

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

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## OUR CONTRIBUTORS

### Some Important Things that First Occurred in Baltimore

BALTIMORE ranks fifth in size of the cities of the United States, having a population of a little over half a million. It is noted as being the birthplace of many things of interest, both to Americans and to the world, among which may be mentioned the following, taken from a "Souvenir and Guide Book" of Baltimore:—

1776—General Washington was invested with dictatorial powers at Baltimore.

1784—First balloon ascension in the United States in Baltimore.

1784—First Methodist Episcopal church in the United States was organized in Baltimore.

1784—Baltimore was the first city in the United States to print calico, weave silk, and refine sugar.

1788—First glass works established.

1790—Rev. John Carroll consecrated first Catholic Bishop of the United States.

1792—On the grounds of the Samuel Ready Asylum the first monument erected to Columbus in the United States was unveiled Oct. 12, 1792.

1794—The first United States fort, Fort McHenry, covering 47.5 acres, was erected and named after the distinguished Irish gentleman, James McHenry. It was at Fort McHenry that Francis Scott Key wrote the "Star-Spangled Banner" on the back of an old letter, and it was sung for the first time at the old tavern next to Holiday Street Theater, by an actor named Fred Durang.

1795—The first Marine Insurance Companies were established.

1810—First metallic writing pens manufactured in the United States.

1814—"Star-Spangled Banner" written by Francis Scott Key at Fort McHenry.

1815—Corner-stone of the first monument erected to the memory of George Washington was laid.

1816—First gaslight company in the United States was organized, and Baltimore was the first city to adopt illuminating gas for street lamps.

1819—First Lodge of Odd Fellows in the United States was organized by Thomas Wildey.

1827—First railroad in the United States, the Baltimore and Ohio, was chartered in 1827. The corner-stone was laid July 4, 1828, by Charles Carroll, the last survivor of the signers of the Declaration of Independence.

1828—Ross Winans invented the "outside bearings" for railroad carriages.

1828—First American patent for locomotive was granted to Wm. Howard, of Baltimore.

1829—The first silk ribbon made from American silk was made in Baltimore.

1830—Peter Cooper made first trip in steam car from Baltimore to Ellicott City, a distance of thirteen miles, in fifty-seven minutes.

1838—First regular steam vessel to cross the Atlantic direct from the United States steamed from Baltimore—packet "City of Kingston," Captain Crame.

1837 and 1838—First wholly iron steamboats built in Baltimore.

1839—First College of Dental Surgery in the world established in Baltimore. Its diploma is to-day recognized all over the civilized universe.

1844—First telegraph line established by Professor Morse, between Washington and Baltimore. First experiment made April 9.

1846—First presidential message transmitted by telegraph to the Baltimore Sun.

1851—First iron building in the country erected—The Baltimore Sun building, at Baltimore and North Streets. It was destroyed in the fire of Feb. 7, 8, 1904.

1853—The first Hoe revolving cylinder press in the United States, introduced in the Sun office.

1859—On July 21, the first horse-car in Baltimore was run from the foot of Broadway to the corner of Baltimore Street and Broadway, and three days later three cars were run to Baltimore and South Streets.

1861—The first blood of the Civil War was shed in Baltimore.

1862—Armor-plate for the first monitor was rolled in Baltimore.

1867—Order of the Knights of Pythias established in Baltimore.

1885—It was in Baltimore that the first electric railroad was operated in America for actual commercial service. This was the suburban railway between Baltimore and the village of Hampden. On this line, Aug. 10, 1885, about twenty successful trips were made over the distance of one and a half miles of

road at the rate of speed of about twelve miles an hour. These were practically trial trips, but with passengers in a large car of the Catonsville horse-railway lines drawn by a Daft motor. Three days afterward two Daft motors were put in regular service. Each motor weighed about forty-five hundred pounds, and with an ordinary horse-car at-



ENTRANCE TO DRUID HILL PARK



FRANCIS S. KEY'S MONUMENT

tached, filled with passengers, made the round trip in less than twenty-five minutes. The third-rail system was used, from which the current was taken by a sliding arm.

It will be noted that both the third-rail and overhead trolley systems were suggested by Baltimore experiments. In fact, it may be claimed that both these systems were first put into practise here.

1893—It was in Baltimore that the first elevated electric railway was constructed, which was the Lake Roland Elevated Railway from Roland Park to City Hall, and was put in operation May 6, 1893.

1895—The first electric locomotives were put in use on the Baltimore and Ohio Railroad.

1897—The steel dry dock of the United States government was built at Sparrows Point.

1903—The largest dry dock in the world was contracted for with the Maryland Steel Company. W. A. COLCORD.

### Salvation, not Condemnation, the Motive in Presenting Truth

No more important study can engage our attention in the presentation of truth, than how to present it so as to win, and not offend, the hearers. "Speaking the truth in love" is the Scriptural injunction.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved." God's plan of presenting truth is to present it in love and without condemnation. "He that winneth souls is wise." It is *winning* wisdom that is needed, not *criticizing* wisdom.

"Christ gave no stinted service. He did not measure his work by hours. His time, his heart, his soul and strength, were given to labor for the benefit of humanity. Through weary days he toiled, and through long nights he bent in prayer for grace and endurance that he might do a larger work. With strong crying and tears he sent his petitions to heaven, that his human



VIEW OF DOCKS, SHOWING OYSTER FLEET

nature might be strengthened, that he might be braced to meet the wily foe in all his deceptive workings, and fortified to fulfil his mission of uplifting humanity. To his workers he says, 'I have given you an example, that you should do as I have done.'—"*Ministry of Healing*," page 500.

No man can go from his closet, where, with strong crying and tears, he has pleaded with the Master to fill him with a love for souls as he loved them, and enter upon the work of condemning them. *It is a lack of communion with Christ that begets a spirit of condemnation.* As long as we are untransformed in heart, we cannot present the truth without condemnation and criticism. Peter says the first step in preparation for presenting the truth aright is to "sanctify the Lord God in your hearts." The truth is then to be presented in a spirit of meekness, that "they may be ashamed that falsely accuse your good conversation in Christ." 1 Peter 3:15, 16. Peter received this instruction personally from the Master, "When thou art converted strengthen thy brethren."

If the truth is presented from an unsanctified heart, it can but be boastful and condemnatory, for "out of the abundance of the heart the mouth speaketh." This is one reason why so few souls are won. So important is it that the *heart be thoroughly imbued with the spirit of love* as a preparation for presenting gospel truth, that Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." However talented the worker, however fluent the speech, if it comes from an uncharitable heart, it is powerless and unfruitful. So important is this spirit of charity in the lives of those who are presenting the third angel's message, that the following instruction is given in a recent unpublished Testimony: "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful,—if we would do this, brethren, there would be one hundred conversions to the truth where now there is only one. But though professing to be converted, we carry round with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ, and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this."

This statement is appalling. Ninety-nine per cent of the money expended and effort put forth in the presentation of the truth is nullified by our selfishness. Before Pentecost the disciples were clamoring for the highest place, and were filled with a self-centered dignity. Christ could not send them to his work thus. He bade them tarry at Jerusalem until they were endued with power from on high. When self was wholly surrendered, and the love of Christ permeated their being, then came the power from on high, and thousands were converted in a day. We who long to see the message close in power, can not longer refuse a whole-hearted service to Christ. It was but a short time after the disciples had surrendered all to Christ, and power from on high controlled their lives and work, before the world heard the gospel. "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10:18.

