

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Vol. LI

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Introduction

MY DEAR YOUNG FRIENDS OF THE INSTRUCTOR FAMILY: Through the kindness of the Editor I am to write for your paper a few notes of travel in our mission fields.

You have all read of the delegates who were sent to Europe nearly a year ago with the object of becoming better acquainted with these great countries about which we have heard so much, and in behalf of which we have, for about twenty-five years, been sending our dear workers and friends to carry to them the gospel message of Jesus' soon coming.

I will try to tell you about some of the interesting places which we saw; the manners and customs of the people; and various incidents connected with our travels, in the hope that some word may be dropped which will prove good seed in your hearts, and grow and develop in your lives until you are prepared to volunteer as soldiers of the cross in the great countries which have hardly been touched by the gospel.

Please remember that these notes of travel are not written simply to interest you, or give you information about these foreign lands. There are many books of travel which you can read, and perhaps have read, which will give you the facts about these countries. My object is to tell you the things which we saw, believing that your hearts will be stirred as the hearts of our delegates have been.

A Call to You

The needs of foreign fields are calling with a mighty voice to the young people of this denomination, and many are responding to the call. It is time, even now during your schooldays, to begin to think seriously of your future work in connection with the giving of the third angel's message. Do not plan for worldly business. Do not, I entreat you, settle down with the idea that you will never be able to do anything for the Lord. If you do your best, if you improve the little opportunities, if you study faithfully, and do your duty in the Sabbath-school and in the church, God will develop in you the talents which you need for doing greater things in future years.

The world is holding out great inducements to the young. It offers wealth and honorable positions and power; but, as you well know if you think of it seriously for a moment, the whole world offers nothing so precious as the privilege of being a co-laborer with Jesus Christ. He left his home and came to this world, which was indeed a foreign land,—much more foreign to him, and the glory he had enjoyed, than the most distant heathen country is to us. The privilege of following his example is indeed a precious one.

Life's Most Precious Privilege

Several years ago I attended a great missionary meeting in the city of Melbourne, Australia. At this meeting we had the privilege of hearing a few words from Dr. Hudson Taylor, who, for many years, has been superintendent of the great Chinese Inland Mission. His wife, his son, and his son's wife were also present, and gave their testimony and appeal in behalf of China.

I shall never forget the earnest words spoken by the son's wife. She is a beautiful woman, well educated, and possessing many talents and accomplishments; yet she was dressed simply, and her whole soul seemed to be wrapped up in the interests of the women of China. As she came forward before the great congregation, she reached out her hand to them, and began with these words: "Life holds no privilege more precious than that of giving itself in service for the lost."

Ah! this is life's greatest privilege, to give itself.

Begin Your Preparation Now

Dear young friends, as you study your books, and work in and about your homes, remember that these little duties are only the preparation for work in the wide fields where the grain is rapidly ripening for the world's great harvest. Your preparation for mission work should begin now, while you are young. The Lord has great respect for the serious thoughts and plans of even a little child; and the things we have thought about and prayed about in our childhood are likely to develop under the hand of God's providences until we are able to occupy some little place in the Master's work. Instead of spending your time reading light, useless books, obtain some good books on mission work and foreign travels.

The Influence of a Devoted Teacher

About fifteen years ago, when I was attending school in South Lancaster, one of our teachers arranged to read Sabbath afternoons with ten or twelve of the boys and girls who were likely not to spend Sabbath afternoon as profitably as they should. She selected the life of Adoniram Judson. We enjoyed these readings very much, and they made a lasting impression upon our minds. The touching accounts of his sacrifice and labors often stirred our hearts, and we could not keep back the tears; and I am sure that in many of our hearts, permanent impressions were made; for, with only one or two exceptions, the members of that little reading-circle have scattered out through the wide world as missionaries and active workers for the Lord.

God Co-operates with a Schoolboy's Plans

Years ago two young men, still in their teens, who were attending school in an Eastern college, went out one Sunday afternoon for a stroll in the fields. They had been doing Christian work among their schoolmates, and were now going to a quiet place where they could converse and pray together about their work. They sat down beside an old haystack; and, after a little, their conversation drifted to what their life-work should be. Both had been impressed that they ought to prepare for mission work in heathen lands; and they closed their little counsel by kneeling before the Lord to consecrate themselves for that service. Five years later one of these young men, Adoniram Judson, was on his way to India. He was the first to open up that dark country with the light of the gospel. His early devotion and consecration enabled him to persevere for thirty years before even visiting his native land. The first fourteen years of that time were spent in earnest, self-sacrificing labor before he had the blessed privilege of seeing his first convert.

This Is the World's Most Needy Hour

The call of the present hour is even more imperative than the call which came from God to Judson directing him toward India. The time has come when the preaching of the gospel must be finished. The work must be closed up speedily; and hundreds of young men and women, strong in faith and mighty in the Scriptures, are needed to go to every nation under heaven to proclaim the third angel's message. The careless, the selfish, the ease-loving, can not do this work. No!

Our Best Is Not Too Much

"Christ wants the best. He, in the far-off ages,
Once claimed the firstling of the flock, the finest of the wheat;
And still he asks his own, with gentlest pleading,
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to him the best we have.

"And is our best too much? O friends! let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross!
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us the best he had."

Men are wanted,—

"To be courageous like Joshua.
To be self-reliant like Nehemiah.
To be obedient like Abraham.
To be persevering like Jacob.
To be decisive like Moses.
To be administrative like Solomon.
To be above reproach like Daniel.
To be long-suffering like Paul.

To be prayerful like Elijah.
 To be master of passions like Joseph.
 To be bold like Peter.
 To be self-surrendered like Noah.
 To be godlike like Enoch."

Are You Willing to Give All?

The Lord wants men and women who love him more than their own lives and all in the world, — workers who can despise riches and worldly honor and fame; who would rather lay down their lives with the Master than live without him; who are willing to leave home and all the loved ones, never to return; whose every act will be prompted by that greater love for the lost which the world can not understand nor take away.

As you read the articles which are furnished from time to time for this department in your paper, do not permit the attractions of foreign travel to beguile you into thinking that to go to another land as a foreign missionary means simply a voyage at sea, an opportunity to see wonderful things in strange lands, etc. To become a foreign missionary, one must give his all. His life, his ambition, his hopes, must all be swallowed up in the one great life and ambition and hope which God gives to those who are willing to leave all and follow him.

