time is announced. Then the subscriber is told the program of the day, which is carried out on a time schedule. First there are stock quotations and news items; then the parliamentary news, closing prices of stocks, the weather forecast, etc. Toward evening the subscriber can listen to music at the cafés or gardens, and in the evening to the Royal Opera or one of the theaters. The service costs \$7.31 a year."





# THE HOME CIRCLE



"Tis woman's to bind up the broken heart,  
And soften the bending spirit's smart;  
And to light in this world of sin and pain  
The lamp of love, and of joy, again."

## The Morning Habit

**A**RCHDEACON FARRAR said of his mother: "My mother's habit was, every day, immediately after breakfast, to withdraw for an hour to her room, and to spend that hour in reading the Bible, in meditation, and in prayer. From that hour, as from a pure fountain, she drew the strength and the sweetness which enabled her to fulfil all her duties, and to remain unruffled by all the worries and pettinesses which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger, or of calumny, or of idle gossip. I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall into the barren sea, but each rain-drop adds to the volume of refreshful and purifying waters. 'The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night and make it beautiful.'"

There are many busy mothers to whom this lesson may come almost as a revelation. No hands are fuller of tasks, no heart is fuller of cares, than the hands and the heart of a mother of a large family of young children. It is little wonder if sometimes she loses her sweetness of spirit in the pressure of care that is upon her. But this lesson is worth learning. Let the mothers wait on their knees each morning, before they begin their work, for the touch of Christ's hand upon their heart. Then the fever will leave them, and they can enter with calm peace on the work of the long, hard day.

The lesson, however, is for us all. We are in no condition for good work of any kind when we are fretted and anxious in mind. It is only when the peace of God is in our hearts that we are ready for true and really helpful ministry. A feverish heart makes a worried face, and a worried face casts a shadow. A troubled spirit mars the temper and disposition. It unfits one for being a comforter of others, for giving cheer and inspiration, for touching other lives with good and helpful impulses. Peace must come before ministry. We need to have our fever cured before we go out to work. Hence, we should begin each new day at the Master's feet, and get his cooling, quieting touch upon our hot hand. Then, and not till then, shall we be prepared for faithful and efficient service in his name.—*J. R. Miller, in "Making the Most of Life."*

## Off With the Covers

THE new parlor maid was young, and interested in all she saw, an impulsive little maiden who was apt to give prompt expression to the thoughts that flitted through her mind. In the course of her first day's dusting she discovered a handsome china jar with a somewhat peculiar top, which could evidently be removed, and her curiosity was aroused.

"May I take it off?" she asked, indicating the jar, and speaking to the daughter of the house, who happened to be passing through the room. The latter gave an amused assent.

"Oh, my!" the girl exclaimed delightedly, as she lifted the cover and was greeted by a lovely fragrance, the rich, sweet breath of roses matured in summer sunshine, and seasoned with spices. Then, with questioning eyes fixed upon the other girl's face, "Why don't you keep it uncovered all the time? It makes the whole room sweet."

"It does, indeed," the other said, drawing in a breath of fragrance. "The only answer I can give to your question, Bertha, is that we are simply thoughtless."

It is thoughtlessness which keeps our rose jars with their pent-up fragrance covered from one week's end to another. And it is thoughtlessness, more than anything else, which keeps covered and hidden in our hearts stores of love, encouragement, and appreciation which might add sweetness to the lives of others.

Between those who are bound together by ties of blood, or whose lives are closely associated, affection is too often taken for granted, as a mere matter of course. A frank expression of it will often make a quiet face light up with gratitude that is almost pathetic, and bring sunshine into a heart that has had too little of it. The ambitious worker, bending every energy toward the realization of some cherished ideal, the carrying out of some plan, finds the climbing way easier to travel if his friends remember now and then to give him a word of cheer and encouragement, to express their belief in him and his purpose, and their confidence that he will gain the goal toward which he is striving. The dear ones at home, the friends outside that close circle, who render us constant or occasional service, often go hungry for some expression of the appreciation which we feel, but are too thoughtless to put into words.

