

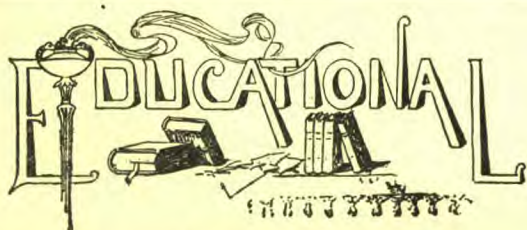
# THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

Vol. LIV

WASHINGTON, D. C., JANUARY 30, 1906

No. 5



## Yield a Little

YIELD a little to a brother!  
Sometimes, yielding is a grace;  
If it smooths life for another,  
Yield a point, with smiling face.

Yield a little of your pleasure!  
Pleasures pall enjoyed alone;  
Filling some one's scanty measure,  
Fills, and overflows your own.

Yield your way; if it be better,  
Prove it by the yielding test;  
It will leave some one your debtor,  
When he finds your way is best.

Yield your comfort to some other,  
Whom but few have thought to please;  
Find your comfort in the brother  
Whose sad load you help to ease.

Yield a little of your leisure!  
Toil, that other hands may rest;  
Share a portion of your treasure  
With the most unwelcome guest.

Yield your rights?—Yes, yield a little—  
But of Honor, Truth, and Faith,  
One iota, jot, or tittle,  
Yield not, yield not until death!

—Anna J. Granniss.

## The Time of the End A Century of Progress

We are living in an age of remarkable progress. "On every hand there are evidences of the marvelous advance in art, science, agriculture, mining, manufacture, and in that agent which brought them all together and made them possible,—transportation."

### Many Shall Run to and Fro

One can scarcely look upon the world of life and activity about one to-day without being profoundly impressed with the scripture recorded in Dan. 12:4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." In verse six the question is raised, How long till this time of the end? Verse seven replies, Until "a time, times, and a half," and verse nine concludes with, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." In chapter seven, verses twenty-four and twenty-five, the same prophetic period is mentioned, and applied to the supremacy of the papacy. This period called the time of the end, is not the end of time, but a brief period preceding that event,—a preparatory period for the coming of the end.

It is not difficult to determine whether or not our application of this prophecy is correct. It is a well-authenticated historical fact that the complete overthrow of the papal supremacy occurred when the French army under General Berthier took possession of the city of Rome, and carried the pope into France a prisoner in 1798.

According to these prophetic utterances this event was to mark the beginning of the time of the end. We are not confined, however, to the foregoing evidence upon this point. The text says that when the time of the end is reached, "many shall run to and fro, and knowledge shall be increased," and the prophecy of Daniel shall be unsealed. Since 1798 marked the complete overthrow of the papal supremacy, and also marked the beginning of the time of the end, that date must be followed by a great increase of travel. "Many shall run to and fro." If this does not occur, there is something wrong in the application of the prophecy.

In order to have a great increase of travel, there must be increased facilities to make travel convenient and comfortable. The old sailboat and the stage-coach must be left behind as relics of days when accommodations did not invite extensive running to and fro. What are the facts in the case? Sir Isaac Newton, seeing the old iron teakettle lid rattling while the steam was escaping through the spout, conceived the idea of steam power, and in 1680 proceeded to draft an outline of the first conception of a steam locomotive. Mr. Newton died before he made his model according to the plan he had drafted. One hundred years passed, and Mr. Murdock, in 1780, produced from Sir Isaac Newton's draft, the first working model from which all later improved railway engines have developed. It was of the tricycle type, with an old-fashioned iron teakettle-shaped boiler. The year 1780 was only eighteen years prior to the beginning of that period called the time of the end, when "many shall run to and fro." Just the time for such inventions to prepare the way for increased travel! Shortly after Mr. Murdock's engine was produced, a score of other improved locomotives of various types appeared in England, America, Germany, France, and other countries. In 1829 the first locomotive used in America was built in England. It had two pairs of drive-wheels, and ran on a wooden track covered with iron plates screwed to the wooden rails that supported them.

As long ago as 1811 Chancellor Livingston, who was associated with Robert Fulton in the invention of the steamboat, received a letter asking his opinion of the practicability of railroads. After giving the matter due consideration, the worthy chancellor replied that "besides being too dangerous, it would be impossible to build rails that would sustain so heavy a weight as you propose, moving at the rate of four miles an hour on wheels." This statement provokes a smile because of the ponderous locomotives now seen thundering over iron rails, at a much more rapid rate of speed, with comparative safety. We are standing now with air-ships where railway engines were then.

Compare these first crude locomotives with the peer of large railway engines, the St. Louis, of the Baltimore & Ohio Railway. It has six pairs of driving-wheels. It works on the compound principle, with two high-pressure cylinders on the rear section and two low-pressure cylinders on the front section. This mammoth machine, with tender, weighs two hundred forty tons. It

stands in remarkable contrast with the earliest types of steam locomotives. The quaint little Dewitt Clinton train of 1831, the first passenger-train run in America, consisted of a crude locomotive and tender and three omnibus-shaped cars. It ran at the rate of fifteen miles an hour between Albany and Schenectady. On the first trial trip it carried three flat cars with seats for passengers, in place of coaches. The sparks and coals from the wood fire in the locomotive found a convenient lighting place on the clothing of the passengers. The gentlemen were kept busy fighting fire on the hats and garments of the lady passengers. To avoid this unpleasant feature of railway travel, the stage-coach cars were adopted, from which have developed our modern passenger-trains. Place beside the little train of 1831, the Empire State Express, speeding overland at the rate of a mile a minute, its coaches veritable palaces of convenience and comfort, "a palace hotel on wheels," and the Twentieth Century Limited, making a run between New York City and Chicago in eighteen hours,—all this developed during this century, brings forcibly to mind the text, "Many shall run to and fro."

Add to this Germany's electric car, running out of Berlin at a speed of one hundred ten miles an hour, with the special speed record under test, of one hundred thirty miles an hour, made by the Marienfelde-zossen electric line, and one can readily see that since 1798 the facilities for rapid transit have made possible the great increase of travel predicted for the time of the end. Recently a man traveled from New York to Los Angeles by rail in less than three days, and another made the trip around the world in fifty-four days. Still another made the run from Los Angeles to Chicago with the Death Valley Special in forty-four hours and fifty-four minutes.

