

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

VOL. LIII

WASHINGTON, D. C., JANUARY 31, 1905

No. 5

## OUR CONTRIBUTORS

### Visiting the Vale of Wonders

(Continued)

OUR next trip in the valley was to what is called the Happy Isles. They are farther up the valley on the right-hand side, being a chain of little islands in the rushing of the waters of the Merced River, when it is still foaming and agitated from its terrifying leaps over Vernal and Nevada Falls. We spent a happy day there in our hammocks under the shady trees, listening to the songs of the river.

By this time we were in good trim for the long, hard trip that leads by the Happy Isles, Vernal Falls, Nevada Falls, to the foot of Little Yosemite Valley, around to Glacier Peak, Sentinel Rock, and down the trail to the Sentinel Hotel and home to camp. The guide-book calls it twenty miles, I believe, and I think it is all of that. My wife walked, but the other ladies of the party went on horseback until the descent began down the Glacier Peak trail.

The Merced River comes into the valley over the two falls named, and then for several miles rushes down the canyon at terrifying speed, a mad race of dashing white waters. The roar of the falls and the cascades can be heard for miles. The sides of the canyon are close and precipitous, and the concentrated roar is like the roar of a dozen express-trains rushing past at full speed. The very mountains seem to tremble under the impact of the angry waters. The volume of water coming over these falls and down this canyon is much greater than that which comes over Yosemite Falls. There are two ways to get to the top of Vernal Falls, one by a circuitous trail, which takes fully an hour, and the other straight along the sides of the canyon,

where a misstep may send one into the foaming water. This leads first near to the foot of the fall, and then straight up the face of the cliff by zigzag stairs cut out of the solid rock. These stairs have taken the place of the old wooden stairs which tourists used to climb. My wife and I and Henry took this trail, but the others of the party were obliged to go by the more circuitous rout because of the horses.

As we threaded our way by the foot of the falls, our clothing was drenched by the constant cloud of spray; but it was worth the exertion and

Rock, as also from the bridge below, and from both these points Carrie and Iva "kodaked" it. But the grander and more entrancing view is had from a position near the very foot of the falls. The cloud of spray from the falls and from the cascades below drenched our clothing, but we cared nothing for that in the enjoyment of what we were privileged there to look upon.

Whatever position we took to view the falls, the sun was painting its halo over the scene, and the thunderous roar of the falling water spoke to us of the power of Him whose hand was doing

this, and whose power was keeping us. The beautiful, broad sheet of water came over the wall of rock like billows of the most fragile fabric, and slowly and majestically its great fleecy folds floated down to join the raging pool below. It did not plunge, it floated down, and seemed to gather no momentum on the way. The last foot of its drop was as majestic and self-possessed as the first, although we knew that it was striking with the weight of hundreds of tons every moment. It is three hundred fifty feet from the point where this fall bends over the rock to the place where it strikes the surface of the pool. The wind does not toy with it as with the other waterfalls; the weight of the stream is too great and the fall too short, though it is more than twice as high as Niagara. Nevertheless, it is impossible for one to imagine the fall as high as it is. We tried with the eye to measure off each hundred feet; but the spaces seemed altogether too small. Yet in comparing the height of the fall with large trees growing near by, we could see that the fall must be as high as the guide-book specified.

For a long time we stood admiring the won-

derful scene, and then, fearing lest our party would reach the trail above, and think we had gone on, we began the ascent of the stone steps cut in the face of the solid rock leading up to the top of the fall. I had twice ascended the stone stairway of Bunker-hill Monument; but this was a much higher climb and more dizzy, with the



VERNAL FALLS

the wetting; for there was the continual rainbow—not a half circle as we see it in the sky, but the complete circle, the lower edge of which seemed right under our chins. For a long time we stood watching a scene which we never expect to be able to describe. Vernal Falls is not so high as any of the others, but much broader. An excellent view is had of it from Lady Franklin



tremendous roar of the falls in our ears, as the waters seem now literally to plunge down by us and rush away in a mad race for the floor of the valley, with the bits in their teeth, and covered with foam.

We were ready to rest when we reached the top, and leaning over the natural rock balustrade, could look straight down into the foamy depths below. Our capacity for wonder and admiration seemed totally inadequate to the subject. We could see nothing of the rest of our party, and so followed the brink of the river to the next place of interest, Emerald Pool, only a short distance above. It is only about two hundred feet long, and though so close to the mighty fall, it is

as placid as a day in June. The whole pool is of a pretty green hue, and very restful to look upon.

Just above Emerald Pool is Silver Apron. Here the entire width of the river runs over a bed of silvery granite in playful ripples. The ripples, instead of going straight across the stream, seem to be held back at both sides, and in this respect resemble the flounces on a skirt. From this characteristic it has derived its name. I wish to say right here that all the names of objects in this wonder garden are very appropriate and pleasing. So many times God's wonderful works are connected with God's enemy in the names that are thoughtlessly bestowed upon them. It is not so here.

After some hardy climbing up to the trail, and another waiting period, the rest of our party came in sight. When they had taken their view, we went on to a deserted house known as Snow's Hotel (since burned down), and there took our midday meal. So strenuous a climb in such a wholesome atmosphere arouses hungry nature's demands to be fed.

After a generous rest at Snow's Hotel, we began the ascent of the trail leading up to and over Nevada Fall. The sun was shooting his warmest shafts into the canyon, and shade of any kind was very scarce. At last we reached the foot of the fall, and gazed up in wonder at its eight hundred feet of yeasty cataract. This is the most tumultuous of any of the falls in the valley. The water falls perpendicularly about two thirds of the distance, and then strikes a steep chute, and rages and tosses like a great mad, untamable monster. The ferocity of its plunge is accentuated by the fear-inspiring volume of its voice.

When we had admired this as long as we dared, considering the great length of the remainder of the trail, we began the zigzag ascent up the side of the mountain to reach the top of the fall, where we were to cross on a bridge in continuing the journey around to Glacier Peak. It seemed an interminable climb in the hot sun. The way is very steep, and much of the trail is built of loose rocks along the sheer mountain-side, but laid up in such a way that there is little danger unless one's horse should miss his footing. We had surer footing than that of the horse, and so did not fear. When the climb was finished, we all felt that we had earned a rest, and took it. Here we could walk right out to the edge of the fall and look over, and some of the party amused themselves by throwing large rocks and pieces of wood over the precipice, counting the seconds in their descent, and so figuring out the height of the fall. One of our party lay down to

rest upon the soft, pine-needle-covered earth, and did not notice until too late that she was using as a pillow the nest of a colony of busy ants. When this was discovered, there was work for all of us for a few minutes, disentangling angry ants from a head of hair.

