

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

VOL. LIII

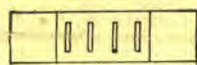
WASHINGTON, D. C., FEBRUARY 21, 1905

No. 8



Visit to Finland

ELDER CONRADI and I left Hamburg, Germany, September 26, to catch the steamer for Helsingfors, Finland, where our first meeting was to be, September 29 to October 4. As we were to be on the train only one hour and forty minutes, we went fourth-class. You may not know what fourth-class is, so I will tell you by giving a description of our apartment. It was on a small, four-wheeled car, perhaps eighteen feet long by eight feet wide. Our apartment was occupied by men and women, thirty-six of us in all. There were hard, one and three-fourth-inch boards extending the length of the apartment on either side, making room for about twenty-four passengers. The rest who came in stood up, or sat on their luggage, of which there



was quite a quantity in the open space in the center. The door was in the end, near the side of the car, and had movable glass windows, that could be let down from the top. This part was open all the time. There were two windows on either side, opened from the top. There were ventilators, three on a side, made of simple wooden boards about four inches wide and eight inches long, in which were four small holes, to admit air, if opened. A ventilator is shown in the illustration. This is a movable slide, and these air-admitters are closed by pushing the slide to the right or to the left, as the case may be. The end projection of a car is shown in the drawing. A good class of people sometimes travel fourth-class, though of course a "gentleman" goes second- or first-class. The middle class generally ride third in Germany.

In a few minutes from Hamburg we were in the province of Holstein. The country through which we passed is rolling,—now and then there are level stretches,—and reminds one of parts of Ohio. The land, while more fertile than between Hamburg and Hanover, for example, is yet not rich soil as Americans understand that word. I was interested in observing, instead of the universal pre-eminence of the German village so prevalent in southern Germany, that there are now and again isolated country cottages along the route, as in the States. Another sight reminding me of America was a genuine threshing-

machine, where there was a steam-power machine at work, in the neighborhood of sixteen small, round stacks. As it is so damp here, the customary large wheat-stack of the West would not give the best returns. In the German threshing and farming operations, the peasant women have a more active part than do the women in the States.

Lubeck is a city of about ninety-six thousand inhabitants. It is one of the "free cities" (Bremen and Hamburg are the other two), which were established during the Middle Ages, and belonged to the Hanseatic League.

Upon calling for our tickets, we were asked if our passports had been vised. This is very important to one going to Russian territory. My pass had just been renewed in Berlin in May, and yet I had to go to the American consul and pay him 4.25 marks (one mark equals about twenty-four cents) to get him to certify to its present validity; and I also had to swear that I am a Protestant, and bring a certificate to that effect to the Russian consul, who, in turn, vised the passport, charging me 4.90 marks. As we are to return via Rumania, we secured from the Rumanian consul in Hamburg a similar vise—four marks.

Our ticket, second-class, to Helsingfors cost us, including two dinners, which we were obliged to pay for whether we ate or not, 46.40 marks.

After buying our ticket, we called on our missionary in the city, Brother O. Stoye, who expects to begin a course of lectures there this evening. Lubeck is an old city. I was much interested in some of its unique architecture. I give here a rough sketch of the gable ends of some of the houses. (See second page.)

Our work in Lubeck is just beginning, but we hope a church may soon be raised up. There is quite an amount of commerce carried on with Lubeck. It ranks in this respect as third or fourth city in the empire.

Once on board the steamer "Lumea," we waited a while for the customs officer to accompany us to the Baltic. The Trave River is quite winding here, so that at least an hour was consumed before we could put on full steam in the open air. On either side the river are large tracts of made land, and three dredgers were still at work, deepening the channel, the sediment being conducted to shallow water, where, little by little,

the government is converting marshes into tillable soil.

The vessel carries four hundred tons. Its cargo was made up of fruit, machinery, furniture, chemicals, small evergreen trees, spirits, and musical instruments, with some other things, to the value of one quarter of a million German

marks. Finland will export lumber, tar, wood, paper and pulp, spools, butter, meat, leather, some granite, and a little oats and rye, in good seasons. The Finns are just beginning to introduce a system of replanting their forests, as in Germany, Denmark, and other European countries. In some parts there has been a ruthless destruction of the trees. In others only the large trees have been taken, so that there may

be another lumber harvest, in twenty years or so.

The fogs so delayed us that we reached Helsingfors fourteen hours late, having made one stop; and after our passports were accepted, and we had received a small piece of stamped paper to give out as we left the boat, we were allowed to land. The customs officers were kind, and in one minute we were able to go out and take a small Finnish carriage for our mission.

Helsingfors is a fine city. It contains about one hundred thousand inhabitants. It is built upon granite rock,—in this respect Finland reminds one of Norway,—and during the last twenty-five years the city, as well as all Finland, has made rapid advancement. Things, however, are fast becoming Russianized. There are outward signs of this. Recently new street names were put up, and these are printed in Russian, Finnish, and Swedish. Formerly the Swedish stood first, and Russian last. The police must be dressed in Russian uniforms. The Finnish regular soldiers were ten times as numerous as now—there is but one battalion of five hundred. All state and city officers must learn Russian, or give up their positions. Now, of course, many can not learn Russian, and many will not attempt to do so. So it comes about that there are hundreds and hundreds of Finnish and Swedish emigrants who leave their country, many coming to America. As fast as the Finns go away, the Russian colonists arrive. Especially do Russian soldiers who have been detailed here, remain after their time has been served, as this country offers advantages they might not enjoy in their native provinces. To patriotic Finns these changes forebode much evil to the future of their country.

There is some building going on in the city.

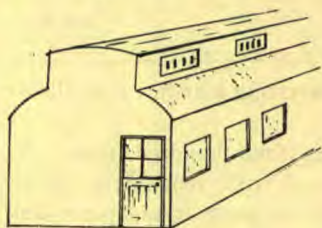


LADIES IN FINLAND



A FINNISH COBBLER

Most of the houses are of wood, but some are constructed of granite, and a few of brick. There are some as fine business blocks in the city as I have ever seen. The main buildings are of granite, brick, and cement. The stores are, many of them, large and well stocked. I was surprised when I saw the modern air of the city. The university, the senate house, the czar's residence when he chances to visit Helsingfors, the soldiers' barracks, the new Finnish theater of Finnish granite, the observatory, the St. Niccolai church, the two Russian churches, the hospital, museum, a few large hotels, the electric street-railways and



END OF A RUSSIAN CAR

lights, give to the place an air of prosperity which is surprising to one whose attention has been called only to the darker side of the political situation.

There is coeducation here. Many young women visit the higher schools, and become teachers, government employees in post-offices, or engage in other lines of work. As so many men are leaving, some of the work which they would do were they more numerous, is now done by the women. There are women street-sweepers, hod-carriers, and freight-forwarders and handlers. The nurses are all women, as well as the bath attendants. In some parts, especially in the north, it is no rare thing to find house after house destitute of male inhabitants. Women in Finland seem to enjoy more liberty than in other European lands I have visited.

Race rivalry is not dead. The Swedes and Finns often fail to see things through the same eyes, and the increasing immigration of the Russian element only adds another foreboding cloud to the already dark political horizon.

As I write, I hear blasting on either side of me. They are cutting a subway through the ground (here the "ground" means Finnish granite), for the electric cable now in process of construction. This blasting is carried on under the very eaves of the houses where people live. It costs something to do excavating in this city.