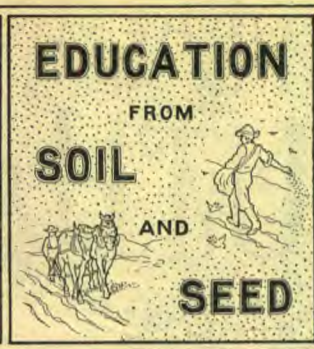
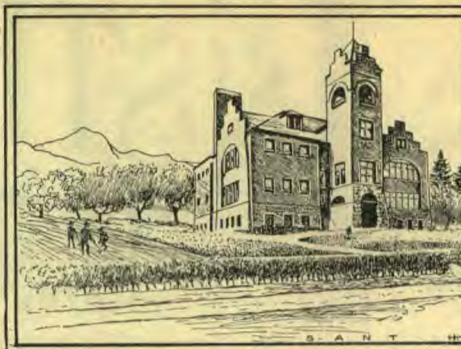
We are all interested in these missionaries whether they are our most intimate loved ones or not. We watch the papers for notices of their departure; and our hearts rejoice as we read of the many recruits who are volunteering so rapidly for service at the front. Yes, we love all the missionaries. For years we have had a part in their good work by dropping our pennies, nickels, and dimes into the Sabbath-school offering for foreign missions. We have given our ten-cent weekly offerings for their support. We have done more than this. If we have not expressed it openly, and volunteered as missionaries, we have secretly longed to go ourselves to the dark lands beyond the sea. Foreign missions have often been the topic of conversation at the fireside. The reports in the papers have been read aloud by our parents; and thousands of children have inwardly said, "Some day I will go."

A Mother Points the Way

I remember as vividly as if it were only yesterday a revelation which my own dear mother made to me when I was ten years of age. One beautiful Sabbath afternoon she asked me, as she often did, to go for a walk with her. When we were alone, she said that she wished to give to me a very precious secret which she had treasured in her own heart since my birth. She said: "You were my first baby boy. When you were given to me, I took you in my arms and thanked God that he had given me a son; and I there dedicated you to the service of Christ wherever he might call you in this or in a foreign land." The assurance that I had been thus set apart to a definite work by the prayers of a devoted mother made a lasting impression upon my mind; and that fact served as a beacon light while walking the slippery paths of childhood and youth, and became an anchor to save me from drifting. Thousands of consecrated mothers have thus pointed the way to their little ones; and our children and youth have many such treasures stored in their hearts which reveal themselves when the day comes for their call; and they respond, "Here am I; send me."

By all these experiences our hearts have become wedded to the foreign mission fields, and we take a personal interest in every missionary who is sent abroad.

Shall we not, dear young Christians, daily offer up a prayer for the safety of our missionaries, many of whom are subjected to constant dangers by land and sea? Let us pray, also, that the blessed gospel of Jesus Christ and the good news of his coming may speedily go to the world, his kingdom soon come, and his will be done in earth as it is in heaven. E. R. PALMER.



"Let the children and youth prepare the soil and sow the seed"

VII—What Is in a Seed?

HAVE you heard it said that the acorn contains the oak? And did you stop to think what this means? If in this lesson it can be made plain, first, what is in the acorn, and every other seed, I shall be satisfied.

Take a grain of Indian corn. Corn is selected because it is so common, and I want you to have some kernels before you while reading this. I am using some yellow dent while writing. Notice the difference of the two sides of the kernel. One side is smooth and all alike in color. On the other side is a hollow space that looks as if it were scooped out with a rounded ditching spade. This space is whiter than other parts.

With a pen-knife you can easily remove the hull from this hollow space. "There is life in the seed," and it is now opening before you. See how soft this part of the kernel is, while the rest is as hard as flint. In the middle of this soft part lies a little round peg (like Fig. 2).

This soft part which we are examining, shown in Fig. 1, is called the "embryo;" and embryo means "the beginning of a living thing." The



God's Golden Grains.

part that I have named a peg is usually called the "plumule." The plumule has in it the beginning of two things; for the first blade seen above ground after planting comes from its upper end, and the first root going down into the ground comes from its lower end. This first root is called the "primary." Both the plumule and the primary are shown in Fig. 3.

I hope you can get a whole ear of yellow dent corn. Such a piece of God's handiwork is beautiful to all who look for beauty in common things. See its shape of beauty, its rows of gold, its shades of color! But, especially, I want you to break it in two, so you can observe the perfect arrangement of kernels. As you look down upon the lower part of the ear, the large end, all the embryos face you. As kernel crowds upon kernel, it seems that the soft, delicate life in the embryo might be crushed, had not a protected place been prepared for it. But as it is, the smooth side of one kernel can not press into the hollowed embryo side of the next.



Fig. 1: Indian Corn, showing embryo.

What else is in this seed, or kernel, of corn besides the embryo? One word tells the story,—*food*. It is, first, food for the plant which is to grow from this seed. As the little root and blade first begin their growth, they feed upon the

stored-up food in the kernel itself. It is also a perfect food for man and beast, as it contains one part of albumen and seven parts of starch. It is interesting to know that 2,523,648,312 bushels of shelled corn were produced in the United States last year. If this were distributed among the seventy-six million inhabitants, each person would

have thirty-three bushels, or over five pounds for every person each day of the year. This is more than three times the amount necessary for a man's daily food.

We may now name the parts of our kernel of corn, and having that before us, we see what is in every seed; for all are alike in their general arrangement:—

1. The outer covering, or husk.
2. The store of food.
3. The embryo enfolding the undeveloped plant.

As in the corn, so in the acorn,—the plant and the tree lie wrapped up in their food-house, ready to come forth at their Maker's call.

There is almost an infinite variety in form, size, and color of seeds. All contain the life placed within them by God, and that life waits only for favorable conditions to spring into activity and produce another organization like the one from which it came.

The first law of the seed is that it will produce a plant and a seed after its kind,—the "herb yielding seed . . . after its kind." Gen. 1: 11, R. V.

Since it is now planting time, I must give you some lines from an old English author: "In the stealing steps of spring, our quiet, silent, abiding lessons, the deep morals of our natural world, begin. Out of what is committed now, gently, or with careful labor, to the earth's bosom, come the earth's character, life, dress, habits, for the circling dance of months and seasons. The time of seeds, looking forward to results, is the time of weightiest, most instructive thought, most solemn warning. Text after text has the divine inspiring Spirit condescended to draw out of this part of the book of nature, rewriting it in the book of grace."

The selection of seed for planting is important. "Whatsoever a man soweth, that shall he also reap." As the child resembles its parent in character and appearance, so the grain harvested will resemble the seed sown. Select the best seed of the variety you wish to grow. This is now a well-established principle of agriculture. The superintendent of the seed department at one of our State agricultural colleges said to me, "We are learning more and more to appreciate the importance of selecting the largest and best quality of seed."

I hope you will sow some seed of your own this year. Plant something for food or for ornament. It will be instructive and interesting for you to care for the seed, and observe its growth. And when you sow or plant, remember to put in



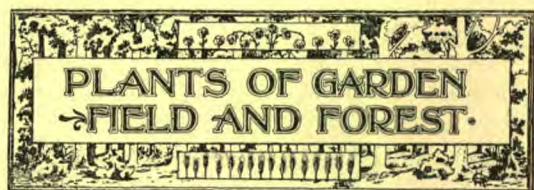
Fig. 2: Enfolded corn plant from embryo. Enlarged seven times.



