

THE YOUTH'S INSTRUCTOR

Vol. LVII

June 29, 1909

No. 26

Too Ready With Complaint

I think we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed beyond the zenith and the slope
Of yon gray bank of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant souls. But since the
scope
Must widen early, is it well to droop
For a few days consumed in loss and taint?
O, pusillanimous heart! be comforted —
And, like a cheerful traveler, take the road
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? — At least it may be said,
"Because the way is short, I thank thee, God."

— Elizabeth Barrett Browning.

Summary of Missionary Volunteer Work for Quarter Ending March 31, 1909

Conference	No. Societies	Present Membership	Conf. Society	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken	Papers Sold	Papers Given Away	Books Sold	Books Given Away	Pages of Tracts Sold	Pages of Tracts Given Away	Hours of Chr. Help Work	Persons Fed Clothing Given	Offerings for Foreign Missions	Offerings for Home Missions
District of Columbia	2	70	..	16	28	64	10	2	132	771	6	25	603	5089	50	52	\$ 8.00	\$ 50.00
Atlantic Union Conference																		
* Cen. New England	7	208	1	420	172	1213	404	77	1090	1372	140	100	3229	9310	838	620	190.05	171.88
* Greater New York	6	111	4	156	114	546	195	36	1910	1035	77	54	609	2924	229	334	42.61	34.82
Maine	3	36	6	13	7	9	1	12	37	543	2	4	....	6253	10	4	.70	2.52
New York	5	99	7	86	19	142	62	4	344	542	11	25	198	1426	20	95	6.24	63.21
So. New England	4	34	4	29	12	44	60	...	16	178	1	6	....	225	...	11	.53	6.00
* Vermont	20	20	35	20	3	1	5	100	182	...	...	...	...	125	5	22	6.15	.51
Western New York	6	117	..	56	19	53	37	16	780	614	48	20	....	1460	77	115	1.38	14.08
Canadian Union Conference																		
Maritime	2	35	..	23	13	2	1	14	279	46	...	...	....	57	....	...	1.70	4.19
Ontario	7	72	7	30	10	37	87	3	174	712	35	14	....	6802	63	46	2.25	3.35
Quebec	1	15	6	15	1	40	...	2	37	90	2	34	....	111	44	...	2.00	1.98
Central Union Conference																		
* Eastern Colorado	16	310	29	428	175	327	114	6	87	3625	4	116	176	15845	611	255	67.71	81.19
Kansas	605	..	188	47	182	128	...	16	284	1585	81	69	200	11010	105	...	136.30	27.23
Nebraska	25	...	200	81	102	22	21	800	2417	25	18	1638	7415	1125	65	...	281.26	78.25
* N. Missouri	5	107	75	244	22	313	82	35	138	2212	45	36	56	13280	8	14	8.43	21.80
S. Missouri	7	84	4	36	20	61	4	4	124	549	...	128	10	1730	93	21	1.96	3.85
West. Colorado	5	119	22	294	182	312	114	10	111	1587	14	46	....	22071	150	60	12.25	55.89
Columbia Union Conference																		
Chesapeake	1	25	..	34	26	174	50	13	2558	590	79	24	....	7989	184	16	....	16.85
Eastern Pennsylvania	5	78	22	135	22	348	65	44	1045	415	338	17	98	3582	84	166	13.78	26.87
Ohio	15	191	..	107	39	148	33	28	511	1133	107	40	3513	7031	32	72	6.80	35.00
New Jersey	5	96	..	21	10	100	133	61	378	468	12	32	31	1890	31	57	2.25	3.13
* West Pennsylvania	5	82	..	261	23	82	42	...	1011	1227	26	14	389	3	28	...	10.37	9.80
Lake Union Conference																		
East Michigan	11	117	..	9	17	239	91	4	83	751	9	22	276	17023	124	38	1.57	18.20
Indiana	13	177	27	97	59	173	145	23	2464	1015	8	36	760	1063	100	25	12.14	85.69
Northern Illinois	10	145	..	98	32	134	17	6	3403	1375	8	19	28	2792	41	60	.50	255.80
North Michigan	10	...	..	107	76	143	33	246	343	709	34	36	37	130	371	140	....	60.21
* S. Illinois	3	63	..	180	73	301	70	2	660	2524	576	64	826	5816	88	158	5.96	3.90
West Michigan	3	...	..	6	...	...	...	...	12	933	...	2	610	24	14	...	.72	5.18
Northern Union Conference																		
Iowa	19	275	41	128	67	164	23	11	1336	4257	16	48	1319	13879	4088	213	52.09	89.94
Minnesota	2	51	..	10	...	60	...	...	1259	286	2	...	....	17853	40	...	....	....
N. Dakota	1	35	2	143	21	13	2	15	60	403	2	9	....	7215	...	25	....	14.94
S. Dakota	6	150	..	75	38	8	24	87	...	1153	2	23	....	1587	68	5	.75	85.78
North Pacific Union																		
Montana	3	55	..	19	9	78	...	...	310	378	...	4	....	577	6	...	15.30	5.05
Southern Idaho	4	68	3	79	29	23	36	5	28	813	3	57	....	487	197	62	12.75	4.10
Upper Columbia	11	420	26	86	26	57	107	12	466	10005	80	43	1200	8746	46	35	92.84	12.71
Western Oregon	7	207	22	74	29	90	54	13	150	1969	16	33	11	5450	63	109	14.97	12.47
Western Washington	14	293	..	265	123	600	279	57	1549	5332	550	89	198	14425	327	49	49.67	88.10
Hawaii	1	7	..	...	...	20	70	...	...	215	1	1	....	...	...	...	....	....
Pacific Union Conference																		
Arizona	...	...	..	...	...	...	...	...	...	...	...	...	....	...	...	...	....	....
California	8	205	..	117	34	190	35	13	609	5527	24	103	324	5573	183	200	90.95	74.52
Southern California	20	480	7	128	45	518	132	16	1278	7508	133	86	2246	11264	77	23	50.87	23.07
Utah	2	30	..	12	7	10	...	...	...	200	...	16	....	10000	5	...	....	6.56
Southeastern Union Conference																		
Cumberland	4	64	8	62	13	179	18	87	167	870	65	11	78	740	32	79	25.00	12.07
Florida	6	66	..	30	10	39	...	...	...	280	...	12	....	383	64	28	1.50	2.00
Georgia	2	35	13	45	7	32	43	...	685	194	3	9	....	171	7	11	.10	2.70
North Carolina	4	29	..	8	1	28	...	1	...	146	...	5	24	2597	21	16	....	2.00
South Carolina	2	19	..	1	1	...	...	5	...	246	...	16	....	...	...	4	....	1.88
Southern Union Conference																		
Alabama	1	48	6	...	...	45	37	...	...	250	...	...	....	90	...	...	....	....
Kentucky	2	30	..	58	20	37	18	...	25	27	2	3	....	50	138	...	4.35	3.00
Louisiana	1	9	..	74	11	1122	336	3	70	261	37	21	....	4582	756	18	....	....
Mississippi	5	68	8	84	67	167	73	12	130	241	2	9	....	438	40	12	.50	4.50
Tennessee River	2	60	7	45	38	76	4	12	24	93	128	4	74	386	...	2	....	2.50
Southwestern Union Conference																		
Arkansas	1	21	..	11	5	22	5	...	...	4	4	...	....	162	80	9	....	....
Oklahoma	15	500	15	94	32	77	26	9	398	1708	85	32	4654	2841	214	27	42.00	36.00
Texas	6	185	..	74	31	58	3	...	892	630	...	16	2971	177	...	3	22.54	.70
Western Canadian Union Conference																		
Alberta	1	23	2	16	1	399	64	22	10	125	111	10	782	50	...	17	11.25	2.55
British Columbia	4	64	6	32	8	9	21	...	23	537	...	...	....	1179	188	4	2.35	4.05
† Australasian Union Conference																		
New South Wales	13	251	72	55	14	263	41	8	1335	2901	17	45	32	7001	416	9	70.05	15.22
New Zealand	8	98	48	110	52	255	14	22	2774	4231	25	17	232	3481	144	24	28.44	20.79
Queensland	4	65	25	44	23	167	75	63	2423	1645	16	31	164	4442	153	2	154.09	16.32
South Australian	10	124	7	69	27	881	79	23	1997	1919	54	49	122	19823	39	47	59.27	4.14
Tasmania	6	97	..	31	14	42	5	7	330	1427	1	18	....	6388	55	2	26.89	....
Victoria	11	204	23	129	22	316	111	152	5123	5847	150	131	28	44269	282	38	287.46	6.90
West Australian	7	85	..	21	6	3	5	42	368	428	64	2	8	615	...	...	42.57	....
Buresala Mission	1	104	..	36	12	...	406	5	...	8050	...	...	....	...	25	30	....	....
Tahiti	1	7	..	6	...	28	20	3	...	151	...	2	....	328	12	...	3.29	....
* British Union Conference																		
North England	2	17	..	11	7	7	...	...	996	71	1	2	....	1	105	3	.87	.91
South England	8	97	..	378	184	570	322	20	7063	1642	326	292	470	13491	97	60	23.62	30.67
Welsh	1	12	..	21	7	152	13	...	2465	50	...	3	....	...	412	132	....	....
† South African Union Conference																		
Cape	1	37	..	1	...	10	1	...	86	1047	1	2	....	2663	75	29	....	6.89
Natal-Transvaal	3	46	6	31	18	37	43	7	118	1574	...	19	574	209017	...	39	....	74.63
Miscellaneous																		
Portugal	1	14	..	12	3	93	17	15	42	259	...	...	....	1523	...	...	....	2.65
South Caribbean	6	181	8	127	81	646	280	12	393	814	78	92	115	4821	699	416	3.79	.72
Totals	421	7952	589	6226	2462	12783	4843	1449	5923	104924	1687	2366	28913	582241	13679	4228	\$2,014.63	\$1,825.41

* For more than one quarter.