Since the invention of the little side-wheel steamboat by Robert Fulton in 1807, we have passed almost a century. The Cunard Steamship Company now have in process of preparation, vessels that are eight hundred feet in length, with eighty-eight feet beam, and sixty feet deep. Any transportation map will show that both land and sea are checkered into small squares by routes of travel. All the great thoroughfares of commerce and travel are thronged daily with a mass of humanity "running to and fro." It is estimated that five billion passengers rode on electric cars the past year. *Popular Mechanics*, a strictly scientific journal, speaking of the ratio of the increase of travel in recent years, said: "During the past four years passenger travel on our steam roads has increased thirty-five per cent."—*Vol. V, page 219*. What more is needed to complete the prophetic forecast for the time of the end?

R. C. PORTER.

(Continued)

## The Reward of Industry

WHILE industry is not itself genius, those who have genius always employ industry. In fact, it is the distinguishing trait of men of genius. Napoleon, all admit, possessed remarkable genius, but no one exceeded him in activity and industry. Balzac is another example. He wrote in all



two hundred sixty-nine different works, and all of his manuscripts evinced great care; some had been rewritten ten times.

It is remarkable what stress the great writers lay on industry. A young man asked Anthony Trollope how to become a successful writer, and received this reply: "When you sit down to write, put a piece of shoemaker's wax in your chair." And on his own writings Trollope spent a certain amount of time each day, no matter whether sick or well. His aim was to write forty pages, of two hundred fifty words each, every week.

Charles Dickens also believed in industry as the main thing. He would take down names that struck him, and also peculiar conversations he heard while traveling. All this demanded work; in fact, his recreations were spent in work of this kind, seeing things and writing them down.

George Eliot was a wonderful example of untiring work. It is said that she read one thousand books in preparing to write one of her noted works. The amount of preparation for another was equally immense.

Gladstone was a wonderful statesman and a wonderful man. One of his recreations was to translate English into Latin, or Greek into English. He took long walks, thinking nothing of fifteen or twenty miles, and to cut down a stout oak tree before breakfast was an especial pleasure.

Bismarck was another hard-working statesman. He arose early, and was able to tire out clerks and correspondents with writing. The discussion of the treaty of peace with the French occupied three hours, and then it was seen that Thiers was completely exhausted. While he rested and slept for two hours, Bismarck went on writing his dispatches and letters, and on the waking of Thiers, resumed the argument, apparently strong and hearty.

Longfellow made one of his translations during the few minutes he was obliged to wait each morning for his coffee. Elihu Burritt became a learned man by having a book before him as he blew the bellows in a blacksmith shop.—*Treasure Trove*.

### A Drunkard's Experience

SOME years ago I. I. Talbot was an eminent and popular pastor of a wealthy Episcopal church in Louisville, Kentucky, and during the Civil War was the chaplain of a Kentucky regiment. He left the ministry and became a lawyer. He was at one time a member of Congress from Kentucky. He finally yielded to an inherited appetite for strong drink, and fell to a very low level, but was reclaimed, and became an effective advocate of temperance. He was the head of the order of Good Templars in Indiana.

The following is culled from the terrible pictures of his own experience, says the *National Advocate*, as drawn by himself:—

"But now that the struggle is over, I can survey the field and measure the losses. I had position, high and holy. This demon tore from around me the robes of my sacred office, and sent me forth churchless and godless, a very hissing and byword among men; afterward I had business, large and lucrative, and my voice in all large courts was heard pleading for justice, mercy, and right. But the dust gathered on my unopened books, and no footfall crossed the threshold of the drunkard's office. I had moneys ample for all necessities, but they took wings and went to feed the coffers of the devils which possessed me. I had a home adorned with all that wealth and the most exquisite taste could suggest. This devil crossed this threshold, and the light faded from its chambers; the fire went out on the holiest of altars, and, leading me through its portals, despair walked forth with her, and sorrow and anguish lingered within. I had children, beautiful to me, at least, as a dream

of the morning, and they so entwined themselves around their father's heart that, no matter where it might wander, ever it came back to them on the bright wings of a father's undying love. This destroyer took their hands in his and led them away. I had a wife whose charms of mind and person were such that to see her was to remember, and to know her was to love. . . . For thirteen years we walked the rugged path of life together, rejoicing in its sunshine and sorrowing in its shade. The infernal monster couldn't spare me even this. I had a mother, who for long years had not left her chair, a victim of suffering and disease, and her choicest delight was in reflection that the lessons she had taught at her knee had taken root in the heart of her youngest born, and that he was useful to his fellows, and an honor to her who bore him. But the thunderbolt reached even there, and there it did its most cruel work. Ah, me! never a word of reproach from her lips—only a tender caress; only a shadow of a great and unspoken grief gathering over the dear old face; only a trembling hand laid more lovingly on my head, only a closer clinging to the cross; only a more piteous appeal to heaven if her cup at last were not full. And while her boy raved in his wild delirium two thousand miles away, the mother of the drunkard entered into her rest.

"And thus I stood: a clergyman without a pulpit; a barrister without brief or business; a father without a child; a husband without a wife; a son without a parent; a man with scarcely a friend; a soul without a hope—all swallowed up in the maelstrom of drink."

Mr. Talbot made hundreds of touching appeals for temperance all over the State of Indiana, but confessed to friends that the appetite would sometimes become so insatiate as to almost defy control, though he prayed on bended knee for strength to resist it.—*Selected*.

### The Office Sought the Man

FEW people know how hard the government's big posts have to seek before they find the man to occupy them. While the government pays the lower grades of employees much better than any private corporation or individual can afford to do, it does not pay the big men in proportion, and these have to take part of their compensation in the honor of their posts. This some able men refuse to do. For instance, not a few offers of cabinet portfolios have been declined in the past eight or ten years.

The honor of being a United States Senator, however, is so great that it is seldom, indeed, that it has to seek the man, instead of having the man seek it—a fact that makes the selection of W. Murray Crane to the Senate from Massachusetts in Mr. Hoar's place all the more remarkable. When he was suggested as the man of all others for the post, he protested. He said that he had had all the public life he wanted, and hoped another would be chosen. But another was not chosen. The governor appointed him to fill out Mr. Hoar's unfinished term, and the legislature chose him for the new term following.

Who is this Murray Crane who tries to decline United States senatorships?—He is the man that makes that strange, delicate, tough, almost indestructible paper on which our national bank-notes are printed. As a young man he showed the rare qualities he came to be famous for in later life. His father had tried and tried to make a bond paper that the government would accept for its money-printing purposes, but could not get the contract. Then the son took up the project and kept experimenting. His carefulness and patience and persistency were of heroic proportions, and at last he won. For years his vast mills at Dalton, Massachusetts, have supplied all the bank-note paper used by Uncle Sam.

