

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

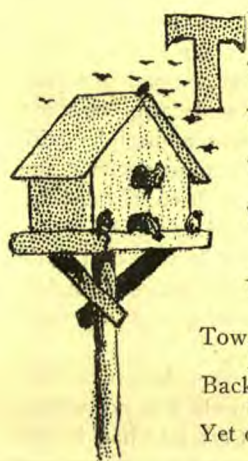
Vol. LI

BATTLE CREEK, MICHIGAN, MARCH 5, 1903

No. 8

## IN THE CHRISTIAN PATHWAY

### For an Ensample



THE cloud before thy people moved each day;  
No step ahead their eyes were given to see;  
They wist not where that sign would lead their way,  
Nor what of peril on the path might be;  
Yet in the cloud they knew and followed thee.

Thy veil is drawn before my coming days;  
I know not what of pain shall be their part,  
What hungerings I shall bear in desert ways,  
Or what fierce foes from ambushed brake shall start;  
Yet lead thou still, between them and my heart.

Toward fairer lands thy people journeyed on.  
Alas, for all their weary toil in vain!  
Back from the fields of promise almost won  
They turned them to the desert leagues again;  
Yet did thy pity lighten on their pain.

Ah, Lord, if ever, drawing near to good  
Which thou before my journeying soul hast set,  
I falter from thy strife in coward mood,  
Turned back to desert lands and long regret,  
Pity me also then, and save me yet.

— Mabel Earle.

### Keeping the Heart

"KEEP thy heart with all diligence; for out of it are the issues of life." Diligent heart-keeping is essential to a healthy growth in grace. The heart in its natural state is a habitation for unholy thoughts and sinful passions. When brought into subjection to Christ, it must be cleansed by the Spirit from all defilement. This can not be done without the consent of the individual.

When the soul has been cleansed, it is the duty of the Christian to keep it undefiled. Many seem to think that the religion of Christ does not call for the abandonment of daily sins, the breaking loose from habits which have held the soul in bondage. They renounce some things condemned by the conscience, but they fail to represent Christ in the daily life. They do not bring Christlikeness into the home. They do not show a thoughtful care in their choice of words. Too often, fretful, impatient words are spoken, words which stir the worst passions of the human heart. Such ones need the abiding presence of Christ in the soul. Only in his strength can they keep guard over the words and actions.

### Pray without Ceasing

In the work of heart-keeping we must be instant in prayer, unwearied in petitioning the throne of grace for assistance. Those who take the name of Christian should come to God in earnestness and humility, pleading for help. The Saviour has told us to pray without ceasing. The Christian can not always be in the position of prayer, but his thoughts and desires can always be upward. Our self-confidence would vanish, did we talk less and pray more.

We give evidence of the sincerity of our prayers by the earnestness of our endeavors to answer them, to overcome the sins which strive for a place in the life. Our prayers will be ineffectual unless we continually strive to correct that which is wrong and unlovely in our lives. If we ask God to work for us, and then make no effort to conquer self, our prayers will rise no higher than our heads. God helps those who co-operate with him. We can obtain forgiveness only through the blood of Christ. His atoning sacrifice is all-powerful. But in the struggle for immortality we have a part to act. Christ will help those who pray and then watch unto prayer. He calls upon us to use every power he has given us in the war-

fare against sin. We can never be saved in inactivity and idleness. We might as well look for a harvest from seed which we have not sown, and for knowledge where we have not studied, as to expect salvation without making an effort. It is our part to wrestle against the evil tendencies of the natural heart.

### The Results of Disobedience Certain

Contrast man's physical, mental, and moral feebleness with Adam's perfection before he transgressed God's law. Among the waving trees of paradise the holy pair stood in their sinless beauty before God, and the privilege of unrestrained intercourse with him was theirs. Adam was a noble being, with a powerful mind, a will in harmony with the will of God, and affections that centered upon heaven. He possessed a body heir to no disease, and a soul bearing the impress of Deity. But all this rich inheritance, the gift of his Maker, did not save him from the result of disobedience.

God did not spare Adam, though his sin may seem to us a small one. Neither will he spare us, if we continue to disregard his requirements. He divorced Israel from him because her people walked not in his ways. Never was a people more beloved. Never had a nation greater evidence of the divine favor. Yet only two of the adults who left Egypt entered the promised land. The rest died in the wilderness, having proved unworthy to enter Canaan. Pride and self-indulgence were their ruin.

Their history has been traced by the pen of inspiration, that by their experience we may take warning. It is written for our admonition, upon whom the ends of the world are come. God will call us to account if we retain wrong traits of character, refusing to call to our aid the power of the word, and in the name of Jesus correct our faults and subdue the passions of the natural heart. Many enthrone Satan in the heart, to triumph over Christ by the indulgence of evil inclinations. Sin reigns where Christ should reign. Those who thus continue to cherish sin can never be saved as they are. Unless they change, they will never enter heaven themselves, and they make very difficult the path of those who are trying to overcome. Their faulty, unconsecrated lives place them on the side of the power of darkness, while they are professedly on the side of Christ. Jesus makes them the objects of his tender solicitude and unwearied labor, until, notwithstanding all his efforts, they become fixed in sin. Then those over whom he has wept and yearned in love and compassion are left to pursue their own course. The Saviour turns from them, saying, sadly, They are joined to their idols; let them alone. God forbid that this should be said of us.

### Every Man That Hath This Hope in Him

The sins of fretfulness, impatience, love of the world, are grievous in God's sight. Some who cherish these defects confess that they are doing wrong; but year after year passes, and finds them still in bondage to these sins. Each year the same acknowledgment is made, but no change appears in the life. They confess, but they do not repent. They do not realize how grievous their sins are in the sight of God. If they were really one with Christ, if his Spirit were dwelling in them, they would see the sinfulness of sin. Not only would they confess; but they would forsake that which God abhors.

Those who remain in transgression, who do not strive for self-control, are ignorant of God. However high their claims of godliness, their spirituality is weak, their faith small, their love imperfect, their hopes and experience are governed by circumstances. But those who resolutely try to obtain the victory over temptation, who promptly and decisively resist the attacks of Satan, will become rooted and grounded in the truth. Their experience will not be dwarfed and sickly, but will bear rich fruit to the glory of God.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

This is our work. It is not enough to profess to be a child of God. He who has in him this hope will purify himself from all defilement. But this is the work from which every day nine tenths of us excuse ourselves. We seem to think that it does not matter if we get angry now and then, if we cheat now and then, if we are selfish and uncourteous.



Dear young friends, let us not spare ourselves. Let us with self-renunciation lift the cross of Christ, and follow in his footsteps. Let us begin in earnest the work of reformation. Let us crucify the flesh. Unholy habits will clamor fiercely for the victory, but in the name and through the power of Jesus we may conquer them. To him who seeks daily to keep his heart with all diligence, to be a true child of God, the promise is sure, "In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Living the life of him who went about doing good, overcoming self-love and every other species of selfishness, fulfilling bravely and cheerfully our duty to God and to those around us, — this makes us more than conquerors. This prepares us to stand before the great white throne, free from spot or wrinkle or any such thing, having washed our robes of character and made them white in the blood of the Lamb.

MRS. E. G. WHITE.

#### A New Day

FROM out the great eternity,  
A new day dawns o'er land and sea;  
Its like again will never be,  
Nor e'er hath been of old.  
What opportunities it brings,  
What rarest blessings on its wings!  
O, grasp its gift of precious things,  
Before its hours are told!

For like a ripple on the deep,  
Or flight of birds as on they sweep,  
Or swift-winged arrow's flying leap,  
So soon it passes by:  
And though thou shouldst with bitter pain,  
And tears that fall like summer rain,  
Entreat it to return again,  
In vain would be thy cry.

Then fill it up with victories won,  
With lessons learned and duties done,  
And thou shalt know at set of sun  
The peace to victors given.  
Thus thou shalt seize the hours that fleet,  
And weave them in a garland sweet,  
And cast them at the Saviour's feet,  
To make perfume in heaven.