† For quarter ending Dec. 31, 1908.

MATILDA ERICKSON.

The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 29, 1909

No. 26

YOUTHFUL WITNESSES—No. 3

Young Martyrs of the Book Cause

ONCE the work of reform was started, a host of young students from the educational centers went out scattering the printed page. The names of most of them are written only in the book of life. Perhaps it was in France, which had not let in the Reformation as Germany did, that these pioneer colporteurs carried on their work amid the greatest peril.

The old building in Geneva, Switzerland, where Calvin conducted a training-school for French-speaking youth, is still standing, and is still used as a school. It was no light thing in those times to take a book-pack and cross the French border into towns where the Catholic crowds were singing their answer to the Protestants,—

"To the stake! to the stake! the fire is their home;
As God hath commanded, let justice be done."

Young men went out by scores into the field, nevertheless. In those days young Peter Chapot came to the Geneva school from southern France. The year 1546 found him back again in France, selling Bibles and tracts all the long way to Paris. There he was arrested, and at his request brought before three of the leading theological professors of the college of the Sorbonne, to be convinced of his error. He surprised these men by the manner in which he refuted the Catholic positions from the Word of God. They became angry at being so humiliated by a youth, and ended the interview with violent denunciation. Turning to his judges, Chapot said:—

"You have yourselves heard, my lords, that these people, who are the support, according to your opinion, of the whole system of religion, can bring forth no other grounds than threatenings and scoldings. Therefore, you will readily acknowledge the justice of my cause."

No little difference arose in the parliamentary council as to what to do with a man who had only sold Bibles and Scripture tracts, and who was able to defend himself so dexterously with the Holy Scriptures. He was condemned at last, and led to the Place Maubert for execution. One of the professors whom he had discomfited promised he should be strangled before the flames reached him if he would but say one "Ave Maria." But young Chapot's last words were, "Forgive me, my Lord, my sins: thou alone canst forgive me!"

After this the Protestant colporteur became even

more active in France, where public preaching could scarcely be undertaken. At twenty-two, Jean Jorey had gone to Geneva to study, and then returned, with a still more youthful helper, to the province of Languedoc, where hundreds of years before the Albigenses had so troubled the church. The two book men were brought to trial in Toulouse, and condemned to the stake. First the lad was fastened to the post, with the gaping crowd about. Jorey was detained on the way, by a group of disputatious monks. The young lad, left alone, was weeping. Life was sweet to boys in those days, as well as now. Jorey tore himself away from the crowd, the record says, and ran to console his companion.

"Why weepst thou, my dear brother?" he said. "Dost thou not know that we come nearer to our merciful Father the more we suffer?"

"I wept," said the boy, "because you were not near me."

Then Jorey was bound to the stake, and they sang one of those psalms that so often cheered the

martyrs in their pains. With the older repeatedly encouraging the young disciple, the flames took their lives.

The death of the five students from Lausanne, Switzerland, left a deep impression in France. They were book evangelists, seeking to win souls. There was safety on the Swiss side of the border; but the need was on the side of their native France. In Lyons they were arrested and held long in prison. Calvin wrote them from Geneva: "Your chains have become illustrious." On May 16, 1553, they were taken to the place of execution; there they mounted the funeral pile, to be bound to the stake, the youngest first, the eldest last. Dr. Hurst, in his "Martyrs to the Tract Cause," thus describes the closing scene:—

"When Martial Alba's turn came, he kneeled some time upon the fagots in prayer. When seized by the executioner, he said to Lieutenant Tignac, 'Grant me one more favor.'

"What is it?" asked Tignac.

"Let me, O! let me kiss my brethren once more before I die," was his earnest reply.

"Well, do so," said Tignac, with emotion.

"Then Martial Alba fell upon the neck of each of his friends, kissed them, and said to them, 'Adieu, my brethren!' The four embraced him, and exclaimed, 'Adieu, my brother! adieu, my brother!'



THE OLD COLLEGE OF CALVIN AT GENEVA

"Finally Alba put his arms around the neck of the executioner, and said, 'My friend, do not forget the words which I have said to you!' He was then bound to the stake, and the fagots were kindled about him.

"A hangman had received orders to make sure of their death, so he put a rope around the neck of each of the condemned young men, having attached it to a machine which would serve as a gallows. But the fire severed the rope before the machine could be put in motion. The flames streamed up in the air. The gazing crowd looked on. But many in that immense throng never forgot the last words which one of the five students of Lausanne said to his companions in death as in life, 'Take courage, brothers! take courage!'"

And from the great army of youth who laid down their lives in the pioneer days of the Reformation, comes the word to our youth in the closing message of reform: "Take courage, brothers! take courage!"

W. A. SPICER.

A Meditation

O MYSTERY beyond the reach
Of all created thought or speech! —
Concealed as man from human eyes,
Our God became our sacrifice.

One life, decreed all lives to lift
In union with its wondrous gift,
Constrained eternal love to show
By bearing all their weight of woe.

Sinless, as chief transgressor he
Poured out his blood upon the tree,
While penitence and unbelief
Reaped his compassion and his grief!

For us, for us, true God, he bled
From nail-torn hands and thorn-crowned head;
From spear-rent heart — the heart of God! —
From feet that sorrow's wine-press trod.

Poor souls, who thirst and hunger, see
Your hope, your help, in Calvary;
Find here the crown of all your quest —
God's boundless love made manifest!

— Harriet Kimball, in the *Independent*.

The Fourth-of-July Celebration

FOR some years we have doubted the expediency of celebrating the fourth of July in the barbarous fashion that has so long obtained among us, and which costs so much in life, limb, and property. We have felt that a safer and a saner fourth-of-July celebration ought to come, and that such a celebration was even better calculated to revive and keep alive the memories of 1776. Those who manufacture fireworks, and who have large capital invested in such enterprises, will, of course, not be inclined to look with favor upon the taking away of its barbarous character from July fourth. Of course, the business of manufacturing pyrotechnics, in which from \$2,000,000 to \$3,000,000 of capital is doubtless invested, and which pays taxes and licenses amounting to thousands of dollars, besides furnishing employment to three or four thousand persons, ought to have some consideration. On the other hand, the grim record of last year ought to exercise a restraining if not a prohibitive influence upon the promiscuous use of fireworks, bombs, cannon crackers, and the deadly toy pistol.

Let us glance briefly at last year's record, and see if we wish to repeat this year what we endured last year. In 1908, according to figures furnished by the *Ætina*, 5,623 persons were killed or seriously wounded as one result of our barbaric way of celebrating Independence

day. The total number of casualties exceeds by 1,200 the figures for the preceding year, even if the actual deaths, 163, fall one below that for 1907. The number of deaths from tetanus foots up 55, and from other causes 108. One mitigating circumstance appears, which is that, because of warnings and of preventive methods, the ratio of deaths among cases of fourth-of-July tetanus shows a decreasing tendency. Most of us know something regarding the details of the carnage wrought by the toy pistol and the firecracker scheme of marking the celebration of our glorious Fourth. We do not realize until the figures confront us, that 11 victims were totally blinded on July 4, 1908, 93 persons each lost one eye, 57 persons lost a leg, an arm, or a hand, and 184 lost one or more fingers. The 5,623 casualties to which previous reference has been made are 5,623 conclusive arguments that cry out in favor of a drastic revision of the old-time method of observing the midsummer holiday. They call loudly for restrictive legislation, for the elimination of gunpowder, for the substitution of real patriotism for noise and explosion, and for a campaign of reform and education. It is pleasant to be able to record that present indications are that this year will see more "safe and sane" fourth-of-July celebrations in the various cities of these United States than ever before. Let us hope that the various regulations and ordinances now existing will be enforced so as to minimize the accident roll very considerably.

Cleveland now has an anti-explosive law, passed since our last fourth of July. A citizens' committee will work in Washington on a scheme to entertain the small boy in a less dangerous way, and make for his weaning from the devil's inventions of former years. Albany is to be restricted, but will not entirely eliminate racket and maiming. That city will permit the use of small firecrackers from 6 A. M. to 12 M. Chicago, with its sickening memories of fire, goes much farther, and has served notice of a rigid enforcement of the law against high explosives and dangerous toys. Conservative Boston, still under the spell of Bunker Hill, will not follow in the footsteps of Chicago, and in that learned city, according to the *Advertiser*, the outlook for the day does not promise much difference from the worst features of recent years. Perhaps we may yet live to see a fourth of July of which we may justly be proud, and which will not cause as much death and accident as a first-class battle-field.— *Independent*.