Their art work also surprised me. Not only are there fine painters in the land, but there are skilled earthenware and chinaware manufacturers. I visited the art collection in the city—a collection of Finnish and foreign pictures which a city of much greater size might well prize.

GUY DAIL.

(Continued)

Science Stories

Woman Invented Condensed Milk

It was a woman who invented "condensed milk," which, while nobody wants it who can get the original article, is nevertheless of great value on journeys, on shipboard, and for emergencies.

It was such an emergency that led to the first condensed milk; for Mrs. Albert Cashingor, of New Orleans, fifty years ago had a sick baby, and must get expert medical attendance if it were to live. That could not be had nearer than New York City, and it was a long sea voyage away. How to keep the little baby alive through that voyage she did not know. But she had put up many preserves and many jellies in her time,

and she began to experiment on milk, and succeeded, and put up a lot of jars of her original condensed milk, which fed her child through the voyage.

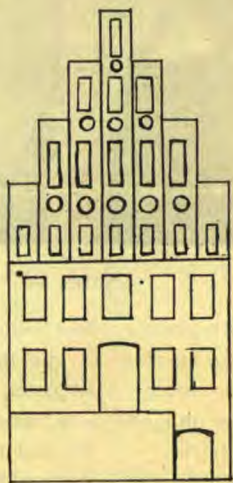
The fact interested several persons in New York, and finally Mrs. Cashingor gave her process away to a pack of sharp fellows, who made fortunes out of condensed milk and never gave her a cent.—*Springfield Republican*.

Making Glass Walls for Buildings

AN architect, in the State of Iowa, has devised a method of using glass for the outer walls of residences and public buildings superior to all other materials. His system provides for a steel framework supported by brackets attached to the beams of the floors, in duplicate, making two walls of opalescent wire glass, the glass being set in the framework. The glass walls are, approximately, a foot apart, making an insulating dead-air space to prevent loss of heat in winter and undue heat in summer.

This system of construction allows of any arrangement of floor plan, because windows are unnecessary. The exterior will admit of any style of treatment. The glass wall is fire-resisting to a practical degree. It has been demonstrated that wire glass will resist a hot fire.

The inside treatment allows of a marble wainscoting half-way to the ceiling, with glass over, so that wall space is available for desks, counters, and shelving on all sides of a room. At the same time more light is produced than with windows. The cost, compared to stone, terra-cotta, or brick, would be from a quarter to a third less for the outer walls.—*Search-Light*.



GABLE END OF HOUSES

Snow

IN the cities snow is a source of great expense to the municipality. The cost of clearing the streets after a single heavy storm often reaches, in the larger cities, into the hundreds of thousands of dollars. But on the other hand, that money goes into the pockets of an army of laborers, most of whom have no regular work. To them the snow is a real blessing.

But how various have been the comments! To the ordinary city

man the frequent and heavy falls of snow have meant bad walking, delayed transportation, and general discomfort. To the railroads and the trolley-lines the snow is always an enemy that must be fought, and can be conquered only at heavy expense—an enemy, too, that never knows when he is beaten, but returns undaunted the day after he is put to flight.

It is to the country, however, that one must go for general appreciation of a snowy winter. The farmer finds the great white carpet his easiest highway, over which he can draw a much heavier load than over bare ground; and he knows that his plants will be the better next summer for having been well covered. In the woods snow is absolutely necessary to the lumberman for hauling both his supplies and his logs, and a heavy fall gives him the assurance which he needs that there will be water enough in the spring to float his cut down the great rivers to the seaport towns.

Nor should the pleasures of the snow be for-

gotten. They are wholesome and attractive, and conduce to the happiness of several million people—most of whom, however, are under seventy-five years old.

One might say other good words for the snow, but in the general rejoicing at the disappearance of the last of it they would be unheeded. So unreasonable is man!—*Youth's Companion*.

Germs as Friends and Enemies

What We Require—Food

If you want to keep a horse, or a cow, or a dog, or a cat, or even a canary, you find that it costs something to feed it. It costs nothing to feed germs—except your health. Goats will live on weeds, paper boxes, rags, old rope, and some even say—but I do not believe it, do you?—that they eat oyster cans! Germs will live where a goat might starve. Anything that has once been alive—what we usually call decaying matter, such as you find in the barnyard, or in the wash-tub, or in the garbage barrel, or in the ice-chest, possibly—will do to feed the germs.

It may be as large as the stove, or so small it can not be seen; the germs will find it. Not because they have eyes and nose and wings, but because they are so plentiful—floating around in the air—that there is no spot, no matter how small, on which they are not constantly lighting. Everything that would be food for any animal would be food for some germs, and many things that no animals can utilize are foods for germs. Some germs are very choice of their foods, and can not grow except on specially prepared foods, or upon some live animal's body. But there are always large numbers of germs in the air which live on almost anything, or I might say, upon almost nothing.

Distilled water, prepared by condensing steam, is very nearly pure water; and yet it contains enough other matter to afford nourishment for some kinds of germs. Other germs seem to multiply in well water and spring water as it comes out of the ground; but such germs, as a rule, do not thrive in the body.

Moisture

Perhaps you have wondered how we, having no mouths, can use food. We take it the same as any other plant, drinking it in through the skin, or outside covering. All our food must therefore be in a liquid form. Have you ever wondered why it is your mama dries her fruit in order to keep it, and why it is that drying



IMMEDIATELY AFTER SWEEPING A CARPET

meat and fish preserves them? The reason is this: We germs—some of us—are floating around in the air all the time, and lighting on everything. When we fall on any liquid con-

taining something that nourishes us, we begin to absorb it, and grow; at the same time we give off substances that break down the thing we fall on. If it is meat, it begins to soften and smell bad. If it is fruit, it begins to soften and decay. If it is a dish-cloth hung up wet, it soon sours. Now if these are dried out so there is no moisture left, we can not grow, any more than can a lot of dry corn in a tin can. The dryness may not kill us, but it keeps us from growing. Perhaps you have noticed that if dried fruit gets damp, it is liable to sour. Some foods which contain much water have so much other matter present that the water is too "thick" for us to utilize it, so we can not grow. Sugar is a very good food for us; but when it is dry, we can not use it, or when it is in too thick a sirup. Honey will not

sour for this reason. When the bees first gather it, it is then so thin that it will run out of the combs easily. If it is drawn off in this condition, it will sour readily; but the bees are wise enough to leave it uncovered until it evaporates to such a thickness that it will keep; then they cap it over. Do you suppose the bees understand anything about germs?

Darkness

I think I told you that we germs do best where there is no light. Green plants must have sunlight in order to thrive, but we do better in the dark. Some of us are killed in a very short time by the direct sunlight. You will understand, then, what a nice place a dark, damp cellar is for us, or a dark sink closet where there is a leak, or how we delight to have a little of the dinner leavings left in the sink, or to have a wet dish-cloth hung up under the sink. We enjoy it hugely, and are glad the people are so accommodating; but we do not show our gratitude in a very becoming manner. In our joy at having such good things as darkness, and dampness, and some particles of left-over food to eat, we have a good time, and then the poor people who provided such a rich feast for us have to suffer. Mean, isn't it?

