

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! TRY THE CREATOR IN THE DAYS OF THY YOUTH!

VOL. LI

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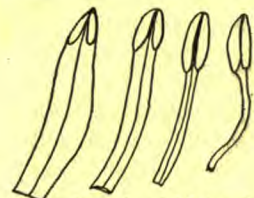
No. 5



Nearly every one is more or less acquainted with the white and yellow lilies which form so conspicuous a part of the vegetation of lakes and ponds. Many have experienced the pleasure of plucking them with their own hands while boating some fine summer day. Others have perhaps seen them only away from their native habitat, and have no thorough acquaintance with the habits of these plants.

The family represented by the Water Lilies is not very large, and while its members differ considerably in some particulars, yet there is one characteristic common to all of them, that of living in the water. Hence they are known as Aquatic Plants, as are all others that have at least their lower part growing under water.

To this family has been given the botanical name Nymphaeaceae, from the fact that the Water Lilies, the principal plants belonging to the family, were dedicated by the Greeks to the water nymphs, an inferior class of heathen deities. If we keep this name in mind, it will serve as a reminder to us, while enjoying the beauty and fragrance of the lilies, that there are still heathen in the world who are waiting for some one to tell them the gospel story.



Modified petals of Water Lily, with a genuine stamen at the right.

The plants are safely anchored at the bottom of the water by means of thick, fleshy rhizomes, or rootstocks, embedded in the mud, and from these are sent up, on long petioles, rounded, heart-shaped leaves, which generally float upon the surface of the water, but sometimes rise above it or remain beneath the surface.

The rhizomes are often as thick as a man's arm, the leaves float upon the surface of the water, and the large, handsome flowers are produced all summer. The four sepals are green on the outside, but petal-like on the inside. The petals and stamens, both of which are numerous, present a remarkable peculiarity. In all the plants that we have thus far studied these two sets of organs differ decidedly in form, but in the Water Lilies the petals gradually grow narrower from the circumference toward the center of the flower. Some of these, though undoubtedly petals, are tipped with a small yellow anther. Nearer the center of the flower they become still more stamen-like, until they assume the form of the genuine stamen. In this case there is no distinct dividing line between the petals and stamens.

From the axils of the leaves the flower stalks are produced. These lengthen until they reach the surface of the water, where each is terminated by a single flower, often of great beauty.

A somewhat similar peculiarity is found to a greater or less degree in some other plants. The

called double flowers; or all of the stamens, as well as the pistils, may be replaced by petals, producing the full double flowers. These are of course unnatural, and incapable of producing seed, as the essential organs of the flower are absent. While they serve to gratify our love of the beautiful, they are useless as far as propagation of the plant is concerned.

This unnatural condition of plants brought on by cultivation can be preserved and propagated only by skillful management on the part of the cultivator. When left to themselves, such plants either perish or return to their original form.

Because of the tendency exhibited by the different parts of the flower to replace each other, and also on account of their close resemblance to leaves in many cases, all the parts of flowers are now regarded by botanists as modified leaves.

This view helps us to understand something of the unity of plan in the mind of the Creator before plants were brought into existence, and the boundless resources of the infinite mind in the creation of the endless variety of beautiful forms exhibited by flowers from modifications of a single type of structure. In all the Creator's works can be seen an orderly design, a unity in diversity.

The following words are quoted from Wood's Class Book of Botany:—

"The scientific world was slow to learn that the numerous organs of plants, so diversified in form and use, are all modeled from a single type, one radical form, and that form the leaf!

"This interesting doctrine, now universally admitted, sheds a new light upon nature, making it all luminous with the divine Presence. It brings the operations of the Great Architect almost within the grasp of human intelligence, revealing the conceptions which occupied his mind before they were embodied in actual existence by his word."

There is another peculiar thing about the flowers of Water Lilies. They open about eight o'clock

in the morning, and close about two o'clock or a little later in the afternoon, this being continued for several days in succession. After pollination has taken place, the flower closes into the form of a bud, and is drawn beneath the surface, where the seeds are ripened beyond the reach of aerial dangers.

The ovary is globular and many-celled, with a little knob at the top, from which the numerous stigmas radiate as in a poppy-head. The seeds are numerous.

There are two species of white Water Lilies native in the Northern States. The sweet-scented Water Lily (*Nymphaea odorata*) bears flowers from two to six inches broad, usually white, but sometimes pinkish or pinkish-red, or with a delicate tinge of purple, and exceedingly fragrant. The leaves are from two to nine inches broad.

Nymphaea reniformis or *Nymphaea tuberosa* has somewhat larger flowers, four to nine inches in diameter, pure-white, and with only a faint odor, which bears some resemblance to that of apples. The leaves are also larger, being from eight to fifteen inches wide.

The white Water Lily has often been referred to as a symbol of purity. Growing amid the slime and filth at the bottom of the water, it remains uncontaminated by its surroundings, while it develops its beautiful, spotless, white blossoms, which are a joy and inspiration to both old and young. So may we, though surrounded by sin on every hand, develop beautiful, Christlike characters, which shall bring joy and gladness to all with whom we come in contact.

There are cultivated and tropical species of Water Lilies with flowers of various colors, ranging from white to rose-color, yellow, and blue.

The Egyptian Lotus (*Nymphaea lotus*), or Water Lily of the Nile, is common in the tropical countries of the Old World. It is held sacred by the Hindus of India, who use it extensively for medicinal purposes.

Victoria regia is a gigantic Water Lily native to South America, but successfully cultivated in the Northern States. When full grown, the leaves are from four to six feet in diameter, and the flowers one foot across when expanded. When growing in its native rivers in the South, the leaves are still larger, often from eight to twelve feet in diameter.

Pond Lilies are in some ways much like Water Lilies, but they have smaller, rather inconspicuous, yellow flowers, sometimes tinged with purple. The leaves often rise above the water instead of floating upon its surface, and its fruit, unlike that of the Water Lilies, is ripened above the water. There are several species common in sluggish streams and muddy lakes in most parts of the United States.

B. E. Crawford.

Nymphaea odorata.



Clover from Egypt

Seeds of a wonderful plant called "berseem" have been brought to this country from Egypt by the Department of Agriculture, and efforts will probably be made to introduce it in regions of the United States to which it is adapted. It is otherwise known as "Egyptian clover," being nearly related to ordinary clover.

Berseem is likely to be specially valuable to the irrigated and orchard lands of California and Texas, and it is thought that the Colorado Desert,

with its rich soil and abundance of water obtainable by irrigation, would furnish an ideal place for a trial of the plant. Its yield of seed is much heavier than that of clover, and it develops at a marvelous rate, outgrowing most weeds, and actually killing out the latter. Dr. David G. Fairchild, agricultural explorer for the department, says that while Egypt's great money-making crop is cotton, the foundation of her prosperity rests upon berseem.

Dr. Fairchild says that there are few countries in the world to-day where agriculture pays better than it does in Egypt, though the methods of plowing and seeding practised by the people have changed scarcely at all in thirty centuries. A million acres of berseem are grown in the valley of the Nile, where it affords a conspicuous feature of the most beautiful crop checkerboard to be seen anywhere on earth. Its white flowering heads present a lovely spectacle when adorning extensive areas, and one learns that not only farm animals, but the fellahs themselves eat it.