Arrow Points

"AFFECTION is the broadest basis of a good life."

O live and love worthily, bear and be bold! —
Browning.

Character is what a man is in the dark.— *D. L. Moody*.

Be still and strong, . . . and keep thy soul's large window pure from wrong.— *E. B. Browning*.

"To lay up treasures in heaven will not cause a panic."

"There is everywhere a work to be done for those who through intemperance have fallen."

"The reward of one duty is the power to fulfil another."

"No soul is desolate as long as there is a human being for whom it can feel trust and reverence."



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 Untidy Girl

HERBERT SPENCER was once asked if he would make a motto for the girls of a school in which he was greatly interested. This is the motto he gave them: "Instead of being made, make yourself." There is no motto that can be more earnestly recommended to girls who have become possessed by the belief that they can not be tidy because "they have not been born of a tidy nature." It is an absolute fact that many people resign themselves to all sorts of pernicious habits, slothfulness, untidiness, idleness, want of punctuality, and so forth, simply because they have got into their heads the fixed idea that nature has endowed them with these undesirable qualities, that nature's endowment is not to be got rid of, and that they can no more free themselves from their habits than they can change the color of their eyes or the shape of their noses.

To thinkers of this stamp the words of the philosopher come with force. Instead of imagining that you are, in your moral characteristics, made by some hidden hereditary influences, against which it is useless and impossible to fight, take heart of grace and resolve that it is possible for each and all of us to "make ourselves;" that it is possible for us to shake ourselves free from injurious ways by determining to burst the bonds that enslave us to them, instead of weakly submitting to be bound.

Habits are really but bonds of our own weaving, and it depends upon the strength of our individual effort whether we burst them or are bound by them. There is nothing more fatal to hope of improvement of any sort than to yield to the belief that effort and struggle are useless. It is as paralyzing as the sleep that overcomes travelers in the snow. There is hope for them so long as they keep moving, but as soon as they yield to the seductive longing for sleep, they are lost. Once make up your mind that your case is hopeless, and you make cure impossible. This holds good mentally, morally, and physically.

Resolve, without having made an effort to acquire it, that such a thing is beyond your powers of acquirement, and it naturally follows that you never will acquire it. If you had tried, the very trying would perhaps have called unknown forces into action. We none of us know what latent power we possess. Women who have looked on themselves as the veriest cowards have, under some sudden stress, become heroines, and proved that they really did possess courage almost superhuman.

Just so with our faults and failings. Instead of looking upon them as a legacy bequeathed by our ancestors, let us try the "recipe of resistance." Let us endeavor to "make ourselves" on a better mold than the one we have inherited. There is no doubt that faculties—good and bad—are inherited; but this is no reason why they, if they are undesirable, should be fostered and encouraged, instead of being fought

against with a view of their extermination. Every garden inherits its weeds, or, rather, their seeds; but it depends upon the skill and vigilance of the gardener whether the garden becomes a wilderness or "blossoms as the rose."

The Artistic Temperament

The belief in the possession of the "artistic temperament" is responsible for the flourishing of many a luxuriant crop of weeds of character, because, unfortunately, it has come to be an article of common belief with many people that untidiness, want of order, unbusinesslike ways, and general "bohemianism" are proofs of the possession of this "temperament."

It is a belief for which there is no foundation at all. Many good artists are also very good business men—that is to say, so far as the conduct of their own business matters is concerned. So are many literary people. A disorderly writing table is no evidence that the possessor is a great writer—quite the reverse.

Disorder is never beautiful; and without beauty can there be true art? You never find slovenliness in the front rank of art; but you often find mediocrity accounting for its shabby slovenliness by claiming the possession of the "temperament" of the artist. Untidiness in habits or in modes of thought, is not merely a little foible; it is a serious blemish of character. It is one that should be eradicated, even though the process is a difficult or a painful one. Encouraged and uncontrolled, it degenerates into a very good imitation of a vice.—*Selected.*

Home Duties

A GREAT deal of selfishness, I am sorry to say, is shown by girls who seem to think that going to school excuses them from helping their mothers or in any way lending a hand at home.

I quite understand that school life makes a great many demands, and that a girl, in order to keep up with her class and maintain a high average, can not afford very much time for social affairs, as her studies must always come first. Nevertheless, if a girl's mother needs help with the younger children or with the housework, the good daughter will not refrain from giving it, and will do so not in the spirit of a martyr nor grudgingly, but with a cheery brightness and a good will that will make her the home sunbeam.

Lest some dear girl may fancy that she can not wash dishes and make beds and occasionally stir up a pudding and fill lamps and dust living-rooms, and still do her class work creditably, let me tell two little true stories.

One is that of a girl, who, when a mere little maid of seven, was left an orphan. Her home was in a New England village, well up toward the Canada line. She had neither brothers nor sisters, and with dismay she heard the relative with whom she lived talking about the necessity of placing her in an asylum.

Without a word to any one, the child walked to the largest mansion in the place, knocked at the door, and asked the lady of the house if she might not come and stay with her and work out of school hours. The lady looked in amazement at the enterprising little applicant, and said, doubtfully, "What can you do?" The child replied, without hesitation, "I can do anything that I am told, and that I can reach." She held her little head up with confidence and hope.

The lady could not say no to the little pleader. She was taken into the home and sent to school. She worked her way into the affections of the household by her quickness and affectionate docility; she went steadily on through primary, grammar, and high school, and finally paid her way by her own work through one of the finest of our Eastern colleges for women. That little girl is to-day a successful teacher, and a woman of far-reaching influence.

Another girl whom I know well is a student in a college where the standard is exceptionally high, and she, having won a scholarship by brilliant attainments, is paying for her board in a home near the college by the work she does in the mornings and evenings.

Mothers are often very ready to save their daughters trouble. No matter how tired the mother may be, she says nothing about it. Her deft hands make the dainty frocks her daughters wear, her willing hands often iron the shirt-waists and the stocks, and even mend the gloves and sew buttons on the shoes of the young girls who go out looking so trim and flower-like in their sweetness and their beauty. Let me tell you, girls, there may come a day when you will sadly miss all the mother love, and the mother petting, when you will wish, perhaps too late, that you had been more considerate and less self-absorbed.

A girl has out-of-school duties to her father, as well as her mother. Fathers toil early and late. When your father comes in at night fagged and weary with the long day, his heart warms and his face lights up with a smile if his daughter is ready to welcome him, to give him the easiest chair, and to entertain him with her story of the day. The bond between fathers and daughters is very close and tender, and a father is often chivalrous and lover-like in his devotion to the sweet girl who reminds him of her mother as she was in courting days. Do not be so busy, so anxious about your own friends and your own little concerns, that you have no leisure to bestow upon your father. I trust that no little perplexity of your school life ever makes you cross or fretful at home. Perplexities are bound to come, but the thing to do is to trample them under our feet and meet them with a smile and not with a frown.

A girl I knew was very affectionate, and even demonstrative, in her manner toward her parents. She never failed to say, "Good night, mother, dear," or, "Good morning, father, dear," at the right moment, and I am sure she was always ready with a kiss and a smile just when these were expected. But she never dreamed of helping to get supper on the day the maid was out. On that afternoon she was usually engaged in writing a composition or drawing a particularly difficult map. She never offered to dress the little sister in the morning, or to amuse the teething baby. If she set her heart upon having a new hat or jacket, or a set of furs, or any somewhat expensive article of dress, she teased her father until his pocketbook opened, and he gave her what she asked for. It was nothing to her that he should go

shabbily attired or wear a threadbare overcoat, so long as she was able to vie in appearance with the richest girl in her class.

Girls do not transgress in this way of set purpose. Most of the wrong things they do are done from want of thought. They are so accustomed to being put in the foreground and having the way made smooth for them that they accept as their right what is freely showered upon them from the fathomless love of the parental heart.

An out-of-school duty that should not be neglected is to keep your books and your clothing and everything that has to do with school where you can easily find them in the morning. In some houses there is no quiet until Dorothy and Jean are fairly down the street and out of sight. So long as they are on the block, there is the probability that they will come flying back, looking in frantic haste for a missing grammar or an exercise or something that they ought to have had in place before they went to bed the night before. A good rule is to be entirely ready for the morning before you lay your head upon your pillow.

All through your life it will be a good thing for you to keep in advance of your work. Never let your work hurry you, but get it done long enough beforehand to feel that you have a margin of time for any other thing that may arise. You can do this by observing a little system. The person who has system not only has a place for everything and has everything in its place, but has a time for everything and does everything in its time.