The earth is now waiting for this gospel of the kingdom to be preached in all the world for a witness unto all nations, and then shall the end come. The work seems to move slowly, and yet the Lord has said, "Though it tarry, wait for it; because it will surely come, it will not tarry." A spirit of kindness on the part of his people who bear the truth will hasten it. God is almighty in power, and he is also infinite in resources. He has given a pledge to his people which he is now waiting to fulfil: "By this shall

all men know that ye are my disciples, if ye have love one to another." With this spirit in the heart, it will be easy to heed the advice given by James Whitcomb Riley in his poem:—

"Let Something Good Be Said"

"When over the fair fame of friend or foe  
The shadow of disgrace shall fall, instead  
Of words of blame, or proof of thus and so,  
Let something good be said.

"Forget not that no fellow being yet  
May fall so low but love may lift his head;  
Even the cheek of shame with tears is wet,  
If something good be said.

"No generous heart may vainly turn aside  
In ways of sympathy; no souls so dead  
But may awaken strong and glorified,  
If something good be said.

"And so I charge ye, by the thorny crown,  
And by the cross on which the Saviour bled,  
And by your own souls' hope of fair renown,  
Let something good be said."

R. C. PORTER.

A Lost Art

THERE is a certain kind of delightful ministry that young people might engage in, which perhaps is not practised as generally as it should be, and yet which offers a field for much usefulness as well as pleasure. How can time be spent more enjoyably than in listening to the reading aloud of some choice extract from a good book, a helpful periodical, or a volume of poetry? It is with the thought that some readers of the INSTRUCTOR may be thinking of giving pleasure to those who are unable for various causes to read for themselves, that a few suggestions are here offered.

Some may think a strange title has been given to this article. Can it be that in this age of the printing-press, when books and printed matter are almost as plentiful as the sands of the sea, but few can be found capable of reading aloud satisfactorily?—Yes; it is true. As Polonius says, "'Tis true, 'tis pity; and pity 'tis, 'tis true."

Let us look into the matter a little, and see wherein lies the explanation of this remarkable fact. What is reading aloud? Is it merely the audible utterance of words and phrases, clauses and sentences?—O, no! not by any means. Longfellow, in one of his sweetest and tenderest poems, says, referring to the reading aloud from some book of verse, "And lend to the rhyme of the poet the beauty of thy voice." Certainly, a pleasant and musical voice adds greatly to the delight afforded to those who listen, but it is of other points the writer desires to speak now.

First, to read aloud acceptably, implies that the reader shall thoroughly understand the meaning of what he reads. This may seem somewhat superfluous to observe, yet who does not know that many who try to read aloud evidently fail to grasp the real meaning of what they read? They who would read well must pay attention to many little details. Every punctuation mark has to be heeded, every shade of meaning conveyed by the rising or falling inflection of the voice; these and other items are absolutely necessary to the ability to read so as to make any writer's meaning clear to those who listen. Again, unless the meaning of what is read is perfectly plain to the one who reads it, what probability is there that it will be understood by the listener? The fact is that this art of reading aloud has become so rare that when one does hear a piece well read, with the correct rendering of the varying tones and the appropriate rising and falling of the voice, with accurate pronunciation of each word, and precise enunciation of every syllable, it is a matter of comment. It may be that the rush and hurry of the times we live in are responsible for the slipshod, careless, even discreditable style of reading we have with us to-day, but such an excuse can not be offered by those who have re-

gard for their own reputation in this direction. Those who wish to read acceptably can, with a reasonable degree of conscientious effort, succeed. Perhaps a few hints will not be unwelcome here.

First, then, we would urge the necessity of reading only what is printed; that is to say, just the words that are in the piece read, and no more. Only too often when one reads aloud, extra words are put in, which are intruders, and spoil the piece. Let those who read aloud see to it that they confine themselves to the words before them, and they will have made one step in the right direction.

Secondly, care should be taken constantly that no words are left out. Quite often this is done, though apparently the reader is not aware of it. Yet if words are omitted, injury must result to the matter being read. In many cases the meaning will be seriously affected, and seldom will it be improved. The omission of a single word can so mar a sentence as to render it senseless or give it a significance the exact opposite of what was intended by the author.

There is vital need for accuracy in reading what is before the reader, not something else. How many times, in listening to persons read from some book, do we notice that they say "when" for "then," "on" for "in," and other such marvelous changes and transpositions of letters. This may seem incredible, but let any one watch closely another read, and it will be seen how careless many are. Strangest of all, too, those who commit these wonderful changes, seem not to know what they are doing. The writer has heard just such absurd alterations in simple words as those already mentioned, with seemingly not the slightest trace of consciousness of nonsense in what was actually uttered.

Another important point about reading aloud, is the tone of voice. Some read from beginning to end in almost one unvarying tone, till it becomes a wearisome task to listen. The reader should endeavor to so place himself in the mental attitude of the author that his reading will be but a reproduction of the ideas and sense in the matter read, and convey to the listener the impression which would be imparted were the author himself to read it.

One does not need to have training in a school of elocution, to be able to grasp the essential elements underlying good reading. They may be summed up in the sentence: Be natural. Read as you would speak were you experiencing what you reproduce. Nobody needs to be taught that a question is naturally asked in a high pitched voice, or that words of protest are spoken vigorously, or that solemn sentences are uttered deliberately. These details are obvious to any one; yet in reading aloud, they are frequently overlooked.

There is a wealth of delight to be derived from the art and the practise of reading aloud. It is an accomplishment which any one may well wish to possess. It is as delightful as it is unusual to hear a piece of prose or poetry given the due sympathetic and intelligent rendering that is given by the artist. Of great value is the art of reading aloud, to those who will be ministers, and will have occasion to read aloud from God's Holy Word, or to give Bible readings. Many may have opportunity to read to the sick, to those whose sight fails, or to the afflicted in other ways. What an endless source of exquisite joy awaits those who will cultivate the art of reading aloud with accuracy, with due attention to the meaning of the author, and to the fit and appropriate reproduction of the written word.

Lastly, this art of reading aloud deserves careful cultivation for the immense value in itself. The one who can read intelligently aloud is certain to read profitably at all times. The faculty, so immeasurably valuable, of observing and

catching at a glance the inner meaning of a sentence, will be found of unlimited worth to the student, who must largely use books. And with the increasing ability to read aloud, will inevitably come an enlarged appreciation of the good, the noble, the uplifting in the precious gift of the literature of our mother tongue.