At the top of these falls there is a trail leading away to Clouds' Rest, and another leading into Little Yosemite. We did not have time to visit either of these places on this trip. From the top of Nevada Fall one gets an entirely different view of the valley. He can see Liberty Cap, Half Dome, Yosemite Point, Yosemite Fall, Eagle Peak, and Glacier Peak; but he can not see El Capitan, Cathedral Spires, Bridal Veil, or the Two Sisters, as they are cut off from

his view by the Glacier Peak promontory. The air in this region is very clear, and distant points stand out in every detail. This is one of the things that add to the pleasure of a visit to this valley, and another is the ever-changing view as one visits the different points of interest.

C. M. SNOW.

(To be concluded)

### The Presidency

THE president of the United States occupies a position of peculiar importance. In the whole world there is no other ruler under free institutions whose power compares with his. Of course a despotic king has even more, but no constitutional monarch has as much. In France and Switzerland the president is not a very important officer compared with the president of the United States. In England the sovereign has much less control in shaping the policy of the nation, the prime minister occupying a position more nearly analogous to that of our president. The prime minister, however can at any time be thrown out of office by an adverse vote, while the president can only be removed before his term is out for some extraordinary crime or misdemeanor against the nation.

It is customary to speak of the framers of our Constitution as having separated the judicial, the legislative, and the executive functions of the government. The separation is not sharply defined. The president has most important legislative functions, and the upper branch of the national legislature shares with the president one of the most important of his executive functions; that is, the president can either sign or veto the bills passed by Congress, while, on the other hand, the Senate confirms or rejects his nominations. The president can not initiate legislation, although he can recommend it. But unless

two thirds of Congress in both branches are hostile to him, he can stop any measure from becoming a law.

The immense federal service, including all the postal employees, all the customs employees, all the Indian agents, marshals, district attorneys, navy-yard employees, etc., is under the president. But he does not appoint these by himself. His is only the nominating power. It rests with the Senate to confirm or reject the nominations.

The secretaries who form the cabinet are in the strictest sense the president's own ministerial appointees,—the men, chosen out of all the nation, to whom he thinks he can best depute the most important and laborious of his executive duties. They all advise him on matters of general policy when he so desires it, and in practise each cabinet officer has a very free hand in managing his own department, and must have it if he is to do good work. But all this advice and consultation is at the will of the president.

The president and Congress are mutually necessary to each other in matters of legislation, and the president and the Senate are mutually necessary in matters of appointment. The Senate has no right to dictate to the president who shall be appointed, but it has an entire right to say who shall not be appointed; for under the Constitution this is its duty. Although many men must share with the president the responsibility for different individual actions, and although Congress must also very largely condition his usefulness, yet the fact remains that in his hands is infinitely more power than in the hands of any other man in our country during the time that he holds the office; that there is upon him always a heavy burden of responsibility; and that in certain crises this burden may become so great as to bear down any but the

strongest and bravest man.

We have had presidents who have acted very weakly or unwisely in particular crises. We have had presidents the sum of whose work has not been to the advantage of the republic. But we have never had one concerning whose personal integrity there was so much as a shadow of a suspicion, or who has not been animated by an earnest desire to do the best possible work that he could for the people at large. Of course infirmity of purpose or wrong-headedness may mar this integrity and sincerity of intention; but the integrity and the good intentions

have always existed. We have never had in the presidential chair any man who did not sincerely desire to benefit the people, and whose own personal ambitions were not entirely honorable.

Corruption, in the gross sense in which the word is used in ordinary conversation, has been absolutely unknown among our presidents, and it has been exceedingly rare in our presidents' cabinets. Inefficiency, whether due to lack of will-power, deficiency in wisdom, or yielding either to the pressure of politicians or to other pressure which is often found even in a free democracy, has been far less uncommon; of deliberate moral obliquity there has been but very little indeed.



GLACIER PEAK. THIRTY-SEVEN HUNDRED FEET ABOVE VALLEY FLOOR





In the easiest, quietest, most peaceful times the president is sure to have great tasks before him. The simple question of revenue and expenditure is as important to the nation as it is to the average household, and the president is the man to whom the nation looks, and whom it holds accountable in the matter both of expenditure and of revenue.

The representatives in the long run are sure to try to do what the people effectively want. The trouble is that although each group has, and all the groups taken together still more strongly have, an interest in keeping the expenditures down, each group has also a direct interest in keeping some particular expenditure up. This expenditure is usually entirely proper and desirable, save only that the aggregate of all such expenditures may be so great as to make it impossible for the nation to go into them. But the president has to balance the demands on the treasury with the capacities of the treasury.

Inasmuch as particular questions have to be met every year in connection with every session of Congress and with the work of every department, it may readily be seen that even the president's every-day responsibilities are of no light order. So it is with his appointments. Entirely apart from the fact that there is a great pressure for place, it is also the fact that in all the higher and more important appointments there are usually conflicting interests which must somehow be reconciled to the best of the president's capacity.

An immense addition to the president's burden is caused by the entirely well-meaning people who ask him to do what he can not possibly do. For the first few weeks after the inauguration a new president may receive, on an average, fifteen hundred letters a day. His mail is so enormous that often he can not read one letter in a hundred, and rarely one letter in ten. Often there are letters which the president would really be glad to see, but which are swamped in the great mass of demands for office, demands for pensions, notes of warning or advice, demands for charity, and requests of every conceivable character.

One rather sad feature of the life of a president is the difficulty of making friends, because almost inevitably after a while the friend thinks there is some office he would like, applies for it, and when the president is obliged to refuse, feels that he has been injured. It is hardly necessary to allude to the well-known fact that no president can gratify a hundredth part of the requests and demands made upon him for office, often by men who have rendered him real services, and who are fit to fill the position they seek.

Perhaps the two most striking things in the presidency are the immense power of the president, and the fact that as soon as he has ceased being president, he goes right back into the body of the people, and becomes just like any other American citizen. While he is in office, he is one of the half-dozen persons throughout the whole world who have most power to affect the destinies of the world. He can do more than any save one or two absolute sovereigns to affect the domestic welfare and happiness of scores of millions of people; then when he goes out of office, he takes up his regular duties like any other citizen.

All together, there are few harder tasks than that of filling well and ably the office of president of the United States. The labor is immense, the ceaseless worry and harassing anxiety are beyond description. But if the man at the close of his term is able to feel that he has done his duty well, that he has solved after the best fashion of which they were capable the great problems with which he was confronted, and has kept clean and in good running order the governmental machinery of the mighty republic, he has the satisfaction of

feeling that he has performed one of the great world tasks, and that the mere performance is in itself the greatest of all possible rewards.—*Theodore Roosevelt, in Youth's Companion.*

### Gleanings from the Life of Luther (Concluded)

At about this time it was decided that he should be heard, not at Rome, as summoned, but at Augsburg. To many this journey seemed a death march; but to such, Luther said: "Even in Augsburg Jesus Christ reigns; let Christ live; let Martin die."