If you have undertaken out of school to help another girl with her lessons, or if you are one of those girls to whom people come when they want something done in the line of church work, you will need to guard your promises. There are girls who are always ready to promise anything they are asked, but who are very disappointing indeed when it comes to performing what they have pledged. Remember that for you, next to school duties, just now come home duties, and last of all come the duties that lie outside and beyond the home. If you bear this in mind, you will not get duties tangled up. The truth is they never conflict, if managed aright.—*Margaret E. Sangster, in "Happy School Days."*

The Robber Ant

THE ant may be a very industrious little fellow, and in every way worthy of the praise bestowed upon him by Solomon; and yet, in that very country where Solomon lived, farmers have to keep a sharp lookout or he will carry away ever so many bushels of the threshed-out grain, be it wheat or barley. "They are the greatest robbers in the land," says Mr. Thompson, who was for twenty years a missionary in Palestine.

They build their cities underground, and if one of these happens to be near a granary or threshing-floor, the little people set to work at once to transport the grain to their storehouse. A broad black line of workmen moves busily back and forth, each in turn bearing off a grain, until in a short time a bushel or more will disappear.

This is one reason why the cereals are stored in cisterns, or pits, and sealed up. Ants can not work their way through cement. The poor fellaheen set fire to every ant city they can find anywhere near their threshing-floors. The birds and the Bedouins take enough; there is none to spare for the ants.

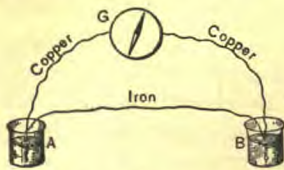
S. ROXANA WINCE.



A New Device of Value

IN the June number of the *Technical World* is an interesting account of a "solar electric generator" recently invented by George H. Cove, of Massachusetts. The purpose of the solar electric generator is to electrically light and heat buildings by means of the stored rays of the sun.

Mr. Cove's invention utilizes the principle that heat energy may be converted directly into electric energy. For an illustration, or experiment, let G be a low-



resistance, astatic-needle galvanometer. Form two junctions between its copper-wire terminals and an iron wire by tightly twisting the wires together near their extremities. Let A

and B be the two junctions. Immerse both junctions in separate beakers of water. Raise the water in one of the beakers to the boiling-point; a current passes through the galvanometer G, causing a deflection, perhaps to the right. Reverse the position of the two beakers of water; the current now causes a reversed deflection. Bring the cold water to the boiling-point; the deflection diminishes steadily to zero as the difference in temperature in the two waters diminishes. "The 'solar electric generator' is a three-inch-long rod or plug of metallic composition, an alloy of several common metals, on one end of which the sun shines in a glass-enclosed space, the other end being in the shadow, in cool, free air. This rod is part of a circuit wired in the ordinary way to any good storage battery. While the sun thus shines upon one end of this rod, the *difference* in temperature between that and the other end, sets up an electrical energy which is passed along to the storage battery and there held in reserve to be turned on as light, heat, or power, as desired. The amount of energy stored by one rod a day is, of course, small, but it is a simple matter to increase the energy by multiplying the number of rods.

"The device as used by Mr. Cove at present consists of a frame much like a sash with sixteen panes, each pane enclosing the sunward end of sixty-one plugs, a total of nine hundred seventy-six." These plugs are set in an asphalt composition which is a non-conductor of heat, light, and electricity, and of sufficient strength to hold the plugs firmly. The sash itself stands on a simple stand on the roof of Mr. Cove's house, and will in one day of sunshine store sufficient electric energy to light his house for an entire week.

Tuberculosis of the Joints

It is customary to regard tuberculosis as a disease affecting the lungs only, but as a matter of fact it may attack any of the organs or tissues of the body.

When the bones or joints are affected, the disease is called surgical tuberculosis, because it is then amenable to mechanical treatment, or may even be extirpated by the surgeon's knife.

The joints most frequently attacked are the spine, the hip, and the knee, although no joint is exempt.

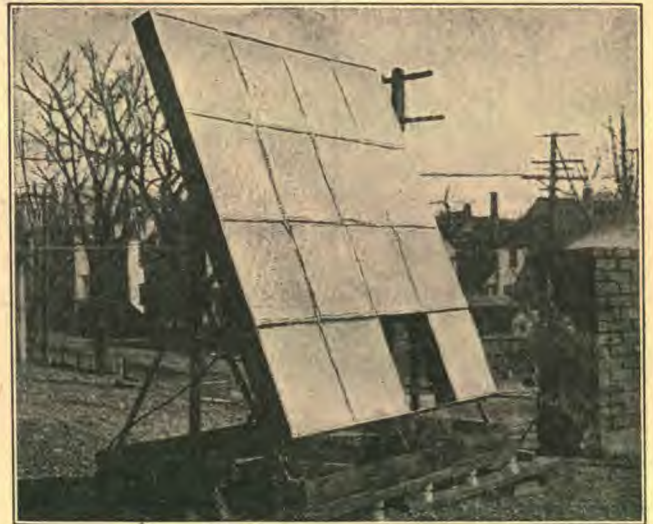
Tuberculosis seldom originates in the joint, but is usually preceded by trouble in a neighboring bone, in the lungs, glands of the neck, or other more or less remote part.

The symptoms of tuberculous arthritis, or tuberculosis of the joints, vary somewhat according to the joint involved, but as a type one may take tuberculosis of the knee, formerly called "white swelling."

The first frank symptoms of inflammation are often preceded by a feeling of weakness in the joint. The child—for it is the young who chiefly suffer from these troubles—walks a little stiffly or with a slight limp, and "favors" the knee. When questioned why he does not run about as formerly, he will usually say he does not know—and he does not, for there is no pain at this time, and at most, if he is pressed, he will say his leg is "tired."

Soon pain appears, usually indefinite in location, and often referred to some part other than the diseased point. Then, as the disease declares itself, the knee will be seen to be swollen, and pain is now caused by motion, so that the little patient keeps the leg slightly bent and rigid. There is often night-crying; the child cries out sharply in his sleep, but may not waken; or he may wake and whimper for a time and then fall off to sleep again, and again in a few minutes or a few hours give another scream.

Tuberculosis of the knee may assume one of three



MR. COVE'S SOLAR ELECTRIC GENERATOR

forms. That seen most frequently in adults is dropsy, the joint being distended with fluid. The most common form is the so-called "white swelling." In this the joint is distended with a soft, spongy, fungus-like growth, the skin over it being stretched and white. The third form is suppurative arthritis, commonly following the second form. The treatment is usually by rendering the joint immovable; sometimes by cleaning out the contents, if pus forms; and rarely by cutting out the diseased part.

Life in the open air day and night, especially by the seaside, does as much good for joint tuberculosis as open-air life farther inland or in the mountains does for consumption of the lungs.—*Youth's Companion*.

GETTING quiet does one good; it is impossible to hear God's voice in a whirl of visits. You must be more or less in the desert, to use the scales of the sanctuary, to see and weigh the true value of things and sayings.—*Chinese Gordon*.



• CHILDREN'S • PAGE •



Happy Joe

In a snug little cot at the end of the lane,
Lived a queer little man who would never complain;

Whether sunshine or shadow would fall to his share,
His troubles seemed trifles as light as the air;

While grief, in his presence, its sting seemed to lose,
And the sight of his face was a cure for the blues;

So placid and calm did his life seem to flow,
He was known far and near by the name, "Happy Joe."

With instinct unerring, he always could find
That every dark cloud with bright silver was lined,

As he'd reckon his blessings and show their amount
Was always ahead in life's daily account.

When miscreants ransacked his stable one night,
And purloined his horse to aid in their flight,

The good man at daybreak remarked, "I declare!
But I'm thankful to find that the cow is still there."

When lightning demolished his wood-shed, "Well, now,
'Twas time that old shed was torn down, anyhow,"

He remarked, as with never a frown on his face,
He planned how he'd build a new one in its place.

One raw winter's morn-
ing found good-natured
Joe

With a painful sore
throat,—he was hoarse
as a crow,—

But he said to his wife,
with a forced little
laugh,

"I reckon it's lucky I'm
not a giraffe."

It chanced that while
busily pruning his trees,
With an odd little song
sent aloft on the
breeze,

He suddenly slipped, with a crash and a bound,
And found himself sitting upon the hard ground.

A kind-hearted neighbor soon rushed to his aid,
And what do you think this funny man said?

As he looked at his friend in a dazed sort of way —
"It's the first chance I've had, sir, to sit down to-day."

When our pathway through life seems with trouble beset,
With hope and good cheer let our worries be met.

If sorrow's dark frown we would change to a smile,
Let's count all our blessings — we'll find it worth while.

— Selected.

Letters to a Grandson — No. 6

MY DEAR BOY,—

Here I am among the mountains of New Hampshire. Mountains tower far above me to the north and west; farther away they mark the horizon line on east and south. Between lie fertile hills and valleys, dotted with thrifty-looking houses, and made surpassingly beautiful by orchards of apple-trees in full bloom. That you may know better how to think of me, I will tell you something of my surroundings. This beautiful home of my niece and her mother is a typical New England farmhouse, two story, square, white, with green blinds. A broad lawn is in front of the house, with large maple-trees along the roadside. Across the road, over the stone wall, is a fine maple orchard, such as most boys would enjoy visiting earlier in the season. Heavy climbers run along the eaves

of the veranda on the south side; by the east door is a high climbing rose, while shrubs of various kinds, interspersed with flower beds, decorate the grounds, in which is a græpe-vine arbor, so comfortable for hot days. Beyond, the slightly sloping ground is dotted with peach-, pear-, plum-, and cherry-trees, merging into a field where is the vegetable garden, beyond which is a stone wall. A grove of beautiful tall evergreens, in which is a spring of pure cold water, decorates the landscape below the wall. Far away to the east we can see evidences of industry and thrift everywhere. We are surrounded by prosperous farmers who have an abundance in reserve for the proverbial "rainy day." Hard work and economy have done it.