Though the origin of the plant is unknown, it seems to have been introduced into Egypt in comparatively recent times, no representation of it being found on any of the ancient monuments. To-day all the cattle are fed on it, as well as the camels and donkeys, and in the cities every cabman has a sack of it under his feet with which to feed his horse. In early morning all the avenues leading to the city of Cairo are lined with long files of camels and asses half hidden under their loads of the green foliage.

The hollow stems of the berseem are very succulent, and the whole plant is decidedly more delicate than either clover or alfalfa. Once introduced into the United States, it would probably be a great success, in some regions of the country at all events, and would prove an important addition to our agricultural products.—Saturday Evening Post.

My School

Ah, you have bonny things to tell of school-days long gone by;
Your cheeks were ruddy as you went, your hearts were light; but I—
I watched you caper down the road to Knowledge-land, and then,
With smiles to keep the tears away, I wandered toward the glen,
The woods, the rills, the hidden nooks, so rich in nature's lore,
Were waiting for the sickly child—and who could ask for more?

The rill was whispering 'mid the ferns, enchanted as a dream;
It hastened down and lost itself within the wider stream;
It told me of a mighty world that never thought of me,
And myriad little laboring brooks that perish in the sea!
And, all unheeded, by my side I saw a lily spring;
It taught me of a Love and Law that guideth everything!

From out the throats of wondrous birds melodious anthems poured
Of all the lovely, holy things that live not for reward.
And when upon the ethereal sky the rose of even smiled,
I turned me slowly home again, a solemn, dreaming child.
Your books were lightly thrown aside, yet bubbled o'er with play,
But I was pondering o'er the things I learned in school that day.

—St. Nicholas.

"Recognition is the sunshine for which many souls are craving and languishing. It is amazing what joy a little word of appreciation, of sympathy, of encouragement, will bring to one of those patient, humble workers of whom, thank God! the world is so full."



Strength in Self-Sacrifice

In order that Moses might know how to be kind and tender toward his erring brethren, God taught him, through the hardships incident to the life of a shepherd, precious lessons of kindness and tenderness, patience and self-sacrifice. Years afterward, while leading the children of Israel to the promised land, he was often severely tried by the waywardness of his brethren, but at such times he pleaded with God to work for them.

When in their flight from Egypt the Israelites came to the Red Sea, and learned that the Egyptians were following them, it seemed to them as if they had been taken there to perish. They were in a position of great peril, the Red Sea on one hand and an impassable mountain on the other, and Pharaoh pursuing them; and they murmured against Moses, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" The Lord had wrought wondrously in their behalf, but still their faith was small.

But Moses had learned to trust in God. In this emergency he looked in faith to his invisible Leader, and his cry was heard. God gave the command, "Speak unto the children of Israel, that they go forward."

As the people stepped into the sea, the waters rolled back, a path was made, and they walked through on dry land. As they went forward in the path that Providence had made for them, the pillar of cloud rose and grandly moved over their heads, descending between the two armies, following the Israelites instead of going before them, thus shielding them from the sight of the Egyptians.

"The Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians."

The mysterious cloud changed to a pillar of fire before their astonished eyes. The thunders pealed, and the lightnings flashed. "The clouds poured out water; the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook."

The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps, and flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, rushed together, and swallowed the Egyptian army in their black depths.

The faith that Moses had is the faith that Jesus desires us to have. When difficulties arise, let us have confidence in God. When it seems that we must meet impossibilities, let us pray. Like Moses, we may commune with the God of heaven as with a friend, trusting in him to work for us. Wherever we are, we may send silent petitions to him for counsel and strength. His ear is ever open to the cry of his needy children. "Man's necessity is God's opportunity."

After the children of Israel had listened to the giving of the ten commandments, they fell into idolatry. The Lord said to Moses, "Let me alone, . . . that I may destroy them: and I will make of thee a great nation." But no; the man who in the wilderness had so often sought the lost sheep, the man who had braved storm and tempest rather than leave one sheep to perish, could not give up the people placed in his care.

Moses discerned ground for hope where appeared only discouragement and wrath. The words of God, "Let me alone," he understood not

to forbid but to encourage intercession; to imply that nothing but his prayers could save Israel, but that if thus entreated, God would spare his people. He "besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?" And his earnest intercession prevailed.

When in need, we should bear in mind our relation to the children of Israel. Their history has been recorded for our admonition. We are not to imitate their example of murmuring. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Cleanse the soul-temple of its defilement, that Christ may come in and reign supreme. Consecrate to God your strength, your mind, all your abilities. Wherever he places you, however humble your position, work with fidelity. In order to know the power of true godliness, you must hide in Jesus, giving yourself to him without reserve. When you make an entire surrender, laying yourself on his altar as a living sacrifice, you will be accepted.

Not all the gold or silver of this earth can redeem one soul. Neither intellect nor education can win the immortal inheritance. Only as a free gift, received through entire surrender to God, can we gain eternal life.

In this world there is neither comfort nor happiness without Jesus. Let us acknowledge him as our Friend and Saviour. How can we fail of loving him who has first loved us? In him are matchless charms. O, may we all so live during this brief period of probationary time that we shall reign with him throughout the ceaseless ages of eternity!

Mrs. E. G. White.

Sowing Seven Grains

We are told that it is a custom among the Indians, when they are planting maize, to put seven kernels of corn into each hill. One was asked why this was done. "Well," said the Indian, "we put in one for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will bring forth fruit."

The Indians teach us a lesson. They teach us to sow good seeds liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Saviour teaches us that some will fall by the wayside, some on stony ground, and some among thorns. This we must expect as good seed-sowers. But what of it? Should this fact lead us not to sow at all? It should rather lead us, like the Indian, to sow more bountifully, lest, with scanty sowing, the crows, worms, and squirrels get the whole harvest. If we sow bountifully, we may rest assured that the good seed of truth will find its way into some honest and good hearts, and bring forth fruit, thirty, sixty, and a hundredfold. The inspired word tells us, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

W. A. Colcord.

Sunrise in Tennessee

It was a misty morning down in the Graysville Valley. But I had climbed a good six hundred feet above, and stood upon the rounded back of Black Oak Ridge. The boldest stars had scarcely yet withdrawn from sentry duty, and the stillness of the dawn lay over forest and stream, deeply accentuating the first shrill calls of birds and the far-coming sounds of hammer, ax, and voice.

Upon the lower stretches of the climbing road, a faint flush had appeared to touch the eastern sky, but from the summit the low-lying clouds hung leaden; the roseate promise to the valley-dwellers was delayed to the watcher upon the hill.

The seeming delay was timely; the faculties, made alert and receptive by the conditions of the hour, were yet incapable of drinking in all the beauty of the panorama. The world that lay be-

fore me was wrapped in a wondrous robe, the enfolding vapors uniting with the clinging shadows to make a scene of weird and rare beauty. The soft white folds of the fog lay heavily in the hollows, and wreathed the wooded slopes with filmy laces. A few miles away, the river's course was revealed by the denser bank of mist, a low wall of white. Beyond, the prospect, dimming with the distance, was finally shut off in a maze of mingled clouds and mountains, so interlaced and deceptive that no eye could distinguish the one from the other.