There are so many ways in which we can add to the happiness of others—ways that cost us so little that it seems a pity ever to hold back any of the sweetness that might gladden other lives. Off with the covers of the rose jars, then! Let the fragrance spread where it will, and touch as many lives as it can. There is no danger in such prodigality; the fragrance of the heart is never dissipated by giving.—*Helen F. Gurdon, in Young People's Weekly.*





M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

### Missionary Volunteers, Notice!

DURING the General Conference, the Missionary Volunteer Society lessons will be based on the *General Conference Bulletin*. The society which fails to supply itself with copies of this paper will lose much. Price, fifty cents. Address D. W. Reavis, Takoma Park, D. C.

## Study for the Missionary Volunteer Society

### South America — No. 2

NOTE.—The article, "Cities of Peru," on pages 12 and 13, should be included in the study. The *Review* for April 1 contains interesting articles on South America. The bull of Pope Alexander VI led Spain to consider herself universal proprietor of South America. Of her cruelty to the natives one writer says, "It was a death knell to Spanish colonial possessions." Simon Bolivar was the Washington of South America. For fifteen years he labored to liberate his country, and finally, in 1826, the Spanish flag was hauled down.

#### Peru — Spanish Conquest

WHEN Pizarro entered Peru with a handful of soldiers and a few horses, he was kindly treated by the Indians. Atahualpa heard of his coming, and met him at Cajamarca. Pizarro asked him to dine with him, and when Atahualpa came unarmed into the palace, Pizarro closed the doors and captured him, while the Spanish soldiers slaughtered his attendants. The person of the Inca king was so sacred that the event paralyzed the nation, and at Atahualpa's request war was not made. Then Atahualpa said that if Pizarro would release him, he would fill the room in the palace in which he was confined with gold to a point as high as he could reach. The room was seventeen feet long by twenty feet wide, and the point indicated was nine feet from the floor. Here Pizarro made a red line on the wall, and held his captive to the contract. The country was ransacked for gold in every direction. The golden plates were torn from the beautiful temple of Cuzco; golden cups and vases and shields were brought in from every quarter, until at last the great room was filled, and treasure, to the value of twenty-two million dollars in gold, was given over to the rapacious Spaniards.

Then came one of the crowning acts of perfidy in the world's history. Even then, when Atahualpa had lived up religiously to his part of the bargain, he was not released. He had stripped his temples and palaces in vain, and his subjects had impoverished themselves for naught, for, after a mock trial on a trumped-up charge of treason to Spain, the great Inca was slain, and the dynasty of the Incas was at an end.

During the next two hundred fifty years the In-

dians suffered every cruelty that Spanish freebooters and a corrupt priesthood could invent. When the Spaniards came, the population of Peru was estimated at 40,000,000. In one hundred years nine tenths of these had been killed off by work in the mines, and after two hundred years of Spanish rule, only 1,500,000 remained. The conquerors carried away tons of gold and silver from the mines. From one Inca temple alone they took 42,000 pounds of gold and 82,000 pounds of silver.

#### General Description

Peru has an area of 695,000 square miles, and a population of about 4,500,000, over one half of which are Indians.

The climate of Peru is a great surprise to many travelers. Notwithstanding its proximity to the equator, it is not unbearably hot, even in midsummer. Travelers who have been there say that they have suffered more from the heat of New York or Boston than during the hottest months in Lima. The middle of the day is very warm, but not unbearable; the nights,

the evenings, and the mornings are cool. Sunstroke is unknown in Peru. The reason for this excellent climate lies not only in the high altitude, but equally in the cold antarctic current, which flows up the whole length of the Peruvian coast from the antarctic seas.

One writer says of the fruits of Peru: "I have never been in a land that has so many fruits. We had nine different kinds at our last dinner, all of which were raised here. There are oranges, limes, and lemons growing almost side by side with peaches, apples, and pears. There are grapes as luscious as those of California; cherries, plums, dates, and figs. There are watermelons and muskmelons, guavas, and mangoes. We have the alligator pear, which has a flesh that looks and tastes not unlike fresh butter, and is

eaten with salt. Then there are the palta, the tumbo, and the papaya. In every little town and at every railroad station are women peddling fruit, and at such prices that for a few cents one can buy all one can eat. The coffee I drink is made from berries which come from a plantation near by, and the sugar with which it is sweetened is ground out on a sugar plantation not ten miles away."