VIOLA E. SMITH.

#### 'Tis All for the Best

"'Tis all for the best," Paul said when he and Silas were, as a reward of their self-sacrificing toil and labor, thrust into the rude Philipian jail, and their feet made fast in the stocks. Their backs were bleeding from the lash, their bodies were weary, their limbs were cramped and aching. Could this, too, be all for the best? "We glory in tribulations," were the words of the undaunted hero. God knew whom he could trust with his message in that uninviting dungeon. The sun went down on a family in the darkness of heathenism; it rose the next morning on a family of regenerated, baptized Christians.

Quick work. What did it cost?

"'Tis all for the best," Joseph said to his brethren, who had cruelly sold him into Egyptian bondage. "God did send me before you to preserve life." Ten men repentant and forgiven, nations saved from famine. Glorious results, but think of the sacrifice to Joseph.

"'Tis all for the best," John the Baptist said from behind the bars of his Roman cell, and then, with unclouded faith and fearless heart, he submitted his neck to the executioner's knife. Fifty millions of martyrs were afterward strengthened and sustained by John's fortitude.

"'Tis all for the best," Moses said when they

were thirsting and starving in a desolate wilderness; it is "to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no."

"'Tis all for the best," James says, when temptations assail you. "Count it all joy when ye fall into divers temptations."

"'Tis all for the best," Jesus said, when Lazarus was taken sick. "This sickness is . . . for the glory of God, that the Son of God might be glorified thereby."

"'Tis all for the best," Tom Scott the miner was always preaching to his skeptical comrades in the coal pit. One day when they had come up to the mouth of the shaft to eat their dinner, a hungry dog grabbed up Scott's lunch basket and ran away with it. Scott was derisively asked if this was "all for the best." Without waiting to notice their jeers, he took hard after the dog to recover his midday meal. But the chase was a long one, and ere it was over, the men had returned to their work. As he was about to descend the shaft, a loud report told him that there had been a terrible explosion. All his unbelieving comrades were found dead.

"'Tis all for the best," Mrs. Simpson said, as an angry landlord drove her and her invalid husband from the little cottage he owned because of Mrs. Simpson's refusal to assist him in straightening some accounts on the Sabbath. They begged him to allow them to remain one more night, promising to vacate the next day. But he was unfeeling, angry, and determined. So they hastily gathered their few things, and removed to a near-by hut. "'Tis all for the best," Mrs. Simpson repeated; but her husband was less cheerful. That very night the vacated cottage was struck by lightning, and burned to the ground.

"'Tis all for the best," said a poor widow, who, having once lived in affluence, was finally compelled to accept a room in an almshouse.

"Well," said a friend, who had known her in better days, and who seemed shocked to see her living in an almshouse, "surely you can not say all is for the best now. I am surprised to see you here,—you who used to be so charitable yourself, that you never suffered any distress in the neighborhood that you could prevent. Why, you were born and bred a lady."

"Ah, dear friend," the widow said, "I was born and bred a sinner, undeserving of the mercies I have received. Here my cares are at an end, but not my duties. I have here a great deal of leisure; a good part of this I devote to the wants of those who are more distressed than myself. I work a little for the old, and I instruct the young. My eyes are good; this enables me to read the Bible and other good books to those who have lost their eyesight, or who were never taught to read. I have tolerable health; so that I am able occasionally to sit up with the sick, and pray with them. In my younger days I often sat up late for my pleasure; shall I not willingly now and then sit up by a dying bed? My Saviour walked, and watched, and suffered for me in the garden, and shall I not gladly do what I can for his suffering members? It is only by keeping his sufferings in view that we can willingly sacrifice for others or practice self-denial ourselves. Yes, bless God, I know all things work together for good to those that love him."

O yes, "'Tis all for the best."

W. C. WALES.

#### Money and Morals

It seems a strange combination! Is there any connection between money and morals? If there is, it is the connection that exists between the neck of the criminal and the ax of the executioner — a connection that is, as a rule, hopelessly

and absolutely fatal. The reckless greed of gain has driven more men away from Jesus Christ than any other passion. "Very sorrowful, . . . for he was very rich." That is a miniature portrait of a young man who once came to Christ, and it tells the story of many a prosperous but dissatisfied man to-day. Have you ever known any man who received the slightest benefit of a high and noble kind from money? Has it ever made a man good? Has it ever increased his generosity, broadened his sympathies, or aroused in him a longing for righteousness? — Never! It adds to your creature comforts, ministers to your merely sensuous enjoyment. If you possess brains, it enables you to encourage art and science; and if you are a practical Christian, it places in your hand the wherewithal to succor the suffering and relieve the distressed. But in itself money has never made any man happy or healthy or holy. On the contrary, it has dimmed the love, wrecked the peace, and spoiled the characters of countless thousands.

Don't you think it is a very impressive and significant fact that the most heartless and contemptible act of treachery ever committed — an act which has excited the horror and disgust of all ages — should have been due to the selfish desire of a miserable and covetous man to secure thirty pieces of silver? Judas Iscariot was not a degraded profligate — he was a disciple, with a character, no doubt, of the utmost decency and respectability. He may have been alluded to, for all we know, as a shrewd, practical hard-headed man of business. But it was that little bag of money which led to his sin, his suicide, and his destruction. His love of gain was greater than his love for his Lord.

And this is just where the danger exists. Young men will exclaim, "Surely it is not wrong to wish to make money!" Certainly not, if you are careful that when you have *made* the money it does not *mar* you. Riches are like a rose in a man's hand; if he holds it gently, it will preserve its beauty of shape and fragrance of smell; but if he handles it tightly, he will crush and destroy it. Hold the riches lightly — let them flow out freely in wise benevolence, use them liberally for the highest ends, and you will have done well. But hug your wealth, set your heart on it, let the miserly and covetous spirit paralyze your very soul, and life will become a hideous nightmare, a foul sepulcher, a long spell of hopeless servitude. — *Atkins*.

#### Shortening the Way

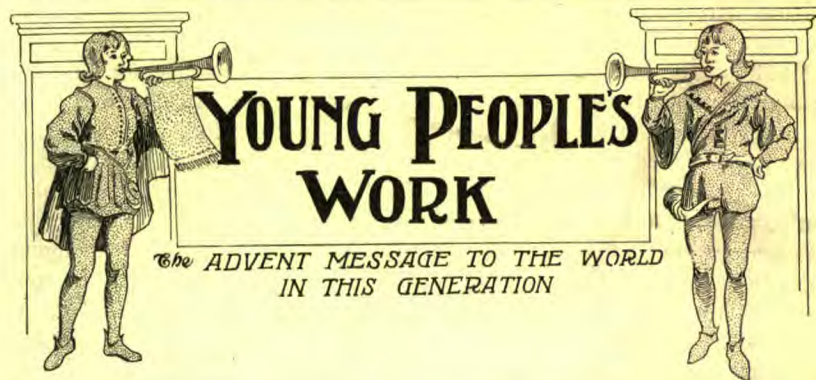
THE mother was wheeling the baby carriage and its tiny occupant homeward after an afternoon's visit, while four-year-old Robbie was continually reaching up his hands to push, or running forward to pull, under the impression that he was aiding the progress.

"Why do you let him?" demanded the matter-of-fact aunt. "He only gets in your way."

"He thinks he is helping, and that makes the way shorter to him, and keeps him from feeling tired," answered the mother, softly, as the little fellow ran forward to push a branch out of the way. "It is only like us older ones," she added, with deeper meaning; "we all find the way long when we begin to think we are not needed any more."

It is a truth that every loving heart should take note of, for it is here that the aged or invalid ones of our household are often wounded unwittingly. Mistaken kindness would take away every task, our thoughtless strength is so sure of ability to do it all better and more easily that weak hands are robbed of their accustomed occupations, and left idle. Love should be keener-sighted; there is nothing that makes the way so long as a feeling that one is done with usefulness. — *Selected*.