About me, down the slope a little way, the dark-green livery of a band of pines, splashed with the crimson of some intermeddling oaks, formed as for a protecting guard; over their heads, in the near distance, the undulating forest, broken here and there with the clearings ringing the little cabins; beyond, the appearance of a watery morass, pierced by straggling tree-tops, dotted with hilltop islets, and almost inviting the touch of a light-pressed foot,—the indefinable horizon,—mystery.

The glamour of the scene sank into the soul; the misty became mystical, a bridge leading to the unseen world. Almost, from the midst of the seas and pillars of cloud, I could discern the lofty pinnacles and the massive, glorious gates of the City of Promise, as John's eyes beheld them long ago.

The sky was now alight; its eastern face began to glow. The scattered clouds had been drawing nearer to the opening gates of day. One of the lowest caught the first shafts of the bright king, and, bathing itself in rosy light, tossed on the gleams to its nearest fellows. Swiftly the colors passed, deepening, changing, spreading, the carmine leaping from lower to greater heights, leaving a touch of gold, of rose, of amber, and of white, to flush and light the faces of the somber clouds. It was not gorgeousness, it was glory,—black, purple, leaden, and gray melting and mingling in the warmer colors, until even clearer could the fancy see the opening of the gates of Paradise. The mists that lay below maintained their ghostly uniform, but slowly, very slowly, deserted their ground, dissipated in the warming atmosphere.

Then, as I watched, suddenly, low down it seemed in the maze of clouds and mountains, struck in a little fiery crescent, half reversed. With rapid pace it climbed the cloud-steps, growing in size, rounding in shape, barred and flecked with heavy masses of dark clouds. Though angry red, the eye could rest with ease upon its huge round face. As it rose, it worked. Its glowing heralds it recalled from cloud and sky, the greeters of its coming scattered from before its face, the mists shrank into nothing, or here and there rose to join their higher fellows. The light, first softly diffused, now glowed and streamed, and bathed the hills, the tree-tops, and the slopes; then, glancing over, struck the gray cliffs of the mountains behind, and all the world saw a new day. It was a sunrise of prophecy.

Again I stood upon the heights, at a little different vantage-point, and watched for the coming of the Day-Ruler. It was a little nearer the sunrising, and life was more fully astir. The scattered crows in the woods about me had sent forth their gathering cry, and joining the marshaled bands, were passing down into the valley on their daily foray. The clanging of cow-bells, mellowed by distance, came musically up the slope, and from near a cabin, half hidden among the hills, was borne the strong yodel of a boy's voice.

Above, the light cirrus sentinels of the small cloud-army flecked a paling blue; and below, massing as if to repulse an attack in the rear, the dark host awaited the onset. Low down they hung, and though no intervening mists shut the distant mountains of the Blue Ridge from view, beyond, through its gaps, could be dimly seen a cloudy counterfeit of another range. Color there was none, except the pale lightening of the sky.

Like Abraham, I thought, upon some height of the Plains of Mamre in the early morning, I stood straining my eyes over Canaan's hills against the

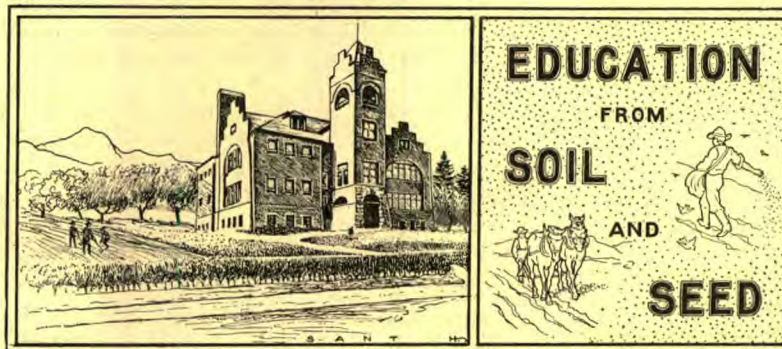
far mountains of Moab. Suddenly, through a cleft of the distant range, a dull glow spread and deepened, and as I watched, its flame sprang along the seeming narrow valley, until in startling distinctness were revealed in molten conflagration the cities of the plain. The uncapped expanse of a great furnace it seemed, as it gleamed and ascended in masses of fire, to break, and die, and shoot again; and through the haze of its smoke, upon the hills behind was cast the dull glare of its reflection.

From far behind, streamers of light, like the rays of borealis, but steadily, spread over the eastern sky almost to the zenith; and then, against the background of dark and light, of col-

oring cloud and brightening sky, a little, flying, vapory roll, pushed by some wayward wisp of wind, infolding and turning upon itself, sped like the accusing parchment that Zechariah saw shaken over the land. My eyes passed downward again to the smitten plains, but all their fire had sunk in ashes; until over the cloud-hills behind rose the triumphant face of the mighty worker of these wonders, whose going forth is as the coming of a bridegroom out of his chamber, and rejoicing as a strong man to run a race, by whose hand the Lord teacheth the simple, and giveth eyes to the dull of sight.

It had been a sunrise of history.

A. W. Spaulding.



The Soil in General

"The cultivation of the soil will prove an education to the soul"

Is there any boy or girl who has not seen a bottle filled with variously colored sand? If you want to study the soil with me for a few weeks, I would like to have you begin by collecting samples. All the apparatus that you need to begin with is a clean bottle. Any bottle or glass can will do, but one with a wide neck, like a common vaseline bottle, is best. From the nearest place to your house, where you can get some clean earth, take enough to fill the bottle. Throw out lumps or stones; and when your soil is dry, fill the bottle and cork it.

That first sample may be pure, white sand from a walk or garden border. Next time you go farther from the house, you will come to another kind of soil. This may be red clay, which will make a fine contrast to set beside your bottle of white sand.

When you go down onto the low ground or into the woods, there will be found a rich, black loam, which you will want for your third bottle. In neighboring valleys, on hillsides and along roads and ditches, other colors and variations of these principal soil families will add to your collection. The Sands and Clays and Mucks, with all their brothers, aunts, uncles, and cousins, will make three interesting groups. And it will surprise you to find how many there are in your vicinity.

From this soil that we walk upon comes the world's wealth. The working capital of mankind consists of but a few classes of things:—

1. The direct organic soil products in the form of food and clothing—cereals, fruits, cotton, and flax—satisfy nearly all our needs.
2. Wood and stone and brick, all derived from mother earth, build our dwellings, and carry on much of our commerce.
3. The minerals, held captive within and beneath the soil, furnish material for the remainder of man's activities and aspirations.

Turning to the animal kingdom, as a kind of exception to these other classes, we have only to remember that animals are but a second-hand product of the soil. "The soil, the corn, the pig," is such a common illustration that all will see its application here.

Look now at your samples of soils, and examine them frequently. Begin to get acquainted with the three families,—your nearest neighbors. You will soon see some good qualities in them, even though they have been given an unsavory reputation by ungrateful mortals whom they have only enriched.