Fig. 3: A new plant beginning; (a) plumule; (b) primary root.

plenty of seed. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The seed has enemies, and some of it may be destroyed. Then there are the birds, the squirrels, and the worms. They all consider that they have a right to their daily bread, and you can hardly convince them otherwise. Plant enough so they may have their share, and you have abundance left.

J. C. ROGERS.



April Lilacs

I CAN see their purple clusters hanging yonder by the well;
I can almost catch the incense that we youngsters used to smell
When we stood with dripping pitcher, in the early morning light,
Bending down to plunge our faces where the dew-drops sparkled bright.

O the fragrance of the lilacs in the shifting April days,
Ere the frailer flowers have opened all along the garden ways!
What heart-cheering hope and promise to our longing souls they bring,
Making every breeze a bearer of the message of the Spring!

How the summer farmhouse chambers used to swim with odors rare,
As we set great bowls of lilacs on the mantels, everywhere!
How the musty parlor sweetened, till it smelled of far Cathay,
With the great cascades of blossoms pouring all their hearts away!

Precious gift to God's dear country are the sturdy lilac-trees,
Growing old and gnarled and twisted, like a grandsire's wrists and knees—
Growing old, but growing sweeter, every season that God gives,
Like a heart so set to loving that it mellows while it lives.

—James Buckham.

The Pulse Family

THE Pulse (*Leguminosae*) family includes all such plants as peas, beans, lentils, clovers, locust trees, the redbud, or Judas-tree, and many others, which produce that sort of fruit known as a "legume." By referring to Fig. 3, it will be seen that the legume is a one-celled pod, which, at maturity, opens down both edges, or sutures, while the seeds are all attached along one suture.

Most of the plants, as all of those mentioned



Fig. 1: The common garden pea.
Fig. 1, a: Stipules.
Fig. 2: Young pod, containing rudimentary seeds.
Fig. 3: Mature pod.
Fig. 4: Petals of garden pea.

above, have the petals unequal, and usually five in number. (Fig. 4.) This family is noted for the beauty of its flowers, and the great variety and value of its products. Few if any of the plants are of a poisonous nature.

The Common Garden Pea (*Pisum sativum*) has long been recognized as an important food plant. The leaves are compound, usually with two pairs of leaflets, the common petiole, or leaf-stalk, being terminated by a branching tendril which aids the plant in climbing. (Fig. 1.)

The action of the tendril is curious indeed. If there is no support at hand, it remains straight or slightly curved at the extremity, reaching about in search of some neighboring plant or other object which, when it has found, it grasps eagerly, and twines about it. At the same time the middle portion of the tendril coils up so as to draw the plant nearer its support.

At the point where the leaf-stalk is attached to the stem, are two leaf-like appendages called "stipules." In most plants the stipules are small or absent, but the Garden Pea has them remarkably large. (Fig. 1, a.) The flowers are large and of various colors.

There are many varieties of the Garden Pea, some only a few inches high, and others several feet, requiring brush or some similar support to keep them from lying flat upon the ground.

In order to insure a supply of fresh green peas throughout the season, there should be several plantings two or three weeks apart, beginning with the earlier varieties about the first of April if the weather will permit. Peas contain much less nutrition while green than when ripe, but are more easily digested. The two forms of dried peas most commonly used for food are the split peas, from which the hulls have been removed; and the green, or Scotch, peas.

The Sweet Pea (*Lathyrus odoratus*) is nearly related to the Garden Pea, but is cultivated only for its sweet-scented, handsome flowers.

The Common Garden Bean (*Phaseolus vulgaris*) is another plant of great value to mankind. There are many varieties in cultivation, some of them being twining plants, and growing to a considerable height, as the Pole Beans, while others are dwarf, as the Bush Beans. The flowers are of various colors.

Beans differ from peas in many ways, but noticeably in the absence of tendrils, and in having only small stipules. As to the nutritive value, there is no great difference between peas and beans, although, according to good authority, green peas contain nearly twice as much nourishment as string-beans.

The Lima Bean (*Phaseolus lunatus*) is a twining plant, with greenish-white flowers, broad, curved pods, and large, flat seeds. As stated concerning the Common Garden Bean, there are many varieties, some of them being known as Bush or Dwarf Limas.

The Common Lentil (*Lens esculenta*) is a slender plant about one foot high. The leaves are compound, with several pairs of leaflets. The flowers are small, white or purplish, and the fruit is a small, broad pod containing two seeds the shape of a double convex lens. It was the shape of the Lentil seeds that gave the name to the glass lens used for magnifying.

Lentils have about the same nutritive value as peas or beans. All are somewhat difficult to digest, but when properly prepared and used in moderate quantity, can be digested by the majority of persons, and make excellent substitutes for flesh foods. They should be thoroughly cooked, and in general it is advisable to remove the hulls by means of a colander.

Of the many species of clover, the Red and White Clovers are probably the most common and the best known. The first of these (*Trifolium pratense*) is extensively cultivated for hay. The compound leaves consist of three more or less oval-shaped leaflets, which are frequently notched at the end, and often have a pale spot on the face. (Fig. 5.) The rose-purple, sweet-scented flowers are sessile, and crowded in dense heads. Each head is closely surrounded by the uppermost leaves of the stem.

The White Clover (*Trifolium repens*) is common everywhere in lawns, pastures, and fields. The leaves are compound, with three heart-shaped leaflets, having the broader notched end at the apex, and the narrower end at the base, where the petiole is attached. Both leaf-stalks and flower-stalks are long and slender. The flowers are white, arranged in loose heads, with each flower borne on a short pedicel of its own. White Clover is extensively used in grass mixtures for both lawns and pastures.

In this connection should be mentioned Alfalfa (*Medicago sativa*), which in some places is extensively cultivated for green fodder or for hay.

The Common Locust Tree, or False Acacia (*Robinia Pseudacacia*), is a rapidly growing tree, which is said to attain its greatest perfection in Kentucky and Tennessee, where it often grows to the height of ninety feet, with a diameter of four feet. Its timber is strong and durable, and largely used in ship-building, and for railway ties and fence posts.

The leaves of the Locust Tree are compound, with numerous leaflets. (Fig. 6.) The large, showy, white or rose-colored, fragrant flowers are borne in loose clusters, each flower having a short stalk, or pedicel, of its own, which is attached to a common peduncle. (Figs. 7 and 8.) This form of flower cluster is called a raceme. The fruit is a pod from four to six inches long.

The Honey Locust (*Gleditsia tricanthos*) may be known by the large thorns, the small, greenish, inconspicuous flowers, and the long, flat pods, from nine to twenty inches in length, often twisted or curved.

The American Redbud, or Judas-Tree (*Cercis Canadensis*), is a small tree which is very ornamental in spring, when the leafless branches are covered with the small, but exceedingly numerous, pinkish-red flowers. The leaves are large, rounded, heart-shaped, and appear later than the flowers.

Such are a few of the plants belonging to the Pulse family. There are many others of interest, but space will not permit us to describe more of them here. There is one important fact, however, that we must not neglect to mention in speaking of the leguminous plants.