Temperature

You do not see many banana plants or pineapple trees growing in this country. If you were to plant them in the open air, the chances are they would not grow; it is too cold. But you can grow in hothouses many plants which would not thrive outside. Most plants do as well or better when outside. There are among the germs some that demand so high a temperature that they may be called hothouse plants. They do not grow or thrive in springs or rivers, nor in fruits and other foods, but only where the temperature is at or near that of your body. Among these delicate creatures, are some which are most dangerous to man and to animals.

These are called parasites, because they live in some living animal. These germs (the germ of diphtheria, for instance), while they grow with more or less difficulty outside of the body, will grow in a susceptible body—one which does not resist or throw off the disease—very rap-

idly, and produce poisons which cause the disease.

Some germs can grow at temperatures much higher than that of the body, as in some of the warm springs. They have probably become accustomed, gradually, to this temperature. Others can grow and thrive at quite a low temperature; but, so far as is known, no germs grow at the freezing temperature, though they may continue to live indefinitely in ice, ready to grow as soon as it thaws.

Some people think that germs can not live in ice, but this is not so. They may live for months in ice, but they will not grow until the ice melts. People who use ice from a pond or lake, on the supposition that all the germ life has been killed by freezing, are running considerable risk. There have been

numerous cases of typhoid fever traced to the use of ice from some infected pond or stream.

Oxygen

Bacteria, or germs, differ very much in their requirements. Some, as you have learned, prefer a warm climate; others do better in a moderately cool climate. Some thrive best on one kind of food, others do better on a very different food. Some there are that require abundance of oxygen. They need air, though not necessarily as much as a person. Others can not exist if there is much air present. They grow deep down in animal tissues,—under the skin, in the blood, or in some place where the air can not reach them. There are still others that can live either with or without air. The germ of lockjaw is one of the germs which grow only in the absence of air. It is not so liable to secure a foothold in the body where the skin is bruised off as where a nail or a tack goes up deep into the flesh. Such a wound as this is much more dangerous than one which is made by a knife, and bleeds freely. It is commonly supposed that lockjaw is caused by a wound from a rusty nail; but it is not the rust, but the germs, which cause the lockjaw. Boards containing nails sticking up should never be left around, as they may cause dangerous wounds. When one has run a nail or a tack in his foot, the safest plan is to have the wound opened by a doctor, so it will bleed freely.

It may be apparently well, and then after nearly three weeks an attack of lockjaw may come on. It is too late then to save the patient. The time to treat lockjaw is before you know that the patient has lockjaw.

Where We Are

We grow wherever we can find food—wherever there is organic matter in moist condition. We may be found thriving on the waste matter in rivers, lakes, and ponds, in the streets of cities, in houses and stables. We grow rapidly where people are careless and leave decayable matter around. When the wind blows, we are carried everywhere, as dust—not that dust consists entirely of microbes, but that it contains microbes in great numbers.

We may be found in the greatest abundance in the soil; for every rain brings us down from the air in countless millions. Perhaps you have thought of rain-water as being the purest kind of water; but that which falls the first part of a storm, especially after a long dry spell, is filthy from the amount of impurities washed out of the air. Such water will spoil on standing a few days, because of the decay of the organic matter, through the action of the germs.

Well, the rain falls on the earth, and many of the germs are left there; for as the water percolates down through the soil, the germs are filtered out and left behind. While, near the surface, the soil is so thick with germs as to be almost all germs, at the depth of twelve feet it is said to be entirely free from germ life.

But the filtration can not be relied on where the liquid is too badly contaminated. For instance, if a well is located near a privy vault, you may be quite sure some of the obnoxious matter from the vault will get into the well. The same is true of a barnyard, or a cesspool, or similar surroundings.

In addition to the germs carried into the soil by the rain and by gravitation, there are varieties that live chiefly in the soil, and change the nature of the soil, making it more fertile. Without germs to carry on a certain part of the work, it is probable that plants could not long exist on the earth.

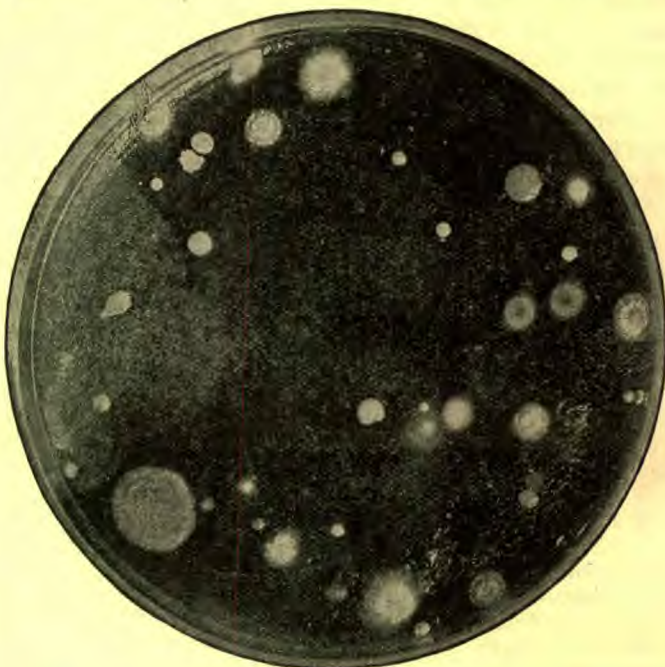
At the tops of high mountains, in the air over the middle of the ocean, down deep in the earth, and in the icy regions near the poles, there are no germs, but elsewhere they are present. In the middle of desert regions they are probably present in small amount, if at all.

MIKE ROBE.

The illustrations in this article, borrowed from *Household Bacteriology*, through the courtesy of The American School of Household Economics, Chicago, are reproductions of photographs taken from gelatin plates which were exposed to the air under varying conditions. The exposure in each case was for ten minutes.

Each spot is a "colony" developed from a single germ, or ancestor, which has fallen onto the gelatin; so the number of spots represents the number of germs which fell on the plates in ten minutes, and is a fair index of the comparative number of germs floating in the air.

The sweeping was done with a well-moistened broom. With a dry broom, or with careless sweeping, the number of germs afloat would have been much greater. It will be readily seen that sweeping and bed making stir up a large number of germs.



AFTER THE DUST HAD SETTLED THREE HOURS



IMMEDIATELY AFTER BED MAKING



"We All . . . Are Changed." 2 Cor. 3: 18

MANNERS rare and lovely,
Thoughts serene and sweet,
Are acquired by sitting
At the Saviour's feet.

Voices full of music,
Gentle ways that win,
Are but outward tokens
That Christ dwells within.

Words like healing balsam,
Patient deeds of love,
Own us to be children
Of the King above.

We are imitators,
In this world below,
Whom we pattern after
All our actions show.

MRS. J. C. BROWER.

Life's Devotions

I WISH I could persuade every young girl at the outset of her life to spend a little while morning and evening in purely devotional reading. A silent time is set apart in some of our schools so that each girl, in her own room, may have a space for the morning watch before the day begins, and for the evening hush at its close. We are best prepared for the duties and pleasures of the day by quiet thought and prayer before we meet and talk with others. Our Saviour should be the first whom we greet and praise in the freshness and renewed strength that follow restful sleep. We do not know what is before us in any day, of joy or sorrow, of accident or danger, of temptation or pain. Let us ask Jesus Christ to go with us where we go, and stay with us where we stay. And when the day has ended, and we have had its opportunities and performed its tasks and known its sweetness, shall we not spend a little while in thoughts of our dearest Friend? Prayer is not to be all an asking for what we desire; some of it is a quiet listening to hear God's voice, and some of it is communion.