But there is even a closer tie binding you and

me, in the very nature of things, to the families of Sands, Clays, and Mucks. It is a kind of blood relationship. And this brings us in our study to the Book of books.

"The Lord God formed man of the dust of the ground." Our modern word "soil" is now used instead of "dust." Thus we find our intimate relationship to the soil stated at the very beginning of things recorded in the Bible. Gen. 2. 7. We can understand this relationship better by finding out just what the soil is made of, and comparing this with what we find our bodies made of. Here, then, are the elements of the soil, that you are to put into these bottles, set down beside the elements that compose the flesh and bones of your body:—

Soil	The Human Body
1. Oxygen	1. Oxygen
2. Hydrogen	2. Hydrogen
3. Nitrogen	3. Nitrogen
4. Silicon	4. Silicon
5. Carbon	5. Carbon
6. Chlorine	6. Chlorine
7. Phosphorus	7. Phosphorus
8. Sulphur	8. Sulphur
9. Fluorine	9. Fluorine
10. Calcium	10. Calcium
11. Magnesium	11. Magnesium
12. Potassium	12. Potassium
13. Sodium	13. Sodium
14. Iron	14. Iron
15. Manganese	15. Manganese
16. Boron	
17. Aluminum	

The seventeen elements here given are the commonest in the substance of the earth's crust, and make up about nine tenths of its bulk. Fifteen of them are identical with those forming the tissues of our bodies. For instance, iron is present in all soils. Many stones and rocks contain it, and they are constantly breaking up and wearing away to make soil. In the blood of the human body, iron is also a well-known element, and it enters into the structure of some tissues. So it is with all the elements in the foregoing list.

So when man was "formed," the Creator took these common elements of the soil, and organized them into this remarkable creature which David describes as "fearfully and wonderfully made." Thus is established a near relationship between the substance of our human bodies and those of "mother earth."

Before dismissing this question of relationship, I wish you to notice some other things which are related to the soil: Every tree, pleasant to look at, trees good for food, the tree of life, in fact all plants and animals, were first made of the soil upon which they now live. See Gen. 2: 5, 9, 19.

Do not neglect to begin collecting your soil families. They will prove very interesting and helpful to you. Yesterday I brought home a fine-looking member of the Clay family, from the bank along the railway. J. C. Rogers.

Religion is the best armor in the world, but the worst cloak.—Bunyan.



Thoughts That Help

A missionary was climbing up a range where were built a number of mountain homes. Before going up, he learned that there was no Sunday-school held there, and desiring to give the people the privilege of at least one sermon, he asked how he could get the appointment circulated. "Oh, just tell the first one you meet up there," was the answer, "and he will tell all the others." How long would it take, think you, to preach the gospel to "every creature," if only each one would tell all the others in his vicinity?

Young People's Societies ought to be a recruiting ground for the church. It is so in some places. One leader writes: "Since we organized, four of the members have become converted, baptized, and identified with the church." Good! Any Society that is not "with" the church is "against" it, and would better have not been organized.

I don't know enough to be a missionary, some of our young people are saying. Such should learn a lesson from the experience of a young Christian who was talking to J. Hudson Taylor, missionary to China. "Does a candle become useful only after it has burned down?" asked Mr. Taylor. "No," was the reply, "just as soon as it is lighted." "Then," said the missionary, "imitate the candle, and let your light shine right at the start."

There is many a life that would be brightened and uplifted by so simple a thing as a friendly visit. The world is full of lonely ones. Heart-hunger and longing for sympathy are not the heritage of the poor alone, but of the rich and great, as well as of the common people. Comfort, good cheer, and helpful ministry are the needs of the world to-day. The youth who is endeavoring to supply that need is following in the footsteps of Jesus.

Do not make excuses. Many are cold and indifferent to-day because they excused themselves from little things that they might have done. Others are now strong and efficient workers who began in just such a simple way, and thus gained experience and spiritual strength.

If you really wish to do something worth while, something that needs to be done, you have all the time and opportunity necessary.

A failure to do anything is more discreditable than a failure which follows an earnest effort.

Mrs. L. Flora Plummer.

Extracts from Iowa Reports

Boone.—This Society has twelve members, mostly children. These have taken a lively interest in the meetings held, and have earnestly set out to do what missionary work they can. They have sold one hundred and fifty copies of The Life Boat, and have distributed copies of our Swedish papers and of The Signs of the Times. The children have also done quite a little in piecing quilts. One of the members writes: "We like the work very much, and are glad to have something to do to help others."

Sioux Rapids.—Here are nineteen members, two of whom were added during the last quarter. Weekly meetings are held, and the lessons given in the Instructor are used. The members are selling tracts and papers, and making missionary visits in the neighborhood. The secretary says: "A very good interest is taken in the work, and

all do as much as possible to make the meetings interesting."

Atalissa.—This Society meets each Sabbath, using the Instructor lessons in their meetings. They have eleven members.

Nevada.—Ten members are enrolled, and meetings held each Sabbath afternoon. The members have been at work with The Life Boat and other periodicals.

Grant City.—This little Society of thirteen members holds a meeting each Sabbath. The members have been helping in the campaign for the sale of "Christ's Object Lessons," and have been successful in selling some books. They have also been sending out our denominational papers, and are now planning to sell The Life Boat.

Algona.—This Society at one time thought to drop the work, but the interest revived, and meetings are held weekly. The members have been especially interested in the work in France, and this has been a live topic in other Iowa Societies. They have also sold a number of copies of The Life Boat. Twenty-one members are reported.

Des Moines.—This large Society of forty members reports encouragingly. Nine new members were added during the quarter. The members have collected twenty dollars. This money has been used in carrying on the branch Sabbath-school work, which has become a permanent feature of the young people's work there. The members have also been very active in Christian Help work. A number of copies of The Life Boat have been sold. The interest in the work is excellent, and there seems to be a willing spirit manifested by each member.

Wichita, Kansas

From the Kansas Worker we glean the following interesting facts concerning the Young People's Society at Wichita, Kansas:—

The membership numbers twenty-seven, of whom five were added during the quarter. The society meets every Sabbath afternoon, and takes up the studies and readings in the Instructor. The amount of funds collected was \$1.03. The report shows 617 papers given away, twelve families visited, and 240 pages of tracts distributed.

The Weekly Study

Paul's Missionary Qualifications

(February 15-21)

Commendable Ambition.—Rom. 15: 20, 21; Gal. 2: 7-9.

Elements of Strength.—Concentration of purpose. Phil. 3: 13, 14; 1 Cor. 2: 2. Courage. Acts 21: 13. Sense of divine commission to preach Christ. 1 Cor. 1: 17; 9: 16. Conscientiousness. Acts 24: 16; 2 Cor. 1: 12. Avoidance of appearance of evil. 1 Thess. 5: 22. Redeeming the time. Eph. 5: 16; Col. 4: 5.

Deep Spiritual Life.—Deep humility. 1 Cor. 15: 8, 9; Acts 20: 19. Prayer life. Acts 16: 25; 20: 36; Col. 1: 3; Phil. 1: 4. Dependence on the Spirit. Acts 13: 9; 16: 6. Personal devotion to Christ and identification with his life. Gal. 2: 20; Phil. 1: 20, 21.