Nitrogen is one of the most important nutritive substances used by plants, and it is abundant in all parts of the world, seventy-nine per cent



Fig. 5: Leaf of red clover.
Fig. 6: Leaf of common locust tree.
Fig. 7: Flower of common locust tree.
Fig. 8: Diagram showing the arrangement of flowers in a raceme: (a) Common peduncle; (b) Pedicels.

of the air we breathe consisting of this element. Since it is so plentiful, one would naturally think that plants never suffer for lack of this kind of food, but such is not the case. It has long been known that plants in general are unable to make use of the free nitrogen in the atmosphere, but must obtain all their nitrogenous food from the soil in the form of soluble nitrogen compounds.

In order to understand what this means, one must understand the nature of chemical compounds, and how they differ from mixtures. If we mix together sand and salt, each of the substances retains its original characteristics, and we have a mixture, but we do not have a chemical compound. When two substances combine chemically, both lose their individuality, and an entirely new substance is formed. In the atmosphere the nitrogen is mixed with oxygen, but not chemically combined. From this it will be understood how the nitrogen compounds of the soil differ from the free nitrogen of the atmosphere.

If the soil is lacking in these essential nutritive substances, plants will not make a vigorous or rapid growth. As each crop that is removed from the soil removes a large amount of the nitrogen, it can readily be seen that if it is not replaced in some way, the soil will become exhausted in a few years.

By careful study and extensive experiments, it has been found that the leguminous plants can make use of the uncombined nitrogen of the atmosphere, which other plants are unable to do, and thus they always have an inexhaustible supply of this substance. Such plants as beans, peas, clovers, and others belonging to the same family, will grow and do well in soil that is devoid of nitrogen compounds.

When these plants are plowed under, as clover and some others often are, the nitrogen which was obtained from the atmosphere, and which has entered into the composition of the plant tissues, is deposited in the soil in compounds which can be utilized by other kinds of plants.

Experiments have recently been made with alfalfa to ascertain its value as a fertilizer. Alfalfa was grown upon the same land five years in succession, being cut for hay each year, so that only the stubble and roots were left in the soil. At the end of five years other crops were grown on the same soil, with the result that each acre produced from eight dollars to twelve dollars in wheat, sixteen dollars in oats, and sixteen dollars in potatoes, more than land which had grown potatoes or grain before. This increase in value was produced without the outlay of a single cent for fertilizers, and is a good example of what may be accomplished by the proper rotation of crops.

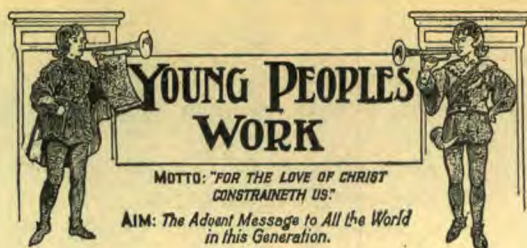
From this brief account, a somewhat general idea may be obtained of the importance of the leguminous plants in any system of crop rotation.

The manner in which these plants are enabled to make use of uncombined nitrogen is of considerable interest. When peas, beans, or other leguminous plants are carefully removed from the soil, and the roots washed, there are found on many of the roots small, fleshy tubercles, about the size of a pin-head. If a small section of one of these tubercles is examined under a high-power microscope, it is seen to be swarming with exceedingly minute bacteria, which in some way put the free nitrogen of the atmosphere into forms which can be assimilated by the plants. How it is done is not definitely known.

These tubercles grow sparingly or not at all on the roots of plants that are grown in soil rich in nitrogen compounds, as in such soil they are not needed; and they are not found on very young plants, as it requires a considerable time for their development.

Thus we see that though the soil was cursed and rendered less fertile as a result of sin, the Lord has made provision whereby its fertility may be retained if it is properly cultivated.

B. E. CRAWFORD.



Thoughts That Help

THE best way to keep up your courage is to try to encourage some one else.

Many of us can never do the great things of which we dream, but we can all be faithful in doing with our might whatsoever our hands find to do.

The difference between our love and that of God is beautifully told in the words of a dying woman, as she was bidding a last farewell to her daughter. "My child," she said, "I have loved you because of what you are; my Heavenly Father has loved me in spite of what I am."

The Quaker's motto is good for everybody: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now; let me not defer nor neglect it, for I shall not pass this way again."

Worry is not only the occupation of men and women; many young people are serving time at it. It is a good thing often to read Matt. 6:25-34. Then ask yourself these questions: "Why do I worry? What better reason have I, a Christian, for not worrying than has one who is not a Christian? What lesson is taught by my having wants that must be supplied each day?"

"The Advent Message to All the World in This Generation" is now the rallying cry. But the world is so large, and the work so great, that we are apt to stand idly by, wondering if there is anything for us to do, or perhaps wishing for a place to work. Many are stumbling over the *where*, *what*, and *how* of the missionary work. Where shall you work?—Where you are. What shall you do?—Anything you can. How shall you do it?—The very best way you know. To stand in his place, do all that he can do, in the very best way that he knows, is all that God asks of any one.

I once received a letter from a dear friend, that was intended for another person. It was addressed to me, and nothing in the beginning revealed to me that it was not mine. I read the pages with delight. The affection expressed met a response in my heart. An invitation given afforded me the greatest pleasure. The promises made were highly treasured. But when I had reached the last few lines of the very last paragraph, I read: "Now, Edith, write as soon as you get this." The letter fluttered from my hands to the floor. Not for me! The assurances of esteem, the gracious invitation, the treasured promises, all there, but none of them for me. I gathered up the pages, and glanced through them again, but with absolute indifference. They were not for me. I lost all interest in the letter. We may read the Letter which God has sent to us, in either of these ways. If we accept each verse, each sentence, each word, as written personally to us, it gives us the keenest delight and the richest blessing. But if we look upon it as a message written to some one else, we can read its most loving entreaties, its most precious promises, with complete indifference. Which way do you read it?

MRS. L. FLORA PLUMMER.

Minetto, New York

WE have lately received an excellent report from the Young People's Society at Minetto, New York. They have organized a Sunday-school for those not of our faith, besides doing other work. The leader, Bessie L. Jackson, writes:—

"Immediately after our first business meeting we began work with twenty-five copies of the *Little Friend*. We called on the people, and invited them and their children to come. There were twenty-seven the first Sunday, and now we have about forty. Several of them are young men and women. We are thinking of forming Bible classes for the grown people in connection with our present work.

"The people here are heartily in favor of our work. We believe that it will bring several into our church school. The effect on the spiritual life of the church has been most beneficial, for it has been a way of putting their faith into practise.

"We are doing some work with *The Life Boat* in connection with the school, rather than with our Society, as distinctly such. We are also planning to do some work with *The Advocate* and with other papers and tracts. Young people from without are coming in to our meetings, and the who's interest is good. I am so glad to see the spirit of work here; for it shows plainly that we are accomplishing our aim."