R. E. PORTER.

## Science Stories

### Ivory

IVORY is, strictly speaking, obtained only from the tusks of the elephant, the finest of which comes from the east coast of Africa. This hard, heavy, fine-grained green or guinea ivory is esteemed for its transparency, and because its light-yellow or pale-blood tint, unlike the whiteness of other kinds which becomes yellow, bleaches with age. The different species of African elephant supply almost all the ivory used in Europe. Its quantity is enormous. The British importation in 1900 was 1,175,000 pounds, which represent 60,000 tusks. One London firm sells 10,000 tusks yearly in billiard balls. Under so heavy a drain the supply must fail, were it not for the remarkable deposits of mammoth tusks which have accumulated on the rivers discharging into the Arctic Ocean.—*Chicago News.*

### Pie Made in Machines

#### Inventions that Outdo the Old-time Methods of Baking

TWENTY-FOUR thousand pies in ten hours, or forty every minute, is the astounding claim made by a Pittsburg baker, who has just invented a machine for the production of that staple delicacy of the American table. And what seems more remarkable is the claim that the feat can be accomplished without the use of ovens and pans. Every one knows that wonderful deeds can be done with the aid of machinery, yet this story seems more like a fairy tale than a positive recital of facts.

There are two machines used by E. L. Sons, the inventor, in his process. In the first the crust is formed and baked, and in the second the filling is put in and covered by a tempting layer of meringue. The first machine is the more interesting of the two. Instead of pie pans, molds like waffle irons are used to form the crust. They are firmly attached to an endless chain stretched out horizontally the length of the machine. In the lower part of their course they pass between two sets of burners, which take the place of the oven.

As the molds pass upward, they are opened automatically by a small lever at one end of the machine, to permit the pie dough to enter, after which they are closed automatically by another lever, to allow the dough to bake and form the crust. This operation is but the work of a second almost, as the irons are heated to the proper temperature before the dough is permitted to enter the molds.

The dough itself is contained in a large tank above the machine. A feed pipe runs down, and by means of a piston, which is connected with the machinery that operates the whole affair, enough dough is forced down the pipe with each stroke of the piston to fill one of the molds as it passes under the pipe. By the time another mold passes under the pipe, another stroke of the piston forces down sufficient dough to fill that mold, and so on.

Just as soon as the crust is baked, an attendant stands at one end of the machine ready to remove it from the molds. This attendant arranges the baked crusts on a large pan, within

easy reaching distance of another attendant, who feeds them to the second machine.

The second machine is somewhat similar to the first, as it also has an endless chain or platform to keep the crusts in constant motion. It has two large reservoirs at the nearest end, one of which contains the filling, and the other the meringue. By a ratchet arrangement enough of the filling and meringue is released from the tanks as the pies pass under each successively. When filled, they proceed onward under an overhead baker, which gives the top of the meringue a rich, brown tint. The pie is completed then, and as it passes out from under the baker, it is received by another attendant, and set aside, ready for sale.—*Pittsburg Press.*

### The Slaughter of the Seals

IN a most interesting article describing the life and perils of the seal hunters, who can prosecute their work for only a few weeks in the year, the *Technical World Magazine* gives the following graphic picture of the killing:—

"From the deck of the blunt-nosed sealing steamer you can count thousands upon thousands of seal families stretched out upon the glistening ice floes, the dark, mottled bodies of the adults standing out in high relief against the blue-whiteness of their floating homes, while the snow-white fur of the baby seals blends almost imperceptibly into the background. Out from the ship, hurrying over the ice, rush nearly two hundred men of the crew, each armed with an iron-tipped club. From near and far go up the agonized cries of the terrified seals. Flopping along over the ice, the adults rush frantically for the water, doing their best to hurry their young with them.

"In most cases their way of escape is cut off by the sealers. With a blow of the iron-bound club, the skull of the seal-pup is crushed, its blood staining the whiteness of the floe, while its parents are allowed to get away in safety.

"In a single day the crew of one sealer has killed thirteen thousand seals; and one season the sealer 'Neptune' brought in a single shipload which contained the bodies of forty-one thousand nine hundred and ninety-three seals, and was valued at one hundred fifteen thousand dollars."

Besides the fur seal which is prized so highly for ladies' garments, there is also a "hair seal" which inhabits the coasts of Newfoundland and Labrador, and which is valued chiefly for its skin and fat. The skin is made into leather, and the fat into oil.

"The young seals grow with amazing rapidity; at birth they weigh about five pounds, but within a month increase to about fifty, at which weight they are fit to kill, their coat of fat being three to four inches thick, though their only substance is their mother's milk during all that period. They are in their prime about the middle of March, and when that month opens, the sealmen gather at St. John's to join their ships, about five thousand men making up the crews."

During the eight weeks or so beginning about March 10, that hair seal hunting is carried on each year, about two hundred fifty thousand seals are killed. Their value is about five hundred thousand dollars.

It is said that notwithstanding the terrible slaughter carried on every year, "there is no apparent diminution of the herds."

UNCLE NELSON.

THE question is now being seriously asked by scientists, May not the sun's heat be due to radium?

LONDON and Rome are now connected by telephone, a line of 1,100 miles.



### Germany Program

SINGING: "O Worship the King."

Prayer.

Secretary's Report.

Five-Minute Review.

Map Study.

Germany.

Our Work in Germany.

A Biographical Sketch.

Trials for the Swiss and German Boys.

Weekly Offering.

Singing.

### Program Helps

MUSIC: It will be a good plan for the program committee to review the entire hymn-book, marking every hymn suitable for a missionary meeting. Hymns of praise, faith, courage, prayer, are missionary hymns, as well as those on the spread of the gospel. Choose some grand hymn that shall be sung for a month or longer, to open the meeting. Commit the words to memory, and sing with the spirit and understanding.

FIVE-MINUTE REVIEW: Ask a few leading questions like the following: What languages do the Swiss people speak? Name the capital of Switzerland. Describe the flag. In what do the Swiss people excel? Who was Zwingli? Quote some of his words. By what means did the Sabbath truth gain a foothold in that country? Who was our first foreign missionary? When was our first paper published in the Old World? Give a brief summary of the present standing of our work there.

The answers should be prompt and brief.

MAP STUDY: Draw a map of the German empire. What seas and countries border it? Locate the principal States, and the cities mentioned in this lesson. Trace the course of the rivers.

The maps used in this series of studies should be drawn beforehand. If they are drawn on convenient-sized medium-weight wrapping paper, they may be bound together, and will be very serviceable for reviews.

A BIOGRAPHICAL SKETCH: Appoint some one to prepare a brief sketch of the life of Luther. Abundant material may be obtained from "Great Controversy," chapters VII and VIII. If convenient, consult an encyclopedia.

### The Country and People

The people whom we call "the Germans," and who call themselves "*die deutschen*," are found not only in that part of Central Europe known as the German empire, but in parts of Switzerland, Austria, Russia, and in the various German colonial possessions. Many thousand Germans have settled in the United States, and German merchants are in nearly all newly settled countries. It is said that the word "German" means war-man, and that it was bestowed upon the early inhabitants of the empire on account of their warlike nature. Be that as it may, the history of that nation has been one long series of conflicts which has resulted in the establishment of an empire second, perhaps, to none.

The German empire consists of twenty-two separate States, the free towns of Lubeck, Bremen, and Hamburg, and the territory of Alsace-Lorraine. The principal States are Prussia, Bavaria, Wurtemberg, Saxony, and Baden. The chief executive is the emperor, or

kaiser. The laws are made by an imperial parliament consisting of a *bundesrath*, the federal council composed of members appointed by the local governments of the various States, and a *reichstag* composed of representatives elected by the people for a term of five years.