It will scarcely be possible in one short hour to study all the elements that made the apostle Paul the power he was in the evangelization of the world in his generation. The texts are suggestive. Some Societies may consider with profit one phase of his qualifications, while others may find blessing in studying his life from another point of view.

The mystery of iniquity that had already begun to work in Paul's day (2 Thess. 2: 7; 1 John 2: 18) will give a good basis for a study of the conditions of the religious world in Paul's time, as compared with our own.

The extent of the preaching of the apostles and early Christians is described in a very interesting

manner by Mr. John R. Mott in his book, "The Evangelization of the World in this Generation." We quote a few paragraphs in another column.

"Nineteen hundred years have passed since this life of which we have been studying was laid upon the altar of service,—nineteen hundred busy, eventful, fateful years,—and we stand facing new conditions. Why should we not be Pauls? Is there no need to-day of the work that he did? Has the arm of God failed, so that it can no longer sustain his servants as it sustained Paul? Or should not we go forth to a life that shall approach his, and in some true measure resemble the larger life of Him who was Paul's inspiration and reward?"

"The apostle Paul began his large missionary career with a dream of heathen need. We begin ours with a real vision. We have seen the facts of many of those who speak the message which the man of Macedonia spoke to Paul, and they call us to a life of as much more service and energy than his as the field is wider and the call more intense. O, may the spirit of Paul's God fall upon us, and give to those of us who have eyes to see such a glimpse of the risen and uplifted Christ as shall be to each of us the promise of strength sufficient for the service to which he calls us, until that service shall be swallowed up in eternal worship before the throne of God."

A Suggestion

One Young People's Society has undertaken to supply The Life Boat to their State hospital. Are there not others who could undertake a similar work? On visiting days the superintendent of the hospital will grant permission to distribute papers. It would not be at all difficult to raise money in almost any city to secure a goodly number of Signs, Reviews, etc., for this purpose. The Youth's Instructor would be received gratefully in many such institutions. Think of the men and women who are confined to their beds day after day, and imagine, if you can, how heavily the time hangs on their hands. Will you do something to let a ray of sunshine into the lives of these poor sufferers?

David Paulson.

What the Early Christians Did to Evangelize the World

The age of the apostles was pre-eminently a missionary age. The first generation of Christians did more to accomplish the evangelization of the accessible world than has any succeeding generation.

The field of their operations, so far as authentic records inform us, was limited practically to the Roman Empire. That empire reached from Scotland to the African deserts and to the cataracts of the Nile; and from the Atlantic to the valley of the Euphrates. It stretched from east to west a distance of over three thousand miles. It comprised Italy, the ruling state, and thirty-five provinces, of which three were insular, seven were in Asia, five in Africa, and twenty in Europe. It bound together peoples differing widely in civilization as well as in race. The estimates of the population range from eighty to one hundred and twenty millions.

The social, moral, and religious condition of the empire in the first century was most distressing. According to Gibbon, not less than one-half the population were slaves. There was general contempt for labor. Extravagance and luxury were carried to unexampled extremes. Society was thoroughly demoralized. Into such a society the early Christians went forth to proclaim the gospel. In no part of the world to-day is Christ more needed than he was throughout the Roman Empire in the days of the apostles.

With two or three exceptions before the conversion of Saul, the gospel had been proclaimed to Jews and Jewish proselytes. Then came the conversion of Paul, the great apostle to the Gentiles. After spending a few years at work in Cilicia and Syria, chiefly in Tarsus and Antioch,

(Concluded on page 7)



A Little City Boy

In a ragged jacket clad,
With its buttons all in place,
There's a tiny city lad,
With a happy little face;
And when'er he passes by,
Any hour of any day,
He is always brisk and spry,
With a buttonhole bouquet.

Scores of little boys go past,
With their eyes and cheeks aglow,
Walking slow or running fast—
Most of them well dressed, I know.
But, of all of them there're few
With so bright and brisk a way
As one little boy in blue,
With a buttonhole bouquet.

Frank Walcott Hutt.

The Rainbow

There are seven sisters that live all day
In a wonderful house of light;
And they sail away in the twilight gray,
Out on the sea of night.
And never till morn are these sisters seen,
For they stay in bed, they stay in bed—
Violet, Indigo, Blue, Green, Yellow, Orange, and
Red.

But when it is day once more, once more,
They rouse themselves from sleep;
If the rain begins to pour and pour,
It will soon be time to play bo-peep.
But they wait till the clouds have almost fled;
Then we say there's a rainbow overhead.
It is only the seven sisters seen
In the house of light at the open door—
Violet, Indigo, Blue, Green, Yellow, Orange, and
Red.

—Selected.

The Beautiful Twins

"Goody!" cried the Homely Twin, "I b'lieve it's goin' to." She dropped the bit of cloth into the saucer of sand, and stood gazing proudly at the little crimson face in the looking-glass. For nearly an hour she had stood there scouring the tiny gold-brown spots. Truly it had hurt,—my! "I b'lieve—I b'lieve it's goin' to!" she cried in rapture. For all the little freckles looked pale in the sea of red.

"I wonder if it wouldn't do to wait till to-morrow to do the rest?" she murmured, feeling of her smarting nose with a pitying forefinger. "I shouldn't want to make it bleed—not exactly, before the picnic. Guess I'd better wait."

There was the sound of light steps coming up the stairs, and the Homely Twin hurried the saucer of sand out of sight.

"Barby! Barby! where are you? What are you doin' up here?" a voice called.

"O, I'm lookin' out o' the window!"

The Beautiful Twin danced into the room, a radiant picture of flying curls and clear little pink-and-white face. But scorn was in her blue eyes.

"Out o' the window? I hope you are having a good time, Barby Witherspoon, looking at an old red cow and a stone wall!"

"She's a dear red cow, so there!" cried the Homely Twin. "I'd rather look at Cream Pot than at—"

"Me! No, you wouldn't, cause I've got my new dress on!" the Beautiful Twin laughed. "Look here, will you, Barby Witherspoon!"

Barby turned slowly. She knew beforehand just how lovely Betty would look in the pale-pink muslin dress. She knew how white her forehead and

nose and chin would look, and how splendidly her cheeks would match the dress. And how all her soft, golden curls would make a beautiful shiny rim—Barby could not remember halo—around her face.

"Isn't it be-oo-tiful?" sang Betty, circling round the little room with her crisp, rosy skirts spread daintily. "Pink is remark'bly becomin' to me, Miss Cecilia says. Guess what else she said."

"That every other color was, too," Barby answered instantly.

Miss Cecilia was the seamstress, and she admired the Beautiful Twin very much. Sometimes she said things about the Homely Twin too. "It's a pity pink ain't more becomin' to Barbara, ain't it? I don't know really what color is." Sometimes she said that.

"Well, she said it honest, Barby. I can't help it," cried Betty, with a little toss of her curls. It was the beautiful thing about the Beautiful Twin that Betty meant; but it was the dreadful thing about the Homely Twin that Barby was thinking of. Poor Barby! "And that makes me think—that's what I came up-stairs for. Miss Cecilia wants you to come right down and try on your dress, Barby."