THE WEEKLY STUDY

The Spirit of Prophecy

(April 26 to May 2)

At the critical time with the advent believers, when hearts were to be comforted, and the scattered remnant led still on the pathway to the holy city, the Lord fulfilled a precious promise to the latter-day church.

Scripture Portions.—Joel 2:27-32; Acts 2:16-21; Eph. 4:8, 11-14; Rev. 12:17 and 19:10.

Book Portions.—"Rise and Progress," *The Gift Restored*, pages 70-74, and chapters IX and X.

The incidents on pages 70-74, and those in the tenth chapter, will likely be suggested as the most interesting in the study. All should have some of these striking historical facts fixed in mind. Far too many have but a hazy idea of the developments in the early days. After the study of the lesson outline in the meetings, I hope many will read and reread the history.

As part of the program this week, have some good reader read the first view of the advent movement and its triumph, given in "Early Writings," pages 9-15. In no other book, aside from the Bible, are the scenes of heaven made so real as in this little volume. It is a treasure indeed in these days, when the new thought and the new philosophy regard such views of heaven as childish. But the kingdom of heaven is open to the little child. I thank God that heaven is a place where redeemed men in immortal flesh shall erelong walk to and fro in the city of God, and see his face.

W. A. S.

Question Hints

(To be given to different members, and answered in the meeting)

WHAT precious promise, made to the remnant church, was fulfilled to the advent believers? Give scriptures.

Show that the testimony of Jesus and the spirit of prophecy are the same. For whose benefit especially is this gift bestowed?

What kind of instruments does God choose to perform his bidding? What other gifts are to be bestowed upon the church before the Lord comes? Why are they not given now? How can we remove the hindrance?



CHILDREN'S PAGE

**True Boys**

Boys will be boys, they sometimes say,
When boys are mischievous or sly;
But in their work, or at their play,
On this you surely may rely;
Boys can be true boys only when
They act the part of gentlemen.

The bravest boys are those, no doubt,
Who never pass a duty by;
Who know how to obey without
A fancied need to question why;
Who are not manly now and then,
But always act like gentlemen.

Rich boys and poor boys, large and small,
Schoolboys and work-boys, everywhere,
The great world calls and greets them all,
And gives to each his honest share;
And it gives bountifully, when
Its wards are really gentlemen.

FRANK WALCOTT HUTT.

What Was His Name?

My husband was a king so wicked that in after-records he is only spoken of as the king who led his people into sin. Of my children, only one was inclined to keep the way of the Lord, and he lay sick unto death. My husband, the king, bade me take bread and cakes and

And he told me that all my husband's house should be destroyed; and of them all only the child who lay sick at home should come to his grave for the sake of the good the Lord found in him. All the others should die violent deaths. He told me, moreover, that as soon as I reached my home, the child should die.

It was with a heavy heart that I went home. I lingered as long as I could by the way, and would not have returned at all, but some force I could not resist compelled me to go forward. As my feet crossed the threshold of my house, my son died.

What was his name? What was the name of my husband? And what was the name of the prophet?

AUNT BETTY.

Twenty-Six Mountains

"MOUNT WHITNEY, California, that's one," and Ronald dug his pencil into the slip of paper that lay beside his geography. "Uncompahgre Mountain, Colorado, that's two;" another dig. "Grays Peak, Colorado, three; Mount Shasta, California, four; Harvard, Colorado—no, wait! Mount Rainier wants to go in there somewhere. Well, never mind, that makes five. Now Pikes

up on review. We've got to get all these twenty-six mountains,—the highest in the United States, you know,—and I just can't! I forget which ones I've said, and every time I begin over, I'm more tangled up than I was before!"

The boy looked up at his big brother with something like hopefulness, notwithstanding his despondent tone. Tom was always so able and ready to help!

"Must you recite them in order?" asked the elder boy.

"No," answered Ronald, "it doesn't make any difference how we say them, if they're all in."

"Then there's a very easy way to learn them," said Tom.

"Easy? I'd like to know how!"

"I've learned many a long list of things this way," Tom commented, as he took up a sheet of paper, and wrote rapidly for a minute. "You see, here is the alphabet," he said. "There is almost nothing that will put one in mind of a word so readily as its initial letter. Now let us see which of your mountains begins with A." He ran his eye over the list. "Argentine Pass, Colorado, seems to be the only one. I'll put that opposite A. Now B."

"Black Mountain, North Carolina, and



SPEAK, PONGO! SPEAK!

honey, and go to the prophet of the Lord, who dwelt in Shiloh, and ask of him what should befall the child. But he bade me disguise myself; for he feared that if the prophet knew me, he would not give me an answer of peace.

So I took the present, and went on my way, rehearsing, as I went, the words I should say, so that the prophet should not know me. But all my plans were vain; for the Lord had warned the prophet, who was blind, so that, as I crossed his threshold, he called me by name, saying that he had heavy tidings for me.

Peak, Torreys Peak, Colorado, that's seven. Let's see, what comes next? Yale and Princeton—no, there are some more peaks before those. Oh, I'm getting all mixed up again! What shall I do? I never can learn them! What's the use of trying?"

Ronald sat back in his chair and viewed his closed geography with gloomy eyes.

"What's the trouble now?"

It was a cheery voice, and the face that looked down at Ronald was bright and kindly.

"Oh, it's my old geography! I'm studying

Breckenridge Pass, Colorado," said Ronald, who was growing interested.

"Evans Peak, Colorado, is the only one in E. And Fremont Peak, Wyoming, for F."

"Grays Peak, Colorado, and then Harvard, Colorado," put in Ronald. "Yes, and Mount Hood, Oregon, that goes best there, doesn't it?"

Tom nodded, while the younger boy scanned the diminishing list with eager eyes.

The mountains were all placed under their proper letters at last, and Ronald counted them, to make sure there were twenty-six.

"Run them through two or three times," counseled Tom, "and I think you'll find no trouble in fixing them in your memory. You will soon learn, in going over the alphabet, which letters stand for the names, and how many mountains for each; you will quickly discard the letters we have not used."

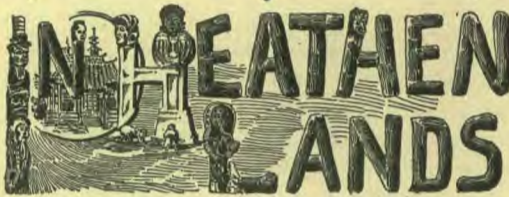
Ronald did as he was bid, and in an incredibly short time he could repeat the whole twenty-six.

"This is a fine way to learn things," he told his brother. "Our teacher is always giving us lists of things, and I can learn them all this way."

"All that do not need to be repeated in order."

"And the fun of it is," said Ronald, "you know when you are at the end of the alphabet that you have them all."