About nine tenths of all the land in Germany is productive. The river valleys are noted for their vineyards. Rye is the grain most grown, and the commonest food is a dark rye bread. Most of the sugar used in Europe is made in Germany from the sugar-beet, which grows abundantly in the large areas of sandy soil. Woolens, cottons, silks, and linens are produced. All kinds of hardware and porcelain and wooden articles are manufactured. "Made in Germany" is a label quite familiar to Americans.

There are more railroads in Germany than in any other country except the United States. Most of the rivers are navigable, and connected by canals. The Rhine is the great scenic river. It has cut its way through a narrow picturesque valley, whose "steep side slopes are terraced for vineyards and crowned with the ruins of old castles."

Because of its museums, libraries, and various institutions of learning, the Germans call Hamburg, the capital, the "City of Intelligence."

The population of Germany is about three fourths that of the United States, while its area is only about twice that of Colorado.

#### Our Work in Germany

In 1860 a German minister of Elberfeld, west Prussia, in studying the Bible found to his surprise that there was no authority for the observance of Sunday, and began to keep the Sabbath. By 1870 some of his flock had joined him in it. Several years later a passing beggar was given a night's lodging at the home of one of the Sabbath-keepers at Basel, Switzerland. As he was spoken to concerning the truth, he informed them that there were people near Elberfeld, Germany, of the same faith, and he gave the address of the minister. This led to a correspondence that resulted in the Swiss believers giving three hundred francs to send Elder J. N. Andrews and Brother Erzenberger to Germany to visit these Sabbath-keepers. These brethren were most cordially received. They found a company of forty-six observing the Sabbath and believing in the soon coming of Christ. They had given up the use of tobacco, and were plain and simple in their dress. So true were they to their convictions that one of them had suffered two years' imprisonment for refusing to bear arms in the war between Prussia and France, which had just closed. When they heard of our work in America and Switzerland, they shed tears of joy. Brother Erzenberger remained in Germany to open up the work there, the newly found brethren returning to the Swiss treasury the amount given for the expenses of this visit, and assuming the expenses of the further labor planned among them.

Brother Erzenberger met with success in his work. He went to Solingen, where there were no Sabbath-keepers. His first meeting was attended by three hundred persons. Considerable opposition developed, but at the close of the meetings our first baptismal service in Germany was held in January, 1876, the ordinance being administered in a small lake which was covered with thick ice.

Our attitude on the temperance question is much at variance with the customs of the German people. The beer gardens and public resorts for drinking are considered respectable, and are patronized by the best classes. In a report of a meeting held early in the history of our work there, the following account is given: "The brethren had an appointment for a meeting in the village. As they entered the hall, they saw four rows of tables extending its entire length, the chairs placed beside them. On each

table was a match case. A large congregation assembled, intelligent in appearance and well dressed. Before the service began, waiters passed about beer, and this they continued to do from time to time during the meeting. And notwithstanding the fact of its being a religious service, many persons were smoking while the discourse was being delivered. This was not from any intentional disrespect to the speaker, but simply as a matter of custom. The audience paid the strictest attention, and during the time prayer was being offered at the beginning and close of the service, the entire congregation rose to their feet and remained motionless."

In 1889 the Hamburg mission was opened by Elder L. R. Conradi and other laborers, and later this city became the headquarters for Germany. Additional facilities have been provided from time to time, and now several papers and much literature are published there. At Basel and Hamburg translators have enabled the workers to provide the printed page in more than twenty languages. Canvassing for papers and books is a strong department of the work. Captain Christiansen, formerly with the ship "Pitcairn," now uses a gasoline launch in doing ship work among the thousands of ships yearly visiting the Hamburg harbor. At Friedensau is the German school, a sanitarium, and a food factory.

There are now five conferences in Germany, comprising ninety-nine churches, with a membership of three thousand. So this grand country, which acted so prominent a part in the Reformation of the sixteenth century, is proving also a fruitful field for the last great reform work.

#### Trials for the Swiss and German Boys

It means something for a young man in either of these countries to decide to keep the Sabbath of the Lord. Even the children meet difficulties that are unknown in this and many other countries. The school laws require the attendance at school of each child between the ages of five and fifteen, six days in the week. Elder Holser in reporting to the General Conference in 1895 said: "In addition to the Sunday laws and the difficulties on account of them, we have the school laws. Our people are obliged to send their children to school on the Sabbath. But fortunately, in the canton of Berne, where most of our people live, the laws were favorable, granting a certain number of days free each month; and by having their children present on every other day, our people could keep them at home on the Sabbath, and be excused by the law. But last year this law was changed. Before the new law came into effect, they told the school officials that they could not send their children to school on the Sabbath; that they were willing to hire State teachers to give on other days the lessons their children would miss on the Sabbath. But the authorities said, 'The laws are here to be obeyed, and if you can not obey them, leave the country.' Our brethren have been quite active, however, in trying in different ways to avoid conflict with the authorities, but the last I heard from them was that in one church alone five families had been fined for not sending their children to school on the Sabbath."

Our young men in Europe, especially in Germany, have been severely tested on account of the military laws. Every able-bodied young man is required to perform several years of service in the army, even in time of peace. This service begins at the age of twenty years, and there seems to be no way to avoid it. The German boy is carefully watched by the military authorities, and as he approaches the required age, he would not be given a passport to leave the country; and without a passport, no European government would receive him. If he already has a passport, it is withdrawn before the time his service is due. Should he by any

means evade the law, he forfeits his rights as a citizen, and whatever property he may have is confiscated. Those who simply refuse to do military service are imprisoned.

Not all who are brought to these trials stand the test, but occasionally we hear of young men remaining true to their principles and gaining complete victories. One noble youth, when the first Sabbath of his service came, went to his officer and said, "I can not serve on the Sabbath." He was brought before the higher officers, who questioned him closely. He stood firmly for the truth, and was imprisoned. Every week thereafter when he came to the beginning of the Sabbath, he would refuse to serve, and would be placed in the dark cell to remain nearly half the following week. This kept up for many weeks. The effect of so much confinement in darkness caused the young man to stagger pitifully when he came out into the sunlight. The chaplain of the army finally visited him, and tried to persuade him to yield. When he found that this was useless, he tried to get him a position in some place where he could be excused on the Sabbath, and finally secured him a position as cook in another garrison, where he was free on the Sabbath, and there he completed his service.

Later, another young man refused to work on the Sabbath, and he was questioned: "How long have you kept the Sabbath?"—"From childhood." "Did your father and mother keep it?"—"Yes." "Did your father serve in the army?"—"Yes." "Was he a Sabbath-keeper?"—"Yes." "Did he serve on the Sabbath?"—"No." And it is a singular fact that the only man we ever had at that time in the army was his father, who refused to work on the Sabbath twenty-five years before, and spent three years in prison for it. "Well," the officials said, "if your father refused for that reason, we can not change you. We shall have to set you at liberty." The captain placed the young man in front of his company, and stated before them all, "This young man is free on the Sabbath, and I do not want you to tease him."

At another time two young men who had taken the nurses' course said the same thing, "We can not serve on the Sabbath." In a few weeks they were put in the hospital service, and were free on the Sabbath.

The demand of the hour in every field is for strong young men, for those who will remain true to the truth though they must give up liberty, perhaps life, as the price of their allegiance.