#### Our Work

The beginning of our organized work in Peru was in 1905, when F. L. Perry reached Lima, and the Peruvian Mission was established. During several years previous to this time, considerable work had been done in the circulation of our literature, with good results. In 1907, when Elder J. W. Westphal visited that field, there were believers in seven different localities. Since then the work has gone forward until at present there are about seventy-five Sabbath-keepers located at ten different points. Recently a Sabbath-school was organized on the shores of Lake Titicaca, over fourteen thousand feet above the sea. Brother Perry makes urgent calls for workers to help fill the many openings which present themselves. He writes that he needs canvassers especially, and also





teachers, as there is a demand for English teachers. Just before the new year, Brother A. N. Allen united with the work in Peru, so that at present there are four workers, two Americans and two natives.

#### Paraguay

Paraguay proper is about the size of Illinois. It is three hundred seventy-five miles long and about two hundred miles wide. Its capital, Asuncion, was one of the first cities established on the American continent. It was built seventy years before John Smith landed at Jamestown, "and the Spanish-Indian babies born then were gray haired before Boston sprang into being." The present population of the city is about thirty thousand.

For years Paraguay was one of the leading republics in South America, but during her war with the allied forces of Argentina, Brazil, and Uruguay, the most of the men were killed; and the country was ruined. Before this war the sexes were about evenly divided, but according to the best estimates the population was so cut down during the war that there was only one man to six women. This same condition exists largely to-day.

When the Spaniards came, Paraguay was inhabited by the gentle and semicivilized Guaranys. The two races intermarried, so that to-day there are comparatively few Paraguayans who have not a large proportion of Guarany blood. The Indian mixture has resulted in the adoption of many Indian customs, and the language most spoken by the people is the Guarany. In the interior one hears nothing else, notwithstanding the fact that Spanish is the official language of the country.

Paraguay is the land of oranges. It is perhaps the only country in the world where the orange grows wild. There are oranges in every thicket and in almost every forest; the villages are built in orange groves, and there are so many oranges that they often rot on the ground. Over sixty million are shipped down the river every year to Buenos Aires.

One of the chief industries of the Paraguayan women is lace-making. They spin as delicately as spiders, and every house is full of beautiful cobwebs, made by its women. They have patterns of their own, taken from nature.

Paraguay is also a land of tobacco, and everybody — men, women, and girls, and boys — smokes.

A curious product of the forests of Paraguay is the yerba maté, or Paraguay tea. This is the national favorite drink in Argentina, Chile, Uruguay, Paraguay, and Brazil. Yerba maté is made from the leaves of

a shrub which grows wild in the forests. The leaves are gathered by Indian laborers, dried over fires, and packed in bags of green cowhide for market. The effect of this tea on the system is about the same as coffee, and it is very difficult for a person to give it up who has been accustomed to using it.

Like all South Americans, the Paraguayans are noted for their hospitality. If you call at any hut in the country, you will be made perfectly at home.

If you could understand and speak the Guarany language, you would find the people quite intelligent, though exceedingly simple and ignorant of the world.

#### Our Work

The Upper Parana Mission field is composed of Paraguay and the territory of Misiones in Argentina. It was set apart as a separate mission field in 1906. The director of this mission field is Luis Ernst, a young German-Swiss brother, who accepted the message of a soon-coming Saviour in Uruguay, and afterward

received his training in our mission school in Argentina. The Lord is prospering him in the work in that field. There are at present about one hundred fifty believers.

N. Z. TOWN.



A GROUP OF INCA INDIANS IN FRONT OF THEIR HUT

#### Cities of Peru

LIMA, the capital city of Peru, is situated near the foot of the Andes, in the valley of the Rimac River. The population is estimated at one hundred thirty-three thousand. Speaking of this city, Carpenter says:

"Lima was a city when Boston was in its swaddling clothes, when Philadelphia was a baby, and all to the west and south of it was an unbroken wilderness.

There are houses in Lima which are two hundred years older than Chicago or Cincinnati, and I can even introduce you to one of the oldest citizens, the founder of the town, who, dried and pickled by the pure Peruvian air, has for over three centuries stayed here with his property. I refer to the Spanish freebooter, the robber and butcher of the Indians, Pizarro, who laid out Lima in 1533. He was assassinated on the spot where the president of Peru now lives, and his skeleton and his brains are kept in a glass case in a cathedral across the way.

The streets of Lima are interesting. No one hurries. The

men saunter along, or stand on the street and chat with their friends. Almost every one is well dressed. There are tall hats and kid gloves; and nearly every one, old and young, carries a cane. All are very polite. They bow, smile, shake hands, and lift their hats when they meet, and bow, smile, and



A CONVERTED INCA INDIAN



tip their hats when about to depart. So far as form goes, they are the pink of perfection, and you would imagine them gentlemen of leisure, rolling in wealth.