### The Tract Campaign in the Battle Creek Young People's Society

ON the tenth of February our Young People's Society organized for the work of distributing the four recently published tracts throughout the southern portion of the city of Battle Creek. That part of the city lying north of Main Street, in which our Adventist people largely reside, was assigned for the local missionary societies of the church. All south of Main Street was given to the young people, and divided into twenty-four districts. These districts were again divided into six subdivisions, over each of which a person was named to direct the work of distribution.

It is planned that this work shall be continued, not only by distributing the four tracts already mentioned, but by continuing the work indefinitely. It is hoped that opportunities for becoming acquainted with interested people will be found in the work of distributing the tracts, and an effort will accordingly be made to realize definite results from the work undertaken. There has been a sufficient number of volunteers for this line of work to enable us at this writing to cover practically the entire territory with the first tract.

We have repeatedly sought to emphasize in the minds of all our young people the fact that the Young People's Societies have been formed for service. It would seem as if the tract campaign, organized this winter among our people, offers an exceptional opportunity for the youngest and most inexperienced workers to undertake definite service. We therefore earnestly hope that our young people everywhere will take an active interest in the effort to distribute widely the tracts that have been especially prepared for this purpose. Let us be thankful that in this message there is indeed labor for all. The consistent attitude of every child of God is set forth in the experience of Isaiah, who said, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6:8. By reading the context, it will be noted that this call came to Isaiah at a time when he felt wholly incompetent to perform the service required. Very different from the prophet's response is that of many who seek to evade the obligation to serve personally. We trust, however, that in view of all that our Master has done for us, many earnest young peo-

ple will avail themselves of the present opportunity to do service in his name.

It is written that an old legionary once asked his emperor, Augustus, to plead his cause in a pending case. The emperor, however, named a friend to act as his advocate. The soldier declined the offer, saying, "It was not by proxy that I fought for you at Actium." The aged warrior's reply so affected the emperor that he pleaded his subject's cause in person.

Let not our young people seek a substitute in this campaign. It was not by proxy that our Saviour suffered for us in Gethsemane and on Calvary.

H. E. OSBORNE.

### MARCH STUDY OF THE FIELD

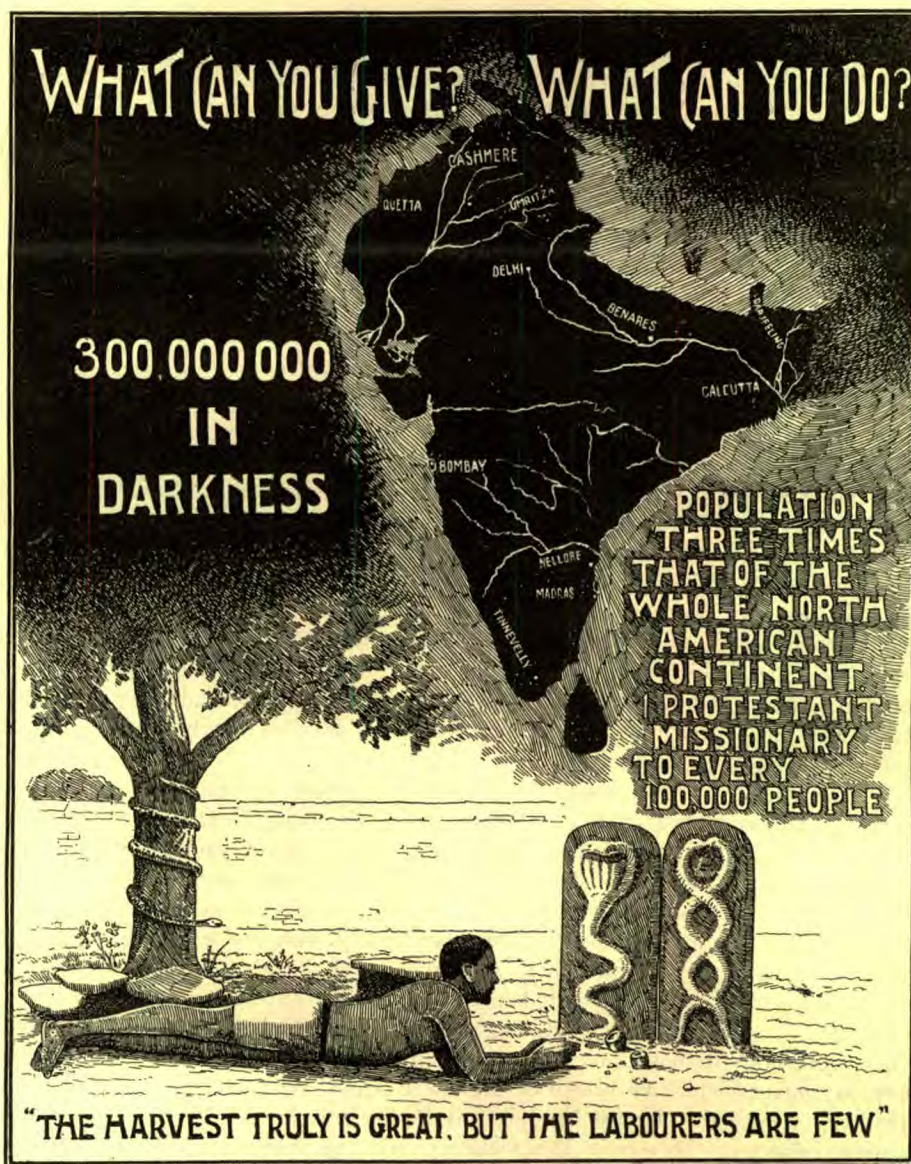
#### India as a Mission Field

(March 8-14)

#### Suggestive Outline

#### I. OPENING EXERCISES:—

Song—"Hymns and Tunes," No. 1263.



Scripture Reading—Romans 10:1-15.  
Prayer.

#### 2. Field Study:—

- India's Pioneer Missionary.
- India's 300,000,000 in Darkness.
- Song—"Hymns and Tunes," No. 1055.
- The Third Angel's Message in India.
- Our Mission to the Santals.

#### 3. Closing Address:—

What can you give? What can you do?

#### 4. Closing Exercises:—

Song—"Hymns and Tunes," No. 103.  
Benediction.

SUGGESTION.—Abundant material for the different topics suggested may be found in the following *Reviews*:—

1902—No. 36, p. 15; No. 38, p. 15; No. 39, p. 16; No. 40, p. 13; No. 42, p. 18; No. 47, pp. 14, 17; No. 51, p. 15.

1903—No. 3, p. 11; No. 7, p. 14.

Other matter may also be found in *Missionary Magazine* files.

The hymn No. 103 of our "Hymns and Tunes" collection will certainly be sung with a deep spirit of consecration, when we remember that it was written by the first convert to Christianity in India—Krishna Pal.

A reproduction of the illustration on this page, either on a blackboard or on a large sheet of paper, will add very much to the interest of the meeting. It gives a glimpse of the real spiritual condition of India far better than words can portray it. The population of India may be illustrated by drawing a large square, measured off into twenty-five small squares. One of the twenty-five should then be marked off into one hundred small squares. Then draw another large square marked off in one hundred and forty-four little squares. Each small space of this second large square now represents one thousand people, and the entire square represents the smallest square in our first figure. If possible, again mark one of these smallest squares into one hundred squares, each representing one hundred people, and one of these will about represent our own people in India, who number a little under one hundred. This fact alone will be a strong argument in answering the two questions in our illustration.

E. H.

#### William Carey

##### Early Life

ONE hundred years ago this sign hung over a cottage in a Northamptonshire village: "Second-hand Shoes Bought and Sold. William Carey." Within sat a cobbler, twenty-eight years of age, careworn, burdened with the support of himself and a sickly, half-crazed wife. On a pile of leather chips, the leaves held open by lasts and awls, were books in Hebrew, Latin, Greek, and French, which languages he was trying to master. On the wall was a map which he had rudely drawn, and scribbled over with

the statistics of the world.