The picnic was next day but one, and O, dear me, the freckles had all come back by that time! Worse still, the scrubbing with the sand had roughened and reddened the poor little nose and cheeks dreadfully. Barby, in her pretty pink dress—it was exactly like Betty's—gazed at herself in the glass in dismay. "I look a great deal worse," she groaned; "O, a great deal! Now, there's the skin off, and the freckles, too! But I'm going to that picnic! You hear me, Barby Witherspoon? O, I couldn't miss it!"

After all, in the excitement and fun, perhaps folks would not notice freckles and things so very much—they never did notice the Homely Twin much, anyway. So Barby's sore little heart was comforted, and she buttoned her dress and ran away to wait for the picnic wagons. She was only seven, and at seven you can forget that your nose is scraped and red even when it smarts—that is, if you're going to a picnic.

But at the very beginning of the picnic something quite dreadful happened to the Beautiful Twin. She got tangled all up in some blackberry vines, and the sharp, cruel little teeth tore her frail dress "to flinders." That was what Barby thought when she saw it. It hung in shreds, to her excited imagination. Anyway, the pretty skirt was torn nearly off the waist. "O Betty!" she cried, in sharp distress.

"I'm all to pieces!" sobbed Betty. "And I've got to go home, and it will b-break—my—h-heart!"

Go home—from the picnic? And it had just begun! Barby shuddered. But there seemed no hope for the poor little Beautiful Twin. It was certainly a dreadful-looking dress.

"I think it's mean! I think it's mean!" she burst out fiercely. "What did it have to be me for? Why wasn't it you, Barby Witherspoon? It would have been a good deal more—'propriater, so there! Miss Cecilia said you wasn't anywhere near as becomin' to your dress, not—anywhere—near!"

Sobs interrupted the angry little voice, and Betty threw herself down on the ground and hid her face. The twin sisters were all alone. The "picnic" had gone on ahead, but they could hear the laughter and joy of it distinctly.

By and by Betty lifted her face. What! Barby had disappeared, but right there in a bush hung her new pink dress, whole and fresh. And there was a piece of brown paper pinned to it, in plain sight. It had been torn from the luncheon bag. "Dear Betty," it said, in the little Homely Twin's

uneven writing, "ware mine. Here it is, and I've gorn home with my jacket on over my Peticote. Nobody'll know, and I can just as well as not, I shall run. It isn't so bad for me to miss it, nobody will miss me! don't look for me for I am gorn."

That night when the "picnic" got home, Barby was in bed, asleep. Betty crept in beside her, and lay looking at the flushed little face. Once she put out her fingers and smoothed it gently. Then she got out of bed again and found a pencil, and, sitting up close to the window in the starlight, wrote something on paper. When it was written, she pinned it carefully to the breast of Barby's little white nightgown, and then Betty kissed the unconscious little face in the softest, lightest way. "It's so," she whispered. "What folks call us isn't right. This is."

In the night the moon rose, and its tender light stole in and made the crooked words on the bit of paper on the Homely Twin's nightgown clear and easy to read. "You are the Butiful Twin," it said.—The Interior.

How Can He?

So very tall is that young rascal, Ned,
He can not stoop to weed my garden bed,
Nor bend his back to split the kindling-wood,
And as for shoveling coal,—he never could!

And yet Ned's queerly contradictory frame
Gaily achieves full many a groundling game,
Like marbles, leap-frog, "mumble peg,"—and all
As if the lad were anything but tall!

—Amos R. Wells.

Pecks and Pints

"Two pints make one quart; two quarts—no, four quarts make one peck; eight pecks make one gallon"—

"You're not getting that right," interrupted Jane. "Pecks don't make gallons! You mean eight pecks make a bushel. O, dear! I wish mama didn't make us learn them!"

Mama came in from the next room.

"Put on your things and take a run, children, just to get freshened up a bit," she counseled.

The two sisters were running races with the spaniels, Dot and Don, when they heard mama's voice.

"O, dear, now it's pecks and pints and bushels again!" grumbled Madeline, as she led her sister a chase up the stairs. She stopped short at the schoolroom door, and gazed at the table in wonderment.

"Wh-y!" gasped Janet, over her shoulder.

On the table was an array of cups and glasses and boxes, a large pail of sand and another of water. The mother smiled to see their faces.

"We'll learn about the measures in a new way," she said. She pushed the glasses and tin pails to one end of the table, beside the water. "Those are to measure liquids in," she explained. "We will take water for our liquid, and play it is milk."

"Oh, that will be fun!" cried Madeline. "May I measure it out in those cunning glasses?"

"Yes, you can take charge of the 'milk,' and Janet may have the dry-measure end of the table, and she can learn to measure out salt and pears and apples."

"It is only sand," laughed her sister.

"Just as much salt as your water is milk," returned Janet, good-naturedly.

What delightful work it was!

Madeline took the little gill glass and filled it four times to make the pint cup full to the brim. Then that had to be filled twice and poured

into the quart bowl, and the bowl four times before the big gallon pail was full.

Meantime Janet had been conquering the dry-measure table with her sand and her pretty, round, coverless boxes.

The girls changed sides, and the fun went on till dinner-time. The next day the girls took turns in keeping grocery store. The trade was very brisk, and before the day was over, both sisters knew dry and liquid measures perfectly.—Selected.



First Lessons in Geography

Lesson XXX

In what part of Asia is the Chinese Empire? In what zone is most of it? In what part of China are most of the mountains? What two great rivers drain the greater part of China? Where do they rise? Into what waters do they empty? Of what ocean are these waters a part?

Mongolia, in China, is the original home of the Mongolian, or yellow, race, although many of them live in other places. The mountain region of China is mostly a desert country, and contains but few people. The fertile and thickly settled lands lie along the Pacific coast, containing nearly one fourth of all the people in the world. Almost all these are heathen, and know nothing of the Saviour. Think of it,—in China nearly a million of people die every month without a Saviour. China is one of the oldest nations. The Chinese printed books and made gunpowder long before the Europeans knew anything about these things; yet they have made very little machinery, and live just as they did thousands of years ago.

Until recently, the laws of China did not allow the Chinese to leave their country, or other people to come to China; but as we have come down to the time when the gospel must be preached unto all the world for a witness, China has been opening her doors to the civilization of Europe and America, until now foreigners are allowed to travel, and even to live and teach their religion, in a large part of the empire. The Bible has been translated into the Chinese language, and is being circulated quite widely there; but as a large majority of the people can not read it, it has not accomplished as much as it otherwise would.

The Chinese dress in loose robes, or jackets, with full sleeves, which they use instead of pockets. Their shoes have very thick white soles. They shave the hair off their heads, except a lock on the crown, which is worn in a long braid. This is a mark of their national character, and to cut it off means to make them outcasts forever. Chinese women seldom walk well, and some of them never walk at all, because when they were young, their feet were kept tightly bandaged so they could not grow. On this account the foot of the high-class Chinese woman is terribly deformed, and almost useless. When a "lily-footed" woman, as a woman is called whose feet have been bandaged, wishes to go from one place to another, she must be carried in a sort of chair, with poles resting on the shoulders of two men.