At the hearing in Augsburg three demands were made of him in the name of the pope: "First, a recantation of errors; secondly, a promise to refrain from them in the future; and, thirdly, the avoidance of all other acts that might disturb the peace of the church." Luther inquired what the errors were that he was required to recant. The one specified has since been known as the formal principle of Protestantism; namely, "*the sole authority of Holy Scriptures in matters of faith.*" The mere suggestion that he should surrender a doctrine that entered so deeply into his Christian experience occasioned Luther the deepest pain, and he answered that on this point he could *not* recant, since this alleged error was the clear teaching of Holy Scripture.

Before leaving Augsburg, he wrote out a defense, which was later sent to Rome. He closed this defense with these words: "Only compel me to do nothing against my conscience."

The closing scene of this Augsburg Conference was one of excitement. Not a single passage of Scripture was produced against Luther's statements, but, instead, the one word that he heard was, "Recant! Recant!"

He was finally dismissed with the words so like those of Pharaoh of old to Moses: "Recant, or do not come again before my eyes."

On reaching home on the anniversary of the nailing up of the theses, he wrote: "I am full of peace and joy, so that I am surprised that this trial of mine seems anything important to many and great men."

Early in October the pope's bull condemning the errors said to be found in Luther's writings, also ordering the public burning of Luther's books, was sent to Wittenberg. But its arrival, instead of striking terror wherever read, only excited contempt and indignation. Still Luther realized that the breach with the church was now really made; and writings now poured from his pen thick and fast. "The blows upon the papacy are not only sharp and heavy, but they are incessant." At two cities the demand for the burning of Luther's books had been complied with.

Aiming at creating a moral effect, Luther resolved upon a bold retaliation; and posted on the bulletin-board at the university the following notice: "All friends of evangelical truth are invited to assemble at about nine o'clock at the church of the Holy Cross beyond the city wall. There, according to apostolical usage, the godless books of the papal constitutions will be burned; inasmuch as the presumption of the enemies of the gospel have cast the godly, evangelical books of Luther into the fire. Let all earnest students appear at the spectacle; for it is now the time when Antichrist must be exposed."

When the signal was given, all lectures were abandoned, and the multitude thronged to the appointed place. The spot, most aptly chosen, was near a pest-house, where infected clothing was wont to be burned. On the pyre there built, Luther placed the books which had become particularly obnoxious to him, since support was constantly sought from them for the claims of the papacy in contradiction of the Scripture passages he had cited against them. As the

flames from this mounted up, Luther hurled into it the bull, with these words: "Because thou dost trouble the Holy One of the Lord may eternal fire consume thee."

Before the books were all consumed, he withdrew, with greater joy than over any previous deed of his life.

At this time he was almost momentarily expecting to be summoned before the emperor to answer for his course.

His heart was much saddened about this time by knowing that several who had been his staunch friends thus far in the Reformation, through fear of threats by the enemy were now drawing back. To one of these Luther closed an earnest appeal with these words: "'Whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.'"

Luther's enemies were exceedingly anxious that the bull ordering the burning of Luther's books be universally carried out at once; but the emperor would not permit it until Luther be given a hearing. He accordingly ordered Frederick, elector of Saxony, a friend of Luther, to bring him to the diet to be held at Worms. The enemies of Luther protested vigorously against the hearing of a man condemned by the pope, before he recanted, and the summons to the diet was recalled; but it produced such a storm of protest from the knights and common people that a second summons was issued, this time direct to Luther. "The summons in itself was a triumph. Never had heretic condemned by the pope been addressed in such respectful terms by a Catholic sovereign."

On April 2, 1529, accompanied by a few friends, Luther set out for Worms. All along he was greeted most cordially by the people. But meanwhile affairs at Worms had taken a different turn. The papal ambassadors had at last succeeded in procuring an imperial edict for the burning of Luther's books. "This was practically a condemnation in advance, and seemed to render Luther's presence unnecessary." The emperor, however, did not really withdraw his summons, but pacified the papists by saying he was summoning Luther simply to cause him to recant.

At this time he wrote to a friend: "Christ lives, and we shall enter Worms though all the gates of hell and powers of the air be unwilling."

As they drew near Worms, and a band of friendly knights came to meet him, and to prevent, if possible, their beloved friend's venturing farther, Luther spoke these memorable words. "Though there be as many devils in Worms as tiles on the roof, I will enter."

As he entered the city, to the great indignation of the papists, he was received with joyful demonstrations. The hearing was not until next day at four o'clock in the afternoon.

He slept little that night, spending most of his time in prayer and gently touching his lute. Next day found thousands within and thousands without the Episcopal Palace where the diet was in session, prominent among which, in places of honor, were the emperor, princes, electors, and cardinals.

A speaker, who represented the emperor, called upon Luther to answer two questions; namely, "Martin, the emperor has summoned you hither to answer, first, whether you have written these books and others published under your name, and, secondly, whether you will recant or abide by them." As the titles to the various books were read, he answered that he had written them. But to the second question he replied by requesting them to give him more time for his decision. His request was reluctantly granted,



and he was given till next day to decide. Still, the possibility of recanting never occurred to him. That night he boldly wrote: "I shall not recant one iota if Christ be gracious to me."

He had simply asked for time that he might frame his confession of faith in a manner to honor the great principles for which he was taking his stand before emperor, princes, and potentates.

As we would expect, next day Luther only reiterated his former statement, closing with his ever-memorable words: "Here I stand. I can not do otherwise. God, help me! Amen."

On his return trip from Worms, fearing for his safety, a party of knights, his friends, took him prisoner, and lodged him in Wartburg Castle at Eisenach. During his nine months' imprisonment here, he translated the Bible into German. His watchword was: "Make the people acquainted with the Word of God."

Knowing, however, that the Bible was of little use to the people so long as they could not read, Luther set himself sturdily to the task of improving the schools, which were in a most deplorable condition. He urged upon both parents and the state the importance of educating their children, and really established the public school system of Germany.

As this earnest, unwearying life drew toward its close, much physical suffering fell to its lot. We know our dauntless hero would not wish us to linger there; but we will glance at his triumphant death scene for a moment.

The following is a prayer on that occasion: "Heavenly Father! Eternal, merciful God! Thou hast revealed unto me thy dear Son. Him I have taught, him I have confessed. Him I love as my Saviour and Redeemer, whom the wicked persecute, dishonor, and reprove. Take my poor soul up to thee."

A friend standing near asked, "Do you die in the doctrines you have constantly preached?" He answered by a joyful, "Yes." And saying, "Father, into thy hands I commit my spirit," he died peacefully, Feb. 18, 1546.