Carey was born in 1761, the son of a poor weaver. His early education was such as, with his marvelous powers of observation, he picked up from men and things. When a mere lad, his room was stocked with specimens of bugs and botany. For language he had such a natural gift that he learned to read French in three weeks from a French translation of an English work, and that without grammar or dictionary. But though a



genius, he had no natural endowment of piety. He learned to lie, and once he stole. He was converted at eighteen; married at twenty; cobbled, peddled shoes, and studied during the week-days, opened a school at night for those poorer than himself.

#### *The First Missionary Society*

There were no foreign missionary meetings, magazines, nor interest in those days. But, bending over his Bible and his last, the cobbler student felt himself swayed by the conviction that the church must go to the heathen. At a meeting of preachers he brought up the subject. The presiding officer, as wise as his age in these matters, rebuked him: "You are a miserable enthusiast; nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first."

But the pentecostal effusion was already in Carey's soul, and it almost took the form of the gift of tongues, such was his marvelous facility for acquiring languages. He sent out from his cobbler shop a pamphlet, which, as it was the first, is still about the best, missionary prospectus in the English language. Its chief suggestions were *united prayer and a penny a week* from every communicant. His genius in putting the matter, and his devotion to the idea, soon won him some grand friends, among them the distinguished Andrew Fuller. They at once started the "monthly concert" of prayer for missions, which is still observed so largely in England and America. In 1792 Carey preached a grand sermon, a direct result of which was the founding of the Baptist Missionary Society. As the chief projector of this grand scheme, the devoted man did not hesitate to offer himself as its first missionary.

#### *Carey Volunteers for India*

He studied his maps. India, with its hundreds of millions, seemed to be the most needy, and at the same time the most promising field accessible, in that the English flag was already there. Fuller eloquently described the meeting where Carey volunteered. "We saw there was a goldmine in India, but it was as deep as the center of the earth. 'Who will venture to explore it?' 'I will go down,' said Carey, 'but remember that you must hold the ropes.' We solemnly engaged to him to do so, nor while we live shall we desert him," was the pledge with which the little band launched the plan of modern English missions.

Taking John Thomas, who had once been in India, as a medical helper, Carey sailed in 1793. That vast land was then divided between Hinduism in its densest superstition, and the equal bigotry of Mohammedanism. British influence being that of the camp, the trading station, or the political office, showed the vices of Christian lands rather than the virtues of Christian life. The East India Company dreaded the attempt to evangelize the land, lest it should awaken the religious prejudices of the people and imperil their gains. Such was the hostility of even English merchants that the missionaries were denied passage to India in an English boat, and sailed in a Danish ship. Arriving at Calcutta, they were not allowed by the East India Company to engage in religious work. For five months they lived in abject poverty. Carey finally went inland, built a bamboo house in a neighborhood infested with tigers, hired out as an assistant in an indigo factory, and while thus engaged studied the Bengali language, talking the gospel in it as fast as he learned the equivalent of the sacred words. He set up in a corner of the factory a rude printing-press, and on this he printed portions of the Bible.

Able to earn some money in the factory, the self-sacrificing man declined to receive any salary from the friends in England. He soon fell a victim to the fever. His children sickened;

one died. The insanity of his wife developed into actual mania. But he worked on without abatement of zeal. Beside his house he built a chapel, and preached to the natives, though such multitudes came that they congregated outside more frequently than inside. He visited two hundred villages, every one he could reach in his boat, which was his sleeping place and his library; for all the while he was studying Sanskrit, the mother tongue of the Indian languages.

He saw that the Bible must be laid beside the shastras of the Hindus; that it, the divine light, could evangelize India—he could not. In the meantime his letters electrified the home church with his own spirit. To his personal influence we trace the formation of three great missionary societies: the London Missionary Society, representing various denominations of dissenters; the Scottish Missionary Society, representing Presbyterianism; and the Church Missionary Society in the Established Church. Individual Christians, too, caught Carey's enthusiasm. After reading the account of his project, Robert Haldane sold all his possessions, and gave two hundred thousand dollars to establish a similar work in Benares, which, however, was prevented by the cruel timidity of the secular authorities.

#### *The First Convert*

Soon Carey was joined by those grand men, Marshman and Ward. The East India Company not allowing them in their bounds, they settled in Danish territory at Serampore. On Christmas day, 1800, after seven years' labor, Carey baptized his first native convert, Krishna Pal, whose hymn, translated by Marshman, has become an heirloom of all the modern church:—

"O thou, my soul, forget no more  
The Friend who all thy sorrows bore.  
Let every idol be forgot,  
But, O my soul! forget Him not."

Krishna was a high-caste Brahman; he became a gifted preacher, and with his own private fortune built the first house of Christian worship for natives in Bengal.

#### *Carey's Work as a Translator*

The same year witnessed the publication of the entire New Testament in Bengali, a work which made Carey's reputation as the foremost of Oriental scholars. The British government now found it necessary to establish a college at Fort William for the instruction of their own officers in the languages and literature of India. There was only one man in India, or the world, if we except Lord Colebrooke, who could fill its chief chair. Carey became a professor, but really he became the university. One who had seen him at work writes: "Here was for nearly a whole generation a sublime spectacle—the Northamptonshire shoemaker training the governing class of India in Sanskrit, Bengali, and Marathi all day, translating, too, the Raynayana and the Veda; and then, when the sun went down, returning to the society of the maimed, the halt, and the blind, and many with the leprosy; to preach in several tongues the glad tidings of the kingdom to the heathen of England as well as of India, and all with a loving tenderness and patient humility learned in the childlike school of Him who said, 'Wist ye not that I must be about my Father's business?'"

It was in 1804, when Carey had thirty years of life still before him, that the governor-general of India declared that he esteemed the commendation of such a man a greater honor than the applause of courts and parliaments. The occasion of this praise was a notable one. In a brilliant assembly of European officers and native scholars, Carey had welcomed Lord Wellesley in a speech in Sanskrit, at the time an almost unknown tongue to Europeans. It was an exploit of a great genius, at which the Sanskrit scholars of to-day marvel, although they have the aid of Carey's dictionaries and gram-

mar, and more recent works based upon them, with which to acquire that language, while Carey had to make these tools for himself. That the following thirty years of such a man's life would be of immense influence we could predict, but the full greatness of his work no man can estimate. With the corps of scholars he brought about him, he rendered the gospel into between thirty and forty different tongues, and thus brought it within the reach of over three hundred millions of human beings to whom it had been unknown. It was a beautiful custom of these translators, when a volume was completed, to place it on the communion table, and dedicate it to the service of Christ.

But Carey's work was wider than this, although this alone would have warranted the praise given him at his death by Robert Hall as "the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any other individual since the Reformation;" if not that of another, who pronounces him "the most honored and the most successful missionary since the time of the apostles." We can only indicate the side work of this wonderful man. He was distinguished as a botanist, and edited the journal *Flora Indica*. He founded the Agricultural Society of India. He made the first dictionary of Oriental languages. He translated parts of the Hindu sacred books. He established the first distinctly Christian college in heathen lands, having won the patronage of the king of Denmark. He started the first newspaper in the East, the *Samachar Darpan*. His was the first clear and potent voice which the British authorities heeded, in suppressing the cruelties of infanticide, the murder of widow-burning, and the living sacrifice to Juggernaut.