The young man's quiet, unpretentious, persist-

ent personality, his honesty, his rare business foresight, made him in demand as an expert doctor of "sick" business enterprises.

A word from him goes a long way in any business proposition, because his opinions are regarded as of the soundest and his knowledge of the financial affairs of profoundest importance. Not long ago he declined the post of secretary of the United States Treasury. But he could not permanently decline the senatorship.—*Young People's Weekly*.

### The Boy Who Carried the Message

WHEN the century was dawning,  
And of peace and hope we sang,  
Then in China, old and hoary,  
Hate and bitterness upsprang.  
Thousands joined to drive the Christians  
Once and always from the land;  
And the cry, "Kill, kill the Christians!"  
Sudden rose on every hand.

You remember the strange story,  
What in old Peking befell,  
When the gates shut in our workers,  
And all "foreigners" as well;  
And the world outside was sure,  
Such the silence and the dread,  
That the Christians had been conquered,  
And were numbered with the dead.

But those living prisoners waited  
For the help that did not come,  
Waited for the sound of cannon  
And the beat of friendly drum.  
Had their friends forgotten? Was the  
World unmindful of their fate?  
Surely troops must soon relieve them,  
Soon, or help would be too late.

Could they send a pleading message?  
Eighty miles the word must go,  
For in Tientsin were the soldiers,  
While between was massed the foe.  
Then a Chinese boy came forward;  
He would risk his life to save  
Those who taught him "Jesus' doctrine,"  
Which to him such courage gave.

Silently the night closed round them;  
O'er the wall so high and grim  
Cautiously the boy was lowered,  
Prayers and blessings foll'wing him.  
"Come to us soon, or we must die!"  
This the message that he bore,  
Written close on slip of paper,  
Hidden in the garb he wore.

So he started on his journey.  
More than once the lad was caught;  
Boxers searched him, beat him sorely,  
Tried to drown him, but could not;  
For a hand divine was leading  
Through the darkness, through the day,  
Guarding him who bore the message  
From the perils all the way.

Weary, faint, he reached the soldiers  
With the message—that brave boy!  
And at length found one who read it  
With surprise and shout of joy;  
"Those we mourned as dead are living!"  
Through the ranks was borne the cry.  
And like one man rose the soldiers,  
Dangers ready to defy.

"On to Peking! to the rescue!"  
Not a moment then to waste;  
Through the cruel, hostile country  
Marched the men with eager haste.  
You remember how they leveled  
Walls and gates of old Peking,  
How they freed those "praying Christians,"  
While the world was wondering.

But, whenever you tell the story  
In a tone of pride and joy,  
Don't forget who bore the message—  
That heroic Chinese boy.

—L. A. S., in *Heathen Children's Friend*.

### The Pillars of Character

IN the Mammoth Cave of Kentucky there is one vast chamber where nature has been for ages constructing a stupendous object-lesson for man—a lesson in the methods and results of character growth. When that great hall in the bowels of the earth was formed by the volcanic upheaval that tore the very rocks asunder, there was no



support for the wide-spreading roof. Then it was that nature began to pillar the mighty dome. "By day and by night," as the graphic pen of Gerard Hallock describes the titanic process, "without let or hindrance, the work went on. At last the stalactite began to hang from the vault and the stalagmite to rise from the floor, and long before the eyes of man looked into that little world, the pillars from above and the pillars from below had met, and a thousand columns supported the overhanging roof, until now all the railroads in the State might roll their cars over the place, or you could pile another continent upon it, and it would not yield an inch."

What an analogy to the process of character formation is here! Atom by atom, thought by thought, word by word, deed by deed, the pillars of eternal life are laid in character. It is no day's or hour's or moment's miraculous regeneration. It is the lifelong building of a soul-structure upon which the eternal destiny of each individual rests. Everything, even the least, that passes by voluntary choice through the mind and soul makes its atom of character-deposit there, as the particles of mineral sediment, dripping for ages from the cavern roof, enter into the structure of the constantly approaching stalagmite and stalactite.

Character formation never ceases while one lives. Existence is character building. The stalagmite ceaselessly grows to meet the stalactite. The twin pillars of character steadily approximate each other, until at last they join, and form that column of life that is stronger and more enduring than adamant.—*Selected.*

### China's Idols and Priests

ON visiting one of the large Chinese temples, we were impressed by the unusual appearance of an idol called the God of Pity. The idol derives its name from the fact that it has so many hands, and one can observe from the picture that each hand contains something, as bottles, bells, battle-axes, and clubs. One set of bottles is supposed to be used to dip up the water in case of floods; the other set contains water so that in time of drought it may be poured over the land to prevent famine. In war the idol is supposed to protect the people with the battle-axes and clubs.

We were informed by the priest that this idol was not made, but that it was formerly a very pious woman, the daughter of an emperor. She did not care for worldly things, but wanted to pray to Buddha continually. She was much persecuted by her family and relatives, but did not resent their unkind treatment, being always kind and considerate. Finally it was decided if she would not give up the worship of Buddha and become as other women, she should be put to death. This was done, and as her persecutors did not wish to bury her, they carried her body to the mountains, where she was turned by Buddha into an idol, and given many hands with which to help suffering people.

The Buddhist priests are very numerous. They

do not wear the customary Chinese dress, but a long loose robe, nor do they wear the queue, but have their heads clean shaven. Persons enter the priesthood very young. It is a common practise for parents, if they have a son who is weak and sickly, to take him to the temple to be trained as a priest, thinking not only thus to insure the child's welfare, but also their own.

As a class the priests hold a very low position in the public mind. They spend most of their time in begging money. They work on the feelings of the ignorant and superstitious, and so compel them to give through fear.

The priests are supposed to have power to forgive sin, and so when a person dies, eight of them are sent for to conduct the soul through the different stages in hades. The length of these ceremonies depends on the amount of money the relatives of the deceased are willing to give, but usually they last from one to three days and nights. During this time the priests constantly chant, and make a great noise with clappers. At night they place the corpse in the middle of the street, with candles on the coffin. One priest stands at the head, another at the foot, and three at each side, reading, chanting, dancing, and going through many strange performances to mislead evil spirits.

Many of their ceremonies are similar to those



BUDDHIST PRIEST

is used to receive the bodies of the priests who wander through the country begging for means to support their temples. Should one die in this vicinity, his body is burned, and the ashes are gathered up in a cloth and placed inside the pagoda. On the front a place where the bricks have been removed for that purpose can be observed.