Elder Conradi, at the late General Conference, spoke of some of the special difficulties of this field. Owing to the laws in one State in southern Germany, our people are fined fifteen dollars a member for attending meeting. They dare not celebrate the Lord's supper, nor even meet peaceably for any sort of worship. He also said: "Throughout Germany, we are constantly liable to trouble in our colporteur work; for it is in the power of any German citizen to take exceptions to anything he may find in any of our books or papers, and make complaint to the authorities, and the local authorities notify the central government, and if no protest is made within two weeks, the book or paper may be forbidden in all Germany. Our enemies frequently make use of this law to cause us annoyance. There is also the trouble with the military and the school laws in many parts of Europe; these are real troubles, and not merely possibilities.

"But in the midst of all these disadvantageous circumstances, God finds persons who hear his voice, and who obey—persons who are as true and loyal as can be found in any place on the face of the earth. They go through hardships for Christ. They deny themselves for him, and they take great joy in his service." L. F. P.

• • CHILDREN'S • • PAGE • •

**A Disturber of the Peace**

It was entirely against the plans of the man even to allow a cat on the place, much less to have one of his own. But the man's plans, like those of mice, have sometimes to give way for the cat. It proved true in this case both for the man and the mice.

One day in the late fall the man's sister was sweeping the front sidewalk when she noticed a little boy on the opposite side of the street. He had two little kittens in his arms, and he came down to a house nearly opposite, and dropped the two kittens over the fence into the yard.

The man's sister saw what the boy had done, and noticed the kittens lying on the grass inside the neighbor's fence. She went at once to where the boy stood.

"What are you going to do with them?" she asked, as she looked at the tiny kittens.

"O, we had so many we didn't want these, so I threw 'em away," was his reply.

The woman looked at the two little balls of fur. They were certainly attractive-looking kittens.

"May I have one of them?"

"I don't keer," said the boy. "I don't keer who has 'em."

"Kitty, kitty, nice little kitty."

One of the kittens thus accosted looked up at the woman, meowed, and blinked its eyes. The woman smiled, reached down her hand, and the kitten came to her at once. It was white with dark spots, and its eyes were brighter and its face more prepossessing than its mate. The woman took it in her arms.

"I believe I'll keep this one," she said.

The boy stood and watched the woman until she had carried the kitten across the street, and took a sharp look at the other one in the yard, and broke into a lively run away from the place.

Of course, when the man came home that night, he found the kitten in the house, and his sister all enthusiastic over her great prize. The man looked at the creature pretty doubtfully. He thought of when it would get larger and the havoc it might work among the birds of the garden.

But the kitten was such a tiny thing now, and his sister was so set upon keeping it, now that she had once gotten it, that it was hard for the man to refuse; then, too, the house was getting to be overrun with mice, which were being driven in from the fields by the cold weather.

If it had been left to the man to bring it about, the cat would never have been allowed in the house. But now, without any doing on the part of the man, the kitten was not only in the house, but so bound up in the plans and desires of the man's sister that the case was a trifle hard to manage.

It was not long before the fluffy bit of fur caught a mouse. It was comparatively a new piece of business, for the tiny creature carried that mouse with a pride at once charming and amusing. Ears erect, body stately, tail on dress parade, it marched about the room with that mouse, admired and praised by the whole household.

"He has begun pretty young," said the man. "It looks as if he is going to be death on the mice. Perhaps it will be all right to keep him. It can't do harm this winter, anyway."

And so the kitten was given a home. For so tiny a creature he truly was death on the mice. But he had one trick with the mice he caught that went directly against the feelings of the man; it seemed so cruel.

When the little thing had once captured a mouse, it would play with the unfortunate thing for a half-hour, more or less. It was sickening to the man to see that poor, mangled, crippled mouse crawl about the room and be tossed and chewed just to satisfy the whims of a kitten.

It looked like a blot on creation to see this daily exhibition of depravity on the part of a seemingly harmless kitten. The man tried to philosophize and moralize, to specialize and gen-

at once to the man to be killed. Of course, it didn't take the man very long to do that, and so the torture all ceased after that if the man was around.

The minute the mouse was dead, the kitten was ready to eat it; and as the kitten always brought the mouse to be killed as soon as captured, it looked to the man that the kitten's play with the mouse was merely because it did not know what else to do with it, not being old and vicious enough to kill it in cold blood.

When the little creature saw a mouse, its instincts told it to seize the thing before it got away. Then, having seized it, it found it had an elephant on its hands, so to speak, and did not know what to do with it. If it laid the mouse down, the mouse tried to run away, and so was seized again. This seemed like fun to the kitten.

The man had seen older and meaner cats crush a mouse in cold blood, but the kitten never attempted anything of the kind. It preferred to let the man do that, for it was a gentle creature, except with mice, and with even them it was willing to be as gentle as its instincts would allow. So, if the man would kill the mice, it would bring them to the man and the stick as soon as caught. It made times lively for the man more than once.

If the man was not at home, the kitten tried the women. Sad to relate, however, the women did not encourage this humane conduct of the cat, but grabbed up their skirts, gave a yell, and left both cat and mouse in indiscriminate haste.

It was a rather discouraging way to treat the trust of a cat. But even women are sometimes inconsiderate. It is not strange that the cat soon ceased to seek the services of the women, and patronized only the man, provided he was at home. If he was not, why, of course, the mouse had to roll around a while until some way in the scramble it died. Once dead, the kitten — well, enough has been said.

Of course, Kitten-cat, as the man called him, had some faults, and had to be corrected once in a while. For example, the kitten had a habit of going into the sitting-room and getting up on the sofa pillows.

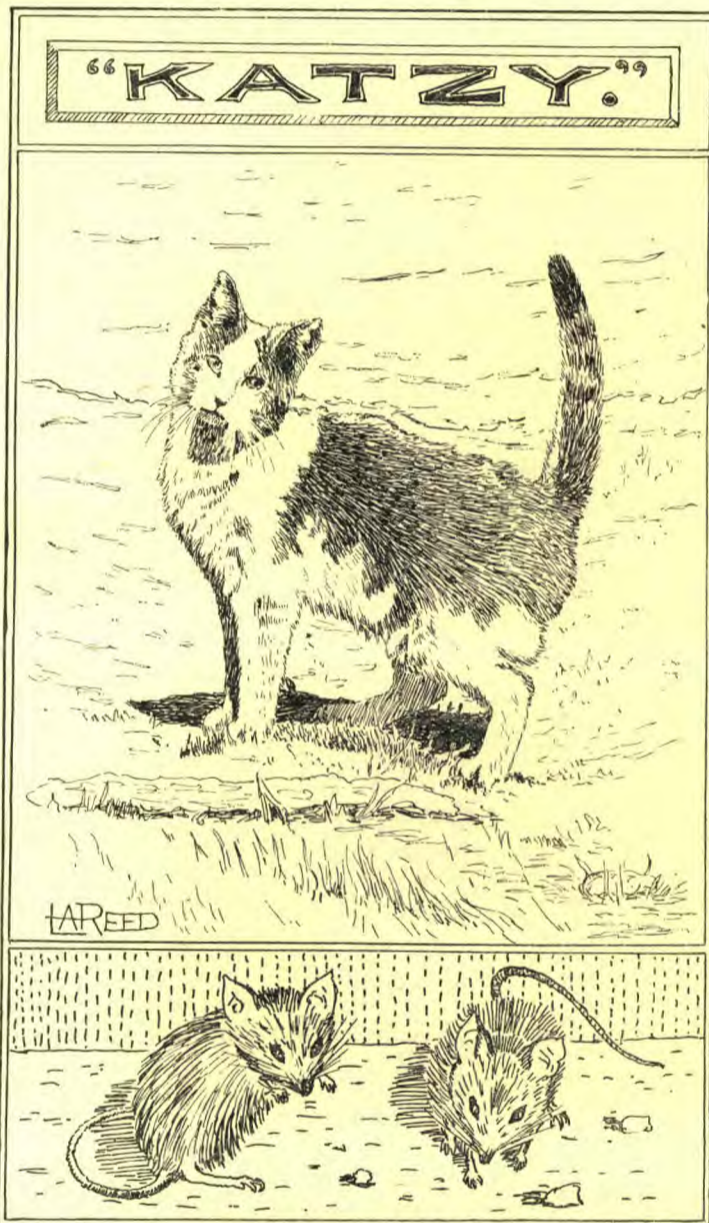
There is no doubt that the pillows made a nice soft feather-bed for a cat, but it was bad for pillows, and soiled the choicest of them and mussed them up generally.