I am sitting in the apple orchard above the house, a wealth of fragrant bloom and the melody of buzzing bees all about me, while the almost constant cut-cut-cut-dah-cut from the hen-house emphasizes the all-prevailing idea of industry everywhere in evidence. A corner farther down is bright with wild columbine, and a busy brook from the mountain springs above sings on its way to the valley below.

The Westerner, with his broader acres of newer land, finds it easy to laugh at the "down-east" petty toiler, but that toiler can afford to indulge the laugh, when, as is often the case, he has furnished the funds, and holds first mortgage on the broader acres. It is often not so much the *amount* of work as the *quality*

of it that tells the story; not so much what one earns, as how much one saves, that decides the investment, and draws the line between success and failure. Still there is no true success from a financial view-point alone. Character — what the person is — is of first importance. Good Luck is usually a hard worker — careful, painstaking.

There, dashing along toward home, is a neighbor's collie, with a baby woodchuck dangling from his mouth.

Don (the horse), the calf, the sheep, the lambs, are all objects of interest and admiration. Some Sabbath day, look up in your Bible, with the help of a concordance, all the passages in which the words "sheep" and "lambs" are mentioned.

The White Leghorn and Rhode Island Red chickens are learning to pick bugs, and to scream at the approach of hawks, which are effectually debarred by wire netting.

The day is cloudless, and the air bracing. How thankful we should be for good, pure air to breathe! I always feel this, and especially after spending some time near a great metropolis, where it seems so rare. I hope you practise deep breathing, with chest raised and shoulders thrown back. The lungs, you know, with their little air-cells, are like a sponge. If one gets in the habit of bending over, thereby compressing the chest, it is like squeezing a sponge; it presses the open cells together, so the fresh air can not enter; and we need it for health. Some one has said that if

THE DIFFERENCE

Young Ever-smoke has shaky hands;

He writes *like this they say.*

Young Never-smoke knows truth's commands,

And writes *this steady way!*

— Crusader Monthly.

we always breathed properly, we could not have tuberculosis, that dread enemy of the human family. At the railroad station two and one-half miles distant, is posted a Red Cross card stating causes of contagion, and giving methods of prevention.

Wherever we are, if we keep our eyes open and our minds in a receptive attitude, we may learn something helpful every day.

God bless you, my dear boy.

GRANDMA.

A Chinese Girl's Message to the General Conference

MISS IDA THOMPSON has conducted for a number of years a school for girls at Canton, China. That her efforts have been appreciated by at least one of her pupils is shown by the following letter, written by Kwok Tak Yan:—

"I thank the brethren in America for loving us in China so much that you send missionaries to preach the gospel to us, that we may hear the true word. I am so very happy, and for that reason I write a few words to thank you. I hope God will bless each one of you, give his peace to you, make you strong physically, and establish your hearts to do God's work. For the privilege of attending school I also thank you, my brethren and sisters, and also that you have given money with which to buy school building. I truly thank each of you, and wish you peace and God's blessing."

Some Bible Questions

1. WHAT king of Israel commanded eighty-five priests to be slain with the sword?
2. Name the woman who usurped the kingdom of Judah after murdering her grandchildren.
3. When was the feast of tabernacles celebrated for the first time after the death of Joshua?
4. Name the king of Judah who had his eyes put out and was imprisoned for life.
5. On what mountain was a king commanded to gather a whole nation?
6. What prophetess dwelt under a palm tree?
7. Name the left-handed judge who delivered Israel.
8. Who slew his seventy brothers and proclaimed himself king of Israel?
9. What highway robbers are mentioned in the Bible?
10. Name the king whose life was endangered by a stone thrown by a woman.
11. Whose life was lengthened fifteen years in answer to prayer?
12. Who wished to die the death of the righteous?
13. Name the three persons in the Bible whose names begin with V.
14. Who was made king of Judah at the age of eight?
15. What high priest stood between the living and the dead and averted a great plague?
16. What king of Judah was smitten with leprosy as a judgment for his pride?
17. What king cut off the thumbs and great toes of seventy captured kings, and was afterward himself captured and made to suffer the same penalty?

Answers will be given in next week's paper. Those who will take the time to read all the references, and even the entire chapters referred to, will be well repaid.—*The Young Pilgrim*.

THOUGHT STUDENTS

Which?

DOES automobile rhyme with style, bill, feel, noble? Consult the "Speaker's Manual," published by the Review and Herald, Takoma Park, D. C. This manual gives the preferred authorized pronunciation of hundreds of words that are frequently mispronounced.

Not Designed for Hand Organs

WE were not designed for hand organs, but keyed pianos of as many octaves as the capacity of the soul will admit. These instruments require skilful handling. If we expect to produce music in public which will entrance the listener and attract him to Christ, we must practise much at home. Effective public work begins in the closet in a preparation of heart. This must be followed by a careful preparation of mind, and adorned and exemplified by a godly life.—*Our Young Folks*.

Tautology and Redundancy

[The following examples of the use of unnecessary words are from the book "The King's English." Since most of the sentences were selected from the writings of authors of note, they suggest that writers of less experience and fame should give especial care to their productions, lest they abound in tautological and redundant expressions.—EDITOR.]

His position—splendid, no doubt—of (lonely) isolation.—*T*.

It was borne out by the (surrounding) circumstances.—*T*.

Characteristics which distinguish them (apart) from one another.—*T*.

If Japan (again) regains her liberty of action.—*T*.

Miss Tox was (often) in the habit of assuring Mrs. Chick that . . . —*Dickens*.

He had come up one morning, as was now (frequently) his wont.—*Trollope*.

The counselors of the sultan (continue to) remain skeptical.—*T*.

Lending each other (mutual) support.—*T*.

However, I judged that they would soon (mutually) find each other out.—*Crockett*.

If any real remedy is to be found, we must first diagnose the true nature of the disease; (but) that, however, is not hard.—*T*.

The strong currents frequently shifted the mines, to the equal danger (both) of friend and foe.—*T*.

But to the ordinary English Protestant (both) latitudinarian and high-churchman were equally hateful.—*J. R. Green*.

Seriously (and apart from jesting) this is no light matter.—*Bagehot*.

To go back to your own country . . . with (the consciousness that you go back with) the sense of duty done.—*Lord Halsbury*.

Togo had a capacity for taking pains, by which (said) quality genius is apt to triumph over early obstacles.—*T*.

A (joint) partnership between the two powers.—*T*.

Sir, as a working man it appears to me that to the question, "Do we believe?" the only sensible position (there seems to be) is to frankly acknowledge our ignorance of what lies beyond.—*D. T*.

TEMPERANCE THEMES

The Final Step

FIRST the blade, then the ear, after that the full corn in the ear." This is the divine order of progress,—the beginning, the development, and the completion. The moral progress of man is or should be a transcript of the divine, step by step; but let it be remembered, that, like the Jews in the wilderness, we often sidestep or stand still, when we should go straight ahead. The drink problem in the United States is no exception, yet certain periods of its evolution may rightly be termed steps. The first step was from 1774 to 1827, a period in which temperance, meaning anything from the moderate use of all kinds of intoxicants to the abstinence from distilled liquors, came to mean abstinence from all liquors that contained alcohol, or total abstinence. This is the basic step.

The second step was from 1808 to 1874, a period in which, beginning with the first locally organized society at Moreau in 1808 and the American society in 1825, on a moderate basis, the time came when, locally in 1827 and nationally in 1836, societies were formed upon a total abstinence basis; this becoming the basis of nearly all the many societies that were organized from the Hector, N. Y., society in 1827, to the W. C. T. U. in Cleveland, Ohio, in 1874. This is the organization step.

The next step was from some time prior to 1836, to recent time,—a period during which alcohol was indorsed

by leading medical men and physiologists not only as a medicine, but as a food. But we have now attained the position, by a consensus of opinion, born of observation and experimentation of physicians and physiologists the world over, that while alcohol may have a slight medicinal value, it has no food value. This is the physiological step.

The next step was from 1873 to 1900. During this period, attempts were made by the National Temperance Society (1873), followed by the W. C. T. U., to obtain scientific temperance instruction in the public schools. These efforts resulted in Vermont's passing, in 1882, a law compelling scientific temperance instruction, which action was followed, State by State, until every State and Territory in the United States has similar statutes. This is the educational step.