As we see such darkness prevailing all around us, we feel more eager than ever to press onward and give them the true gospel of Jesus Christ, the "Light of the world."

CARRIE M. ERICKSEN.

### Not in His Diary

"LET me read in your journal, father!" The elderly farmer, known far and wide for his generous habits, had kept a diary for over fifty years. The son, who was home on a vacation from his busy city life, looked over his father's shoulder and read the last entry.

"See here, father," he expostulated, "this won't do. You put down only half the truth. Here you've written that I helped you dig potatoes to-day, but you don't say a word about the barrel of potatoes you gave me to take home!"

"Well," said the old man, composedly, "they're your potatoes now. They don't belong in my diary."

The good farmer's long-continued habit of noting the favors received, and keeping a modest silence with regard to the daily favors rendered, had without doubt tended to make his whole life liberal, happy, and wise. Daily he remembered the kindnesses done him, and was spurred on to help another in the day to come. Daily he forgot the kindnesses he himself had done, and began every new day with no long account of his own good deeds on which to pride himself and rest content, but, forgetful of what was past, was ready to "press forward" toward the good things he still might have the chance to do.

The daily work of life is wonderfully simplified and enriched when we can thus set to one side the good we have tried to do, and leave ourselves free to take pleasure in the "good measure" that others have given unto us.—*The Wellspring.*

### A Word to Students

STUDENTS, co-operate with your teachers. As you do this, you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage-ground, their work an acknowledged success.

In the highest sense you are to be learners, seeing God behind the teacher, and the teacher co-operating with him. Your opportunities are fast passing. You have no time to spend in self-pleasing. Only as you strive earnestly to succeed will you gain true happiness. Precious are



THE GOD OF PITY

of the Catholic Church. They use the beads while chanting, and they offer up incense. While the Catholic worships the Virgin Mary and the saints, the Buddhist worships Buddha and other ancient people who have been noted for their good works.

They will sit up very straight for hours and days, cross-legged, constantly thinking of Buddha. During this time they neither eat, drink, nor sleep, hoping thus to obtain the favor of Buddha.

The priest thinks it a great honor to be able to have a pagoda erected at his death; only the head one in each temple, however, can hope for such consideration. In former days when a priest was dying, though still conscious, he was placed in a large caldron with another over him. Around the caldrons a fire was made which was supposed to burn up all the evil spirits around the priest, so his spirit might go straight to the "Western Heavens." This custom was practised until about thirty years ago. Now the bodies are put in a coffin and placed in the pagoda.

You will notice in the picture there is one pagoda much larger than the rest; this



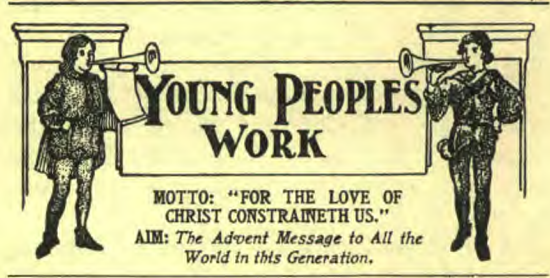
CHINESE PAGODAS



the opportunities offered you during the time you spend in school. Make your student life as perfect as possible. You will pass over the way but once. And it rests with you yourself whether your work shall prove a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart.

If you have a fellow student who is backward, explain to him the lesson that he does not understand. This will aid your own understanding. By helping your fellow student, you help your teachers. This is the co-operation Christ commands.

In your school life you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The Lord will bless every moment spent in this way.—Mrs. E. G. White.



- February Study of the Field**  
(February 10)
- OPENING EXERCISES:—  
Singing.  
Scripture Reading: Isaiah 61.  
Prayer (let several engage in prayer).
- REMARKS BY LEADER:—  
"The One Business" (Review, Dec. 28, 1905).
- FIELD STUDY:—  
"Our Work in India" (Review, Dec. 28, 1905).  
"The Society Islands" (Review, Dec. 21, 1905).  
"Among the Women of China" (Review, Dec. 28, 1905).
- THREE-MINUTE REPORTS:—  
China, Burma, India, Bermuda, Hayti, Argentina, Africa, Central America, Ceylon, Jamaica, Finland, Portugal.
- CLOSING EXERCISES:—  
Prayer for the fields.  
Singing.
- Note**
- The material for this month's field study will all be found in the issues of the *Review* of December, 1905.

February, 1905. A good map would add much to the interest of the meeting. There should be one in every Young People's Society, or, better, every church. An outline map can be improvised with little effort, where a good map is not available. It can be sketched on the blackboard or a large sheet of paper, and the different places located as they are mentioned. Let us mark 1906 with a deeper interest and activity in the world-wide work. The first essential will be familiarity with the field. Our weekly studies in the Young People's Societies will aid much in acquainting the young people with the work of the Lord in the earth. Encourage every one to take some part in the meeting.

E. H.

**What the Young People Can Do in the Home Field\***

A FEW days after I was appointed to write on this subject, while praying to God to give me wisdom to present the subject in the best possible manner so that it would redound to his honor and glory, a passage of Scripture was vividly impressed on my mind. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." These words that I write for you, I am to be held responsible for in the judgment.

I promised God that I would follow his leading, that I would go where he wanted me to go, do what he wanted me to do, and say what he wanted me to say. The following day my further duty was outlined for me; so these few words, which come deep from my heart, express what I believe God wishes each of us to do, and what by his help I promise to do in the future.

First, daily consecrate myself to him, setting apart at least one hour each day to talk and commune with my Heavenly Father. Then when he by his Holy Spirit impresses me to hand some poor, perishing soul a tract or paper, no matter where he may be, or who he may be, I by the Lord's help will do my duty.

Second, be neat and clean, that I may always represent, rightly, my Master.

Third, be systematic. "Have a place for everything, and keep everything in its place." When I give out Bible readings or papers, keep a record of each one receiving such favors.

Fourth, be prompt, both with God and with man—meet my appointments and keep my word whether I suffer or not.

\* Paper read before Young People's convention held in Alameda, Cal., Sabbath, May 13, 1903.

Fifth, be courteous; loving my neighbors as I do myself, remembering that some have entertained angels unawares.

Sixth, be true to God by remembering his holy time, place, and money.

These, my brethren and my sisters, are the promises I made to him who knows all things. This is the standard I believe God would have us all attain. Are not these some of the things we as young people can do in the home field?