#### *His Death*

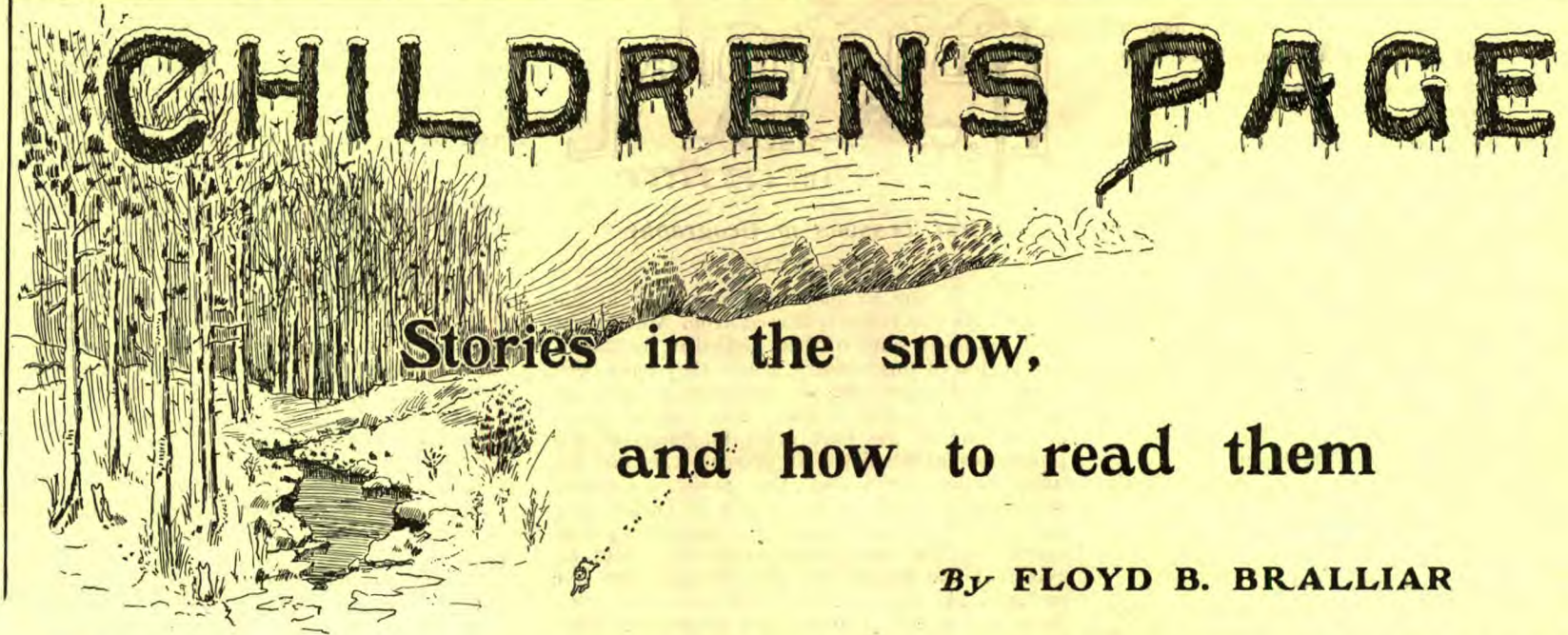
Carey died at the age of seventy-three. At that time English missions had become established in India, and all sects recognized him as the divinely appointed pioneer. When on his sick bed, the Metropolitan Bishop of India, the highest official of the English Church in the land, visited him, and bowing his head by his pillow, asked the dissenter's benediction, feeling that no ecclesiastical honor could equal the blessing of one whom God had ordained to be the great apostle of modern missions. The learned world went into mourning when the news floated to the universities of England, Germany, and America that Carey was no more. The secular authorities did well to recognize his departure as if he had been one high in political or military life, by dropping the flag to half-mast; for he had accomplished more for European influence in India than any single man who represented only the state. But Carey himself seemed during his life to be the only one who was ignorant of his greatness. The humility of this sublime soul was beautifully illustrated during his last illness. Dr. Duff, then a young man, visited him. As he was leaving the chamber, the sick man recalled him, and said, "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Carey's Saviour."

Where ninety years ago Carey was the only ordained Protestant missionary, are now about seven thousand. That single convert, Krishna Pal, has a goodly following of two thirds of a million. This is the commentary on Carey's early sermon that led to the establishment of the society which sent him out as its first missionary. His text was Isa. 54:2, 3: "Enlarge the place of thy tent," etc. Under this he made the two points—the heart lobes of his own life:—

1. *Expect great things from God.*
2. *Attempt great things for God.*

—James M. Ludlow, D. D.





By FLOYD B. BRALLIAR



WINTER is the best time in the world to learn interesting stories at first hand. Now that there is snow in most parts of the United States, the children will find it both invigorating and instructive to wrap up warm, put on leggings, and overshoes, and go outdoors, and use their eyes. We will take a little tramp to-day. First we will go into the fields, and see where the mice have been printing their dainty lacework on the snow. If we look sharp, we may be rewarded with a real story. We shall find where there are families of little folk living out in the snow, and learn where they go to get the greens and other relishes that they like to add to their winter fare.

About a shock of corn is one good place to look. And if there is an owl in the neighborhood, or a mink, we shall very likely see some of his work, too. The other day I saw the story that is illustrated on this page. A mouse had come out of the hole in the base of a stump, and had run along on the snow for twenty feet, and stopped to eat an acorn. Then he went a little farther, and found another rare bit, which he devoured. Growing bold with success, he had ventured twenty yards from any shelter, broad daylight though it was. A crow had been coming that way; and now the wing-marks in the snow, and a drop of blood, were all that was left to tell the story. If an owl had carried him away in his talons, that drop of blood would not have been there. A crow would have pecked the mouse with his bill.

Now we will go into the woods. Do you see where a squirrel has come down from a tree, hopped out a few jumps, and, guided either by a wonderful scent or a no less remarkable memory, has

digged up a nut? He did not dig here and there till he found one, as you and I would have to do, but went straight down to it the first time. Perhaps if you look sharp, you will see where he has hidden a nut in the lichens that grow on a stump.

Soon we shall see where there were some berries, or perhaps some edible roots, that a blue jay has scratched away the snow to eat. If you have learned the art of going softly and not treading on sticks or leaves, you may be so fortunate as to see him digging. I am sure you will like him better when you see how he can make the snow fly.

Go about some old bridge, and you will see the double row of tracks made by a skunk as he waddled about hunting for mice or other prey. He is an enterprising fellow, as you will learn if you go out on a day following a snow, and follow his tracks made in a single night. You will also be surprised to see how readily he has detected every worm that lay dormant in a stump within reach of his sharp claws, and to notice how he has tracked the birds to their sleeping places in the



snow, and perhaps caught one that was sleeping too soundly.

If you can find a place where there are a few bunches of buck brush, you will not have to watch long before you will see the brilliant little cardinal grosbeaks flitting about and eating the berries. No matter how cold it is, they will be chirping as happily as can be, and their merry little song is wonderfully cheering on a cold winter day. As you watch them crack the shells of the seed in the berry, and eat the kernel, and then eat one yourself, you will wonder why they are so happy over their meager fare.

Perhaps you will see a titmouse creeping over the limbs of the tree hunting for worms, or hear the jolly sapsucker as he goes about in the woods, trying to make his living, and dolefully squeaking out, *C-a-n't! c-a-n't! c-a-n't!* and yet proving by every action that he knows very well that he "can."

Take a note-book along, and make notes of what you learn. Make sketches of the most interesting things. You may not be able to draw well, but the sketch will help you remember better. If you take a long tramp on a sharp, crisp day, and do not come home satisfied

that you have learned more than you would have learned from reading a book on nature study, write me a letter, and tell me about it. Besides, you will find that you are feeling ever so much better than you do after a day in a close room.

As you pass an old hickory tree, pull off some of the loose, shaggy bark, and it will be a miracle if you do not find half a dozen kinds of insect eggs that have been snugly hid-



den away until the warm days of spring. If you don't find them under one piece, look under another; for they are surely there. If you can't find them, Mr. Titmouse or Mr. Sapsucker certainly will. Then, if you look sharp, you may see something very brilliant and beautiful shining in the snow; for this is the time of year for the beautiful crimson berries of the Jack-in-the-pulpit.

If you climb a few hollow trees, you will be rewarded by finding the screech owl, or perhaps even a barn owl. These birds go very softly these days, and are careful not to leave marks in the snow that would betray their hiding-place.