The next step was begun in the nineties by our railroads, and was followed quickly by manufacturers, tradesmen, and agriculturists, until eighty-two per cent of the forego-

ing discriminate against the man who is addicted to the use of intoxicants as beverages. This is the industrial step. Yet in spite of these constructive steps, so courageously, patiently, and hopefully taken, we must face the fact that there were more gallons of pure alcohol for beverage purposes drunk per capita last year than during any other in the history of our nation. At the beginning of the Civil War, 1860, we drank for beverage purposes 1.67 gallons per capita, while in 1907 we consumed 2.19 gallons. As a nation we failed to go over and take the land at Kadesh-Barnea during the fifties, and have been wandering ever since in the wilderness of the legalized liquor traffic. Yet we are not discouraged; the crossing of the Jordan is in sight. The final step is from 1833 to 1912.

By the foregoing steps we have arrived at the inevitable conclusion that the individual must, from the beverage view-point, totally exclude from his body all alcoholic liquors. Yet in our collective capacity, as federal and State governments, we have, from the view-point of the traffic, except as town, county, and State units, by the tax permit of the federal government, authorized the liquor traffic virus to flow to the extremities of our political organism, and, most of the time, nearly all the States have been in harmony with the federal government by the license system within their borders. Beginning in Georgia in 1833 with the method of local option, supplemented by the States that obtained State prohibition during the waves of prohibition sentiment in the fifties, eighties, and 1906-07, more than one half the geographical area and about one half our population came under some kind of prohibition. Yet last year was the flood-tide of the liquor traffic. In our political relation to the liquor traffic we are beginning to understand that a citizen of the United States is more than a citizen of a State or county, and that when, as a citizen of the national government, he authorizes, by the federal tax per-

mit law, the traffic, he can not successfully prohibit it in his State capacity of citizenship: the same political principle is involved in the relations of a citizen of a State to a county or town. As long as the virus is in the blood of the physical organism, the hand can not successfully say to the body, "I will not receive it;" it must, and it does. The part can not separate itself, on this question, from the whole. Bishop Well says, "No legislation founded on an unsound principle can accomplish a permanent good, whatever be the present seeming." As with the individual, so with the collective: the liquor traffic must be prohibited throughout the entire domain of our political organism; the legal habit of the collective must complement the personal habit of the individual.

The foregoing does not interfere with the religious or civil liberty of the citizen, but is based upon the law of limitation, without which there could not be any personal control or civil liberty. As the individual, to attain total



FOUNDERS AND HOME OF THE FIRST TEMPERANCE SOCIETY

abstinence as a habit, must personally pass upon, and adopt, and enforce the principle of abstinence; so the collective, to attain the prohibition of the traffic, must politically pass upon, adopt, and enforce the principle of prohibition. As the habit of total abstinence is attained by personal effort, so the prohibition of the legalized liquor traffic must be obtained by governmental action.

The final step, then, is the prohibition of the legalized manufacture and sale of alcoholic liquors for beverage purposes in the States and the United States. Shall the "final step" be taken?—If, as citizens, we do our duty, Yes!

C. E. ROBBINS.

Alcoholism in Wine-Drinking Countries

A FAVORITE argument of those who propose to promote temperance in this country by the use of wine and beer is that there is comparatively little drunkenness in wine- and beer-drinking countries.

Drunkenness is not the true measure of alcoholism. Intelligent students of the alcohol problem have got far beyond taking drunkenness as the measure of the amount of evil wrought by alcoholic liquors.

From the beginning of the year 1899 to the close of 1903 there were 36,297 suicides committed in France. The cause of 5,838 of these was absolutely proved to be alcoholism.

Recent figures compiled under the direction of the French ministry of the interior show that the inmates of insane asylums numbered 71,551, and that 9,932 of these were caused solely or in part by alcoholism.

Wine is the principal liquor used in Switzerland. During the thirteen years from 1889 to 1902, it cost the government about \$1,600,000 to build asylums for inebriates, and jails and prisons for drunkards and criminals who committed crimes while in a drunken state. Switzerland has now thirteen inebriate asylums, or one for every ten thousand of the population.—*School Physiology Journal.*

Nineteen out of Twenty

THE recruiting officers of the United States gunboat "The Wasp," had a serious time recently in their endeavor to secure recruits.

Out of a company of twenty young men who applied, only one was accepted. All the rest were rejected because of weak hearts caused by cigarette-smoking.

Notwithstanding reliable testimony of this kind is being daily multiplied, many will say, "O, cigarettes don't hurt me." But they do hurt every one who uses them, and some day their ill effect will be apparent.

Why not take the accumulative evidence of the world in regard to the absolute evil of cigarette-smoking, and by total abstinence avoid the painful knowledge that must come to the tobacco-user later on in life?

"Did you ever see a real estate man put in his circular something like this: 'This town has two smelters, two brick factories, gas and electric plants, a Carnegie library, Y. M. C. A., fourteen churches, and ten saloons?' If saloons help draw people to a town, why do not towns advertise the saloons more?"

What the Granters of a License Say to the Rumseller

"TAKE thou authority to tempt men. Take thou authority to rob men of their money and reason. Take thou authority to stain our streets with blood. Take thou authority to fill our jails, and increase taxation. Take thou authority to destroy the sons of men, and take thou authority to defy the commands of high heaven. And when you are called to an account in the day of judgment, *present this license*, and say that we, the authorities, who have been elected by the people of this city, authorized you to *sell rum*."

Hope for the Tempted

EVERY year millions upon millions of dollars are consumed in buying wretchedness, poverty, disease, degra-



VISITORS TO THE GRAVE OF DR. BILLY CLARK FROM THE WORLD'S TEMPERANCE CONGRESS, SARATOGA, NEW YORK

dation, lust, crime, and death. Each year intemperance is crowding more and more unfortunate beings into houses of prostitution, dens of vice, criminal courts, prisons, almshouses, insane asylums, and hospitals. But nowhere is the curse felt more bitterly than in the home. It is there the burning tears flow, and the agonizing cries escape the lips.

Can this tide of evil ever be rolled back? Must intemperance forever rest like a blight upon Christian lands? Must it every year sweep like a devouring fire over our happy homes? Have all the efforts of temperance workers been in vain?

God still holds the helm of the universe; and though the instigator of intemperance claims this world, God says to the tempted one, "Be strong and show thyself a man." And by the grace of him who overcame the world, the weak and tempted can withstand the tempter's power. But some one must help the weak to lay hold on the only arm that can save. "The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance." There is a place in this temperance cause for every young man and woman on God's earth—first in Christ to become more than conquerors, and then to go forth with the motto, "No compromise and no cessation of efforts till victory is gained."

MATILDA ERICKSON.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

South America — No. 4

NOTE.—Read "South American Union Conference," on page fifteen. Nothing has been said concerning general missionary operations. If your society has not already considered that work, do so before leaving this series. Why was South America so long left unentered? What did Allen Gardiner do for the Neglected Continent? Note the work of the Moravians. Who was the "Livingstone of South America"? This lesson is the last of the series. Our mission class has now been around the world. The trip has been a long one, but we hope no one is weary. Let the completion of these lessons mark the commencement of wider and more intensive study of missions. Saving souls is the work in which heaven is interested. Are you? It is earth's noblest enterprise; life's best investment. "Knowledge awakens sympathy, and sympathy is the spring of effective ministry." Then shall we not study missions? Will you not determine to increase your knowledge of missions by adding at least one new fact each week? — M. E.

Bolivia — General Description

In some respects Bolivia is the most interesting republic in South America. It extends for nearly twelve hundred miles from north to south, and almost seven hundred from east to west. It is larger than ten States of the size of New York, larger than any country of Europe, with the exception of Russia, and larger than Germany, France, Great Britain, Greece, Switzerland, and Belgium combined. The population is estimated at about one million six hundred thousand, more than half of which are full-blooded Indians, descendants of the valiant Incas.

The only communication which Bolivia has with the outside world is over a single track of railroad line running from Lake Titicaca through Peru for three hundred miles, over lofty Andean passes; or by a still longer and more difficult narrow gauge from Oruro, on the table-land, to Antofagasta, on the Chilean shore.

Approaching Bolivia Mollendo, in Peru, the train climbs up the mountain to a height of fourteen thousand six hundred sixty-six feet above sea-level, the highest railway pass in the world. As it nears Bolivia, there is a descent of about two thousand feet to Lake Titicaca, some twelve thousand five hundred feet above the sea, lying between Peru and Bolivia. The journey across the lake is about one hundred twenty miles, and requires one night and half a day to make the trip. In many places the water in this lake

is over one thousand feet deep. Some parts of the bottom of the lake have never been reached, and in order to cast anchor on reaching Titicaca Island, it is necessary to cast anchor high up on the rocky shores, as the water is so deep that the grappling hook can not reach the bottom.

A ride of sixty miles by rail from Lake Titicaca brings one to La Paz, the capital of Bolivia. At La Paz the great Bolivian plateau, which stretches away to the north and south, abruptly drops so as to form a great pit one thousand feet deep. In this pit the city is built, its walls of green sloping almost precipitously upward on all sides but one, where the Andes, ragged and torn, rise in rocky grandeur in a glory equaling that of the Grand Canon of the Colorado.