Consequently, the man's sister cuffed Kitten-cat a few times for getting on the pillows. After that he not only stayed off the pillows, but kept entirely out of the sitting-room.

It became quite amusing in time to see how persistently the kitten avoided this room thereafter. The family spent the most of their evenings in the sitting-room, and the cat would get very lonesome staying alone in the other rooms.

When the kitten had stood it as long as he possibly could, he would come and sit in the doorway and look in at the people. Or, if the door was partly open, rather than come in the room far enough to peer around the door, he would stay in the other room and look through the crevice between the door and the casing.

The cat generally obeyed the man as well as or better than anybody else; so one evening he decided to tempt the cat a little to see if it would enter the room. He stooped down in the middle of the room, held out one hand, and coaxed the



eralize; he meditated and cogitated, and became agitated.

Nevertheless, the kitten would still play with the captured mouse, to the utter demoralization of the unfortunate captive, and to the great perplexity and sorrow of the man.

At last the man determined to stop some of this cruelty of the kitten. He had noticed that as soon as the mouse was really dead, the kitten at once proceeded to devour it without any further parleying.

Therefore, one day, weary of the sight, the man seized a stick, and, when the cat and the mouse were not too badly mixed up for him to get at the latter, he delivered a telling blow that quickly laid out the mouse. Then the kitten, discovering that the mouse was dead, at once made a meal of it.

After having killed one or two of the mice, the cat seemed to get a new idea. As soon as it had caught a mouse, it would bring the thing

kitten to come. It was a great temptation to the creature, for it was a habit with him always to go to the man when he gave him this sort of invitation. But it was also now a habit with the kitten to keep entirely outside of the sitting-room. Thus the poor creature found himself in a strait betwixt the two, and knew not what to do. Consequently, Kitten-cat made quite a demonstration, yowed, moved about nervously, yowed again, looked yearningly at the man, and finally made one or two steps inside.

Just at this critical moment, the cat caught sight of the man's sister, who was interestedly watching the whole affair. He looked at the woman, and the woman looked at him. It was enough, for he went back and sat down in the doorway as before.

But there was the man, still stooping and coaxing him to come. So, casting reflection and caution to the winds, he walked straight across to the man, allowed his caresses, rubbed against him down one side and back the other, and went back to the doorway, and sat down as at first.

Pleased with his victory, the man kept on coaxing. Then some of the spectators laughed, and, apparently offended at everybody, Kitten-cat whirled about and walked away to the kitchen.

In time, the cat learned to stand erect on its hind legs and walk half-way across the room when promised something to eat. It would stand on its hind legs and paw a morsel of food out of the closed fist of the man. When it first learned to play, it did not seem to know how sharp were its claws and teeth; but in a little while it managed somehow to learn that its claws must always be kept well up in their natural cushions, and that its teeth must always be used with moderation.

One thing made it very easy to correct the cat, because it was so timid. A little scolding, a few slaps of the hand, were always amply sufficient to subdue it. It made not the slightest attempts at resistance after that.

His timidity and love of peace were what always won the battle with him in every test. The first time a dog came into the house, he acted as if he were going into hysterics or a cat fit or something equally bad.

This timidity always kept the cat very close at home and, much of the time, inside of the house. Once, in the early spring, the cat seemed out of sorts and lost its appetite. Then the man decided to take him over by the railroad track to a spot where grew some catmint. The man had an idea that if Kitten-cat once learned where the "catnip" grew, it would go there for it later whenever it pleased.

But the cat was afraid, even in the arms of the man, to leave the place, and began to claw to get away. He seemed very much frightened at the prospect of going into a strange country. He had never been so far away from home before. He struggled and clawed, until it was all the man could possibly do to hold him.

Man and cat had gotten hardly a block away when a dog came out into the road after them and barked. That settled it. The cat could not be gotten to the catnip, so the catnip had to be brought to the cat.

As the spring advanced, Kitten-cat spent more and more time each day out of doors. He chased the birds in every direction, and gradually ventured farther and farther in his attempts to capture them. Finally he seemed to gain a spirit of self-reliance, and chased the birds wherever their winged flights might take him.

The man laughed at the cat's efforts to catch the birds. The man knew that birds could never be caught that way; but he forgot that even cats sometimes learn from experience. So the cat was given free rein, and tried vainly day after day to catch at least one bird.

He ran at the birds as they flew by. He jumped in the air to seize them as they came near. He

tried to catch them unawares while they sat on the fence. He crawled after them as they were feeding or drinking on the ground. But his white color and black spots made him so conspicuous that he had no chance whatever of catching them off guard. The birds usually saw the cat before he had covered a third of the intervening distance. They not only flew away, but in some cases actually mocked the cat, who seemed to understand the insult, and waxed indignant and full of wrath.—*L. A. Reed, in "Garden Neighbors."*

(To be concluded)

### More of the One Hundred Bible Questions

62. Which of the disciples took to his home the mother of Jesus after the crucifixion?
63. Name the books which he wrote.
64. Name the twelve disciples.
65. Name the three great feasts every male Jew was required to attend yearly.
66. Who was the first Christian martyr?
67. Whose names are inseparably connected with lying?
68. What Gentile family was the first to receive Christian baptism?
69. Of whom was it said that from a child he had known the Holy Scriptures?
70. What rich Levite sold his possessions and gave the money to the apostles?
71. Who was chosen last of all the apostles?
72. What two men sang praises to God at midnight in a dungeon?
73. Who was the first foreign missionary to Europe?
74. What was the name of the young man who fell asleep while Paul was preaching, and fell out of the window and was picked up dead?
75. What beautiful saying of our Lord is recorded only by Paul?

"EARTH shall be near to heaven when all That severs man from man shall fall,  
For, here or there, salvation's plan Alone is love of God and man."

### Value of Persistency

"MERIT is the most valuable thing in the world, but persistency comes close behind it. Without merit a man can not hold a job, but without persistency he will probably never get the chance to hold it." So says E. C. Madden, fourth assistant postmaster-general, and he ought to know, for it was chiefly persistency which carried him, in five years, from the cab of a locomotive engineer to the head of one of the four great divisions of the Post-Office Department, and has enabled him to institute reforms in the postal service that, to date, have saved the government considerably over seven million dollars.