Here are some other things we might do: Visit the hospitals and jails; visit the sick, blind, deaf, dumb, or those in trial or trouble, weeping "with them that weep."

We can, while here at home, prepare ourselves to be true missionaries, either here or elsewhere. Then one other thing we can do,—a thing which I know God has laid upon me to do,—that is, teach the willing foreigners that mass in our large cities. We can teach these precious souls the principles of the third angel's message. Then God by his Holy Spirit can move upon the converted ones to return to the home land, and do perhaps far more than you or I could do if we left the heathen here to go to the heathen beyond. Let us all remember this.

O, I wish you could be with me some Friday evening and see the bright, shiny face of Tamaki, and hear his pertinent questions, or see the earnest, noble face of Kodama, the boy who walks twenty-eight blocks each way every school evening, including Friday evening for the Bible study, just to help the teachers by his knowledge of both languages.

This same boy is working faithfully as somebody's servant, trying to earn money enough to help him through college; and when offered a scholarship in Healdsburg, he said: "No; if I go away, the rest of the Japanese boys go; so I stay and help you teachers."

Do you wonder that I love to help that boy, that I pray to my Heavenly Father to help me say the right words in a simple way so that all can understand? Do you believe God hears my prayer, and answers by sending his Holy Spirit on us all? I do. I have felt that softening, gentle "Spirit of burning" within.

O my brethren and sisters, young people, let us arise *en masse*, put on the whole armor of God, and let our light shine. God has called. Let us, like Elisha, go and kiss father and mother, and turn to the Lord and say, "Here am I; send me!"

R. C. HAFFORD.

**Summary of the Young People's Work for Quarter Ending September 30, 1905**

Name of Conference	No. Societies	Member-ship	Isolated members	Miss. letters written	Miss. letters rec'd	Missionary visits	Bible Readings	Sub- scriptions taken	Papers sold	Papers given away	Books sold	Books loaned	Pages tracts sold	Pages tracts given away	Hours Christian Help work	Persons fed Clothing given	Given to Home Missions	Given to Foreign Missions
California	10	418	...	111	23	804	2	2	27	1054	...	...	...	1912	...	...	\$33.00	...
Cumberland	2	68	3	19	5	201	...	6	3	1097	...	...	...	515	75	36	1.83	\$ 2.32
District of Columbia	1	...	...	...	...	...	...	...	150	360	...	...	...	...	...	...	12.71	24.45
Eastern Pennsylvania	1	13	...	...	...	104	30	8	50	125	23	6	...	650	...	...	...	2.67
Florida	2	25	...	25	...	15	10	100	500	150	...	...	...	...	...	...	...	15.00
Greater New York	3	64	...	8	2	4	18	2	...	118	...	...	...	1620	...	...	...	...
Indiana	5	81	...	...	...	...	...	...	...	160	...	...	...	900	24	...	...	...
Iowa	11	136	10	48	20	188	72	6	385	1915	8	11	...	8904	177	32	21.40	3.00
Jamaica	7	157	1	12	6	23	15	...	13	33	...	...	...	156	...	7	1.41	2.32
Louisiana	2	26	...	6	5	6	12	3	45	219	...	...	...	94	10	2	3.57	3.00
Mississippi	5	41	1	...	1	...	...	...	1	...	73	1	...	8	3	6	1.00	...
North Carolina	2	32	7	9	4	22	1	4	...	92	23	1	4	244	...	2	...	6.07
Northern Illinois	7	105	...	25	8	178	14	6	145	206	27	12	...	4533	15	59	3.32	.74
New Jersey	1	7	...	...	...	...	...	...	...	100	...	...	...	...	...	...	...	...
North Michigan	4	...	...	2	4	2	2	...	20	97	...	9	4	286	19	1	...	1.00
Oklahoma	17	518	28	32	18	650	...	10	850	8	135	678	4	7	...	6	.56	...
Southern Union Isolated	...	...	52	42	21	309	77	49	144	462	131	12	...	48651	79	14	4.35	8.15
Upper Columbia	2	96	165	100	75	190	206	27	137	215	15	5	160	250	35	36	12.46	2.63
Utah	2	38	3	4	3	25	1	...	61	32	...	...	...	265	6	2	2.55	...
Virginia	1	10	...	...	...	...	5	...	...	...	1	...	...	...	...	...	...	...
West Michigan	11	...	...	24	9	69	54	2	68	571	25	3	...	681	350	15	...	130.66
Western Oregon	5	83	...	18	4	10	...	1	...	752	5	12	...	912	...	...	.65	11.25
Western Pennsylvania	7	78	22	5	2	22	6	16	324	84	...	...	...	8358	...	12	...	12.60
Southern California	5	118	...	42	12	20	2	12	91	1350	...	3	119	1824	...	88	1.55	2.30
Southern Illinois	2	27	...	5	1	3	...	2	130	234	2	...	...	290	...	...	4.58	3.00
Quebec	1	26	...	13	...	...	...	...	...	189	6	11	...	2721	...	2	1.06	...
Total	116	2147	292	550	223	2845	527	256	3144	8623	474	764	291	83781	793	320	\$106.00	\$231.16

MRS. L. FLORA PLUMMER,  
Cor. Sec. Young People's Department.





## CHILDREN'S PAGE

**When Baby Prays**

THE sun has gone to rest beneath the hills,  
The crickets chirp their cheerful evening lay,  
And close by mother's knee, in robe of white,  
Our baby kneels to pray.

The golden head is reverently bowed,  
The hands clasp'd in a humble, suppliant way,  
And all the household gather round to hear  
The baby pray.

"Our Father," now the sweet lips whisper low,  
"Who art in heaven, give to us this day  
Our daily bread." The angel hosts draw near  
When baby prays.

O Father, we, thy erring children, come,  
Touched by the prayer of childhood, and would  
plead  
That thou, who carest for the tender lambs,  
Wouldst ever lead

And guide our weak, uncertain steps aright,  
And when shall dawn the everlasting day,  
That we may all have learned to trust, and pray  
As baby prays.

L. FRANKIE AYERS.

**A Parable of a Stick**

ELAN and Ethan Carter were twins; but Elan was regarded as the smarter of the two. He learned his lessons more easily, though, perhaps, he did not remember them any better; and in his work, too, he was the quicker.

In fact, Elan himself thought that he was smarter than his brother; and he often quietly called attention to matters in which he was ahead of Ethan.