In August, 1906, religious liberty was proclaimed in the land, with only two dissenting votes. Bolivia has evidently started upon a new career, and a happier one than she has ever known. Foreigners and foreign capital are pouring into the country. The American colony in La Paz has more than trebled within three years.

Bolivia is a country without a debt, and without a tax on property, all her resources being raised by custom duties. She has millions of dollars in her treasury, the price of territory sold recently to Brazil, to be used for the development of the railway system, toward both the Atlantic and the Pacific.

Products

The mineral products of this hermit republic are numerous. One writer has described Bolivia as a table of silver on legs of gold. It contains some of the most famous silver-mines in the world. In fifty years, in the sixteenth and seven-



DELEGATES TO THE GENERAL CONFERENCE FROM SOUTH AMERICA

teenth centuries, Potosi Mountain produced sixteen billion Bolivian dollars' worth of silver. But of late tin and copper have been discovered in such large quantities, and of such a high grade, that they have decidedly eclipsed the silver interest.

Coca, the plant from whose leaves cocaine is extracted, is one of the most valuable products of Bolivia. In no other country does it flourish as well. It is a shrub growing from two to eight feet high, and is cultivated in the temperate regions of the western plateau. The leaves, which are small and oblong in shape, are stripped off the shrub and dried flat, and brought to La Paz in large bags, where they are peddled out to the natives by the penny worth, or sent off to France to be manufactured into the cocaine of commerce.

Cinchona bark, from which comes the quinine of the drug store, is another important product of Bolivia. We know this bark as Peruvian bark, but it would be more in accord with the facts to call it Bolivian bark.

There are here about six million cinchona trees.

In the markets of La Paz and other towns one finds oranges, bananas, peaches, grapes, pears, apples, cherries, and other fruits that are rarely seen outside of Bolivia.

The Aymara

One of the principal tribes of Indians of Bolivia is the Aymara. On each farm there is a community of these Indians who work three days of the week for the owner, and the remaining days for themselves. They receive no wages, and are supposed to work instead of paying rent for the spot on which they have built their mud huts, and for the little garden patches about them. If their master has use for only part of their time, he has the right to hire them out to others; and if they do not obey him, he can, within certain limits, inflict punishment upon them. It is said that they expect to be whipped, and that Indian servants grumble when they are not often punished, because they consider it a sign that their master does not like them any more. The Indians are devout Catholics. Every Indian hut has a wooden cross on its roof, and in many huts one finds images of the Virgin with tapers burning before them.

Those who have traveled in eastern Bolivia tell of meeting savages who are cannibals, and other Indians who go about naked and regard the laws of neither God nor man.

Our Work

This field was entered in 1907 by Elder W. Thomann and wife. As Brother Thomann is editor of the Spanish paper published on the west coast, he has not been free to give his whole time to active work in the field. He has made special effort to secure subscriptions to the Spanish paper, and has had good success. At present his brother Walter is with him, engaged in circulating our literature. Brother Thomann pleads for more workers, especially canvassers. He writes that he is convinced that the canvassing work can be made a success in that field. There are at present only three believers in Bolivia.

Brazil

Brazil is the Russia of the South American continent. It is as extensive as the United States, with our Alaska and the other outlying possessions, and ranks fifth among the great countries of the world.

It comprises about half of all the land of South America, and contains nearly half its people.

The southern half of Brazil, where our work has been mostly done, is the most healthful part of the country. Rio Grande do Sul, the most southern state, is devoted largely to agriculture. The most of the business in this state is in the hands of the Germans. The climate of Rio Grande is about the same as that of Washington, D. C.

North of Rio Grande do Sul are the states of Santa Catharina and Paraná, with large German populations. North of these states lies Sao Paulo, one of the richest states in Brazil. This state furnishes the greater part of the coffee consumed in the United States.

Sao Paulo is the largest city in southern Brazil, and one of the richest in South America. It is the coffee metropolis of the country. Brazil produces more coffee than any other country in the world. Her coffee crop in 1906 was estimated at twenty million bags of one hundred thirty-two pounds each, or two hundred sixty-four billion pounds. One writer has estimated that this would make thirteen trillion two hundred million cups of coffee.

Rio de Janeiro, the capital of Brazil, is nearly as large as Buenos Aires, and is fast becoming one of the finest cities on the American continent. It has a population of about one million.

Our Work

The first worker to enter Brazil was Brother A. D. Stauffer, who began selling books in that field in 1892. He had excellent success in this work, but had many very trying experiences. At one time some ruffians caught him and pounded him until he was nearly dead.

In 1894 Elder W. H. Thurston landed in Rio de Janeiro, where the center of the Brazilian Mission was established. The Lord has also prospered the work in this great field. There are now two organized conferences and two mission fields in Brazil. They have a total of over eleven hundred Sabbath-keepers, a large proportion of which are German-speaking people. Brother H. F. Graf and others have done faithful work in Brazil. The workers are obliged to do the most of their traveling from one church to another, as well as in their missionary work, on muleback. But the joy of seeing souls accept the truth, outweighs the hardness of the way.

Our brethren in Brazil have secured an excellent location near the city of Sao Paulo, where they have established a printing plant, and the center of our work for those fields. They publish here a Portuguese missionary paper, also the German organ of the union conference. They are beginning to publish books in Portuguese. They are also establishing a school in Brazil, and Brother Ehlers has recently gone there to take charge of it.

Uruguay

Uruguay is the smallest republic south of the equator. It lies at the mouth of the Rio de la Plata, just across from the Argentine republic, and at the southeast corner of Brazil. Most of the countries of South America are extensive. Brazil is as large as the whole of the United States. Argentina has more area than all our territory east of the Mississippi River, but little Uruguay is only about the size of North Dakota. It has a population of about one million.

The climate is such that the grass is green all the year round, and cattle and sheep are fed by simply turning them out to provide for themselves. There is not a barn in the country.

Montevideo, the Uruguayan capital, is a clean, well-built city. It is the center of intelligence of the country. It has a large national library, national museum, and the leading daily, weekly, and monthly periodicals are published there. The most of these are in Spanish, but there are also English, Italian, and French papers.

Uruguay is said to have averaged a revolution every two years for three quarters of a century, and yet, though each revolution sets her back a twelve-month, she regains in the remaining peaceful twelve-month the population and wealth she lost, and forges ahead.

Our Work

This field was a part of the River Plate Conference until 1906, when it was organized into a separate mission field. There are about sixty believers. Their average tithe per capita is larger than that for any other field in South America. It has been more than self-supporting from the time it was organized. Brother J. V. Maas is now in charge of the work in that field.

N. Z. TOWN.



II — At the Feast; Healing of the Infirm Man

(July 10)

LESSON SCRIPTURE: John 5.

MEMORY VERSE: "He that heareth my word, and believeth on him that sent me, hath everlasting life." John 5: 24.

The Lesson Story

1. "After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

2. "And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath."

3. Men had made the Sabbath day a burden by making rules for its keeping which God did not require. Jesus made the Sabbath to be a blessing to men. God causes the sun to shine, the earth and all the planets to continue on their way, and life is sustained on the Sabbath as on other days.

4. Jesus healed the sick on the Sabbath to show that God does not wish any to suffer from pain which may be relieved then or at any other time. The Jews were not willing to relieve the poor or to help the sick on the Sabbath. They would not kindle a fire or light a candle on that day. They said to the man who had been healed, "It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

5. "Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

6. "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."

7. Jesus said to the Jews, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life

in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

8. The works Jesus did bore witness that he was the Son of God who had come to save the world. By these the Jews might have known him, and they also had the Scriptures, which bore witness concerning him. Jesus said to them, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. . . . Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Questions

1. At the time spoken of in the lesson, where did Jesus go? What pool was there? What does Bethesda mean?—The house of mercy. How many porches had that pool? What did Jesus find in them? For what were they waiting? Why? John 5:1-4.

2. How long had one who was there been ill? Who saw him there? What did he know about the sick man? Does Jesus see and know when we suffer? What question did Jesus ask the impotent man? What did the poor man say? What did Jesus tell him to do? How soon was the man made whole? How did he show his faith in what Jesus said? On what day was he healed? Verses 5-9.

3. How had men made the Sabbath burdensome? What had Jesus made it to be? What does God do on the Sabbath the same as on other days?

4. What did Jesus do on the Sabbath? What did he wish to show? What were the Jews unwilling to do on the Sabbath? What did they say to the man who had been healed? How did he reply? Did he do right when he carried his bed on the Sabbath? Why? Verses 10, 11.

5. What question did the Jews then ask the man? What did the one who was healed not know? Why did he not learn who had healed him? Who found him afterward? Where? What warning was given him? To whom did the man then go? What did he tell them? What did the Jews then do to Jesus? Why did they wish to kill him? Verses 12-16.

6. What did Jesus say of himself and of his Father? For what other reason did the Jews then seek to kill Jesus? Verses 17, 18.

7. What did Jesus say concerning the dead? What has the Father given the Son? What authority has been given him? How many who are dead will hear the voice of the Son of God? When they hear his voice, what will they do? Into what two classes will the world be divided? Verses 25-29.