Twenty-five years ago Mr. Madden became a locomotive engineer, and for twenty years he held that position. But he was a student all that time. He took his books with him in his cab, and studied during every available moment. When he went on the road, he was an uneducated lad of fifteen; when he left it, he was a well-educated man of thirty-five; his twenty years had gained that for him.

But those twenty years had also impaired his health; it was imperative that he should get employment that would shield him from the exposure of the road. But he knew no other work, and for a man of thirty-five to start hunting for employment like a youth, was not easy.

But the thing had to be done, and he did it. He fixed his eyes on a berth in the Detroit post-office, and worked till he was appointed to the position, in spite of the postmaster's fears that twenty years in a locomotive cab was no training for a postal clerk.

The rest was comparatively easy. He qualified for a higher place, and then secured it; and so he continued until he reached his present post.

But his persistency was not entirely for himself; it was also for the people. For instance, he brought about the adoption of the little stamp books which have brought Uncle Sam a profit of about one hundred and fifty thousand dollars to date. His superiors were not in favor of the idea. "It won't pay," they said. "O, yes, it may be a convenience, but it will take lots of work and money to start it."

But Mr. Madden persisted, and, after a while, carried his point.

By a much harder fight and greater persistency he carried through the reform in the postal rates on second-class matter, enforcing a law which was right and just, but which had been a dead letter for twenty years, because nobody had the pluck to enforce it. This reform has saved Uncle Sam literally millions of dollars.

A man who has done this by persistency and merit, is a living proof of their efficacy.—*Selected.*

### Inveterate Borrowers

"BEWARE of her; she is an inveterate borrower." That sounds unkind, as if the speaker were inclined to be unaccommodating. But the borrowing habit is quite likely to lead one along the road toward unpopularity. Borrowing and using an article in nine cases out of ten takes something out of the thing used—freshness, strength, actual substance, the convenience of its use. Most borrowers are careless users and poor returners, and this is sometimes the hardest part for the lender. He is put to unexpected inconvenience and loss. Borrowing has its place among civilized people, but young people are wisest if they form the habit of being very independent on that score. Shakespeare says, "Borrowing dulls the edge of husbandry." So it does, and often does more—causes ill feeling between those who might otherwise be friends, tempts people to shun one who borrows.—*Selected.*

### The Acorn and the Shell

#### I

I FOUND an acorn on a New-year's day;  
Upon the woodpath's frozen face it lay.  
I planted it, I tended it, but—nay!  
It would not grow; my care was thrown away,  
The germ was dead; the seed was in decay.

I found an acorn on an autumn day;  
Its brown cheek on the bright, green woodlawn lay,  
An atom of divine vitality.  
I planted it, I tended it, and—see!  
It grows in yonder grove, a thrifty tree.

I found a shell upon the ocean sands;  
'Twas fairly marked with rosy dots and bands;  
In my aquarium I gave it room  
With living things that found therein a home.  
'Twas lifeless,—and I gave it but a tomb.

I took a minnow from the meadow run;  
It quivered, gasped; its little life seemed gone.  
I put it where the pretty shell was laid;  
It breathed again; it swam, it fed, it played,  
It grew, and made the empty shell its bed.

#### II

O years, that know no living seeds of faith,  
O vows, unquicken'd by the Spirit's breath,  
O heart and life, by heaven unrenewed,  
O creed, that charity has not imbued,  
All, all are fruitless promises of good!

'Tis life that fruitens into character;  
The God-filled life the richest fruit shall bear;  
'Tis character that fruitens into deeds  
As living trees upspring from living seeds.  
Life—life divine, 'tis this man's spirit needs.

Dead is the year, e'en on the New-year's morn,  
If in my heart no life of God be born.  
Life without God were but an empty shell;  
But, live in God, and life shall issue well,  
Nor death itself its potencies shall quell.

—Henry C. McCook.

**THE INTERMEDIATE LESSON**

**III—The Passover Kept**

(January 20)

LESSON SCRIPTURE: Matt. 26: 1, 2, 14-29; John 13.

MEMORY VERSE: "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

"And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. . . . Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve."

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

"And during supper, the devil already having put into the heart of Judas Iscariot, Simon's son, to betray him," "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him. . . .

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. . . . When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered,

He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

"Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye can not come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why can not I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

**Questions**

1. When Jesus had finished his instruction to his disciples, what did he say to them? What did Judas now do? For what price did he agree to betray Jesus?
2. How was a place chosen where Jesus and the twelve might eat the passover? Who prepared the feast? At what time did Jesus sit down with the disciples? How many were present?
3. During supper, what did Jesus do? When the Master came to Peter, what did this disciple say? Why did he speak in this way? What did Jesus say to Peter? What did Peter still declare? What solemn words were then spoken by Jesus?
4. What humble request did Peter then make? How did Jesus show Peter that this washing was not for bodily cleansing? Why did he say, "Ye are not all clean"?
5. After Jesus had washed their feet, and had sat down again at the table, what did he ask his disciples? What did he say that he was? Yet what had he done? What, therefore, ought they to do?
6. How many are included in this command? Why should we be willing to follow the example of Jesus? What is the ordinance of feet washing sometimes called?—The ordinance of humility. Why? What does Jesus say of all who know and do these things?
7. What did Jesus now say concerning one of these who sat at the feast with him? What did the disciples do when they heard his words? What did Peter ask John to do? What did Jesus say concerning the one who would betray him?
8. After this what did Jesus give to Judas? What did he say to him? Where did Judas

immediately go? What did the disciples think?

9. When Judas had gone, what did Jesus say to the disciples concerning himself? What new commandment did he give to them? By this what would all men know? Memory verse.

10. What question was asked by Peter? How did Jesus answer it? What did Peter still protest? What did the Master then tell this disciple he would do? How soon would Peter deny his Lord? What else occurred?

**THE YOUTH'S LESSON**

**III—The Testimony of the Scriptures Concerning the Being and Attributes of God—No. 1**

(January 20)

MEMORY VERSE: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

**Questions**

1. What is the foundation of every Christian experience? Heb. 11:6; note 1.
2. Where do we find a revelation of God? Note 2.
3. What will be the result if we seek to know him and understand his character outside of his Word, through our own searching? Job 11:7; Eccl. 8:17.
4. By what name has God made himself known? Ex. 3:13, 14.
5. What testimony has the Lord borne concerning himself as compared with other beings? Isa. 46:9.
6. What does he say of the eternity of his being? Ps. 90:1, 2.
7. What is said of his understanding? Ps. 147:5.
8. How is power associated with the being of God? Ps. 62:11.
9. How is the being of God defined? John 4:24.
10. What is the character of God? 1 John 4:8.
11. How is his character manifested in dealing with sinners? 1 John 1:9; Ps. 86:5, 15; note 3.