The wooden doors upon which the immortal theses had been nailed on the church at Wittenberg, have been replaced by bronze ones upon which the theses were cast. This church is the Westminster Abbey of the Lutheran Church. Within, lie the Elector Frederick, Luther's loyal defender, also Luther, Melancthon, and many professors and teachers of note.

We are prone to linger in the presence of this marvelous life; for surely, though dead, he yet speaketh.

"There is a power mightier than armies. It is that power on which Luther placed his reliance in all the conflicts through which he passed,—the simple power of the living Word."

"Four potentates ruled the mind of Europe in the Reformation: the emperor, Erasmus, the pope, and Luther. The pope wanes, Erasmus is little, the emperor is nothing; but Luther abides as a power for all time. His image casts itself upon the current of ages, as the mountain mirrors itself in the river that winds at its foot—the mighty fixing itself immutably upon the changing."

"Hast thou chosen, O my people, on whose party thou shalt stand,  
Ere the Doom from its worn sandals shakes the dust against our land?  
Though the cause of Evil prosper, yet 'tis Truth alone is strong,  
And, albeit she wander outcast now, I see around her throng  
Troops of beautiful, tall angels, to enshield her from all wrong."

CARRIE E. ROBIE.

"Our Heavenly Father never takes any earthly thing from his children except he means to give them something better instead."



## FEBRUARY FIELD STUDY

(February 11)

### OPENING EXERCISES:—

Singing.

Scripture Reading. Romans 12.

Prayer. (Let a number take part.)

### FIELD STUDY:—

- (a) Malaysia.
- (b) The situation in Korea.
- (c) Progress in eastern Polynesia.
- (d) From Rarotonga to Singapore.
- (e) Beginning in Portugal.
- (f) Peru unentered.

### MAP EXERCISE, with questions:—

1. Where is Nukualofa, Tonga?
2. What worker is located there?
3. What special line of work does he report?
4. Locate our mission in British East Africa.
5. Who is laboring there?
6. How many baptized native believers at this station?
7. How many attend the Sabbath-school?
8. The day-school?
9. What subjects are taught in the day-school?
10. What was grown on the farm last year?
11. How many copies of our Icelandic paper are published?
12. Who is our laborer in Iceland?
13. Where located?
14. How many are reported as having recently accepted the truth in Argentina?

### CLOSING EXERCISES:—

Prayer for the workers in the fields.

Singing.

Benediction.

### Note

The material for this study will all be found in the REVIEWS of Dec. 22 and 29, 1904, and Jan. 5 and 12, 1905. The map exercise can be made interesting if some one points out the different places on the map as the questions are announced. The answers to all the questions will be found in the above-mentioned REVIEWS. Every one should look over the questions, so that the exercise may be a general review in which all may participate.

E. H.

## Our Young People's Work

SINCE the first of November I have visited ten places in the northwestern part of Iowa, in the interests of the young people's work. At Spencer I found a number of consecrated young people who were anxious to be banded together for service. As soon as we had organized, they sent for seventy-five sets of the special *Signs*, with which to begin work. The Society numbers fifteen, and we expect to see much accomplished as a result of the efforts put forth at that place.

We also organized a Society at Ruthven. There we have about twenty bright, active young persons who can and will do much in helping to carry forward the message in this generation if they are properly directed and encouraged.

At Hartley, the little company of ten is doing excellent work. The members ordered one hundred thirty-five sets of the *Signs*, and in a few days disposed of them. It was encouraging to see the real missionary spirit that was manifested by all.

As I visited the various Societies in this part of the State, and saw the earnest enthusiasm which our young people are manifesting at this time in working for others, it brought to my mind the statement made in "Education," that

"with such an army as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be given to all the world." As we consecrate ourselves to the Lord, we shall be anxious to carry the good news of salvation to every man's door. One who is truly converted will never be idle.

More than fifty have signed the pledge to read their Bibles through during this year. Are there not many others who will do the same? "None but those who have trained the intellect to grasp the truths of the Bible will stand in the last great conflict." Some very interesting letters have been received from work that is being done, and it fills our hearts with courage to see the work moving forward. The Society at Lisbon just sent in five dollars for the fund for France.

FANNIE BLACK, *Secretary*.

## Good Word from Lowell

WE have been wondering whether it would not be of help, or at least of interest to others in the Master's work, to read how the children here are working for Jesus. About a month or six weeks ago we formed a Society for the children of our Sabbath-school, to interest and instruct them in distributing literature, also in selling some of our papers. We began by giving each one who was willing to take one, a copy of *Life and Health* to sell, and nearly all of them brought the five cents the following Sabbath, having sold their papers. This money, after our papers are paid for, goes to buy more papers, and also tracts. The next Sabbath we again gave the children copies of *Life and Health*, and in addition a few pages of tracts to be given away. This plan we follow every week, and the children have already sold forty copies of *Life and Health* and two sets of the special *Signs of the Times*, and given away seven hundred fifty pages of tracts, and have eighty cents in the treasury. They have also secured two yearly subscriptions for *Life and Health*, and what is best of all, we have a little band of workers who are willing to continue this work. The children's ages range from four to thirteen years.

Our plan is, after selling a paper to a person or giving him a tract, to call on him the following month, with the next issue of the paper or with another tract, and in this way the children are getting acquainted with the people, and the people are also learning that when they buy from these children, they get good reading. In this way we expect to interest many in the work of the third angel's message.

Of course the children often have the door shut in their faces, or are told to "get out of the way;" but as we aim to encourage them from week to week, and help them to feel glad to bear this, and even worse rebuffs, for Jesus, some are still eager to continue in the work. We are also grateful for the parents' help in this, by encouraging their children to continue to be faithful. Last week we gave each child a copy of the *Review and Herald* and a copy of the *Bible Training School*, and the tract "What Do These Things Mean?" all neatly rolled together and tied, to be given to some family.

We believe that our little ones can in this and many other ways do a great work for Jesus, and we are seeking the Lord to guide us in helping them in it.

MRS. E. MITCHELL.

THERE is ever a song somewhere, my dear;  
There is ever a something sings away;  
There's the song of the lark when the skies are clear,  
And the song of the thrush when the skies are gray.

—James Whitcomb Riley.





## The Coming of Christ

1. *What promise have we that Christ will come again?*

"Behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." **Acts 1:10, 11.**

2. *For what will he come?*

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." **John 14:3.**

3. *What will he bring with him?*

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." **Rev. 22:12.**

4. *What will attend him as he comes?*

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." **Luke 9:26.**

5. *What will be the manner of his coming?*

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." **Matt. 24:27.**

6. *How many will see him come?*

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." **Rev. 1:7.**  
EMMA S. NEWCOMER.