"If you don't skip any," laughed Tom.—*Youth's Companion.*



Life in Togoland, West Africa

To my mind some of the scenery of Africa far surpasses either Germany or Switzerland. Six days from the coast city Keta (Omitta) are the high mountains of Avatime. The hard work of ascending is richly rewarded. On the top of these mountains are the far-extended primitive forests, the domicile of tigers, leopards, elephants, lions, boars, civet-cats, boa-constrictors, and many other wild animals. About twenty men go ahead with their bush-knives, cutting the creepers off, and making a path. Now a glade is seen. From a sharp declivity a waterfall runs down about three hundred feet with great vehemence. In the air, birds of prey are on the alert for some small game. In the midst of this quiet and dark forest, through which no stray gleam of the sun can shine, and whose tranquillity is interrupted only by the occasional roar of a lion or a tiger, how little is man! "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches!"

But in this grand and beautiful country the people know nothing of the living and loving God. Their religion is fetishism, the lowest of all religious systems. Though the Eohe negroes believe that Hawn (God) created the world, they can not thank nor worship him, because he laid the reigns of the world-government in the hands of many inferior gods. Their number is legion, they are everywhere, and their work is to torment the people. In the lightning, the falling star, the rainbow, the roaring of the wind, the shadow of the boa-constrictor, in trees, and also water places, many deities reveal themselves. A communion between them and the people is mediated by the fetish priests, who make amulets, which are worn by every heathen, by which any harm, grief, or sickness shall be taken from them, and for which, of course, the natives pay big prices. Besides these the priest forms small or large gods of clay, and sells them. These gods are placed in the houses, and at the entrance of a city or village, and are guardian gods. Very often the bad spirit has his homestead in a person, and he can only be reconciled by murdering this unhappy person. Again, it is the cruel religious system of these poor heathen which hardens their heart so that they have no pity for the insane, but stone them, poison them, or beat them to death. Such is also the fate of new-born twins.

If nothing were known of fetishism, and the awful crimes and the horrid transgressions of the moral law that attend it, one would hardly believe the Eohe negroes a cruel and unhappy people. Follow the hunters or fishers when they ply their trade, and hear them joke and laugh; see the

women and girls when going to the brook after water, and listen to their melodious songs; peep through the bamboo fence, and watch the house-father who sits with his family before the small clay cottage, how he tells fables or stories to his children; judge by the riddles they put that, though uneducated, they are intelligent.

These people are industrious. Though they do not know the maxim, "Time is money," and can not do celebrate many a holiday during the year, every male must learn a trade; the son inherits the trade of the father. There are hunters, fishers, blacksmiths, tanners, weavers, dyers, potters, and farmers. Every man is a contractor. He builds his own house or houses. The more wives he has, the more houses he possesses; for each wife must have a separate home.

The living is not expensive. Very little the Eohe needs. His clothing is meager. His household goods are a little country chair, some grass mats to sleep on, different earthen pots, several wooden spoons, and a wooden comb. His money is found in a bag in the corner of the house. It consists of little shells, called cowries, of which one hundred and forty are equal to one cent. With these he buys yams and pepper, and fruits, such as bananas, pineapples, mangoes, coconuts, etc., or in exchange he sells game, fish, or other articles. His food costs him about fifteen cents a month. He drinks neither milk nor coffee, but water, and occasionally palm-wine.

Fifty-five years ago the North German Mission Society began mission work among the Eohe negroes. After twenty-five years had passed, and more than thirty missionaries had been laid in an early grave, ten souls had been baptized. But the word, "Let one hundred missionaries die, but do not give up Africa," was the spirit that has to this day filled the missionaries. The following statistics show the results: From five main stations the work is directed by German missionaries. About eighty native teachers preach the gospel to heathen and Christians. Over five thousand Eohe Christians live in different parts of the country, and nearly ten thousand children attend the school. * * *

A Large Country

A WRITER in *The Boston Transcript* who has recently made a trip through Siberia, calls our attention to the immensity of that country. It stretches through one hundred and thirty degrees of longitude, and covers one ninth of the land surface of the globe.

The United States and all its possessions, and all Europe except Russia, could be put into Siberia, with land enough left to make thirty-five States like Connecticut. And Manchuria will make seventy more. I had thought it a convict settlement only. I found it a country of nearly nine million people, ninety-seven per cent of whom were either natives or voluntary immigrants, and all living better and enjoying much more political and religious liberty than in European Russia. I had believed it to be a frozen wilderness. The part through which I traveled was like Minnesota and the foothills of the Rockies, where wheat and rye and vegetables matured; where strawberries, currants, and raspberries abound; where sheep, cattle, and horses graze unsheltered throughout the year; and where a greater extent of virgin forests of splendid birch and pine is found than in the whole area of the United States. For about four hundred miles north of the Trans-Siberian road like conditions prevail, and north of this tillable land are four hundred miles of unbroken forests, before the frozen *tundra* of arctic waste is reached.

I expected to find in every town a convict prison full of exiles and criminals. With the exception of the two convict barges floating down the Amoor on their way to Saghalien, I saw no trace of the system, but I did see in every town and village, no matter how small, the dome of a

Russian church, and in the larger cities Roman Catholic and Lutheran churches as well.

Into and through such a country the Russian empire has built a marvelous railroad. Although planned for military purposes, its freight and passenger traffic has so enormously increased that there is no longer a question of its financial success. From its beginning, a steadily increasing tide of immigration has flowed into Siberia from Central and Northern Russia. To each family moving into the Amoor and Maritime Provinces an allotment of two hundred and sixty-nine acres of land is made, and into the central and western provinces forty acres for each male immigrant, with certain tax exemptions and lessening of military service in both cases. The car fare to incoming settlers is surprisingly low—twelve dollars for four thousand five hundred miles.

Forecasting

"WHAT pleasant paths my feet shall press tomorrow,

I wish I knew," one said; "I wish I knew
What sunny land, what gray eclipse of sorrow,
My soul shall wander through.

"What heart delight shall cheer me with its gladness,

If I could know; if only I could know
What song of peace, what messenger of sadness
Along my paths shall go."

Ask not to know. In Wisdom's higher keeping
Are treasured all life's sweet and better days.
Make beautiful the sowing, that the reaping
So meet thee on thy ways.

—Selected.



INTERMEDIATE LESSON

V—The People Numbered; Israel Leave Sinai

(May 2)

LESSON SCRIPTURE: NUM. I: 44-54; 9: 1-5; 10: 33-36; II: 1-3.

MEMORY VERSE: I COR. 14: 14.

One year had passed since Israel left Egypt. Much of this time had been spent near Sinai. Before resuming their march, the Lord commanded Moses to count all the men among them from twenty years old and upward. When Jacob and his family went down into Egypt, they numbered seventy, and now there were men alone above twenty years of age to the number of six hundred and three thousand five hundred and fifty. The first part of the first chapter tells how many there were in each family.

God had certainly fulfilled his promise to make of Israel a great nation. All that could prevent it was their own unfaithfulness to him.

Just one year from the time the children of Israel kept the Passover in Egypt, the Lord told Moses that they should observe it again. In a short time they were to resume their journey. Only eleven days lay between them and the land of Canaan. They departed from the mount of the Lord three days' journey, the ark going before them to search out a resting place for them. "And the cloud of the Lord was upon them by day, when they went out of the camp."