If we have a dear friend with whom we are very intimate, we do not always need to talk when the friend is with us. Often we sit in silence together, yet have no sense of distance or absence. That is communion.

I recommend to the girl who wants to realize her Saviour as a presence ever near that she read often the story of his life on earth, as told in the four Gospels. The little volumes of the Modern Reader's Bible are so small that they may be easily slipped into a bag or suit case when one goes from home, and they are unobtrusive little books to read on a journey. The Bible is itself our best devotional book. Do not forget that while it is one book, it is also a group of books, with something in it for every hour and every need.—Margaret E. Sangster.

"Stand Up, Stand Up for Jesus!"

IN the spring of 1858 there was a great revival in Philadelphia, and one of the leaders of it was an earnest, manly young minister, not quite thirty years old, named Dudley A. Tyng. One day Mr. Tyng's arm got caught in some machinery, and was fearfully torn. The arm was amputated, but in a few days the noble young man died of his injuries.

As he was dying, he sent a message to the ministers who had worked with him in the re-

vival, and the message began with these words: "Tell them, 'Let us all stand up for Jesus.'" The words made a deep impression. They were quoted often before large assemblies, and they were made the basis of more than one poem.

Among Mr. Tyng's most devoted friends was Rev. George Duffield. A few weeks after the sad accident he preached in his own church in Philadelphia, taking as his text Eph. 6: 14: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;" and closing his sermon with the hymn which he had just written, "Stand up, stand up for Jesus." The song at once became popular, was introduced into the hymn-books, and became an especial favorite of the soldiers during the Civil War.

Here is the hymn just as Mr. Duffield wrote it, including the two stanzas that are now never printed:—

"Stand up, stand up for Jesus,
Ye soldiers of the cross;
Lift high his royal banner,
It must not suffer loss:
From victory unto victory
His army he shall lead,
Till every foe is vanquished,
And Christ is Lord indeed.

"Stand up, stand up for Jesus,
The solemn watchword hear;
If while ye sleep, he suffers,
Away with shame and fear;
Where'er ye meet with evil,
Within you or without,
Charge for the God of battles,
And put the foe to rout.

"Stand up, stand up for Jesus,
The trumpet call obey;
Forth to the mighty conflict
In this his glorious day:
Ye that are men now serve him
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

"Stand up, stand up for Jesus,
Stand in his strength alone;
The arm of flesh will fail you,
Ye dare not trust your own:
Put on the gospel armor,
Each piece put on with prayer:
Where duty calls, or danger,
Be never wanting there.

"Stand up, stand up for Jesus,
Each soldier to his post;
Close up the broken column,
And shout through all the host:
Make good the loss so heavy,
In those that still remain,
And prove to all around you
That death itself is gain.

"Stand up, stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next the victor's song:
To him that overcometh
A crown of life shall be;
He with the King of Glory
Shall reign eternally."

Mr. Duffield was the father of a poet, Rev. Samuel W. Duffield. He was a Presbyterian, and during his long life (1818-1888) he served Christ faithfully in many churches; but probably the most fruitful of all his labors was the writing of this hymn, which has inspired so many to speak and act boldly for their Saviour.

The reference, in the second stanza, to the disciples' sleeping in Gethsemane, recalls a sermon preached from that passage by Mr. Tyng during the revival, not long before his death. Note especially also the sixth line of stanza four, which is often changed (foolishly) to, "And watching unto prayer."—Amos R. Wells.

OUR character is but the stamp on our souls of the free choice of good and evil we have made through life.—Geikie.



"The orb of night is going down,
The crescent hastes to set;
For where the Arab prophet ruled,
The men of God have met.
The Persian mollah seeks for light,
The Tartar waits to know
If Christ's command hath been repealed:
'Go preach my gospel, go.'"

THE WEEKLY STUDY

Paul Begins His Third Missionary Tour

OPENING EXERCISES.

SCRIPTURE FOR STUDY: Acts 18: 22, 23; 19: 1-10.

REFERENCE STUDY: "Sketches from the Life of Paul," pages 128-134.

TOPICS FOR STUDY:—

- Leaves Antioch.
- Visits churches in Galatia and Phrygia.
- Arrives at Ephesus.
- Finds disciples knowing only John's baptism.
- Instructs them more fully.
- Rebaptism.
- Labors in the synagogue.
- Teaches in school of Tyrannus.
- Result.

Notes

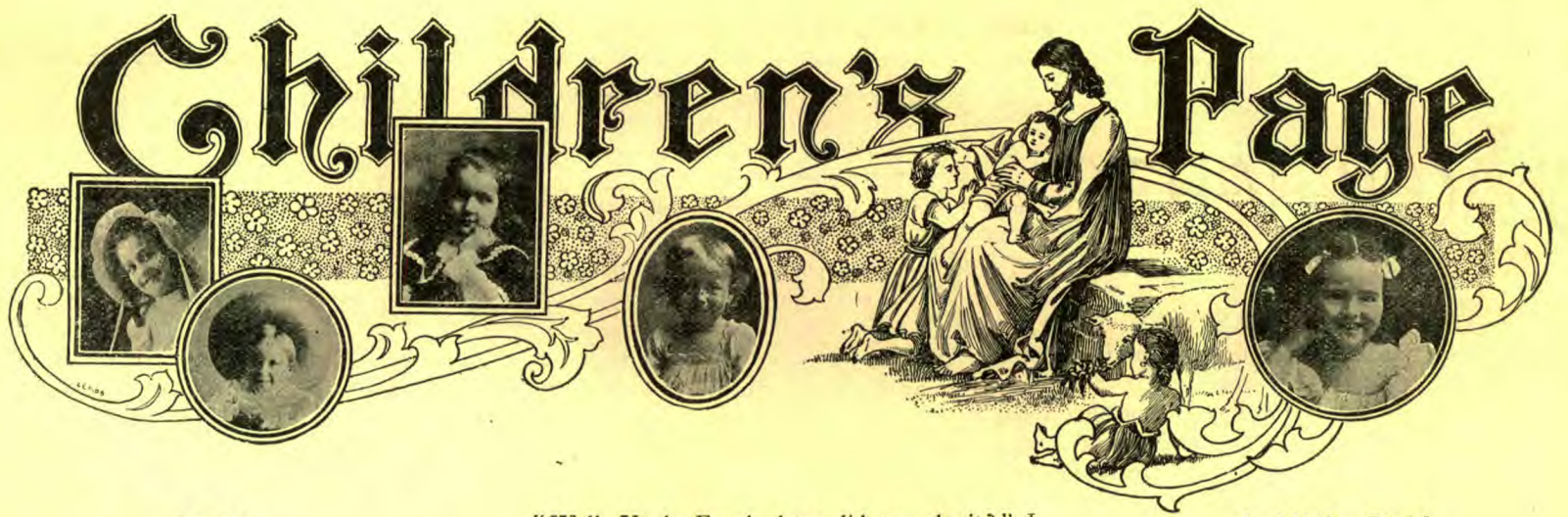
The account of Paul's third missionary tour is found in Acts 18: 23 to 21: 17. It began at Antioch in Syria, and ended with his fifth visit to Jerusalem. The epistles to the Galatians, First and Second Corinthians, and Romans were written during this journey. Conybeare and Howson considers it most probable that Silas remained at Jerusalem, and that Timothy accompanied Paul in the whole of this journey.