These texts are all so good that I can hardly decide which to ask you to memorize. I wonder if there are not some who will learn every one of them.—Ed.

## Jamie's Serenade

"MAMA, what are serenades?" asked Jamie.

"It's a song," said mama. "But why do you want to know?"

"A song!" said Jamie. "Why, I heard Uncle Jim say that he went out to give a serenade on Tuesday night. I thought it was something to give some one."

"Why, you give them a song, you see. When you're very fond of any one, you go at night and sing a song under the window. That is to show the person that you love her."

"But you do it at night?"

"Yes. I think so."

"But suppose your mother won't let you sit up late at night, or suppose you fall asleep and can't wake yourself up?"

"Oh, the people that give serenades do it secretly, and they commonly have no trouble in keeping awake at night."

"Oh," said Jamie, as if he were perfectly enlightened about the matter.

Then mama forgot about the matter, but Jamie pondered long and earnestly.

Two nights later grandma was just settling herself for her first nap, when she heard a sound that made her raise her night-capped head from her pillow in haste.

"Father, that's Jamie!" she exclaimed.

"Nonsense! Jamie was in dreamland an hour ago," said grandpa.

Then a shrill boyish voice arose on the night air:—

"My kitty has gone from her basket,  
My kitty has gone up a tree;  
Oh, who will go up in the branches  
And bring back my kitty to me?  
Bring back, oh, bring back,  
Oh, bring back my kitty to me, to me!"



LEARNING THE TEXTS

"James Carrol, what do you mean? Come right in out of that damp night air."

"Wait till I finish my song, grandma," said an aggrieved voice. "You oughtn't interrupt it, 'cause it's a serenade."

"Does your mother know you're here?"

"Of course not. Serenades are secret."

"Let the boy finish his song," said grandpa, with a chuckle.

"Have you got all your clothes on?" demanded grandma.

"Why, of course."

"Well, put this scarf around your neck, and finish your song. Then come to the kitchen door, and I will give you some refreshments."

"Oh, do you get refreshments for serenades?"

"Yes, indeed! Now hurry."

The shrill refrain was taken up again, and the music finished in double-quick time. When he finished, he found grandma at the door waiting for him with a plate of little chocolate cakes that Jamie thought were the very best things in the world to eat. Grandpa was there, too, and when the refreshments were disposed of, he escorted the small serenader home.

"Good-by, dear," said grandma. "I enjoyed your music very much."

But mama almost collapsed with a string of incoherent exclamations when she opened the door to the runaway. "Why didn't you tell me about it?" she demanded.

"Why, mama, you said yourself that they were secret. And I love grandma best after you, and I wanted to surprise her. She liked it very much, and I had refreshments and lots of fun."

"But you'll tell me about it next time, won't you? Because people can always tell secrets to their mother."

"All right," said Jamie, "I will."—Our Young Folks.

## Our Boys in Gray

(Concluded)

ANOTHER woman on my route has a large black dog whose name is Jack. When she sees me coming a block away, she sends Jack to get the mail. He rushes up with his mouth wide open, as if he were only going to make one mouthful of me. I put the mail in his mouth, and away he goes. He never loses a piece of mail. When he has the mail, nothing can distract his attention until he has delivered it safely.

I gave Jack a letter once, and was astonished to see him bound across the street instead of going home. I shouted at him with no effect, and followed him to a strange house, where his mistress was making a friendly call. Jack had been taught to give the mail to no one but her.

Once he came bounding out to meet me, but I had no mail for him. I left some at the next house. He barked and tried to take the letters out of my hand. Realizing the hopelessness of getting any mail from me, he started for home very dejectedly. Suddenly up went his head and tail. He had an idea. With an excited bark he rushed back to the house where I had just stopped, put his forefeet against the door, seized with his teeth the paper I had placed above the doorknob, and triumphantly bore it home. I had to recover the stolen property and return it.

With few exceptions the dogs on my route greet me with wagging tails. I am fond of dogs, and they know it. On my present route I have been bitten only once or twice.

When the owners of a vicious dog refuse to keep him chained, the carrier is not required to deliver the mail there. Not long ago I had a letter for a family that had just moved into a house on my route. As I walked up to the porch, I heard a low growl. Looking over my shoulder, I saw a big black dog coming for me. The hair on his back and shoulders was erect, his upper lip was tightly drawn back, exposing his gleaming white teeth. I sprang back just as he jumped at me. With a deep growl he came for me again. I struck him with my toe fairly under the jaw. Taking a heavy roll of papers from my mail, and keeping my sack of mail toward him, I struck him over the head with the roll of papers as he jumped next time. Meanwhile I shouted loudly for the man to come out and call off his dog.

The owner came to the door. "What do you mean by beating my dog over the head like that?" was his first remark.

"Call him off! Call him off," I shouted, "and I'll tell you!"

"You must have begun the fight. He never bites any one but tramps and Chinamen unless he's bothered."

I was backing away from the dog, which was leaping at me furiously in spite of the blows from the heavy roll of papers; and as the owner made no effort to call him off, I stooped, picked up a stove-wood length of oak, and struck the dog. He dropped in a heap. In an instant he jumped up, staggered a little, and ran under the porch.



His owner said he would report me to the postmaster, have me arrested, and do various other desperate things, none of which he did. Instead, he very manfully apologized when he heard from a neighbor who had witnessed the whole affair how the dog had attacked me without the least provocation. Thereafter his dog was kept chained, and has given no further trouble.

#### "Boo!"

There are plenty of amusing incidents to make up for the unpleasant ones. When you walk unsuspectingly up to a door, ring the bell, and are greeted with the remark, "Go away, you old nuisance, or I'll take the broom to you! You can't fool me; I know who you are!" and when, with your curiosity fully aroused, you ring again, and see the door thrown open violently, while a young lady thrusts her head out and shouts "Boo!" at you, it is, to say the least, surprising. You think life is well worth living while you listen to her embarrassed explanation that she thought it was her little brother, who had been ringing the bell and then running away, at intervals through the morning.

I deliver mail for several blocks without incident, and then, as I stop at the letter-box to collect the mail, there comes a shrill shout, "Here's the mail man! I guess three!" Then come answering shouts, and the swift patter of little feet. There is an excited and eager group of little ones anxiously awaiting the unlocking of the box to see who has "guessed nearest" to the number of letters there will be; and when I have announced that there are five, there is a triumphant shout from one of them, "I came nearest! I came nearest!"

Here is a new family on my route, and this is the first letter I have had for them. When I ring the bell, it is answered by a little girl, who, without giving me time to make a remark, says: "We don't want anything to-day, thank you. My mama is too busy to look at it, and we can't afford it." She is much relieved to find that I have not come with anything to sell; and in spite of her mama not wanting anything to-day, I give her a letter.