### How It Cleared Off

SUCH a time! And to think it all "came out of a clear sky!" as Aunt Esther would say. A minute before, Meg and Kathie had been cozily chattering, with their arms round each other. Then came the thunder-shower that bade fair to settle down into steady raining.

Aunt Esther happened to be in the other room, and this is what she heard. Meg began: "It's in Webster Under-the-bridge."

"Webster On-the-bridge, you mean," Kathie interposed, briskly.

"Under-the-bridge."

"On-the-bridge."

"Kathrine Trundy, I guess I know! My father's a minister!"

"Meg'ret Merriweather, my father's a bridge-maker, an' I guess I know, so there!"

This was too much for Meg for a minute, but she recovered presently.

"I don't care, it's Webster Under-the-bridge. My brother's in college, and I guess he knows!"

"Poh! If I had a brother, I guess he'd know enough to know it's Webster On-the-bridge!"

"Tisn't!"





"'Tis, too!"

"Kath'rine Trundy, I don't s'pose my mother'd want me to play with such a nignoramus! Here's your doll."

"Here's yours."

The exchange was made stiffly. Both little girls held their heads very high, and looked dignifiedly hostile.

"Wait!" Aunt Esther called, just as they were parting "forever."

She took them each by the hand, and led them into the library, up to the dictionary-stand. Then she pointed to the big title-word.

"U-n-a-b-r-i-d-g-e-d," she spelled, slowly.

"Oh, my!" breathed Meg, ruefully. "We didn't both of us know!"

"No, we didn't," Kathie admitted.

And when they went out again, the little dollies had gone visiting once more.—*Companion.*

#### Taking Aim

THERE were four little boys who started to go From the very same spot, to make tracks in the snow.

Who made his path straightest, they laid in their plan,

Of all the contestants should be the best man.

Now this little four were Philip and John,  
And merry-faced Harry, and sober-eyed Don;  
The best friends in the world, and full of invention

In play, but they seldom were found in contention.

Well, they started together, and traveled along;  
But John, Don, and Harry in some way went wrong;

But Phil made his path nearly straight, and they wondered,

When all tried alike, why they three had blundered.

Then Philip replied: "The reason you see;  
Though not harder I tried to succeed than you three,

I pushed for that oak, going forward quite ready,  
While you struggled on without aim, and unsteady."

Now you see, my dear boys, what such lessons teach:

If there is a point that you wish to reach,  
A position in life at all worth the naming,  
If you gain it, 'twill greatly depend on your aiming.

—*Mary S. Ladd.*

#### Aristocratic Squirrels

NEAR a certain Western city, a family of squirrels found their way into a fine country house, and lived in it during a winter while the owner was traveling in Europe. He thought the house had been securely closed, but the sly long-tailed creatures hit upon some unguarded crevice, and took possession. One day a neighbor saw one of the squirrels gazing out through a window, very much at his ease. A number of people went in to drive out the little intruders, but could not find even the tiniest baby squirrel.

A few days later, Mr. Squirrel was again seen at the window, and the men determined to make another search for the sly fellows. This time they hid themselves, kept quiet, and watched.

Before long, a squirrel came running from the parlor, and started up the stairway. One of the men gave the cry, and a chase began. They saw him enter a front bedroom; they instantly followed, but found no trace of him!

They searched through closets, cupboards, bureau-drawers, yet all in vain. Then some one turned down the edge of a counterpane on the bed, and there, snugly cuddled down, were two gray squirrels. When the cover was raised, they leaped to the floor, and were off like lightning.

Not far away from the nest, too, was a plentiful supply of nuts and other food, showing that the squirrels were satisfied with their new home, and had no idea of moving.—*St. Nicholas.*



#### First Lessons in Geography

##### Lesson XXXVI

PERSIA is one of the oldest countries in the world. As the races scattered from Mt. Ararat after the flood, some of them settled in the mountain region of this country, where they have been nearly ever since. At one time Persia ruled the world. It is spoken of many times in the Bible, and is one of the four great kingdoms of the prophecies of Daniel. At present it is not entirely independent, but the pasha is partly under the influence of the sultan of Turkey, and partly under the influence of the Russians; yet he carries on his own government as he sees fit. Some of the people are not civilized, but live in tents, like roving tribes, and subsist by their flocks and herds. The civilized classes earn their living by raising silkworms, and the manufacture of beautiful shawls, silks, and carpets.

Afghanistan and Beluchistan are mountainous states populated mostly by wandering tribes, who profess the Mohammedan religion. They have no strong central government, and carry on but little commerce with the rest of the world. Many of the people are professional robbers. Missionaries have done but little work in that country, as the language is hard to learn, and the people are not friendly toward Christianity. Women are oppressed, and it is hard to reach them. When a white man goes there as a missionary, his wife must always walk behind him as they pass through the streets together, or she must ride behind him if they are traveling. The native women are kept in the house, very much as the high-caste Indian women are. Little has been done toward carrying the gospel to these nations.

Nearly all the low land in southwestern Asia lies along the Tigris and Euphrates rivers. Much of it is now desert, having been covered with sand that the wind has carried from the desert of Arabia. Years ago this country was very fertile, and supported the most powerful nation in the world, the proud and mighty Babylon. Because of the wickedness of the people this nation was overthrown, and now the country is inhabited only by wandering tribes of half-civilized people, who raise a few herds of camels, goats, and sheep, which form almost the only wealth of this region. As the winds blow over the desert before they reach this country, there is but little rain; and as the people are too indolent to irrigate it with water from the river, little grows except on the banks of the streams. Here, however, figs and dates grow luxuriantly, many of those we buy in the market coming from this region. From the wool grown in this country the natives manufacture costly rugs and carpets.

East of this country is a desert, and west of it stretches the great desert of Arabia. The camel is of great importance here, for it can travel for a long distance over the hot desert sands without either food or drink. Teams of these animals, called caravans, carry loads of merchandise to the various parts of the country, often going thousands of miles.

REVIEW.—Where is Persia? How old is the country? What do the people manufacture? Tell about Afghanistan and Beluchistan. How are the women treated in Persia? Tell about the country along the Euphrates River. What do the people do here? Of what value is the camel to this people? What do we get from these countries? Find Babylon on the map. Mt. Ararat.

##### Lesson XXXVII

Arabia consists almost entirely of a high, dry plateau; in fact, it is mostly a desert, with here and there a fertile oasis. The Arabs of the plateau of Arabia are closely related to the Jews, some of them being descendants of Ishmael and others of Esau. Palestine lies just north of Arabia, on the coast of the Mediterranean Sea. It was in Palestine that the ancient Jewish people lived, and in the western part of Arabia the children of Israel wandered for forty years.

The Arabs are generally wandering herdsmen, each tribe being governed by a chief called a Sheik. The strongest and most important of the

Arabian states is Oman, in the southeastern part of the peninsula. Although the Arabians have herds of goats, sheep, and camels, their favorite property is horses. The Arabian horses are raised in the fertile oases, and are noted throughout the world for their beauty and speed. These horses are wonderfully intelligent, and their masters have trained them to obey at the first command. The Arabian people are warlike, living by plundering the surrounding country, and then fleeing to the desert on their swift horses. No nation has ever succeeded in conquering the Arabians. Most of the people profess the Mohammedan religion, and some of the tribes pay tribute to the sultan of Turkey, but otherwise they govern themselves. They are a very hospitable people. The gospel was preached among the Arabians by Joseph Wolff just before the great advent movement of 1844, and it must go again before the Lord comes.

On the coast of Arabia there are fertile lands where dates and coffee are grown. Dates, cheese, and milk are the principal articles of diet with this people, and the use of coffee is almost universal.

All the nations in southeastern Asia except the Turkish belong to the white race. The Turks are of the yellow race. They constitute the ruling class in all Turkey, and oppress the other people very cruelly. They also belong to the Mohammedan faith, and oppose Christianity. Missionaries are allowed in their country, not from choice, but because of fear of the nations of Europe and America. Although many of the common people have accepted Christianity, few of the Turks will have anything to do with it. They are warlike, and dislike work, so they live by robbing the common people. The Turks also rule a part of Europe. Constantinople is their capital city. The Bible tells us that before Christ comes, the Turkish people will be driven out of Europe, and that Jerusalem will be made their capital city.