"All eyes were turned anxiously to see in what direction the cloud would lead. As it moved toward the east, where were only mountain masses huddled together, black and desolate, a feeling of doubt and sadness arose in many hearts.

"As they advanced, the way became more difficult. Their route lay through stony ravines and barren wastes. . . . The rocky gorges, far and near, were thronged with men, women, and chil-

dren, with beasts and wagons, and long lines of flocks and herds. Their progress was necessarily slow and toilsome; and the multitudes, after their long encampment, were not prepared to endure the perils and discomforts of the way." Often complaints were heard. "And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." The people cried unto Moses, and he pleaded with the Lord that the fire might be quenched. In memory of this judgment, the place was called Taberah, which means "burning."

Since the people at Sinai had promised the Lord that they would obey him, and had had such opportunities to see how gently and mercifully he was dealing with them, God could not permit such open rebellion to go unpunished. He knows what will be the best thing for his children, even the little ones, and whatever we have to do we may know that he sees, and permits it so that we may be made better boys and girls, better fitted to serve him. But when we complain, his great heart of love is grieved.

Questions

1. How long was Israel encamped at Sinai?
2. Before resuming their march, what did the Lord command Moses to do?
3. How did the number of Israel now compare with the number that went into Egypt? How long had they been in Egypt?
4. What promise made to Abraham, Isaac, and Jacob was evidently being fulfilled?
5. How far was Israel now from the land of Canaan?
6. What feast did they celebrate before starting on their journey?
7. How did the children of Israel know when to go?
8. What happened when they were three days' journey from Sinai?
9. How were these complainers punished?
10. What may we know when we have to do things that we do not understand, and that may not be pleasing to us?

THE YOUTH'S LESSON

V—Comforted in Their Faithfulness (May 2)

LESSON SCRIPTURE: I THESS. 3: 1-13.

MEMORY VERSES: I THESS. 3: 12, 13.

Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you, and to comfort you concerning your faith; that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labor should be in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also to see you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith? Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.—*American Standard Revised Version.*

Questions

1. What sacrifice did the apostle make in order to hear from the church in Thessalonica?
2. Who was Timotheus? Why was he sent to Thessalonica?
3. What did Paul evidently fear? Verse 3. Did Paul know that afflictions awaited him in every city? Acts 9: 16, 20.
4. What is the lot of every Christian? 2 Tim. 3: 12. What is the promise to those that endure? Mark 13: 13.
5. What reason had this church to expect that this experience would befall the apostle?
6. How did he manifest his anxiety for them? What did he fear would be the result of his labor?
7. What good tidings did Timotheus bring?
8. How did this affect Paul? What especially was a source of comfort?
9. What did their steadfastness bring to the apostle? Verse 8.
10. To whom did he render thanks for this good news?
11. What desire did he still have for them? For what did he pray? How often?
12. Find some reference in the other epistles of Paul in which he speaks of prayer.
13. How alone did he expect that the way would open so that he could go to them?
14. What prayer does he offer for them?
15. What would be the end of such an experience? Verse 13.
16. Before whom were their hearts to appear unblamable in holiness? What event does Paul continually keep before them and us?

Notes

"All that live godly in Christ Jesus shall suffer persecution." To live godly is to do as Jesus Christ did—labor for others. We need not look for great opportunities. Faithfulness in the duties that lie nearest us is what God requires.

Every humble man wants human company in his labors. Greater strength and confidence are gathered in prayer and counsel. One shall chase a thousand, and two shall put ten thousand to flight. Yet Paul was willing to labor alone in the great, strange city for a while, so that the new converts might not be left too long. When he had left them, he was forced to flee from them. Now he did not wish them to become discouraged by his afflictions or their own.

"David said in the Spirit, 'What shall I render unto the Lord for all his benefits toward me?'" Paul counted the conversion of these souls and their steadfastness in God as benefits which God had granted him.

"At the coming of our Lord Jesus." Literally at his personal presence, for so the word means. See 2 Cor. 7: 6, 7; 10: 10. He is here now by his ambassadors, and by his Spirit, but not in the sense of his promise. John 14: 1-3; Acts 1: 9-11. That promise will not be fulfilled until he comes in his own personal presence. Then we shall see him as he is, "this same Jesus." That is the hope of the church.—*S. S. Lesson Pamphlet.*

A Friend That Sticketh Closer Than a Brother

IN his social attributes Christ is a friend. Prov. 18: 24; John 15: 15. He is a father. Isa. 9: 6. He is a husband (2 Cor. 11: 2); a brother (Heb. 2: 11); a son; a child (Isa. 9: 6); a visitor. John 14: 18, 19. He fills every room in any heart where he is permitted to dwell. It is as a friend that I love to think of Jesus. That term means more than any of the others. A brother, a husband, a son, a father, even, is not always a friend. Friendship means equality, companionship, confidence, mutual love, unselfish interest, helpfulness, and faithfulness. Christ is the children's friend. In order that children might know this to be true, he was born as all children are, ex-

cept that his birth was in a shed, where the teams and animals of travelers were kept. He lived in a humble home, and was not petted nor honored by wealthy parents. He was "subject to his parents," and remained at home until he was thirty years of age.

No doubt there was with him all the while a growing sense of his divine home and commission; for he "increased in wisdom and stature, and in favor with God and man." But in his childhood he was subject to the same trials and temptations that children now have to bear. So that now when a child cries because of pain or wrong, the merciful Saviour is still a child, and still feels all that children feel. We as older people sometimes forget that we were once children. We can not remember our childhood sorrows and trials. But Jesus never changes. He is always the same, and he does not forget how the children fare, and how they feel. We love to think of Jesus receiving and blessing children, and we wonder with the disciples when we read that he took a little child, and set him in the midst of the disciples as a sample of a true Christian. But the best comfort for children is that Jesus was once a child, and is still a child in every feeling and sympathy. He does not grow old, and change, and become tired of children.

And as he is still a child, so he is still a youth, a brother, and a son. One noteworthy example set by our Saviour in his earthly experience was that he did not seek to cut short the period of his minority. With the weight of such a gigantic mission resting upon his heart, with a sense of the world's need, and realizing the golden value of his few years upon earth, we may wonder why he did not earlier seek to break the bonds which united him to his home in Nazareth. His sixteenth year produced no marked change in his way. He was eighteen, twenty-one, twenty-five, but still he remained in the humble place to which he had been assigned by heavenly wisdom. Not until he was thirty years of age, does Jesus step forth to act his great part as a teacher, a healer, and a redeemer. How different it often is with youth now! At one half the age of thirty, boys and girls break the bonds of the domestic circle, and assume the responsibility of their own course. Young ostriches never know the comforts and delights of parental love and care. The sun and the sand warm them into life, and from that moment they shift for themselves. The parent birds have no knowledge or care for their offspring, nor the chicks for their parents. But should we be human ostriches? It is altogether probable that during most of this time Jesus was toiling to support Mary and her children. When he left home for the Jordan, there remained but three and one-half years for him to do his great work. But at the close of this time he could say to his Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

Let us be thankful that so great a part of that work consisted in living throughout the whole period of childhood and youth. Surely the young man and the young woman have a right to claim the friendship and sympathy of Jesus. The boy who works on a farm, the girl who serves in a kitchen—every youth in every station—has in him a Friend that sticketh closer than a brother. And the life of Jesus as our example covers this portion of his experience. God and duty no doubt call many persons from home before they are thirty. But if they want some to remain there up to that time, let these not think the time is necessarily lost. The greatest work ever achieved in earth's history was that done by Jesus in three and one-half years. When youth are tempted to feel that they are sacrificing too much of life by remaining at home until the Lord bids them go forth, let them reflect on the life of Jesus.