#### An Embarrassing Situation

To deliver mail where there are several vivacious young ladies, and to have little three-year-old Mildred toddle out and say, "Can I kiss 'oo?" while she puts up her lips for a kiss, is certainly embarrassing. But I rise to the occasion, and picking up Mildred, I take the proffered kiss, meanwhile trying to appear oblivious of the evident pleasure of the young ladies at my bashfulness.

The children give the carrier the most delightful of all his experiences. To see their eyes sparkle and their faces light up when you read their name from the package you are leaving at Christmas-time is worth a great deal. For weeks before Christmas we collect letters, sealed and unsealed, addressed to Santa Claus. I have several of the oddest of the letters, which I thought well worth preserving. The boys generally want drums and rocking-horses, while the girls want dolls that shut their eyes and talk. One little German girl wanted some American brothers and sisters.

Early one afternoon before Christmas I loaded up two sacks, swung one over each shoulder, and by means of straps and strings, fastened twenty-five or thirty loose packages about me, and started out. I looked like a walking Christmas tree. One could hardly catch a glimpse of the gray through the packages. How the children shouted when they caught sight of me! "Santa Claus, O Santa Claus, haven't you something for me?"

I believe the carrier enjoys bringing the presents almost as much as the children enjoy receiving them.—*Fred Lockley.*



#### Conversation

(Concluded)

LET the foundation-stone upon which the speech of all your life shall rest be truth; for "thou shalt not bear false witness." The hardest way in all the world to try to get out of a difficulty is to tell a lie about it. If you are so unfortunate as to break a dish or tip over an ink bottle, make sure your own peace of conscience by frankly acknowledging it. Don't tell an untruth about it. A lie always means unrest and misery, and the truth is always known by the great Searcher of all hearts, who declares that no liar will find entrance at the portals of heaven. The child who is not truthful, who argues a point instead of rendering prompt obedience, who speaks in a cross tone of voice, and contradicts, is not following the divine example.

No matter what others may say to you, never contradict any one. Preserve your own dignity sufficiently to say, "I think you are mistaken." When one says, "I did," and another says, "You didn't," it is certain there is a wrong story somewhere; and the contradiction, instead of helping matters, only aggravates them. Besides, it is very ill-mannered to contradict any one under any circumstances; and one should never resort to harshness and impoliteness, even when fighting the greatest battles for truth. If the Saviour of the world, so soon to be crucified, could be kind and courteous to Judas on the night of his betrayal, surely no one should ever stoop to utter an unkind word.

Never tell anything but the truth, but do not tell all the truth you know. Never tell a fact when the telling of it will result in harm to some one. Gossip is a grievous sin in the sight of Heaven, and no words can overdraw the evils which follow as its results. If some one has had an unpleasant experience, or has done something wrong, the telling of it may make matters much worse. There doubtless are instances when such a repetition is necessary to prevent some other soul from falling under a dangerous influence. Such a case, however, would not come under the head of gossip; it would be simply the performing of a Christian duty. "A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter." And how true it is that "a whisperer separateth chief friends." To speak to another in a manner in which you would not like to be spoken of under like circumstances, is discourteous. It is degrading to listen to or repeat indecent stories, vulgar expressions, or information which tends to contaminate the thoughts, and leads to immorality. Shun intemperance in words as you would shun intemperance in drink. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

O that every member of the INSTRUCTOR family, both old and young, would cease forever not only to indulge in intemperance in speech, but to grant a listening ear to such conversation from others! Remember that "by thy words thou shalt be justified, and by thy words thou shalt be condemned," and that evil conversa-

tion is as harmful as evil reading. The soul finds no nourishment in conversational husks. If you are a member of a sewing society, see to it that it does not degenerate into a gossip society. Imitate the blessed example of Dorcas by being "full of good works and alms-deeds," and you will find no time for harmful conversation. If you are intemperate in speech, pray earnestly for strength to overcome your evil habit; for the promise is, "To him that ordereth his conversation aright will I show the salvation of God."

It is not merely what one says, but how he says it, that gives an impression for good or ill; and this involves more than the expression of the face and the tone of the voice. In these days when education is so easily obtained, and is such an aid to success in various lines of work, one should surely acquire a good knowledge of grammar and rhetoric. It goes without saying that ungrammatical expressions and ill-formed sentences fail to make the best impression upon cultured people. The one who habitually makes use of such expressions as "I seen" and "I have saw," may wonder why his efforts to benefit the world meet with such meager results, while some other individual, with no greater natural ability, achieves such marked success. But the one has never fitted himself for his chosen work, while the other has put forth the efforts necessary to accomplish the desired end.

Words should be pronounced properly. Everybody knows that it grates on the nerves to listen to a poor reader, and it is by no means refreshing to listen to the labored efforts of a poor speaker. It is necessary not only that the words be pronounced properly, but that the proper emphasis be given, and that the articulation be distinct. The good effect of many a church hymn is marred because the singers have seemed to overlook the fact that i-n-g spells *ing*, and not *in* or *un*; that one should say *commandments*, not *commandmunts*; *Spirit*, not *Spirut*; *leadeth*, not *leaduth*; *mountain*, not *mountun*. Hymns and songs, like conversation or speaking, should be so articulated and so emphasized that the words and their meaning may be understood; otherwise many precious truths fail to reach the heart.

In conversation or extemporaneous speaking, it is hazardous for one to use words of which he does not know the meaning. He appears at a great disadvantage who says *subscription* when he means *prescription*; *ammonia* when he means *pneumonia*, etc.; who quotes from such "authors" as *Ibid.*, *Anon.*, etc. It is well to increase one's mental store by diligently seeking to acquire the meaning of standard words with which he is not familiar; but it is well also to practise such simplicity of expression that the truths uttered may be comprehended by those who hear. An effective speaker once said that the greatest compliment paid to her speaking while in Australia, was that of a little child who declared that she could understand what was said. Christ spoke with such simplicity and earnestness that "the common people heard him gladly." And the most effective speakers of to-day are those who imitate most nearly the divine example.

What varied impressions are received of different individuals, because of the difference in their manner of conversation. There are the parrots, who spend their lives in echoing what others say, and are utterly lacking in inspiration because of their lack of originality. There are the crows, who feed upon the conversational slums, whose associations are "evil, and only evil continually." There are the saucy blue jays, never quite so happy as when trampling upon the rights of others. But, blessed thought! there are the song-birds of life, whose mission to the world is love and good cheer, whose voices are attuned to heavenly music, and whose every song



sends a thrill of joy to some human heart. How gratefully we remember when encountering some great problem of life, the dear souls who kindly whispered courage and hope, and whose words served as an inspiration to grander and nobler efforts. The world sees many sad failures, but some glorious victories. Only eternity will reveal the failures due to the withholding of kind words which might have been spoken, or the uttering of wrong words which might have been withheld. Only eternity will reveal the victories due to "a word spoken in season."