The truth is, most of them are poor. Peru has for years been playing a losing game at fortune, and to-day her enormous riches have gone by.

If you could drop Lima down in New York, the men would think the city had been captured by widows or female orphans, who had just gone into mourning. When the women in Lima go out to walk, they dress in black. They do not wear bonnets, but they wrap fine shawls of black goods about their heads, pinning them fast to their shoulders, so that the face alone shows. At their homes, however, Peruvian ladies dress much like their sisters in other parts of Christendom. They are fond of gay dresses, and talk much of the fashions. None of them have any woman's rights tendencies.

Lima on horseback is quite as interesting as Lima afoot. There are few private carriages. The streets are paved with cobbles, and all sorts of vehicles jolt one terribly as one rides over the stones. For this



"O HEAR OUR HUMBLE CRY . . . SEND US THY LIGHT"

reason the people prefer to ride in the street-cars or on horses. Much of the peddling of Lima is done on horseback, and in many cases the peddlers are Indian women who ride astride. The milk of the city is carried about in cans, tied to the sides of a horse, on the back of which sits a bronze-faced woman, dressed in bright calico, and wearing a broad-rimmed Panama hat. When the milkwoman reaches the house of a customer, she slides down over the horse's neck, and lifts one of the cans out of the pocket in which it is fastened, and carries it into the house.

Arequipa is the second city of Peru. It lies in the little valley of Chile River, whose waters here make green about fifty square miles of irrigable land. The city is said to be one of the neatest, prettiest, and brightest of South America. The houses are chiefly one story, with walls painted in the most delicate tints of blue, pink, cream, green, and gold. Every house in Arequipa faces a sidewalk, and every window is covered with iron bars, and the locks on the doors make the houses look like small fortresses.

The most interesting thing in Arequipa is an American institution—the Harvard Observatory—which is situated back of the city, at an altitude of seven thousand five hundred fifty feet above the sea. It is in a region where it is said there are more clear days and nights than almost anywhere else on the globe. There are fully nine months when the sky is perfectly clear, and the rest of the year is such that astronomical work can go on almost all the year round.

N. Z. TOWN.

## Missionary Volunteer Reading Course

### Lesson XXVIII: "Daybreak in the Dark Continent," Chapter II

#### Dark Peoples and Their Customs

##### Note

BATTLE WITH INSECTS.—The injunction to go to the ant and learn wisdom, has a fresh significance to the African. Rats come in droves. "They eat your shoes, your clothes, your food; then sighing for other worlds to conquer, they undermine your floor." Mosquitoes come in swarms. Snakes are also troublesome. A missionary gives the following experience: "One evening while sitting on the veranda just after sunset, a snake, about four feet long and very poisonous, glided under my chair and over to the other side of the house. By the time I had secured a stick, it had disappeared. Suspecting that it might be in the house, I lighted a candle, and after a little search found it coiled up under the cupboard containing my provisions." Jiggers are another "thorn in the flesh." A missionary, in speaking of the troublesome insects, says: "Other pests might be mentioned. Why mention them at all? you ask. Well, because the daily tests that come to the missionary through these little things, really require more grace and greater dependence on the Holy Spirit for strength to overcome, than do the occasional great dangers or wrenching trials. It is harder to face the nine hundred and ninety-nine little vexing things that meet us each day than the great lions which we encounter at long intervals."

#### A Home-Foreign Mission

YOUNG people in the northern and western parts of the United States think of the South as a country quite different from their own. There is a difference in the climate and products, but what the visitor notices first of all, is the presence of so many of the colored race. In some places they outnumber the whites. The forefathers of these people were torn from their homes in Africa and sold into bondage. Forty-six years ago the negro was suddenly given freedom and the right of franchise, neither of which he knew how to use, because of his previous condition. The lack of proper education of the negro and the strained relations now existing between the two races in the South, make the race question one of the most perplexing of our national problems.

In all questions affecting the well-being of any people, Seventh-day Adventists are interested; for we have a message for "every nation, and kindred, and tongue, and people." Regardless of the difficulties confronting us, the message must be given in this foreign mission field at our doors. "And now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States.