It is impossible to tell definitely the route taken by Paul from Antioch to Ephesus, as we are not told further than that he "went through the region of Galatia, and Phrygia, in order, establishing all the disciples." This would seem to indicate that he took the churches in regular order, and that he spent considerable time with each church, establishing them in the faith.

"On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and, like him, had gained an imperfect knowledge of the life and mission of Christ. . . . The apostle then proceeded to set before them the great truths which are the foundation of the Christian's hope. . . . With deep interest and grateful, wondering joy, the disciples listened to the words of Paul. . . . By faith they grasped the atoning sacrifice of Christ. . . . They were then baptized in the name of Jesus; and as Paul laid his hands upon them, they received also the Holy Spirit, by which they were enabled to speak the language of other nations and to prophesy."

"There are to-day many as ignorant as those men of Ephesus of the Holy Spirit's work upon the heart. Yet no truth is more clearly taught in the Word of God."

"As was his custom, Paul had begun his work at Ephesus by teaching in the synagogue of the Jews. . . . He at first met with a favorable reception; but, as in other fields of labor, he was soon violently opposed by the unbelieving Jews. . . . Fearing that the faith of the believers would be endangered by continued association with these opposers of the truth, Paul separated the disciples as a distinct body, and himself continued his public instruction in the school of one Tyrannus, a teacher of some note." G. B. T.



I'll Try

I'LL TRY's home wasn't a corner lot
On Sunshine Street—no, it was not.
Shall I say it? His father was a sot.

The sun peeped in at a broken pane,
For the house would never be new again,
And some one was crying with might and main.

It wasn't I'll Try; he dressed in a trice,
Though his clothes were neither new nor nice,
And scampered away like hurried mice,

As he said, "My mother needs help now more
Than she ever has needed it before"—
And he didn't forget to shut the door.

He swept the floor all so nice and neat,
Brought in potatoes to cook and eat—
And didn't forget to wipe his feet.

He washed the dishes, both white and brown,
And studied spellings up-hill and down,
With never a fret, and never a frown.

He brought some water and cut some wood;
The grass didn't grow where his feet stood;
And he said "O, God is very good!"

"He gives me things to eat and wear,
A mother kind for me to care."
He didn't grumble, foul or fair.

If things seemed hard, he only smiled;
If things went wrong, patient and mild;
Still as yet he was but a child.

Though idlers beckoned for him to stop,
His flag up there needed one more prop,
And some day will find him at the top.

MARY MARTIN MORSE.

Straight Paths

"Who knows how to make a straight path
through the snow?" asked Uncle Frank, one day
last winter, when he was out by the meadow fence
with Tom and Johnny and me.

"Seems to me anybody could make a straighter
one than Joe Bates has made across this meadow,"
said I.

"Well, if you think so, suppose we each try,
and then we'll see who knows the most about
making straight paths," Uncle Frank said, with a
smile.

We all agreed to this, and each one taking a
position, we started across the meadow.

Half-way across, Uncle Frank called to us to
stop, and compare paths.

Before I turned around, I was sure I had not
stepped either to one side or the other since I
left the fence, but of all the crooked paths I ever
saw, I think mine was the crookedest. I could
hardly believe it was my path; but of course it
was.

The other boys had made paths a little
straighter than mine, though not much; but
Uncle's was straight as an arrow, or looked so,
compared with ours.

"There is some kind of arithmetic or some-
thing that Uncle Frank knows that helped him,"
said Tom. "He didn't just happen to walk as
straight as that."

"He knows so much about arithmetic and such
things, that he just thinks of a rule and goes by
it, whenever he wants to do anything," declared
Johnny, who revered his uncle's knowledge.

"Well, Uncle Frank, how did you do it?" I
asked.

"I just fixed my eyes on that tree over in Mr.
Bates' field when I started, and I kept looking
right at that. Of course I went straight toward
it so long as my eyes were fixed on it. That's
the way to make straight paths—look at one
thing ahead of you," answered Uncle Frank.

Then he said something about "making
straight paths for your feet." That is in the
Bible. He said the way to make straight paths,
like what the Bible means, is to fix your eyes on
Jesus, just as he fixed his eyes upon that tree.—
Giant Killer.

The Old-Fashioned Rule

"You can not expect business to be done in
that old-fashioned way nowadays, uncle," said
Ralph. He was but a boy in his teens, but it
was vacation, and he was anxious to earn money.



LEARNING ISA. 25:9

He had a chance to "turn an honest penny," as
he called it, by crowding another boy a little.
Uncle Robert was reminding him of the golden
rule when Ralph made this speech.

"I saw you at the wharf the other day," said
Uncle Robert. "I suppose you think that largest
steamship lying there quite a worthless invest-
ment, and a useless, out-of-date hulk."

"Why, uncle. You know I admire it with all
my heart. Some day I hope to sail in such a
ship."

"But, nonsense, boy. It is steered by the same
old-fashioned compass used by our forefathers.
Such a thing ought not to be thought of in these
days of inventions."

"Nothing better has been found though, and
the compass still does very well," exclaimed the
boy, thinking only of the ship. He loved it so.

"And nothing better has been found than the
golden rule for business or pleasure," said Uncle
Robert, meaningly. "It still does very well, too,
let me tell you. It may be old-fashioned, but it
will never go out of fashion. If you wish to
steer straight, you would better use it, my boy."

—Julia H. Johnston, in *Boys and Girls.*

A Little Seed

Nor many years ago a little boy, son of Irish
Catholic parents, was attending one of the de-
partments of a public school in the city of Spring-
field, Massachusetts. His teacher became inter-
ested in him, and gave him a New Testament,
that he might take it home with him to read.
This he did, and became much interested in it
and from time to time would request her to
point out to him such interesting parts as he
would like, and then he would read them. He
afterward left the school, and was lost sight
of by the teacher for some years.

One Sabbath, in the same city of Spring-
field, a young stranger preached in the church
where this teacher was one of the choir. As
it afterward appeared, the preacher thought he
recognized one of the lady singers, and she
thought she had seen that young preacher, but
neither knew the other. After the services were
over, meeting personally, there was then a mu-
tual recognition. In her he saw his former
teacher, and she in the young preacher him who,
a few years before, was in her school—the lit-
tle Irish boy. After he had left her school, his
interest in his New Testament and his desire
for knowledge continued to increase. As he
could, he continued his studies, sought and found
the Saviour, devoted his life to Christ and his
cause, and was now preaching the gospel.

This is the true story of a little seed that bore
good fruit, and ought to stimulate every Chris-
tian worker.—George B. Griffith, in *Children's
Visitor.*

The Coming of Christ

(Concluded)

1. *How may we know when the Saviour's com-
ing is near?*

"So likewise ye, when ye shall see all these
things, know that it is near, even at the doors."
Matt. 24: 33.

2. *What are the things that shall be seen?*

"And there shall be signs in the sun, and in
the moon, and in the stars; and upon the earth
distress of nations, with perplexity; the sea and
the waves roaring; men's hearts failing them for
fear, and for looking after those things which
are coming on the earth: for the powers of
heaven shall be shaken." Luke 21: 25, 26.

3. *In what generation will Jesus come?*

"Verily I say unto you, This generation shall
not pass away, till all be fulfilled." Luke 21: 32.

4. *What will the wicked say when Jesus comes?*

"And said to the mountains and rocks, Fall
on us, and hide us from the face of him that
sitteth on the throne, and from the wrath of
the Lamb: for the great day of his wrath is
come; and who shall be able to stand?" Rev.
6: 16, 17.