"Words are mighty, words are living,  
Serpents with their venomous stings,  
Or bright angels, crowding round us,  
With heaven's light upon their wings;

"Every word has its own spirit,  
True or false, that never dies;  
Every word man's lips have uttered  
Echoes in God's skies."

MRS. M. A. LOPER.

## THE INTERMEDIATE LESSON

### VI—Esther Before the King (February 11)

LESSON SCRIPTURE: Esther 4, 5.

MEMORY VERSE: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:13, 14.

When Esther heard that Mordecai was clothed in sackcloth, and weeping in the streets of the city, she was grieved, and sent raiment to clothe him, but he received it not. Then Esther called one of her trusted servants, Hatach, and sent him to ask Mordecai what was the matter. Mordecai told Hatach all about the decree the king had made, and the money that Haman had promised to pay into the king's treasuries when the Jews should be slain. Mordecai also gave Hatach a copy of the decree, and told him to say to Esther that she must go in before the king, and make supplication for her people.

Then Esther sent word again to Mordecai, saying: "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days."

When Mordecai had heard these words, he sent back this answer: "Think not that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knowest whether thou art come to the kingdom for such a time as this?"

Then Esther bade them return Mordecai this answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

This was done, and on the third day Esther put on her royal apparel, and went and stood in the inner court of the king's house. When the king saw her, he held out his golden scepter, and said,

"What wilt thou, Queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom."

Then Esther asked the king that he and Haman should come to a banquet that she would give that day.

"And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

"Then answered Esther, and said, My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

"Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai."

"Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

"Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made."

#### Questions

1. How did Esther feel when she heard of Mordecai's strange behavior? What did she send to him? How did he receive it?
2. What trusted servant did she then send to talk with Mordecai? What message did Mordecai send to Esther by Hatach?
3. How did Esther reply to this message? Esther 4:10, 11.
4. Give in Mordecai's own words his answer to Esther. Verses 13, 14. What did Esther ask Mordecai to do? What did she herself promise to do?
5. After three days and nights of fasting, what did Esther do? Where did she stand? When the king saw her, what did he do? What did he say to her? Esther 5:1-3.
6. What request did Queen Esther make of Ahasuerus at this time? How did he comply? Verses 4, 5.
7. What offer did the king make to Esther at the banquet? What was her petition?
8. How did this invitation to attend the queen's banquet affect the proud Haman? As he was going home, whom did he see? How did the sight of this man disturb his happiness?
9. Whom did Haman call together when he went home? What did he tell them? Of what else did he boast? By whose advice did he cause a gallows to be made?

## THE YOUTH'S LESSON

### VI—The Final Conflict (February 11)

MEMORY VERSE: "He that overcometh, the same shall be clothed in white raiment; and I

will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

#### Questions

1. What direct issue is brought to view in the closing conflict? Rev. 13:14, 15; note 1.
2. What warning is being proclaimed against this worship? Rev. 14:9, 10.
3. How universal will be the decree compelling all to receive the mark of the beast? Rev. 13:16.
4. How generally do the advocates of Sunday say that it must be observed? Note 2.
5. How widely is the warning against this practise to be proclaimed? See Rev. 14:6, compared with first clause of verses 8 and 9.
6. What is meant by receiving the mark in the right hand or forehead? Note 3.
7. What measures will be adopted to compel all to keep Sunday? Rev. 13:17.
8. What decree will be issued against those who refuse? Verse 15.
9. Where do we find a parallel experience in the history of Israel? Esther 3:12-15; note 4.
10. Tell how they were delivered. Esther 8:7-17.
11. What special Christian graces characterize those who pass through the final conflict? Rev. 14:12.
12. Where does the prophet next see this company? Rev. 15:2.
13. What song of triumph are they singing? Verse 3.
14. Through whom may we expect to be conquerors in this conflict? Rom. 8:36-38.
15. Repeat some of the precious promises made to the overcomer. Rev. 2:11, 26; 3:5, 12, 21.
16. What is said of the length of time that this conflict will continue? Heb. 10:35-37.

#### Notes

1. "Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth."—"Great Controversy," page 592; also pages 590, 591, 614.
2. "Let a man be what he may—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian sabbath, the day of rest for the nation. They may hold any other day as sacred, and observe it; but that day which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the government, or by private citizen, high or low, rich or poor."—Dr. McAllister, in speech at Lakeside, Ohio, July, 1887.
3. The hand is the symbol of labor. "Whosoever thy hand findeth to do, do it with thy might." Eccl. 9:10. The mind is that with which we worship. "With the mind I myself serve the law of God." Rom. 7:25. To receive the mark in the hand will be for men, in the last final issue, to cease to labor on Sunday, in deference to the law. To receive it in the forehead will be to voluntarily and wilfully keep the day in the face of the light and opportunity to know that another day is the Sabbath of the Lord.
4. "The Protestant world sees in the little company keeping the Sabbath a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way. . . . We are not left in doubt as to the issue. Now, as in the days of Mordecai, the Lord will vindicate his truth and his people."—"Testimony," No. 32, pages 206, 207.





ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

222 NORTH CAPITOL STREET, WASHINGTON, D. C.

FANNIE M. DICKERSON

EDITOR

## Subscription Rates

YEARLY SUBSCRIPTION	\$ .75
SIX MONTHS	.40
THREE MONTHS	.20
TO FOREIGN COUNTRIES	1.25
CLUB RATES	
5 to 9 copies to one address, each	\$ .55
10 to 100 " " " "	.50
100 or more " " " "	.45

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

PRESIDENT ROOSEVELT's article on the Presidency will be of interest to young men, though they may not be aspiring to the office of the nation's chief executive. There will follow this article others on The Inauguration, The Work the President Does, The Work of His Chief Secretary, Electing the President, and The Presidential Succession.

It is an easy task for little people to learn texts of Scripture, and I hope there are scores, if not hundreds, memorizing the texts printed in heavy type in the Bible readings written by Miss Newcomer. If you have not already learned them, will you not begin? I wish I knew the name of every boy and girl who has joined the Bible-Text Band. Tell what you think about the plan when you write for the Letter Box.

WHERE'S the boy or girl that is anxious for "examination day"? Many who really enjoy going to school rather dread those test days. Still they help to fix points in the mind, and perhaps make one more attentive to his every-day work. I have been thinking an "INSTRUCTOR examination day" might be a good thing; so you will doubtless, after a few weeks, find a list of questions in the paper on the main points brought out in the articles by "Mike Robe" on germs. Read the articles thoughtfully, so you can answer all the questions.