I visited the South recently, and gave some study to our work there. It was a pleasure to visit our colored training-school at Huntsville, and to see the earnest young men and women there preparing for the Lord's work. Most of them have no means with which to attend school, so must work their way entirely. Would it not be a privilege for many of our more favored young people to assist some of these young men and women to a speedier preparation for service?

We are told by the spirit of prophecy that "hun-



dreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as small schools." The teachers for these schools are being trained at Huntsville.

Perhaps nowhere is it more true than among the colored people that "medical missionary work is the right hand of the gospel." The need of small sanitariums for the treatment of the sick and the training of nurses, has been pointed out, and three such institutions have been built—at Huntsville, Nashville, and Atlanta. The first two I visited. The buildings are practically completed, but it is to be regretted that they can not open their doors at once. A sanitarium must have furniture and medical appliances, and there is no money with which to purchase these. I said to myself, "If our loyal Missionary Volunteers who live in well-furnished homes only knew of this, they would furnish the means." Some have already commenced to do this. How pleasing to God it would be could we come up to the General Conference with these three small sanitariums for our colored friends all equipped for work. A few thousand dollars will do it, and a few dollars from the many Missionary Volunteer societies would make the amount.

Watch the papers for interesting articles on the Southern work. If you think your society can do something for the furnishing of these sanitariums, write to your conference Missionary Volunteer secretary at once.

"He that hath pity upon the poor lendeth unto the Lord."

M. E. KERN.

"I REACH a duty, yet I do it not,  
And, therefore, climb no higher; but if done,  
My view is brightened, and another spot  
Seen on my mortal sun;  
For by the duty high as angel's flight—  
Fulfil it, and a higher will arise  
Even from its ashes. Duty is our ladder to the skies,  
And climbing not, we fall."

### "Sorrow Comes With Its Own Lamp of Comfort"

THERE is a story of a shipwreck when crew and passengers had to leave the broken vessel and take to the boats. The sea was rough, and great care in rowing and steering was necessary in order to guard the heavily laden boats, not from the ordinary waves, which they rode over easily, but from the great cross-seas. Night was approaching, and the hearts of all sank as they asked what they should do in the darkness when they would no longer be able to see these terrible waves. To their great joy, however, when it grew dark, they discovered that they were in phosphorescent waters, and that each dangerous wave rolled up crested with light which made it as clearly visible as if it were midday.

So it is that life's dreaded experiences, when we meet them, carry in themselves the light which takes away the peril and the terror. The night of sorrow comes with its own lamp of comfort. The hour of weakness brings its own secret of strength. By the brink of the bitter fountain itself grows the tree whose branch will heal the waters. The wilderness, with its hunger and no harvest, has daily manna. In dark Gethsemane, where the load is more than mortal heart can bear, an angel appears, ministering strength that gives victory. When we come to the hard, rough, steep path, we find iron for shoes. The iron will be in the very hills over which we shall have to climb.—J. R. Miller.



## VI—The Voice in the Wilderness.

(May 8)

LESSON SCRIPTURE: Luke 3: 1-18.

PARALLEL SCRIPTURE: Matt. 3: 1-12.

MEMORY VERSE: "Prepare ye the way of the Lord, make his paths straight." Luke 3: 4.

### The Lesson Story

1. The work of John, the son of Zacharias and Elizabeth, was to "go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people." John was a reformer. By his simple life and plain dress he rebuked the intemperance and pride of the people. He represented those who are to prepare the way for the second advent of Christ.

2. Before John began his work, he lived in the desert, that he might learn of nature and commune with God. He studied the writings of the prophets, and he knew that the promised Messiah was already born. At times he mingled with the people, and he saw they were not ready to receive the Lord. God gave them a message through John which caused them to tremble on account of their great wickedness.

3. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand."

4. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat [food] was locusts and wild honey." "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

5. The work of John is foretold in the fortieth chapter of Isaiah, which says: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God."

6. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." The fruit shows the value of a tree. So if we profess to be Christians, but do not bear good fruit, we shall be destroyed in the fires of the last day.

7. "And the people asked him, saying, What shall we do then? He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat [food], let him do likewise. Then came also publicans to be baptized, and



said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."

8. As the people listened to John and saw the power attending his words, they began to wonder if he were not the Messiah for whom they were looking. But he said to them, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people."