5. *What will the righteous say when Jesus
comes?*

"And it shall be said in that day, Lo, this
is our God; we have waited for him and he
will save us; this is the Lord; we have waited
for him, we will be glad and rejoice in his
salvation." **Isa. 25: 9.**

EMMA S. NEWCOMER.



John Ruskin

AFTER having read some of the works of John Ruskin, it will do us good to take a glance at him as a child; for surely there was something in the home training that made him what he was.

It is in the early part of the day. Breakfast is over, and the tasks of the morning are done. The little boy is in the nursery, and his mother sits by his side. He has a book, and is studying intently. Soon he repeats aloud what he has been learning. Not a word must be missed, no accent be wrong. It is toil, hard toil, for the mother, as well as for the boy. But the book is the Bible, the holy word of God; there must be no trifling with this book; for to reverence it is to reverence Him who gave it to man.

He has only just learned to read fluently, and now he must read every syllable of the Bible from Genesis to Revelation, at least once in a year, and many of its long chapters must be learned by heart. The mother is insistent. She gives him a few verses at a time; he must learn these and go over what he has learned. Thus the words become to him "habitual music," "transcending all thought, and ordaining all conduct."

Having committed a chapter, the fine Scottish paraphrases thereon must be mastered with the same rigid exactness. He never thinks of rebelling; for the mother loves him, and she knows so much! He must learn that he may be as wise as she. And never are these lessons discontinued until he leaves home for Oxford.

What a course of training! That mother obeyed God in teaching his statutes diligently to her child. And he in later life, speaking of the pleasures of his childhood home, chronicled with still "deeper gratitude" what he owed to his mother for the resolutely consistent lessons which so exercised him in the Scriptures as to make every word of them familiar to his ear.

"She," he said, "*established my soul in life.*" "And truly, though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like—in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of *chapters*, I count very confidently *the most precious*, and on the whole, *the one essential part of all my education.*"

Walter L. Hervey, Ph. D. Examiner, Board of Education, New York City, in *Sunday School Times*, in an article on "Treasuring up the Words of God," takes note of all this, and to him I am indebted for these facts; but they need repeating over and over to show the young what an intimate knowledge of the Bible can do for a man. To be familiarly acquainted with the Bible is to be acquainted with God. To have it "ordain all conduct," is to "walk with God," in highest, purest friendship. Never could Ruskin have written as he has, had he not "hidden the words of God in his heart that he might not sin." And the very accuracy with which he committed its chapters, made him carefully accurate in all else. By the light of its lofty poetry he measured other poets and poetry. No false imagery escaped his keen mental vision. Fools indeed are they who say, "There is no God;" fools indeed are they who leave the Bible out of their early education, or, who, later in life, learn to count any portion thereof as errant or untrustworthy. True wisdom is only to be found in the Bible; all other wisdom is only its auxiliary.

It is the bulwark of individuals and the bulwark of nations. Leave it out of the building of indi-

dual character, and the individual falls, and with the fall of individual life, the nation falls.

"Not in all our boundless treasures
Nor in triumphs do we trust,"

but in the Bible and the Bible's God. Throw the Bible away, and our freedom goes, together with all the sweets and peace and safety of a people protected by God. "The enemy has come in like a flood;" it is time for the young to grasp the staff of the standard that the Spirit of the Lord is lifting up against him, and to march on to battle and to victory. Prepare yourselves. Commit chapters to memory, as Ruskin, as Chalmers, as Chiniquy did. Have "property in chapters." Then will you not lack for missiles to hurl at the foe, and God will be with you to bless your going out and your coming in, now, henceforth, and forevermore.

MRS. S. ROXANA WINCE.

Bits of Gold from Ruskin

By right discipline we increase our strength.

THE world would be a place of peace if we were all peacemakers.

ALL one's life is a music, if one touches the notes rightly and in time.

ALL men are to be men of genius in their degree, . . . rivulets or rivers, it does not matter, so that their souls be clear and pure.

THERE is nothing so small but that we may honor God by asking his guidance of it, or insult him by taking it into our own hands.

THE snow, the vapor, and the stormy wind fulfil God's word. Are our acts and thoughts lighter and wider than these—that we should forget it?

WITHOUT the resolution in your hearts to do good work, so long as your right hands have motion in them, and to do it whether the issue be that you die or live, no life worthy the name will ever be possible to you; while in once forming the resolution that your work is to be well done, life is really won, here and forever.

THE whole difference between a man of genius and other men, is that the first remains in great part a child, seeing with the large eyes of children, in perpetual wonder, not conscious of much knowledge,—conscious, rather of infinite ignorance, and yet infinite power; a fountain of eternal admiration, delight, and creative force within him meeting the ocean of visible and governable things around him.

Peace

It is not necessary to give a definition of this third fruit of the Spirit. We all recognize it when we see it, and also recognize the lack of it, both in our own and in other's lives. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: *because he trusteth in thee.*" Doubtless we have here the secret of peace, or of a peaceful life,—the possession of an earnest determination to believe that "all things work together for good." For when we really believe that (and it is every Christian's privilege to believe it), how can anything disturb our peace? When we have learned to believe it fully, we shall have learned never to be fretted, or vexed, or disappointed.

But some one will say, "I know it is wrong to be fretted or vexed, but surely there is no harm in feeling disappointed. We can not help that sometimes." But is this true? When our Father has said, "As the heavens are higher than the earth, so are my ways higher than your

ways," shall we, simply because our poor plans—our expectations, hopes, or desires—are sometimes, yes, many times, defeated in order that his better, higher plans for us may be carried out,—shall we, because of this, indulge in inward murmurings and complainings, or even in a feeling of sadness? Shall we not rather rejoice, knowing that "all these are but parts of his ways"?

Others will say, "But is it wrong to feel fretted or vexed if we have sufficient self-control to refrain from giving expression to our feelings?" Let us consider a moment. Is it not true that many times when we have *thought* we were concealing such feelings, our friends have discovered them? But suppose we do succeed in concealing them for the time being, they are sure to leave their impress on our faces, and in this way the inner life, which is always the real, is revealed to all with whom we come in contact.

Who that has amused himself, while riding in the street-cars or walking the streets of our cities, by studying faces has not noticed with regret the sad lack of peaceful faces? And how gratefully the eye rests upon the few such faces to be seen. It is true they usually bear traces of suffering and sorrow, but these have been patiently born. A peaceful face witnesses for Christ in a way that is often more powerful than words. It tells of a life that is "hid with Christ in God."

In the life of Christ we have a perfect example of a peaceful life. His life was filled with trials which would naturally tend to make it a troubled one. Not only was he hunted, persecuted, and finally crucified in his public life, but his home life was also unpleasant. He was constantly misunderstood by his jealous brothers, who were without doubt uncongenial to one so pure as he. Yet during all the thirty-three years of his life he never uttered a single impatient word. Let us not forget that Christ had *no more* grace at his command than we have at ours. His peace was "the peace which passeth understanding." But while we can not understand it, we may still possess it,—indeed, it is ours already; all we have to do is to claim it,—not a peace *like* his, but *his peace*; for that was his legacy to his disciples when he returned to his Father. He said, "Peace I leave with you, *my peace* I give unto you."

GERTRUDE A. NUMBERS.