The Chinese are a very polite people. Even after he is grown, the Chinese man obeys his parents implicitly, and even worships them after they are dead. A father can put his son to death if he sees fit to do so. The Chinese are very industrious and hard working, tilling the soil carefully, so it may produce enough to support the dense population. Almost every foot of ground is cultivated, and on the rivers, rafts are made, which are covered with earth and used as gardens. Many people live on these rafts.

On the hills many fruits and vegetables are raised, and large fields of tea are cultivated. Tea is the leaf of a shrub three or four feet high. These leaves are picked three or four times a year, wilted by heat, and rolled with the hands.

They are often dried in the sun, and sometimes over a fire. This tea is sent to all parts of the world; and while men would be much better off without it, it makes a great deal of money for the growers. In the lowlands, barley and rice are the chief crops. Rice is grown on land that is covered with water part of the time each year.

Review.—What race of people live in China? Where are most of the mountains? Where do most of the people live? Why? How many people live there? Do they know of the Saviour? Tell about the laws of China. Why is the country now open to us? How do the people dress? Tell all you can of their manners and customs. What do they worship? From what do we obtain tea? How is it prepared? Where is rice grown?

Lesson XXXI

Along the Yellow River, millions of a peculiar kind of narcissus are grown, the bulbs of which are shipped to all parts of the world. They are known in this country as "Chinese sacred lilies," and we usually grow them in dishes filled with water and pebbles.

The poor people of China can not afford to buy much meat, and what they do eat is mostly pork or fish. They raise a few hogs about their door, and catch fish from the rivers. Because there are so many people in China, if a crop fails they have a famine, and then thousands starve to death. This is because there are few railroads in the country, and food can not be carried quickly from one part to another. Almost all freight is carried on the backs of men, or in "junks" on the rivers.

In the northeastern part of China there are mountains which are densely covered with forests. A great deal of wheat is raised in this region. To the north of China proper, live wild, savage peoples, who have herds of horses, cattle, and camels. They used to be robbers; and a great wall, twelve hundred miles long, was built to keep them out of China. This wall is still standing.

In some parts of China the people raise many silk-worms, and manufacture beautiful silks, which are shipped to all parts of the world. They also make dishes that are more expensive and beautiful than those made in any other country. The Chinese are very skillful in carving ivory and wood, and they paint beautiful pictures, although they are quite different from ours.

On the whole, the Chinese are intelligent, earnest, hard-working people. They think they are right, and are hard to reach with the gospel; but when they are reached, they are faithful Christians.

Women in China are looked down upon, and have almost no rights. There a man buys his wife, and he may have as many as he is able to buy and support. Unless she is beautiful enough to bring a high price, the Chinese girl is of no value in the eyes of her parents. The life of the Chinese woman is often very unhappy.

The Chinese, except in their large cities, have few surgeons, and their native doctors try to cure diseases by prayers to their idols. All the Chinese worship idols of various kinds, besides their dead fathers and grandfathers.

We should send a large number of workers to China, to give the gospel to them as quickly as possible; for God loves them just as well as he loves us.

Find Peking. It is the capital of the Chinese Empire. Where is Canton? Where is Shanghai? These are among the largest cities of China, and Shanghai is the greatest seaport in the empire, and one of the few cities where foreigners are perfectly free to live. Hong-kong is a small island near the coast. It belongs to Great Britain. Many people live there in order to buy things in China to ship to other parts of the world.

Very many Chinese came to the western part of America a few years ago, but now laws have been passed that forbid them to come to the United States. If we can reach those who are here, and convert them, many of them may go back and carry the truth to their own people.

Find Korea. Korea was once a part of China, but it is now an independent kingdom. Like

China, the people of Korea know nothing of Christianity, and do not allow foreigners to come to their country very freely.

Review.—What kind of flowers do we get from China? How are they grown? What do the people live on? What is a famine? Why are there so many famines in China? Name some of the products of China. Why was the Great Wall built? How long is it? Of what is silk made? Name some of the things in which the Chinese are very skillful. How are the women and girls treated in China? How are they carried about? Tell all you can about their religion.

Floyd Bralliar.



INTERMEDIATE LESSON

VIII.—The Manna

(February 21)

Lesson Scripture: Exodus 16.

Memory Verse: "I am the living Bread which came down from heaven; if any man eat of this bread, he shall live forever." John 6: 51.

When the children of Israel left Egypt on the night of the Passover, they carried some food with them to eat on their journey. You will remember that they had unleavened bread in their kneading-troughs. But when they had been journeying some time, their food supply got very low, and they wondered how they were going to get anything to eat; for they were now in the wilderness.

They forgot all about the path God had made for them through the sea, and they murmured against Moses, saying that he had brought them out to die of hunger in the wilderness. God knew just how he was going to feed them; but because they could not see an abundance of food right before their eyes, they were afraid they were going to be left to starve.

When people have "much goods laid up for many years," they often forget who is the Giver, and where it all comes from. So their great store becomes a curse instead of a blessing, and makes them forget God instead of constantly reminding them of him. They trust in what they can see, instead of in him they can not see, from whom comes everything that they can see. Sometimes God lets people come to the place where they have nothing that they can see, in order that they may be led to think of the Source of all things, the great Heavenly Father who provides bread for all his children.

The children of Israel were traveling over wild, rocky country, and it would have been very inconvenient for them to have much to carry with them. God wanted to save them this trouble by daily spreading a table of fresh bread for them in the wilderness, that they might be as free from care as the birds that he feeds every day.

God's word creates all the food in the world, and it was by this that the Israelites had all their lives been fed. Now God was going to give them an object-lesson to teach them this, so he said: "Behold, I will rain bread from heaven for you." This was not a strange thing. You have often eaten bread from heaven; indeed, you have never eaten any that was not rained down from heaven. "For the rain cometh down, and the snow from heaven, and watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater." God rained down the bread direct, ready-made, instead of working in the usual way, and causing the earth to bring it forth through the rain and snow that come down from heaven.

When the Israelites awoke one morning, and found the ground covered with a tiny, round, white, seed-like thing, they said, "Man-hu,"—What is it? Moses answered, "This is the bread which the Lord has given you to eat." But their

question gave the name to this bread from heaven, and they went on calling it manna—what is it? The Bible answers this question for us. Jesus said, "I am the Bread that came down from heaven." So the children of Israel were feeding upon Christ, as we also are, when we take the food he gives. We are told that they "did all eat the same spiritual meat," which was Christ. 1 Cor. 10: 4.

In our lessons on the creation we learned that Christ is the fountain of all life, and everything in this and all the worlds comes from him. All that God made for man's food comes from seeds, but these seeds all come from one Seed—the divine word which went forth in the beginning, to cause all things to grow. And that word without whom was not anything made is Jesus.

But Jesus, who is the Bread of life, the Heavenly Manna, is not only to feed our bodies, and give us a short life-time in this world, but also to feed our souls with his life-giving word, that we may have everlasting life. He says, "This is the bread which cometh down from heaven, that a man may eat thereof and not die." But the people had to gather what God gave, and so must we gather from his precious word our daily portion of spiritual food, if we want to have a strong and healthy spiritual life.