#### Questions

1. What work was given John the Baptist? What was he to be? How did he rebuke intemperance and pride? How may we do the same thing? What people did he represent? Luke 1:76, 77.

2. Where did John receive a preparation for his work? What did he study? What did he know concerning the Messiah? Were the people ready to receive him? How did John's message affect the people?

3. Where did John begin to preach? What did he tell the people to do? Why? Matt. 3:1, 2.

4. How was John dressed? What was his food? Near what river did he continue his work? What did he teach besides repentance? Why were the people to be baptized? Matt. 3:4; Luke 3:3.

5. Where is the work of John foretold? What name was given him by the prophet? What was he to prepare and straighten? How was this to be done? What should all flesh see? Luke 3:4-6.

6. Who went to hear John preach? How did they show that they believed his message? What did he say to the Pharisees and Sadducees? What were they to bring forth? What should they not say? What did John tell them God was able to do? What was laid at the root of the trees? What was done with the tree that did not bear good fruit? What did John mean by this reference to the trees? Matt. 3:5-10.

7. What question did the people ask John? How did he reply? What did he tell the publicans to do? What did he say to the soldiers? Luke 3:10-14.

8. Who did the people think John might be? How did he turn their thoughts from himself? To what did he compare the work of Christ? Do we have a record of all that John preached? Luke 3:15-18.

#### Questions

1. During the time of what rulers did John begin his ministry? Luke 3:1, 2; note 1.

2. What did he preach? Verse 3. Compare Matt. 3:2.

3. What prophecy did he fulfil? Luke 3:4-6.

4. What strong words did he use to those who came to be baptized? Verse 7.

5. What should be manifest in true repentance? Verse 8, first part. Compare 2 Cor. 7:10. What would not avail them? Luke 3:8, last part.

6. What would be the result of continued fruitlessness? Verse 9; note 2.

7. What question did the multitude ask? Verse 10.

8. What did he answer? Verse 11.

9. What instruction did he give the publicans? Verses 12, 13.

10. How did he admonish the soldiers? Verse 14.

11. What expectation came to the people's minds? Verse 15.

12. What did John say of himself? Who was coming after him? Verse 16. Compare Matt. 3:11.

13. In what way would Jesus baptize? Luke 3:16.

14. What further is said of the work of Jesus?

#### Notes

1. Observe how explicit Luke is in giving details. No writer who cared for his reputation, would, unless sure of his ground, thus deliberately set down such detailed statements, so easily proved false if the story were not true. The facts of the record are well established.

2. To us, as well as to the people in the days of John the Baptist, these words come as a warning. Cumberers of the ground are as displeasing to the Lord now as then. The severest rebukes administered by our Saviour when on the earth were directed against those who occupied a place in the vineyard, and yet bore no fruit.

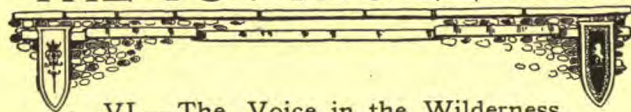
#### Grateful Praise

It is said that every child found begging or going about uncared for in the streets of Munich is arrested, and placed in an institution where it can be cared for and provided with opportunities for education. After being brought into the home, before he has been washed, or his filthy and ragged clothing removed, a painting is made of him just as he was when found begging. Years afterward, when he has completed his education in the institution, he is shown the picture. He promises by an oath to keep it the remainder of his life, that he may be reminded of the wretched condition from which he was rescued, and remember his obligations to the institution which saved him from his misery and showed him how to avoid it in the future. All through life as he views that picture, his heart fills with gratitude to the ones who cared for him.

A parallel may be found in the lives of Christians. Paul was able to rejoice while in the stocks at Rome, and Silas to sing in prison, because they knew they were free in Christ. They had reason to praise him. When wandering in the paths of sin which lead to death, they had been saved by the hand of God, and for their clothes of sin they were given garments of righteousness. They contrast their present happy condition with what they once were, and praise can not help flowing from their lips. Should not you and I do likewise?

E. C. JAEGER.

## THE YOUTH'S LESSON



### VI—The Voice in the Wilderness

(May 8)

LESSON SCRIPTURE: Luke 3:1-18.

PARALLEL SCRIPTURES: Mark 1:1-8; Matt. 3:1-12.

LESSON HELPS: "Desire of Ages," chapter 10.