It was in this part of the world that Christ lived, and where his disciples did most of their work. Nearly all the places mentioned in the book of Acts are to be found in Turkey. It is important that you learn the geography of this part of the country thoroughly, for it was here that the Jewish people lived, and that the Bible was written.

Abraham came from the region of the west coast of the Persian Gulf, and journeyed up the Euphrates River, and then crossed to the coast of the Mediterranean Sea, living here the remainder of his life. Isaac and Jacob also lived near Jerusalem. Where is the Dead Sea? It is supposed that Sodom and Gomorrah once stood where this sea now lies.

REVIEW.—What kind of country is Arabia? What people wandered in this country for forty years? Why is Mt. Ararat important? From whom did the Arabians descend? What do the Arabians do? Tell about their horses. Where is Turkey? To what race do the Turks belong? What is their religion? What is the capital of Turkey? Where does the Bible say the Turkish capital will be before the Lord comes? Why is it important to become familiar with the geography of this part of the world.

FLOYD BRALLIAR.

#### The Jolly Serving-Men

I HAVE neither house nor castle,  
Nor a single foot of land,  
But I've ten jolly serving-men  
Ranged straight on either hand.  
Sometimes they are such busy lads,  
Sometimes they are so idle,  
Sometimes I have to hitch them up  
With a check-rein and a bridle.

In winter-time they go to school  
Dressed snugly all together;  
In summer-time they berrying go  
Quite free of fur or leather.  
If through the forests green I ride,  
Or sail far o'er the sea,  
All in a row, on either side,  
My good men follow me.

The captains, they are dwarf men,  
And two are giants tall.  
Just four of them are middling,  
And two are rather small.  
Now, come, put on your thinking-cap,—  
I'll give you guesses ten  
If you will tell me who they are,  
My jolly serving-men.

—*Selected.*





### XI—Giving of the Law—First Four Commandments

(March 14)

LESSON SCRIPTURE: Exodus 20: 1-11.

MEMORY VERSE: "I will put my laws into their hearts, and in their minds will I write them." Heb. 10: 16.

Our lesson this week is on "the giving of the law." The law is God's gift to us. He says, "I will put [give] my laws into their hearts." And in 2 Cor. 3: 3 we learn how this is done: "Not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." So the real giving of the law is God sending his Holy Spirit into our hearts to write it there.

We are often told to *keep* God's commandments and his laws. But we must get them before we can keep them; and we do not get them by having them in a book or on tables of stone. The children of Israel had them so, and they promised to keep them, when they had never received the Holy Spirit of God to write them in their hearts.

Do you remember the young man's answer to the Lord's question: "What is written in the law? how readest thou?" He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus said that he had answered well; for all the law is summed up in the one word "love." And "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This again shows that "the giving of the law" is the giving to us of God's Holy Spirit of love and life.

God has a law for everything he has made. We speak of the laws of nature, and the laws of plant and animal life. The plant is keeping the commandments of God for it when it grows into just the form and color that he planned for it. The bee is keeping his commandments when it makes its perfect honeycomb. The bird is keeping his law when it soars in the air or builds its nest. None of these creatures has a law written out for it. God writes its law for it in the thing itself, and this is just what he wants to do for us.

God's life in all things works out in each one what he wants it to do. So when we give our hearts to him and choose his way, and yield ourselves to let his Holy Spirit guide us, we shall do his will on earth as it is done in heaven.

Notice that God did not say, *You are* not to do this, or that, but "*Thou shalt* not." He is telling us what he will do for us; as he afterward said to his people: "If thou wilt harken unto me, there *shall* no strange god be in thee, neither *shalt* thou worship any strange god."

"His voice then shook the earth," as he spoke the words of his law; showing the power of his word. We have learned how God's word is at work in all the earth, how it brought the light out of darkness, divided the waters, and made the earth bring forth grass, trees, and animals. And the words of his law that he speaks to us have just the same power as his word that he spoke in the beginning when he said, "Let there be light;" and there was light. So if we harken and receive that word into our hearts, it will keep us from every evil way.

In the first four commandments God tells us what he will do for us. He says we shall not worship any false god, nor set up any idol, nor take his name in vain, nor break his holy Sabbath,—we shall do no evil, but he will keep us pure and holy. These commandments are some of God's "exceeding great and precious promises," and "he is faithful that promised." Let us trust him, and he will write his laws in our hearts and minds, so that we shall not sin against him in thought, word, or deed.

#### Questions

1. Repeat the words that God spoke on Mt. Sinai. Ex. 20: 1-17.
2. Where was this law afterward written? Ex. 31: 18.
3. Is it on tables of stone or in a book that God wants to give us his law? Can we keep it if we have it only in this way?

4. What is the real giving of the law? Where is it written by the Spirit? 2 Cor. 3: 3.

5. What one thing sums up the whole law? How only can we get the love of God into our hearts? Rom. 5: 5.

6. Is man the only being who keeps God's commandments? Where is his law written? What are all the laws of nature?

7. What are all the commandments of God to us? 2 Peter 1: 4.

8. Tell the things that God has promised us in the first four commandments.

9. What took place when God spoke from heaven? Heb. 12: 26. Will he ever again speak in the same way?

10. What will then happen to everything that is shaken? Heb. 12: 27.

11. What alone can keep us from being shaken in that awful day? Matt. 7: 24, 25.



### XI—Deliverance from Sin

(March 14)

LESSON SCRIPTURE: Psalm 107: 1-16.

MEMORY VERSES: Psalm 107: 1, 2.

O give thanks unto Jehovah; for he is good; For his loving-kindness endureth forever.

Let the redeemed of Jehovah say so, Whom he hath redeemed from the hand of the adversary,

And gathered out of the lands, From the east and from the west, From the north and from the south.

They wandered in the wilderness in a desert way;

They found no city of habitation.

Hungry and thirsty, Their soul fainted in them.

Then they cried unto Jehovah in their trouble, And he delivered them out of their distresses.

He led them also by a straight way,

That they might go to a city of habitation.

Oh that men would praise Jehovah for his loving-kindness,

And for his wonderful works to the children of men!

For he satisfieth the longing soul,

And the hungry soul he filleth with good.

Such as sat in darkness and in the shadow of death,

Being bound in affliction and iron,

Because they rebelled against the words of God,

And contemned the counsel of the Most High; Therefore he brought down their heart with labor;

They fell down, and there was none to help.

Then they cried unto Jehovah in their trouble, And he saved them out of their distresses.

He brought them out of darkness and the shadow of death,

And brake their bonds in sunder.

Oh that men would praise Jehovah for his loving-kindness,

And for his wonderful works to the children of men!

For he hath broken the gates of brass, And cut the bars of iron in sunder.

#### Questions

1. With what exhortation does this psalm open?

2. Why are we exhorted to give thanks unto Jehovah? How long does his loving-kindness endure?

3. Who are especially urged to give thanks?

4. From what have they been redeemed?

5. From what parts of the earth have they been gathered?

6. Through what experiences did they pass?

7. How did they secure deliverance? How many times is this experience repeated in this chapter?

8. For what purpose did God lead his people forth by the right way? See the experience in Ezra 8: 21.

9. Who is again exhorted to praise the Lord? Why? How many times does this exhortation appear in this chapter?

10. What does the Lord do for the longing soul?

11. How does he satisfy the hungry one?

12. What is the condition of those who sat in darkness and in the shadow of death?

13. Why has this experience been brought upon them?

14. By what experience were they brought to realize that there was no help but Jehovah?

15. What did they then do? How fully were they delivered?

16. Will this be the experience of every one who realizes that only in Jehovah is deliverance?

17. What are men again exhorted to do?

18. What encouragement can each young Christian draw from this lesson?

#### Notes

We are not merely to think it, but to say it, that the Lord is good. The more the redeemed of the Lord say it, the deeper sense of his goodness will they have. It is wonderful how much help one may receive by the earnest effort to tell others how good the Lord is. Let us open our mouths and say it out. Heb. 13: 15.