Ethan was not lazy. He studied and worked harder than did Elan; and, in his slower way, he did nearly as much. It was not pleasant for him to be accused of dullness. But, really, many persons like the dull boy better than the one who was so ready to tell of what he knew and what he had done.

The boys' father, Captain Carter, was at sea most of the time; but on one of his visits home he noticed Elan's pompous manner, and tried to think how to cure him of his boastful spirit.

On a former visit the captain had brought with him from New Zealand, a showy plant, and had placed it, with the crock in which it grew, in his greenhouse. A twig, which seemed to be only a dry stick, had supported the plant. After a time this twig began to grow; and it became a fine plant, though not of the same kind as the other. The family called it their stick plant.

One day Elan said to his father, "Papa, my botany teacher says your stick plant is a choicer variety than the other one."

And Captain Carter replied: "Indeed! But it grows slower, and does not blossom so early."

"I know. But those things don't count for as much as some others. Do you know the names of the two plants, papa?"

Then Captain Carter replied thoughtfully: "I am not quite certain about their botanical names, my boy; but I have thought that the plant which attracts so much attention might be called Elan, and the one which, at first, seemed to be of little worth, but has proved to be the choicer of the two, might be named Ethan."

Elan winced, but learned a good lesson.—*Mrs. Adelaide D. Wellman.*

**A Snow Map**

LOWELL and Caroline live in one house and Elsie and Lloyd in the next, and the four play together in the big back yard that stretches behind both houses.

One day, when the snow was soft and sticky,

Lowell, who is on Europe and Asia in geography, fancied a spot of untrampled snow looked like the continent of Europe, and he began to shape it more perfectly.

He told Caroline that, if she wished, she might make an Africa to go with the Europe and Asia he was making.

Caroline hurried into the house after her geography, for she did not remember all about Africa.

Elsie chose to make a map of North America, and said she would help Lloyd with South America, for he had just begun geography, and was not yet out of the United States.

The eastern hemisphere is the hardest to do, because it is so irregular; but Lowell and Caroline modeled it in the damp snow, and Lowell helped Elsie and Lloyd.

The next day they added Greenland and Iceland and Australia and Japan, and other islands.



"OUR FATHER WHICH ART IN HEAVEN"

Another day they made mountains and mountain ranges, and since Lloyd had learned about volcanoes, he was allowed to make those, and to sprinkle ashes on the tops. They began to find geography more interesting than all their other studies.

When a snap of colder weather came, the children filled the rivers and lakes with water, which froze; and since they had made the land high, they actually flooded that part of the yard one night, and the next morning the continents stood out of frozen oceans.

Bays and gulfs and straits glistened, peninsulas ran out in the ice ocean, and the islands were real islands.

Although the snow was now too hard to handle and model, the children could mark the boundaries of the countries with twigs, put in capitals with brass buttons, large cities with big buttons of different kinds, and small cities with shoe buttons.

They learned the school geography lessons on this snow map in half the usual time, and with much more pleasure. Whenever one heard a new place mentioned, he put it into the country where it belonged, and one morning Lowell hurried out before breakfast to make the Philippine Islands, which had been forgotten.

They sent chip steamers across the ocean, worked on the Panama Canal, explored the frozen north, and wherever, all over the world, a war was going on, they planted a small red flag on that spot on the snow map.—*Mary Alden Hopkins, in Youth's Companion.*

## BIBLE READERS COURSE

**Prayer**

1. *What example have we for prayer in the life of Christ?*

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

Heb. 5:7.

2. *Why does our Saviour tell us to pray?*

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41.

3. *What should be our condition if we would have our prayers answered?*

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

4. *Why do we not always get the things for which we ask?*

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

5. *Then how should we pray?*

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." 1 John 5:14.

6. *In whose name shall we pray?*

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." John 16:23.

EMMA S. NEWCOMER.

**More of the One Hundred Bible Questions**

[SOME are busy answering the list of one hundred Bible questions. These are designed to encourage Bible study, and the larger proportion one answers by one's own effort, the greater the good obtained; yet if any one gets into serious difficulty, just cast about for a suggestion from some wiser head; but do not give up until the list is finished. I know of one lad who somehow feels more comfortable when he begins work upon the list if he is at least within speaking distance of his father, who is an exceptionally good Bible student. Perhaps others may find refuge in a similar place.—Ed.]

86. Who came very near being killed for eating a little honey?

87. What man wept when those who had injured him asked his forgiveness?

88. What king feigned insanity in an enemy's country.

89. With whom did our Saviour spend his last Sabbath?

90. Who was St. Paul's teacher when he was studying in Jerusalem?

91. What king's grandson was crippled by falling from his nurse's arms?

92. What consideration was afterward shown this son by King David?

93. Where in the Bible is the only reference to a ferry-boat?

CLAUDE HOLMES.



# Science Stories

## The Electric Housekeeper

It seems possible that before long electricity will be largely used for cooking. It does away with all smoke, soot, ashes, and dirt, and can be regulated to give the exact amount of heat required for just the length of time needed.

It is claimed, too, that the expense of using certain electrical utensils now on the market is not so great as the use of the ordinary fuel.

A writer in the December *Technical World Magazine* says that "an electric flat-iron heater costs two cents to operate for fifteen minutes; a water heater costs five cents an hour; an electric waffle iron, five cents for a half-hour; a chafing dish, perfectly cleanly, instantly ready, costs the same."

Electrical appliances for household refrigerators and for the sick-room are said to be in successful use, and a motor can be secured to run a sewing-machine, play the piano, or rock the baby's cradle. Hail the electric housekeeper!

UNCLE NELSON.

## Cotton Raising

COTTON assumes as much importance to the people of some parts of the South as the palm in its different varieties does to the inhabitants of many tropical countries. It is planted in rows about three feet apart, but in the rows it is planted closer. It is difficult to keep clean from weeds when it is first started, as it is then a weak plant growing slowly. When a few inches high, it is plowed the same as corn. The blossom is quite large, from two to three inches in diameter. It is white the first day it opens, pink the second day, and on the third day it falls off. There follows this a round boll, or pod. When this has ripened, it bursts open, and a beautiful, white, fluffy ball of cotton is exposed. The plant usually grows from two to four feet high, and has many branches. A field with the green leaves and white bunches of cotton dotting every stalk and branch is a beautiful sight.