**Notes**

1. A belief in God is fundamental in Christian experience, and upon a right conception of God depends all that pertains to the Christian life. We must believe both in his existence and in his character as he has revealed himself in his Word.
2. "The revelation of himself that God has given in his Word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret him. Let none indulge in speculation regarding his nature. . . . Neither by searching the recesses of the earth, nor in vain endeavors to penetrate the mysteries of God's being, is wisdom found. It is found, rather, in humbly receiving the revelation that he has been pleased to give, and in conforming the life to his will."—"Testimonies for the Church," Vol. VIII, page 279.
3. In presenting the plan of salvation for man, such a revelation is made of God as would be entirely inconsistent with any other conception of him than as of a personal being. The love shown in the gift of his own Son, the justice and the mercy, the righteousness and the holiness, are all the attributes of a personal being, but could not be affirmed of an Infinite Power, or an Intelligent Energy. God's dealing with sin, as taught in the sanctuary and its services, testifies most convincingly to the fact that he is a personal Being.



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ELDER PORTER'S article on first page is worth your reading.

Do you keep a book filled with extracts from the good things you read? If not, why not see what gems of precious thoughts you can collect during 1906?

THE Children's Page this week is favored with a chapter from Mr. L. A. Reed's new book, "Garden Neighbors." This will give a fair idea of the character of the book. It is certainly designed to make its readers more observing of the common things about them, an invaluable acquisition.

A YOUNG woman who has given her heart to the church-school work, and who finds no cause of complaining, though isolated from all old associates and from all the luxuries and many of the comforts of life, recently spent a short time visiting friends in one of our large churches. There she met many of our young people; but they seemed to be so interested in things pertaining to their own pleasure that she began to feel that possibly she was fanatical, that she regarded life at this time in too solemn a manner, that perhaps she was needlessly sacrificing and denying self for the good of others. Ought association with any large company of our young people anywhere in the world, cause such thoughts to arise in the mind of one who is earnestly seeking to walk in the straight and narrow way? Surely sin lies at our door; we must all anew consecrate ourselves to this truth, and live in complete harmony with its precious principles, knowing nothing save Jesus Christ and him crucified.

**Friendly Words**

WE must look upward before we can hope to climb upward.

Do you know that you can not disobey God without self-injury? "He that sinneth against me," says God, "wrongeth his own soul."

ARE we sleeping on the enchanted ground? Are we sleeping while the glory of the coming kingdom is even now lighting our pathway? O let us awake and be watchful and vigilant!

THERE is something wrong about a pair of scales that doesn't decide readily. The more sensitive the scales, the better. A sluggish conscience demands a very heavy weight on the side of truth and righteousness to tip the scales. A keen conscience decides quickly.

"THE uniform use of chaste, refined, and beautiful language is not only an index to a pure,

clear, and cultivated intellect, but is always, to the lady or gentleman, one of the surest elements of success in any business where language is required."

"ELIZABETH STUART PHELPS has somewhere said that the sharpest corners in life have to be turned along crises that arise within the soul itself are essentially solitary crises. No one of us can pull another through a secret spiritual conflict. The only one who can get close enough to help at such a time is God."

"I AM sure a man ought to read as he would grasp a nettle: do it lightly, and you get none of its asperities. There is nothing so horrible as languid study; when you sit looking at the clock, wishing the time were over, or that somebody would call on you and put you out of your misery. The only way to read with any efficacy, is to read so heartily that dinner time comes two hours before you expected it."

"WALK like a soldier, head up, shoulders back, springy step. Don't slouch, head down, shoulders rounded, feet dragging, hands in pockets. One's walk has much to do with his mental attitude. Walk after the first fashion, and your mind becomes alert, energetic, resourceful. Walk after the second, and the mind becomes sluggish, indifferent, unnoting, lazy. Walk as if you were a West Point cadet."

"MAKE a beginning. Remember that in all things, if you do not begin, you will never end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the savings-bank, and the first mile traveled on a journey, are all important things; they make a beginning, and thereby a hope, a promise, a pledge, an assurance, that you are in earnest in what you have undertaken. How many a poor, idle, hesitating outcast is now creeping and crawling his way through the world, who might have held up his head and prospered, if, instead of putting off his resolutions of industry and amendment, he had only made a beginning."

**Golden Rules in the Art of Conversation**

1. AVOID unnecessary details.
2. Do not ask question number two until number one has been answered.
3. Be neither too curious nor too disinterested; that is, do not ask too many questions nor too few.
4. Do not interrupt another while he is speaking.
5. Do not contradict another, especially when the subject under discussion is of trivial importance.
6. Do not do all the talking; give your tired listener a chance.
7. Be not continually the hero of your own story; nor on the other hand, do not leave your story without a hero.
8. Choose subjects of mutual interest.
9. Be a good listener.
10. Make your speech in harmony with your surroundings.
11. Do not exaggerate.—*Correct English.*

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LETTERS giving the correct answers to the questions in the article, "Who Were These Women?" have been received from the following persons:—

Lizzie Dirksen.  
Sadie Lucas.  
Dora Moore.  
Leatha Cook.  
Stella M. Bowen.  
Earl Cobey.  
Carrie Artress.

In one of these letters, however, the name of Syntyche was substituted for that of Lydia the "seller of purple." Since these letters consisted largely of the list of names, they will not be printed, as there are so many little writers waiting to catch a glimpse of a familiar contribution in the Letter Box.

BLENCOE, IOWA, Nov. 7, 1905.

DEAR EDITOR: I have been a reader of the INSTRUCTOR for a long time; and it seems to me that it is getting better all the time. I read the article "A Missionary's Experience," by Willis R. Hotchkiss. It was very interesting and instructive, and I want to profit by it. I have the piece of poetry, "The Leak in the Dike," which I got from the INSTRUCTOR. I thank you very much for it. I like to speak pieces and make programs for Children's day. I love the work, and would be glad to assist any one who needs help in that line of work, at least I would do my best. You said you were going to put pieces in the INSTRUCTOR for recitation. I wish you would put "The Ledger of Heaven" in for me. I would thank you very much. I am assistant secretary of the Sabbath-school, and teacher of the primary class. May God bless you in your efforts to help others.

LULA LAMB.

I SHALL be very glad to print "The Ledger of Heaven," if I can secure it. I am glad you enjoyed the article by Mr. Hotchkiss. I am glad the Saviour finds some persons who will do and bear much for him and his work.

OSCEOLA, Mo., Dec. 9, 1905.

DEAR EDITOR: I am a reader of the INSTRUCTOR, and like it very much. I enjoy reading The Home Circle and Children's Page most. As I am a member of the Reading Circle, I will name the books I have read. They are the Bible, "Desire of Ages," "Thoughts from the Mount of Blessing," "How a Little Girl Went to Africa," "Christ Our Saviour," "Father and Daughter," and I have begun reading "Great Controversy," but haven't finished it yet. These are very interesting books to me, especially "Desire of Ages." In reading it through, it seemed as if I had heard many good sermons.

Mama has also read seven books, and among them are the Bible and "Great Controversy." I will not mention the rest.

We have Sabbath-school at home, and I enjoy the lessons in the book of Esther very much.

I go to public school, as there is no church-school here, but I hope to be permitted to go to church-school sometime in the near future.

May we as young people be found so living that when the Saviour comes, the doors of heaven may be opened for us.

LINNA BARNHART.

WE are very glad to give space to the above letter. It is the second one that has been received stating that the five books had been read. I wonder if Miss Linna will not join the circle for 1906.