"Just before the volunteers in Theodore Roosevelt's company took the oath of allegiance at Tampa, he thus addressed them: 'Gentlemen, you have now reached the last point. If any of you do not mean business, let him say so now. An hour from now will be too late to back out. Once in, you've got to see it through. You've got to perform without flinching whatever duty is assigned to you, regardless of the difficulty or danger attending it. Think it over.' The spirit of that little speech ought to be in the heart of every volunteer in the army of the Lord. There is no better place to learn to 'endure hardness, as a good soldier of Jesus Christ,' than in our young people's organizations."

## Looking for the North Pole

COMMANDER ROBERT E. PEARY who has led four expeditions in search of the north pole, expects to leave New York the first of July, 1905, for another trip. He is having a new ship constructed, which he thinks can cut its way through the ice. It is to be a powerful steamer, with sail equipment in addition. Mr. Peary says, "The north pole is the last geographical prize which this earth has to offer to man, and if the stars and stripes should be planted at the pole, there is not a man, woman, or child in the land that would not feel prouder of his country. This

prize won would be an object-lesson of what can be accomplished in the face of the greatest obstacles by persistence and indomitable courage."

Mr. Peary has been at work on this project for twelve years, and if his next trip should disclose the much-desired spot, the world would not be slow in handsomely rewarding his perseverance.

## Robins That Went Fishing

AN extraordinary incident was witnessed recently by a sportsman at Bicester.

Noting a party of five robins foraging about among the pebbles in the bed of a small stream, from which they constantly flew on to a neighboring wall carrying some live object in their beaks, he followed a bird to its perch. Kicking about on the top of the wall, he found a small stickleback.

Retiring a few yards, he then kept watch, and found that the birds captured their prey and held it crosswise, after the fashion of a kingfisher. But they made no attempt to kill their victims before eating them, as the kingfisher does. — *London Daily Mail.*

## Speak Kindly Words

THINK kindly thoughts, and utter words of cheer,  
For kindly words shall never, never die;  
Their music, ever ringing sweet and clear,  
Shall echo softly, as the years go by.  
Think kindly thoughts and utter words of cheer,  
The harvest-time is slowly drawing near.

A kindly word shall never, never die,  
And men shall know the magic of its power;  
Then speak kind words; the years are drifting by,  
And precious is each moment and each hour.  
A kindly word shall never, never die,  
'Twill make sweet music as the years go by.

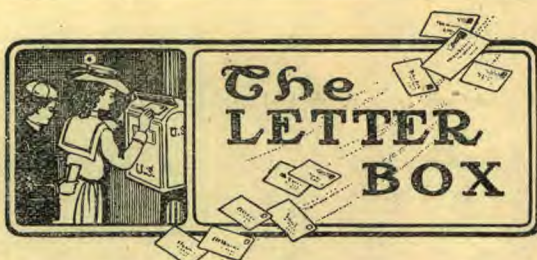
Free from our lips, into the hearts of men,  
A kindly word, once sown, is capable  
Of subtle power far beyond our ken;  
This is no boast, no idle parable.

Free from our lips, into the hearts of men,  
A kindly word shall live and grow again.

A kindly word, once sown, shall bear its seed;  
It may not be to-day, but some glad time  
The recompense shall come; for every deed  
Thus prompted will reward come, sweet,  
sublime;  
For kindly words, once sown, shall bear their seed,

And every seed shall be a kindly deed.

— *Benjamin Keech, in Vick's Family Magazine.*



REECE, KANSAS, Jan. 1, 1905.

DEAR EDITOR: I enjoy reading the INSTRUCTOR very much, especially the Children's Page, and the piece entitled "Nature's Wonders."

I will be fourteen years old the twenty-eighth of this month.

We live twelve miles from the church, which is in Eureka, Kansas. Quarterly meeting is next Sabbath.

Do you give the book "Making Home Happy" as a premium for subscriptions for the INSTRUCTOR? What is the price of it?

As this is my second letter and a short one, I hope it will be printed. WILLIE MORRIS.

"Making Home Happy" is not given as a premium for subscriptions to the INSTRUCTOR. "How A Little Girl Went to Africa" is given. The price of "Making Home Happy" is fifty cents. There is an edition in paper cover that sells at twenty-five cents a copy.

## PARABLES FROM NATURE



## Common Clay

THE plates, cups, and vases which we use in our homes, once lay as common clay in the earth, quiet and restful, but in no way doing good, serving man. Then came men with picks, and the clay was rudely torn out and plunged into a mortar, and beaten and ground in a mill, then pressed and burned, at last coming forth in beauty, and beginning its history of usefulness. It was apparently destroyed that it might begin to be of service.

## The Snow-Flower

ONE of the papers tells of a newly discovered flower. It is called the snow-flower. It has been found in the northern part of Siberia. The plant shoots up out of the ice and frozen soil. It has three leaves, each about three inches in diameter. They grow on the side of the stem toward the north. Each of the leaves appears to be covered with tiny crystals of snow. The flower, when it opens, is star-shaped, its petals being of the same length as the leaves, and about half an inch in width. On the third day the extremities of the anthers show minute glistening specks, like diamonds, which are the seeds of this wonderful flower.

Is not this strange snow-flower an illustration of many Christian lives? God seems to plant them in the ice and snow; yet they live and grow up out of the wintry cold into fair and wondrous beauty. We should say that the loveliest lives of earth would be those that are reared amid the gentlest, kindest influences, under summer skies, in the warm atmosphere of ease and comfort. But the truth is that the noblest developments of Christian character are grown in the wintry garden of hardship, struggle, and sorrow.

## Vicarious Atonement

THE writer enjoyed hearing Sir William Dawson, the great naturalist, give the following illustration in his Bible class, in Montreal, Canada.

When the poor suffering woman came behind Jesus and "touched the hem of his garment," Jesus asked: "Who touched me? . . . for I perceive that virtue is gone out of me." Said the great scientist, in answer to a question, "The healing of the woman contains the very heart of the atonement. God never saves without expenditure of power. This is the universal law of nature. A wounded tree produces fewer, smaller, and paler leaves, less branchlets, and often no fruit, because the strength of the tree must go to heal the wound. A man is injured; he is confined to the sick-room, loses flesh and vigor. Why?—Because every organ of his body contributes strength to heal the wound. What is true of the plant and animal is true of the mineral kingdom. The mineral feeds the rose, which in turn enriches the impoverished soil. Vicarious sacrifice is an essential law of nature. Jesus died on Calvary to heal the wound of sin. God never heals without being conscious of power going out of him." — *George Robertson.*

EVERY instance of obedience from right motives, strengthens us spiritually.