The picking begins about the first of September, and continues until the middle of December. This is the time for entire families to close their homes and camp in the cotton fields. Every member of the family can pick cotton. A child seven or eight years old often picks from forty to eighty pounds a day, while some of the older members may pick as much as five hundred pounds. The picking brings from sixty-five to ninety cents for one hundred pounds, making it possible for a family of six to earn from five to eight dollars a day. Some exceed this, the amount, however, depending upon the yield of the cotton. While picking, the picker carries the cotton in a large bag, six or eight feet long, which he fastens over his neck and shoulder by a strap. This sack drags behind him, and when it is filled, the cotton is weighed, and emptied into a wagon. Then it is hauled to a gin, where the seeds are removed. It takes about sixteen hundred pounds to make a five-hundred-pound bale after the seeds are taken out. These bales are taken to powerful presses which reduce them to hard solid blocks about five feet long, two and one-half feet wide, and from fourteen to sixteen inches thick.

I recently visited such a press at Abilene, Texas, and am indebted to C. T. Matkin, the superintendent, a man who has had charge of large mills for many years, and A. M. Stone and G. T. Gilpin, engineers, for the following items: Each bale is subjected to a pressure of fourteen hundred tons' weight. When the bales are to be sent to some foreign country, this is increased to eighteen hundred tons. This is a pressure

almost beyond one's power to comprehend. One gets a faint idea of it when one sees four giant arms of solid iron, six or seven inches square, enclosing a large cast-iron block which is prepared to receive and raise the bale between itself and another stationary block of iron above, until the large arms tremble with the strain. To accomplish this an engine of immense power is used, especially prepared with huge cylinders and levers to furnish the power and endure the strain. Four men stand on either side of the bale as it is raised in the jaws of the press, and as it reaches its greatest pressure, they quickly draw seven strong strap-iron bands around it, and fasten them securely. At the same time two men stand at either end, and with strong cord sew a hemp cloth over the ends of the bale. One man, who is called a foreman among these, then touches a bell which rings in the engine room, or, with a musical rising and falling tone, calls, and the great press is made to release its strain with a roar of escaping steam, and the ponderous arms descend to receive the next bale. All this is done in much less time than it takes to trace these lines, and from one hundred to one hundred ten bales are pressed every hour. The call of the foreman for pressure and release, the regular roar of escaping steam, the rise and fall of the jaws of the press, all remind one of the vibrations of an immense pendulum. Each man knows his place. If there is hesitation, the watchful eye of the superintendent discerns it, a decided command brings quick action, and all moves on. Over thirty men are employed in this mill. As I watched this wonderful process, I was impressed with the possibilities which are placed within the reach of those who bring to their aid, system, organization, regularity, and order.

These bales go out to the different countries to supply the markets of the world. The seed separated from the cotton, makes fine feed for cattle, and the oil pressed from the seed is valuable and healthful for cooking and other purposes. The hulls, after being pressed, are fed to stock like hay. Cotton houses, clothing, food, feed for stock, and money, come from this plant. Surely in the belt where cotton thrives, it still stands king.

CLARENCE SANTEE.

Keene, Texas.

## Little Helps for Home Makers

IN case you should step on a rusty nail, tack, or pin, just set your foot in a basin of kerosene. It will save the doctor's bill and suffering.

The toughness of pineapples is almost entirely eliminated by slicing the fruit up and down, from stem to blossom end, instead of through the core.

To prevent bugs from eating your cucumber vines, plant one stalk of garlic in each cucumber hill; nothing will then bother the plant.

To prevent the smoking of a lamp, soak the wick in strong vinegar, and dry it well before using. It will then burn both sweet and pleasant.

To keep cookies from burning on the bottom, turn the baking pan upside down and bake on the bottom of the pan, and you will never do any other way.

Mutton tallow and white chalk blended together and bound on the finger is a sure cure for run-around. The same is an excellent remedy for felons if applied when first started.

Place a pin across the top of the button, and sew over that, thus holding the thread so that when the pin is removed, the button is not close to the cloth; then wrap the thread a few times around the stem thus formed. The buttons will stay on as long as the garment lasts.

Turpentine and camphor gum—all the gum the turpentine will cut—applied to a burn will take out the fire, and heal it, no matter how bad the burn, and will not leave a scar.

Pick rhubarb when it is long and good, cut up and put in glass fruit cans, press down, cover with cold water, seal and put away. It will keep fresh until the new crop comes.

When baking a cake, if the under side becomes slightly burned, take a lemon grater and rub over the burned portion, so removing it without breaking the cake, as usually happens when a knife is used.

Buttermilk will remove mildew from cloth, white or colored. Soak the garment overnight, then lay it on the grass in the sunlight. If the stain is set, soak the cloth for two or three days, and lay it in the sun.

Gingham or other colored shirt-waists that have become discolored by perspiration under the arms may be restored by soaking the waist an hour or two in cold water, then using plenty of corn-meal to rub the places—instead of soap—when washing.

Should you be so unfortunate as to be poisoned by poison ivy, bathe the affected parts in buttermilk every ten or fifteen minutes until the poison is counteracted. Should the case be a severe one, poultice the blisters with bread and buttermilk poultice, it will give relief very soon, and will cure the most severe cases.

I wash and pick over my berries, and before heating I take my wire potato masher and mash them thoroughly. When all nicely mashed, I stir in my sugar. Then I put on the stove and just let it come to the boil, stirring so it will heat evenly. I let it boil about three minutes, and then can in glass jars the same as I would any fruit, and I find after two years my jams taste just like fruit right off the vine. I never again would stand and stir jams by the hour in the old way.

Bottom your own worn-out chairs. Get a piece of common chicken wire netting, cut it the shape of the chair bottom you wish to put in; only let it be two inches larger all around than the size of the chairs; turn in the edges, and tack, just as you would a wooden bottom. Your chair will be far more comfortable than any wooden bottom, and the expense is almost nothing. For a rocking-chair a light cushion is an addition. Since using the wire bottom I have entirely discarded the wooden bottoms for chairs.—*National Magazine*.

## The Submarine Telephone

THE system of wireless signaling under water has reached such a stage of perfection and is of such importance that apparatus for this purpose has been installed aboard nearly all the great ocean steamships. Many sailing vessels and private yachts are also thus equipped.

Sound vibrations travel in the water at more than four times the speed they do in the air. These vibrations, whether made by a steamer's propeller or by the ringing of a bell, can be heard for miles under water, and the submarine telephone catches these sound waves and conveys them to a receiving station.

This telephone looks much like an ordinary one, except that it has two receivers, and the operator, by holding first one receiver and then the other to his ear, can tell on which side of the vessel the danger-signal has been given.