# The Youth's Instructor

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## Not Homesick

A LITTLE girl in one of the Caroline Island mission schools was asked, "Are you homesick here?" Her reply was, "Homesick for what? Darkness?" It is evident that she preferred the light to darkness. How is it with us? Do we value so much the light of the gospel message to be given to the last generation that there is not the least longing in our heart for the pleasures, wealth, or fame of the world?

## Using the Surname Only

"How is Daniells's house getting along?" asked a young girl of more than ordinary grace, intelligence, and good heart, of a gray-haired man of God, concerning a well-known and honored minister, whose hair also was being whitened, but more from care than from age. No disrespect was meant, I am certain; yet it seemed quite unbecoming for a young woman to speak in such a flippant manner of one her superior in knowledge, experience, and age. It never seems quite right at any time for a lady to omit a gentleman's title, and especially that of a gospel minister. The titles "Mr." and "Elder" can be spoken with slight expenditure of energy and time; and the effect of their use upon both listener and speaker is more gracious.

## Why Not?

In a recent student oratorical contest the participants did credit to themselves and their instructor, the orations being well written and well delivered. But one of the speakers revealed a precision and a carelessness in pronunciation that contrasted strangely.

In one or two instances the attempt at precision was carried too far, becoming a fault; and in other instances the careless pronunciation of words was out of character with the theme and general nature of the oration. For instance, *öp-press'ive* and *öp-press'or* were several times called *ō-press'ive* and *ō-press'or*. Tyranny was pronounced *ter'i-ny*.

Rarely, if ever, does a speaker give too much care to the exactness of his pronunciation; but a legion give too little care. Why should not young men and women determinedly set about to master the art of correct orthoepy, forming classes and drilling one another? "The Speaker's Manual," a little book published by the Review and Herald Publishing Asso-

ciation, Takoma Park, D. C., gives the correct pronunciation of nearly two thousand words commonly mispronounced. This little book, bound in red leather, costs but fifty cents; cloth, twenty-five; and will be very helpful as a pocket reference book or as a textbook for class drills.

## A Pamphlet on Japan

THE INSTRUCTOR some months ago printed a short series of articles on Japan, written by Mr. Yoshio Tanimoto, a Japanese student now attending the Foreign Mission Seminary at Takoma Park, D. C. Mr. Tanimoto has recently prepared a thirty-two page pamphlet, entitled "Japan and Christianity," which can be procured for fifteen cents. Address the author, care Foreign Mission Seminary, Takoma Park, Washington, D. C.

## The Pronoun "You"

JULIA RICHMAN, a district superintendent of schools in this city, tells the following story: In one of the East Side schools, in a class composed solely of immigrant children, averaging in age from twelve to fourteen, a teacher had dictated to the class a sentence containing the pronoun *you*. A boy who had misspelled the word listened attentively as his teacher said, "*y-o-u — you*." Then he raised his hand and put the following conundrum to his teacher: "Vy de vy, and vy de o, ven u is *you*?" That question admits of no answer.—*New York Independent*.

## Thoughtlessness

HUDSON MAXIM knows as well as any living man the nature and dangers of explosives. And yet —

One morning Mr. Maxim entered his laboratory. He was suffering with a nerve-racking toothache. He was in the midst of an important experiment with some new forms of guncotton, and he thought he could not stop to go to a dentist just then. He picked up with a pair of tongs a piece of fulminate of mercury, preparatory to thrusting it into the flame and exploding it. He knew well the nature of what he was handling, — how it might blow the room into atoms, — but he was suffering with the toothache, and for one brief moment he forgot. Into the flame went the substance. There was a blinding flash, a deafening report, and Mr. Maxim was without his hand, to go through life maimed.

The results which follow some of the thoughtless acts of life are far-reaching. It is not enough to have knowledge, to be carefully educated; the knowledge and the experience of ourselves and the world must be utilized. To be made wise by a thousand kindly voices of warning, and then to forget in a moment of temptation, may result in a lifetime of sorrow.

In the matter of alcoholic drinks there is but one rule, and it is old and time-tried: "Touch not, taste not, handle not." It may be necessary for the time being for Hudson Maxim to handle fulminate of mercury, but we can find no such justification in the handling of things that poison the body and the soul.—*Young People's Weekly*.

PERHAPS "Prohibition doesn't prohibit," but Portland, Maine, found it helped her recently in the seizure of six thousand dollars' worth of intoxicants.