Philosophy

STAND in the sunshine sweet
And treasure every ray,
Nor seek with stubborn feet
The darksome way.

Have courage! Keep good cheer!
Our longest time is brief.
To those who hold you dear
Bring no more grief.

But cherish blisses small,
Grateful for least delight
That to your lot doth fall,
However slight.

—Celia Thaxter.

THE SABBATH SCHOOL

INTERMEDIATE LESSON

IX—Synopsis of Old Testament History —Creation to the Flood

(March 4)

MEMORY VERSE: "In the beginning God cre-

ated the heaven and the earth." Gen. 1:1. "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:9.

We have now spent two years in a study of Old Testament history; and before beginning the study of the New Testament, it will be profitable to take a little time for a review, or summary, of what has been passed over, beginning with creation.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light." This was on the first day. On the second day God created the firmament, or air; on the third day the waters were gathered together, the dry land appeared, and herbs, grasses, and trees were created; on the fourth day the sun, moon, and stars appeared; on the fifth day the fishes, small and great, all the creatures that live in the sea, and the birds that fly in the air were made; and on the sixth day all the four-footed beasts were created, and all creeping things. On this day, also, God created Adam and Eve, and gave them dominion over the earth, and all that lived upon it.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Adam and Eve did not obey this command. They listened to the voice of temptation, ate of the forbidden fruit, and thus sin and death entered the world. After they had sinned, Adam and Eve were driven from the beautiful garden which had been made for their home, and a curse was pronounced upon the earth. Henceforth their lives would be full of toil and sorrow. But God, in his mercy and love for man, gave to Adam at this time the promise of the Saviour, the Seed that should bruise the serpent's head, — the Lamb of God, which taketh away the sin of the world.

Adam and Eve had two sons, Cain and Abel. When they were young men, each brought an offering to the Lord. Abel brought a lamb, thus showing his faith in the coming Saviour; but Cain brought only a thank-offering of the fruits of the field. The Lord accepted Abel's offering, and caused fire to come down from heaven and consume it; but Cain's offering was not accepted. Then Cain killed his brother, and became an outcast and fugitive on the earth.

Other sons and daughters were born to Adam and Eve, and so men began to increase on the earth. Some of them were good, but many were very wicked. Enoch, the seventh from Adam, was a good man, a prophet. We are told that "Enoch walked with God: and he was not; for God took him." Methuselah, the son of Enoch, was the oldest man whose age is recorded. He was nine hundred sixty-nine years old when he died.

"And God saw that the wickedness of man

was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man whom I have created from the face of the earth."

Noah, a good man, was chosen to warn the world of the flood that was coming, and to build a great ark in which all who believed might find refuge. For one hundred twenty years Noah preached to the people, but at the end of that time only eight persons entered the ark, — Noah and his wife, and his three sons with their wives. These were kept safely through the great storm, which destroyed "all in whose nostrils was the breath of life, of all that was in the dry land," and greatly changed the surface of the earth. After a time the Lord caused the ark to rest on the mountains of Ararat, and when the waters had dried away, and things had begun to grow, he told Noah to go out of the ark, with his family, and all the animals.

Noah's first act on coming out of the ark was to offer a sacrifice of thanksgiving. The Lord accepted this offering, and said: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

At this time, too, the Lord made a covenant with Noah, and all who should live after him, that he would not again destroy the earth by a flood. The rainbow was set in the cloud as a token, or sign, of this covenant. "And the bow shall be in the cloud," said the Lord, "and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

Questions

1. Tell what was created on each of the six days of creation week. What did God do on the seventh day? How did he set the seventh day apart from all other days? What does this show?

2. Where were Adam and Eve given a special home? How beautiful was this garden? What were they to do in it? What were they forbidden to eat?

3. Tell how they disobeyed the command of God. Gen. 3:1-7. Because of this, where were they obliged to go? What would they henceforth have to do? How was the earth cursed because of man's sin?

4. What precious promise was made to Adam and Eve at this time? Tell the story of Cain and Abel, and explain how Abel's offering showed his faith in the coming Saviour.

5. Who was Enoch? What became of him? How old was the oldest man who ever lived? What was his name?

6. When men had increased on the earth, what did God see? What did the Lord decide to do? Who was chosen to warn the world? What else was he to do?

7. How long was Noah building the ark? How many persons were saved alive in it? What became of all the rest of the people who lived in the world at that time? Why? Where did the ark finally rest?

8. When Noah and his family left the ark, what did Noah do? What promise did the Lord make concerning the seasons at this time? What other covenant did he make with Noah? In what way are we frequently reminded that the Lord still remembers this promise?

THE YOUTH'S LESSON

IX—John the Baptist, Type and Antitype

(March 4)

MEMORY VERSE: "He said, I am the voice of

one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23.

Questions

1. What did the angel tell Zacharias that the work of John the Baptist would be? Luke 1:16, 17.

2. What instruction was given concerning his habits of life? Luke 1:15.

3. How did John live? Luke 1:80; Matt. 3:4.

4. Why was this temperate, self-denying life necessary? Note 1.

5. How was John's work described by the prophet Isaiah? Isa. 40:3.

6. What work is to be done in the closing days of earth's history? Note 2.

7. Then of whom was John a type? Note 3.

8. How does the time in which we live compare with the time in which John lived? James 5:1-6; 2 Tim. 3:1-5; note 4.

9. What other prophecy referring to John's work also describes the work of the remnant people? Mal. 4:5, 6.

10. What was the burden of John's message? John 1:29; Matt. 3:2.

11. How are we to reveal the character of Christ? Gal. 2:20.

12. What will characterize the lives of those looking for the coming of the Lord and revealing him to the world? 1 John 3:3.

13. What will enter into the preparation of a people for the kingdom? Note 5.

Notes

1. "John was to go forth as Jehovah's messenger, to bring to men the light of God. . . . Such a messenger must be holy. He must be a temple for the indwelling Spirit of God. In order to fulfil his mission, he must have a sound physical constitution, and mental and spiritual strength. Therefore it would be necessary for him to control the appetites and passions."—"Desire of Ages," page 100.

2. "What is our work?—The same as that given to John the Baptist, of whom we read, 'In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.'"

"All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah. This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is, 'Repent ye; prepare the way for a revival of my work.'"—Mrs. E. G. White.

3. "John came in the spirit and power of Elijah, to proclaim the first advent of Jesus. He was to represent those who should go forth in the spirit and power of Elijah, to herald the day of wrath, and the second advent of Jesus."—Mrs. E. G. White, "Redemption," page 45.

4. "In the time of John the Baptist, greed for riches, and the love of luxury and display, had become wide-spread. Sensuous pleasures, feasting and drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions, and lessening the sensibility to sin. John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his time. Hence the directions given to the parents of John,—a lesson of temperance by an angel from the throne of heaven."—"Desire of Ages," page 100.

5. "He [God] desires that mind and body be preserved in the best condition of health, every power and endowment under the divine control, and as vigorous as careful, strictly temperate habits can make them."—"Testimonies," Vol. VI.



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
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TO FOREIGN COUNTRIES	1.25
CLUB RATES	
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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.

THOSE who wish to purchase any of the books mentioned in the list given on page four of the INSTRUCTOR dated Feb. 7, 1905, can get them by writing to the Review and Herald Publishing Association, 716 Thirteenth St., N. W., Washington, D. C.