8. What bore witness that Jesus was the Son of God? By what means might the Jews have known that Jesus came from heaven? What did Jesus tell them to do? What did he say they would not do? Who was their accuser? Of whom did Moses write? If men do not believe the Scriptures, would they believe Jesus if he spoke to them? Verses 36, 37, 39, 40, 45-47.

THE YOUTH'S LESSON

II — At the Feast; Healing of the Infirm Man

(July 10)

LESSON SCRIPTURE: John 5.

LESSON HELP: "Desire of Ages," chapter 21.

TIME: Probably the second passover, one year and six months from the beginning of his ministry — A. D. 29.

MEMORY VERSE: John 5: 24.

Questions

1. What occasion brought Jesus to Jerusalem? John 5: 1; note 1.

Healing of the Infirm Man

2. Give an account of the miracle which was wrought here. What question did Jesus ask the impotent man? What was his reply? What did Jesus tell him to do? Verses 2-9.

3. Relate the conversations which followed as a result of the healing of this man. Verses 10-15.

4. What did the work of Jesus lead the Jews to do? Why? Verse 16.

5. What reply did Jesus make? How did his reply affect the Jews? To what statement did they especially object? Verses 17, 18; note 2.

6. What relationship did he say existed between him and the Father? Verses 19, 20.

7. What had the Father done that the Son might be honored? Verses 21-23.

8. What will faith bring to the believer? Verse 24.

9. How great is the power given to the Son? Verses 25-29.

A Threefold Witness

10. Did Jesus work by personal divine power? Verses 30, 31.

11. Who bore witness of him? What testimony did he bear concerning John? Verses 32, 35.

12. What greater witness had he than John? Verses 36, 37.

13. What did he say to the Jews concerning the Scriptures? Of what do they testify? Verse 39; note 3.

14. Why did the Jews not receive this threefold witness? Verses 38, 42, 44; note 4.

15. Because of unbelief, what would they not do? Verses 40, 43.

16. In their own self-sufficiency what would they do? Verse 43, last part.

17. By what accepted standard were they condemned? Verses 45-47.

Notes

1. "A feast of the Jews." There is great difference of opinion as to what feast this was, but many able scholars are agreed that it was the feast of the passover, and that a year's ministry in Galilee lay between this and John 6: 4, his third passover.

2. It was not because Jesus did not regard the Sabbath that he was persecuted by the Jews, but because he did not observe it in the way they did. His course of life condemned their dead formalism.

3. Apart from John, Jesus presented an infallible twofold witness. His own works which he wrought were confirmed by the Word, which the Jews pro-

fessed to believe. That Word was centuries old, and they knew that Jesus, the man, could not have altered it. That infallible witness of the Scriptures made his words an infallible witness, because they were established by the testimony of the Word. Even so must our lives witness with his word.

4. The reception, discernment, and appreciation of truth do not come by great worldly education, nor by wisdom, nor by knowledge. They come because the heart is yielded to God, in harmony with his truth, delighting to do *him* honor. The real test as to whether or not the Jews believed Moses was their attitude toward Christ. It is always so. Our test of faith is present light and duty.

The Givers

THE careless penny went loudly in;
It rattled and rang like a piece of tin;
No prayer went with it, and nobody
Was helped or gladdened, and sad was he —
The poor little careless giver!

The selfish penny sank heavily,
Like a lump of lead, as it well might be;
No love went with it. "I might have bought
So much for myself!" was his only thought —
The mean little selfish giver!

The loving penny dropped softly down,
Like red, red gold from a royal crown;
Pity and love made his eyes grow dim
As he gave his all, and the Lord loved *him* —
The dear little cheerful giver!

— Anna Burnham Bryant.

South American Union Conference

IN the year 1906 Elder W. A. Spicer visited South America, and was present at the meeting of the South American Union Mission. At that meeting all the foregoing conferences and mission fields were organized into the South American Union Conference. This step gave a new impetus to the work in the different fields, and has been a great help in unifying the work throughout South America. At present there are about sixty-five workers in the South American Union Conference, and a total of 2,210 church-members. The prospects for the work in the future were never brighter. The workers who have recently gone there are favorably impressed with the country, and with the people, and have good hope of success. Times are prosperous in nearly all of these South American republics. After the General Conference we hope to secure a company of strong young men to go out to those fields to engage in the canvassing work. Brother T. H. Davis is now in charge of the book work on the west coast, and is meeting with excellent success. He is confident that our large books can be sold throughout South America, and that the work can be made self-supporting. We trust that some who read this may also be led to offer themselves for this work in those needy fields. With a population about half as great as that of the United States, we have fewer workers for all South America than there are in a number of our single conferences here at home. Who will respond?

N. Z. TOWN.

"WHOSO keepeth his mouth and his tongue keepeth his soul from troubles." Prov. 21: 23.

GIVE your tongue more holidays than your hands and eyes.— Arab Proverb.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	\$1.00
SIX MONTHS50
TO FOREIGN COUNTRIES	1.50

CLUB RATE

Five or more to one address, each	\$.65
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Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

ELDER TOWN's article on Bolivia, found on pages twelve and thirteen, is of unusual interest.

THE Catholic Union of Missouri has appointed an Immigration Committee whose work shall be to exert its utmost power to induce Catholic immigrants to settle in Missouri.

"Selections for Little Ones"

THE foregoing title is the name of a new book just issued by the Pacific Press Publishing Company, of Mountain View, California.

The book consists, as its name implies, of prose and poetical selections suitable for recitations for the little people in our church-schools and Sabbath-schools.

Helpful suggestions for making recitation effective accompany many of the selections. The book can be secured for sixty cents of any tract society or from the publishing house direct.

The poem "Happy Joe," on page eight of this INSTRUCTOR, is one of the selections found in the book.

A Change of Rules

ONE who has long borne heavy responsibilities in a foreign field, recently returned to this country and attended a large convention of our American workers. He heard many men of prominence speak, as well as those of less fame, but among each class he observed such frequent mistakes, as he considered them, in the use of the English language that he finally concluded that the rules of English grammar must have been changed since his school-days; so in all sincerity he asked one with whom he was conversing if this were not so; if now it were not allowable to use a singular verb with a plural subject or a plural verb with a singular subject.

On being asked if he was not ironical in his question, he answered that he was not, that he was perfectly sincere; for he had observed such a wide-spread failure on the part of the friends in attendance at the convention to make the verbs agree with their subjects in person and number that he did not know but that good usage, at least, sanctioned this course, even if the authors of books had delayed their permission.

He cited the following examples as being commonly heard: "He *don't* believe that;" "There is many more coming;" "I *don't* know nothing about it," etc.

Those who are called to give to the world the last gospel message are urged to speak a pure, a correct language. Such carelessness as the foregoing incident reveals is to be deplored. Our young people who are preparing for the service of the Lord should require of themselves perfect accuracy in the use of that language which God chose to be the chief agent in disseminating a knowledge of his truth. This precision should relate also to pronunciation and enunciation.

Be a Tonic

WHEN a physician says to us gravely, "You need a tonic," our faces are likely to fall. For the tonics which doctors prescribe are frequently bitter drafts, which may be unwholesome, but are certainly unpalatable.

There is another sort of tonic, however, which can not be bottled up, which is often more helpful and stimulating than any other kind, and which is agreeable to take. The tonic of a bright face, a ready smile, a cheerful laugh—how it warms the heart and stirs the blood and soothes the nerves and makes life seem a different thing!

All the world needs this sort of tonic, and why should you Christian young people not take it upon yourselves to supply the demand? Come into the lives of these weak, dispirited people with your hope and glad faith and light, buoyant hearts. Just to be a happy, trusting child of God is to help those who come in contact with you. Be a tonic. That means that you will be a blessing and a life-giver.—*The Wellspring*.

General Conference Gleanings

THE General Conference Sabbath-school offerings for the four Sabbaths amounted to \$597.06.

Let our ministers, who have gained an experience in preaching the word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists.—*Mrs. E. G. White*.

Church-schools are not allowed in Germany. We have a training-school at Friedensau, with about one hundred sixty pupils in attendance; but no person of public school age is allowed by the government to attend it.

During the last four years there has been a gain to the Seventh-day Adventist denomination of 294 churches and 15,858 Sabbath-keepers. The tithe for 1908 was \$1,101,396, or \$409,577 more than was paid in 1904.

We have forty-four sanitariums under denominational supervision, and thirty-six under private control. These institutions employ nearly two thousand persons to carry on their work. Nearly twenty-two thousand persons patronized the sanitariums last year.

A man in Rome, Italy, who had once been a Catholic priest, accepted the fundamental principles of the gospel message through Elder Everson's efforts. When this man applied for baptism, Elder Everson told him we did not believe in using tobacco or liquor. He asked, "What is the reason of that?" He had been in the habit of smoking twelve or fifteen cigars a day. He was smoking one when the foregoing conversation occurred; but as Elder Everson explained the reason for not using stimulants and narcotics, he cut the cigar he had been smoking in two, threw away one half, and kept the other half as a souvenir. Through the blessing of the Lord, he has never smoked since, nor used intoxicating liquors.