In giving the manna on six days, and withholding it on the seventh, God was teaching the people a lesson in Sabbath-keeping. He was showing them clearly which is the Sabbath day, and that he wanted them to cease from their work on that day; and if they would obey his law and trust in him, he would provide for all their needs.

Questions

1. Did their experience at the Red Sea teach Israel to trust in God? What complaint did they make against Moses? Ex. 16: 2, 3.
2. Who had fed them all their lives long? Had he now left them? Why, then, were they afraid of starving?
3. How much bread has God taught us to pray for? What will this keep always in our minds? Why does God sometimes suffer us to hunger?
4. What did God say that he would do for the people? Ex. 16: 4. Was this a new thing? Tell how God is raining bread from heaven for us. Isa. 55: 10-12.
5. Describe the appearance and taste of the bread that fell from heaven. Ex. 16: 14, 31; Num. 11: 7. What name did the Israelites give to it? Ex. 16: 15. Tell the meaning of this name.
6. How did Jesus afterward answer this question? John 6: 35, 51. By what are all things fed? Gen. 1: 11, 12, 29, 30. Who is that word? John 1: 1-3.
7. If we feed by faith on the living word, how long will it keep us alive? Memory Verse.
8. Did the manna fall every day? Ex. 16: 26. What day did it not fall? What was God proving by this? Ex. 16: 4, 27, 28.

THE YOUTH'S LESSON

VIII—Experiences of Israel for Our Learning

(February 21)

Lesson Scripture: Psalm 106: 6-20.

Memory Verse: Psalm 106: 8.

We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy loving-kindnesses,
But were rebellious at the sea, even at the Red Sea.
Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
He rebuked the Red Sea also, and it was dried up;

So he led them through the depths, as through a wilderness,
And he saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.

And the waters covered their adversaries;
There was not one of them left.
Then believed they his words;
They sang his praise.
They soon forgot his works;
They waited not for his counsel,
But lusted exceedingly in the wilderness,
And tempted God in the desert.
And he gave them their request,
But sent leanness into their soul.
They envied Moses also in the camp,
And Aaron the saint of Jehovah.
The earth opened and swallowed up Dathan,
And covered the company of Abiram.
And a fire was kindled in their company;
The flame burned up the wicked.
They made a calf in Horeb,
And worshiped a molten image.
Thus they changed their glory
For the likeness of an ox that eateth grass.

Questions

1. With what confession does the lesson open?
2. How specific is this confession?
3. What did the children of Israel fail to understand?
4. What did they not remember?
5. How soon after leaving Egypt did they manifest a rebellious spirit?
6. Notwithstanding this, what did God do for them?
7. Why did he manifest his saving power in their behalf?
8. What remarkable deliverance was wrought for them at the Red Sea?
9. How did God save them from the hand of their enemy?
10. Where is this experience described? Relate it.
11. How did God's people regard his words after this experience?
12. In what manner did they give expression to their faith?
13. How long did this experience continue?
14. Mention some of the mighty works of Jehovah which were so soon forgotten. Ps. 78: 11-16.
15. What evil thing did they now do?
16. How did God regard their request? With what result?
17. What spirit did they manifest toward Moses and Aaron?
18. How did the Lord punish this sin? Read also Numbers 16.
19. In what evil practise did they next engage?
20. What did this show as to the condition of their hearts?
21. Why have these things been recorded? Rom. 15: 4; 1 Cor. 10: 11. What practical lessons may we draw from the study to-day?

Notes

Do not fail to commit the Lesson Scripture.

This psalm opens with an exhortation to praise and thanksgiving and the acknowledgment that God's people to-day are repeating the history of his chosen people in the wilderness.

Verse 7. Observe how extensively this experience is being repeated in the lives of the majority of professed Christians. How rarely the multitude of God's mercies are recounted! This is the source of strength, the means by which Satan will always be defeated.

Verse 8. God is now gathering out a people for his name. Acts 15: 14. We may not only be among that people, but we may share in gathering them, with this closing message, from every nation, kindred, tongue, and people. Through this people God will make known his mighty power; for he will vindicate his righteous character before the universe. This is the highest reason that can be assigned for God's great love in pardoning and saving sinners. Compare Eze. 36: 22, 32; Isa. 43: 25; 48: 9; Jer. 14: 7; Ps. 6: 4; 23: 3; 25: 11; 31: 16.

The song of Moses (Ex. 15: 1-16) does not be-

long to the Jewish people alone. It points forward to the final victory, when the Israel of God will sing not only the song of Moses, but the song of the Lamb (Rev. 15: 2, 3). Those who will sing that song of triumph then must learn to sing it now.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have his people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."

For significance of their idolatrous worship, see "Patriarchs and Prophets," Appendix, Note 7, page 758.

What the Early Christians Did to Evangelize the World

(Continued from page 4)

he launched out on his great missionary career, which continued for over ten years. He made three extensive missionary tours, which carried him over a number of the provinces of the empire. He evangelized the four provinces, Galatia, Asia, Macedonia, and Achaia, in all of which he established churches, which continued to send out light for centuries. Of his four years in captivity, two were spent in Rome, and were filled with evangelistic labors. It is possible also that he carried out his expressed desire to visit Spain.

What was the secret of the achievements of the early Christians in their efforts to evangelize the world? In the first place, the leaders of the church seem to have had the definite aim to get the gospel preached as widely as possible within their day. Only in this way can the wide distribution and marked activity and urgency of the workers be explained.

Not only the apostles but Christians of all classes recognized their responsibility for the extension of Christ's kingdom, and engaged in the work of proclaiming the gospel. The whole church was filled with enthusiasm for the work. The evangelization of the world was not the burden of the leaders of the church alone, but every disciple who felt the power of the Spirit of God had as a great desire and controlling object of life the salvation of his fellow men.

The early Christians preached the gospel at every opportunity and in all places. Every Christian became an active witness within the sphere of his daily calling. For example, traveling craftsmen and traders, like Aquila and Priscilla, went about teaching the faith.

The Christians of the first generation kept pressing into the unevangelized regions. It was the rule to enter open doors. Paul in writing to the Romans was able to say that he had striven—or had been ambitious—to preach the gospel where Christ was not named. Even when he announced his plan to visit Rome, where the gospel had already been planted, he was careful to point out that Spain was the objective of his journey. The Thessalonian church earned the praise of being a model to all the believers in Macedonia and Achaia, because from them had sounded out the word of the Lord through all the region beyond. The church as a whole seemed to have an ambition to proclaim the gospel in the whole world.

Of what power did the early Christians avail themselves which we can not utilize? The gospel is the same. The word of God is still quick and powerful. The power of prayer has not been diminished. Jesus Christ is the same yesterday and to-day, yea, and forever, and abides even unto the end with all those who go forth to represent him. Man is still the weak instrument whom God uses, and the Holy Spirit of God is still the inexhaustible source of power. With the baptism of the Spirit of God, the evangelization of the world in a single generation would seem so reasonable, and the duty to perform it so imperative, that every one would begin to wonder why any intelligent Christian ever questioned its possibility.—John R. Mott.