God led the people forth "by the right way." The ways of the Lord are right. In Christ, the Way, we have deliverance from sin, from the power of the enemy. See the song of Zacharias. Luke 1: 68-75. The record of the deliverances of a whole people is but the history of the work of God in our own hearts, the defeats, the victories, and the leadings in individual experiences. Rebellion (verse 11) is the cause of our troubles. Jesus, our example, received teaching and discipline, and was not rebellious. Isa. 50: 4-10.

When they fell down, and there was none to help, then came deliverance, as they called on God. What assurance of victory in verses 12-14 of this psalm! Not a soul should pass this lesson, surely, without accepting deliverance; for every bond is loosed, and every bar cut asunder. —Lesson Pamphlet.

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READ carefully the article printed on the first page of this number of the INSTRUCTOR,—"Keeping the Heart." It sets forth plainly some important principles regarding the part the Christian must himself act in the forming of a character that will meet the approval of Heaven.

THE April number of *The Life Boat* will be the annual Prisoners' Number. The publishers are expecting to print a hundred and twenty-five thousand copies, and to place a number in every prison in the United States. Further particulars may be had by addressing *The Life Boat*, 28 Thirty-third Place, Chicago, Ill.

THE battle with temptation is a daily battle. Our adversary is on guard, and none does he watch so closely as those whom he is in danger of losing. We need not expect, then, that because we accept Christ as our Saviour, and enlist in his army, we shall be free from temptation. But it is our privilege to know how to guard against it, and how to resist it when it comes. This we may learn from the example of Jesus. His mind was filled with good thoughts, he was familiar with God's word; and in the hour of temptation he met the adversary, and overcame him, with the word. It is written.

A mind that is filled with the pure and true and lovely things of God's word, is in that way safeguarded against evil; for good always crowds out evil. That is the first step; but it will not do to rely on that alone; our confidence is in God. But if we are familiar with his words, we shall find them flashing before our minds as plainly and as brightly as a picture is thrown upon a screen in a darkened room, and in the strength of that promise or warning or admonition we shall gain the victory. The psalmist understood this secret when he said, "Thy word have I hid in mine heart, that I might not sin against thee."

### Help for a Needy Field

OUR readers will be glad to know that two more young people from Battle Creek, Mr. and Mrs. J. H. Watson, have offered themselves for missionary service abroad, and have been accepted by the Board. They are now on the way to Nyassaland, to connect with the work in our mission there.

Mr. and Mrs. Watson bravely say farewell to their friends and loved ones, and start on their long journey full of courage and hope, rejoicing that they are among those who are chosen to let their light shine in one of earth's "dark places." Our prayers follow them, that they may be kept in health, may at all times realize the nearness of the presence of their Father and ours, and that through their efforts this gospel of the kingdom may be preached to many of the nations of Central Africa.

### A Suggestion

A NUMBER of months ago a call was printed in the *Review* and the INSTRUCTOR, from Sister Booth, of our Nyassaland Mission Station, for a supply of garments for the natives, especially the women. Accompanying the letter were patterns, and descriptions and samples of the most suitable materials to use. One shipment of these garments, prepared by the Battle Creek church and Young People's Society, is already on the way; and we understand that the friends of College View, Nebraska, are soon to send another.

Now could not our Young People's Societies take this matter up, and plan to make a number of these sets of garments during the next few months, so that we can have another box ready to send with the next company of missionaries who go to Africa? In sending them in this way the cost is very much less than in shipping direct.

Societies that are willing to do this work should write at once to Mrs. L. Flora Plummer, 705 Northwestern Building, Minneapolis, Minnesota, and she will supply them with patterns, and the necessary directions. We would suggest that for the present the Societies keep the finished garments till it is decided where to have them sent to be packed for shipment. This will be announced later.

In the box that was sent from Battle Creek, besides the garments for the natives, a pretty thin dress for each of the sisters connected with the mission station, a white dress for the little girl, blouses for the boys, and books for the mission library, were included. These were purchased by a few of the young people who were especially interested in the enterprise. We have only to remember how far these missionaries are from civilization, and try to put ourselves in their places, to know how much they will appreciate being remembered in this practical way.

### How Do We Know?

How do we know that we are living in the last generation? Is the threefold message of Rev. 14:6-12 the last message of salvation from sin to be given to the world? Can we demonstrate beyond a doubt that we have now reached the fifty-eighth year since the seventh angel of Rev. 10:7 began to sound? These and others are questions that are stirring the minds of the young people in the Battle Creek Society.

The real question at issue is, Do the young people who are now coming upon the field of action, and who are thinking of taking responsibilities in the important work of the third angel's message, so thoroughly understand the foundation principles of the faith that they are "ready always to give an answer to every man that asketh a reason" for their hope? Many we fear do not. And why not?

There are among us pioneers of the advent message, who participated in the thrilling events of 1844. At mention of the former days their hearts kindle anew with the old-time enthusiasm. They long for the message to go again with power as it did then. Did advancing years and failing strength permit, they would gladly go forth now to engage in its proclamation. These true and tried souls studied carefully every point involved in the truth for their time. Shall we do less than they? Have we examined carefully our foundation to know whereon we stand, or do we take some one else's "say-so" for our belief? These are questions for the candid consideration of every young Seventh-day Adventist.

If we thoroughly understand the situation, can we sit passively and listen to the plaintive calls for laborers coming from different parts of the great harvest field, without responding? If we know these things, we shall be able to tell them

to others,—yes, and we shall be telling them. If we can not tell them, it is a sure indication that we do not know them.

May God stir us mightily with a realization of the times in which we live, and put upon us a spirit of consecration for service. Let us arise and finish the work given us to do. What say you?

CAROLYN A. HATHAWAY.



A BILL providing for increasing the salary of the president of the United States to one hundred thousand dollars a year, instead of fifty thousand dollars, has been introduced into the House of Representatives.

"SIXTEEN thousand children under fourteen years of age employed in New York City in spite of the law," is the report of those who have turned their attention to this matter. It is claimed that more child-labor exists in that city than in all the States of the South combined.

THE sad condition of Finland has long excited the pity and sympathy of more fortunate nations. In addition to her political troubles we now read that four hundred thousand of the people are in danger of starvation. A fund is being raised in this country in their behalf.

THE "largest tree" has just been discovered. One foot above the ground its circumference is one hundred and eight feet, and at a height of nine feet, it measures ninety-three feet in circumference. This forest giant is far up in the Sierras, near the borders of the General Grant National Park.

A DEVICE to prevent railroad collisions has been patented, and has passed a number of successful tests. The German government has ordered that a special section of track be constructed for further experiments; and Russia, so it is said, intends to put the device to practical use at once on the military lines now under construction to Siberia.

A FEW weeks ago a party of excursionists visited the ruined city of Pierre on the Island of Martinique. Two hundred of the excursionists had landed, and about as many more were on board ship. Suddenly there was an eruption from Mont Pelee. The men on the ship, with the crew, hastily formed a rescuing party, and went to the aid of those on shore, and in spite of the heat, which was intense, soon had all the company on board. They had had enough of volcanoes for one day; but as the steamer raced away, dense clouds and showers of ashes passed near the ship. It is never safe to see how close one can go to danger, even for "pleasure."

A SCHEME has been proposed, and is being seriously considered, by which it is hoped to settle the "Irish question," which has vexed English politics for so long. The plan is the outgrowth of the recent Land Commission held at Dublin, and composed of both landlords and tenants. It provides, in short, "an arrangement by which the tenant will be enabled to purchase a freehold from the landlord, and thus substitute a peasant proprietary for tenancy. In case of disagreement in price, which is sure to arise, the Land Conference proposes a grant of two hundred and fifty thousand dollars, from the state, to make purchases possible."