VARIOUS labor and agricultural organizations desire and advise that Washington's birthday, February 22, be observed by the people throughout the country in the consideration of questions relating to the betterment of home, farm, and factory. It is to be known therefore as "Home, Farm, and Factory day."

Russian Trouble

THE recent Russian trouble is feared to be a precursor of a serious revolution, unless the authorities concede to the demands of the people for a more liberal government. On the twentieth of January 400,000 workmen in St. Petersburg, under the leadership of George Gapon, marched to the czar's winter palace. They asked for a conference with the czar, assuring his personal safety. They hoped the emperor would accede to their wishes, but his failure to do so incited them to harsher measures than had been intended. The strikers did not believe the militia would fire upon them, but when the soldiers showed mercy to none, men, women, or children, the mob became violent. Several thousand are reported as having been killed, and many thousand more as injured. Apparently the officials have quelled the riot; but throughout the empire there is raging in the hearts of the people a bitterness that will again break forth in an uprising.

Is It Right?

THE thought of the millions of people in Europe that are waiting for the truth of God at the hands of his people in this country, ought to wonderfully interest and arouse every one who loves the third angel's message. The dearth of workers in this field is appalling. If ever Paul heard a voice from Macedonia saying, "Come over . . . and help us," surely to us from every country of Europe comes that same earnest appeal. Italy has 32,000,000 inhabitants, and only two persons holding up the light of truth in that land of papal darkness. France, with a population of 40,000,000, has five workers, Spain, with its 17,000,000,—a population equal to the combined population of New York, Pennsylvania, and Ohio,—has only two workers. The number of inhabitants in Portugal equals the number in Wisconsin and Texas. There are one hundred workers in Wisconsin alone, and but two in Portugal. Belgium has two workers for a population of 7,000,000. The whole European field numbers hundreds of millions of people.

With these figures before us, and the absolute knowledge that this is the generation that shall witness the soon coming of the Saviour and the overthrow of all earthly governments, and the fact that God has entrusted to this people the responsibility of sounding the news of the Saviour's coming to all the world, does it not seem that there should be a continual dropping into the Lord's treasury of thousands of dollars instead of the slow, intermittent clanging of dimes, quarters, and dollars? Does it not seem that every vessel that crosses the ocean should bear some messenger of truth to perishing millions in Europe, Asia, or Africa? And does it not seem that every village and city of our own land should have many who are holding up the bright light of truth?

Duty

I HELD a flower in my hand;
'Twas night, I could not see;
And judging from the perfume, thought
The flower must ugly be.
But when the morning came, and light
With its transforming power,
I did forget all else except
The beauty of the flower.

God placed a duty in my hand,
Before my eyes could see
Its rightful form, that duty seemed
A bitter thing to me.
The Sun of Glory rose and shone;
Then duty I forgot,
And thought with what a privilege
The Lord had blessed my lot.

—Selected.

Personal Service

WHAT service can the children, youth, and young people of this denomination render to the cause of God?—That depends entirely upon their spiritual condition. Jesus says, "Without me ye can do nothing." John 15:5. God's work is spiritual, and can only be advanced by spiritual agencies. Carnal, fleshly, unspiritual energies and agencies are utterly powerless to promote this spiritual work in the earth. An effective ministry must be a clean and Spirit-filled ministry.

The opportunities before our young people for definite, effective, far-reaching service are unparalleled. Never in the history of the church of Christ has there been such an open door for world-wide, varied, definite, and simple service. Every one who knows the message, and has passed from death unto life, can surely find a place and a work of some sort in this cause.

The message of the third angel is to be proclaimed to every nation, kindred, tongue, and people. This gospel of the kingdom is to be preached in all the world for a witness unto all nations. When this is done, the end will come. This message is like that of John the Baptist. Indeed, it is the same message with all the added light of the New Testament regarding the coming and kingdom of Christ.

This message is so broad in its application to humanity that it touches every phase of life, and meets every need. It must be communicated by both teaching and ministering. It can be proclaimed by voice, set forth by pen, and ministered by service. Ministers must go to all lands and preach this message to all nations. Bible workers must go to all cities, enter the homes of the people, and unfold to them the purpose of God concerning this generation. Colporteurs must go to the uttermost parts of the earth, and place our literature setting forth this message in the hands of all the world. Christian physicians and nurses must go everywhere, ministering to the sick, and teaching all how to live. Converted teachers must devote their lives to training this army of fifty thousand young people for valiant service. And finally every believer must engage in some kind of personal effort to finish the

work of God. Every one can conscientiously return to God his own in tithe and offerings. Nearly all can do something in distributing literature and holding gospel conversations. Many can give Bible readings and hold cottage meetings.

The doors of all countries are open for us to enter and carry on nearly all features of our work. All the facilities required are provided. The power of God necessary for effectual service awaits our demand and reception. "Who then is willing to consecrate his service this day unto the Lord?" A. G. DANIELLS.

Union College

THE president of Union College recently was agreeably surprised by receiving from the editor of the *United States Trade Reports*, published at Cincinnati, Ohio, a request for photographs of the college buildings, as he wished to make mention of the school and its work in his journal. The editorial which appeared later was wholly unsolicited, and was made without hope of remuneration. An extract is given below:—

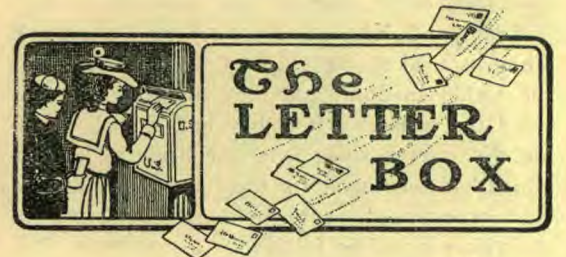
Having made a careful investigation of the standing and character of all the leading institutions of the country, and with due respect to all those which offer good advantages, we beg to draw our readers' attention to the Union College, of College View, Nebraska.

This school offers exceptional values, and at terms most reasonable. The courses of study are broad and liberal, and embrace every requirement of modern education, refinement, and culture.

The buildings occupied are large and commodious, modern in construction and equipment, and every facility and convenience is provided for the pupil. In fact, the entire tone and influence—moral, social, religious, educational, and physical—are all that can be asked by any parent for the welfare of his child.

Therefore, in view of these carefully ascertained facts, we have not the slightest hesitancy in so strongly indorsing the Union College, of College View, Nebraska.

GREAT souls have wills, feeble ones have only wishes.—Chinese Proverb.



JEWELLA, LA., Dec. 17, 1904.

DEAR EDITOR: I enjoy reading the INSTRUCTOR. I am twelve years old. I live on a farm five miles from Shreveport. I go one mile to Sabbath-school and to day-school. I study geography, arithmetic, language, spelling, and other books. My teacher's name is Miss Katie Beckam. I went to school last spring with Floyd Chaney, but he now lives thirty miles away.

SIDNEY WILLIAMS.

ROCK HALL, MD., Nov. 18, 1904.

DEAR EDITOR: I am a boy twelve years of age. I go to Sabbath-school, and I take the INSTRUCTOR. I like to read the pieces in the paper very much. We study the INSTRUCTOR at school, and I like our other studies very much. We have a nice school of thirty pupils. They all come to Sabbath-school almost every Sabbath. I like to make the things described in the articles Around the Work-table. I have made some of them, and they are very nice.

I think I have written about as much as you will have room for. Good-by.

WALTER COLEMAN.