G. C. TENNEY.



He Will Come

I KNOW not *when* He'll come, but this I know,
That he *will* come;
And whether in the morn across the dewy grass,
Or when the lessening sands in day's clear reck-
oning-glass
Are nearly run,
Beneath the silver moon,
At twilight or at noon,
It all is one.

I know not *where* he'll come; but this I know,
Where'er I be
Will be a pleasant spot, like fern brakes in the
wood,
Or like a grassy bank, whose shadows, cool and
good,
The sunbeams flee;
By barren moor or hill,
Or rivers deep and still,
Will answer me.

MINNIE ROSILLA STEVENS.

Patience

So little time since cloud and driving rain
Drew down their chill, black veil across the
sky;
Now all the air is clear and warm again,
And glittering on the grass the raindrops dry.
(*Patience, sad eyes; sorrow shall yet go by.*)

So little time since stormy winds all day
Against the shrinking branches drove and prest,
Tossing the tender twigs in sharp affray;
Now sun and silence hush the world to rest.
(*Patience, tired hands; your toil shall yet be
blest.*)

So short the days, so little time ago,
Since winter locked the waters, stiff and numb
Beneath the moonless, bitter nights of snow;
Now twixt green banks they laugh, no longer
dumb.
(*Patience, O frozen heart! thy Lord shall come.*)

— Mabel Earle.

God's Purpose Concerning Israel¹

EVERY temporal and every spiritual advantage was given to the Jewish nation, the Lord's chosen people. God himself wrought for them, multiplying them in Egypt, delivering them from bondage, and leading them to the land of Canaan, their promised inheritance.

To the Jewish nation were committed the oracles of God, which were to be as a wall of protection round about them. As his chosen people, the Israelites were to show to the nations of the earth that the law of God's kingdom is holy and just and good. By obedience to this law they were to be brought under the control of their Creator and Redeemer, and made a pure, wise people, whose joy it would be to deal justly, to love mercy, and to walk humbly with their God.

Never were the Israelites to depart from the instruction given them by Christ from the pillar of cloud. God declared that if his people would live by the pure, unselfish principles of his law, and thus fulfill his purpose for them, he would honor them before all the world. "Observe and hear all these words which I command thee," he said, "that it may go well with thee, and with thy children after thee forever, when thou doest that which is good and right in the sight of the Lord thy God. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before

¹The foregoing article is the first of a series by Sister White on the history and experiences of Daniel and his companions in Babylon. The articles are in the form of a connected narrative, and we are sure they will be of much interest to our young people.

thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? . . . for even their sons and their daughters they have burnt in the fire to their gods. What thing so ever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

"Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spew you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people."

God specified also the sure result of a disregard for his commandments. "If ye will not harken unto me," he declared, "and will not do all these commandments, . . . I also will do this unto you; I will . . . set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you. . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. . . . And ye shall perish among the heathen, and the land of your enemies shall eat you up."

With these solemn warnings foretelling the results of disobedience, were given words of encouragement. God declared that even if his people should fail of fulfilling his purpose, he would not forsake them utterly. "If they shall confess their iniquity," he said, "and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. . . . When they be in the land of their enemies, I will not cast them away, neither will I abhor them; to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord."

These are some of the prophecies concerning Israel. The special advantages and privileges that God's chosen people enjoyed, made their responsibility greater than that of any other people. By holiness of life, by steadfast loyalty, by faithfulness in the payment of tithes and offerings, by cheerful, devoted service, they were to acknowledge God's sovereignty, and testify in word and deed that they were made better by the favors bestowed upon them. Thus they were to be a light to the surrounding nations, revealing to idolatrous peoples the true God and the glory of his character.

MRS. E. G. WHITE.

Loving People Whom We Don't Like

THIS world is full of various kinds of folk. It would be a very monotonous world if it were not. It is the variety which gives it interest. But many of these different sorts of people do not feel kindly toward other sorts. "We are not congenial," they say. "I simply can not endure that girl," one girl says of another. "Her taste in dress is outrageous, and her giggling and general silliness are intolerable." The other girl

says: "I don't like that precise person, who never acts naturally nor forgets primness." And there are deeper dislikes than these.

Now, many of these dislikes we can not help — at first; but they have nothing to do with loving. Loving and liking are different things. Jesus did not say, "A new commandment I give unto you, That ye like one another;" but, "A new commandment I give unto you, That ye *love* one another." Love rises above like, and can exist in spite of dislike.

We like what pleases us. We love what we would please. Liking is selfish. Loving is unselfish. Liking depends on its object; loving upon its subject. If the person we like changes, we may dislike him, but no change in the person loved can alter love.

Even at the best, liking is a feeble thing, capricious, unreliable; but loving is deep and eternal. It is good enough to speak of liking things, but whether we like persons or not is a matter of small consequence. The real question is, Do we love them? — M. C. Hazard.

Quality, Not Place

SAID A, "Whene'er I stand between
The letters B and D,
I'm in the midst of all that's BaD,
As you can plainly see."

"How strange!" said merry, laughing E,
"When I between them am,
I'm tucked up comfortably in BeD,
And happy as a clam."

"It's quality within ourselves,"
Then mused the letter A,
"And not the place we occupy,
That makes us sad or gay."

— St. Nicholas.

You will notice that a gentleman always possesses a dextrous and most delightful tact. I think it was Dr. Culrose who, at a gathering of young men, gave an admirable example of this quality. He said that at a certain breakfast a guest upset a cup, and its contents soiled the cloth. A neighbor quietly placed a vase of flowers over the stain, and thus *hid the blot with beauty*. Another story occurs to me about Grant, who avoided taking Lee's presentation sword at the capitulation without either "clumsy bluntness or caddish showiness," simply by adding this to the terms: "All officers to retain their side arms." "A third example is given by Mr. R. L. Stevenson, who reminds us how Wellington, meeting Marmont years after Salamanca, was asked by the agreeable marshal his opinion of the battle. "I early perceived," was his gentle reply, "that your excellency had been wounded." I mention these incidents to explain what I mean by a "dextrous tact"—a consideration for the feelings of others, a desire to put people at their ease, and to make the best of a trying situation. After all, this is summed up in the Christian law of bearing one another's burdens, and of doing to others as we would that others should do to us.— Atkins.

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