A system of submarine bells is in use along



the Atlantic coast from Halifax to New York City, and warnings may thus be sent out for miles to ships at sea. These bells toll out automatically by steam a code number, and each ship which comes within range of the sound of the submarine bell can, by the use of a special chart, determine the location of the signal, and thus direct its course.

UNCLE NELSON.

### She Died an Hour Ago

ONE day the conversation at dinner, in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household, because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added: "I can't endure her; and I believe I will not return her call if she comes here again." Her husband, who had hitherto remained silent, replied: "She will not trouble you again, my dear; as she died an hour ago." "You do not mean it? Surely you are only teasing us for our uncharitableness?" "She is really dead. I heard it on my way home to dinner." Overwhelmed with shame, the little group realized for the first time the solemnity of such sinful conversation. Let us take warning, and speak of those about us as we shall wish we had done when they are taken from us.—*Selected.*

THE child of God may "groan," but never "grumble." He has no more right to grumble than to swear.—*D. L. Moody.*

"BEWARE lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."



## INTERMEDIATE LESSON

### VI—Jesus in the Garden

(February 10)

LESSON SCRIPTURE: Matt. 26: 30-56.

MEMORY VERSE: "Watch and pray, that ye enter not into temptation." Verse 41.

"And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

"In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled."

#### Questions

1. After Jesus and his disciples had eaten the Passover supper, and he had talked with them and prayed for them, what did they do? When they had sung a hymn, where did they go?

2. As they went, what did Jesus say would happen that night? When he was risen again, where did he say he would go? What protest did Peter make to the Saviour's words? What did Jesus say to Peter? What did Peter still declare? Who else said the same thing?

3. To what place did Jesus and the disciples come? What did Jesus say to them? Who were chosen to go with him a little farther? How did Jesus feel? What did he ask these three men to do?

4. When Jesus had gone a little way from these men, what did he do? What prayer did he offer to his Father? Whose will only did he desire to have done?

5. When Jesus had prayed, where did he go? What did he find? To which disciple did he speak? What question did he ask Peter? Why did he ask this of Peter rather than of the other two? What did he warn them all to do? Memory verse.

6. What did Jesus do the second time? When he came to his disciples again, what did he find? How must he have felt? What did he do this time? What prayer did he again offer?

7. When Jesus came to the disciples the third time, what did he say? When they awakened, what did he declare was at hand? What did he say would be done to the Son of man? What did he then tell them to do? Who was near?

8. What happened while Jesus was yet speaking? Who was with Judas? How had he arranged to betray Jesus? When he came to Jesus, what did Judas say? What did he do? What

did Jesus ask Judas? What was then done by the enemies of Jesus?

9. What was done by one of the disciples? What did Jesus say to this disciple? How will those perish who depend upon the sword to gain their rights? For what could Jesus even now have prayed? Why did Jesus not defend himself from the attack of these wicked and cruel men?

10. What did Jesus now say to the multitude? Of what did he remind them? Why had they not taken Jesus as he taught in the temple? Why did they come out against him at night? What did the disciples do in this dark hour?



### VI—Creation and Redemption

(February 10)

MEMORY VERSE: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10.

#### Questions

1. What is the first fact that we learn about God? Gen. 1: 1.

2. By whom did he create the world? Col. 1: 13-16.

3. What was instituted at the close of the six days of creation? Gen. 2: 1-3.

4. Upon what foundation of facts is the Sabbath made to rest? Ex. 20: 11; note 1.

5. What did God say of man after his creation? Gen. 1: 27.

6. How was this godlikeness lost? Rom. 3: 23.

7. By what process alone can the image of God be restored in the soul? Ps. 51: 10; note 2.

8. What is Christ to his believing children besides their Creator? Col. 1: 14.

9. What change takes place in those who accept Jesus as their Redeemer? 2 Cor. 5: 17.

10. What has been made a sign of this new experience? Eze. 20: 12.

11. In what declaration are creation and redemption shown to be simply different manifestations of the same power? Isa. 43: 1.

12. When God's people redeemed from sin, take up their home on the earth redeemed from the curse of sin, what will still remain as a sign between God and his people? Isa. 66: 22, 23.

#### Notes

1. "The assumption that the events of the first week [of creation] required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike his method of dealing with his creatures. It makes indefinite and obscure that which he has made very plain. It is infidelity in its most insidious, and hence most dangerous, form. . . . It is one of Satan's devices to lead the people to accept the fables of infidelity; for he can thus obscure the law of God, in itself very plain, and embolden men to rebel against the divine government. His efforts are especially directed against the fourth commandment, because it so clearly points to the living God, the Maker of the heavens and the earth."—"Patriarchs and Prophets," pages 111, 113.

2. It is certainly significant that the first chapter of the Bible should be occupied with an account of creation, and that the time employed in the creative work should be so explicitly stated. The reason for this becomes clear when we study the plan of redemption. That creation which was pronounced "very good" was marred by sin, and there must be a new creation. Man must be renewed "after the image of him that created him," and there must be new heavens and a new earth. Redemption is thus simply the bringing to perfection again the original creation when man was created in the image of God.





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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.

Do not fail to read Elder Porter's series of articles on "The Time of the End."

ORDERS for paper for the articles, "Work for Little Fingers," can now be promptly filled at this office. Some have already sent in their orders; and I hope that hundreds of boys and girls are planning to do the work outlined by Mrs. Long.

THE lessons for the Young People's Societies now appearing in the INSTRUCTOR are full of entertaining and helpful reading-matter. None can afford to miss reading them any more than the regular articles. They give interesting incidents relative to the beginning of our work in nearly every country of the world. Lest some may overlook these instructive experiences, the lessons will often be divided, and a section placed on the first or the second page of the paper.

THE South Lancaster Academy through its teachers and students has linked its interests to India and Africa in a very practical and commendable way. At the time of the annual offering fifty dollars was raised for Elder W. H. Anderson's mission work in Africa, and ninety dollars for the school established in India by Elder and Mrs. D. A. Robinson. How fitting it is that our strong schools in this land should reach out friendly, helping hands to those in hard-pressed mission fields.

THE Young People's Society of Washington city is just now following from week to week a very helpful program. The Society has made Mr. Stevens, the General Conference Bible worker for the city, president. He gives the Society a Bible reading just as he would give it to his readers in the city who know nothing of our faith. Then each member is expected to be ready at the next meeting to reproduce the exercise. The young people respond to this effort in a highly commendable way, showing an intelligent command of the subjects, and a fixed purpose to prepare themselves to pass on to others their knowledge of the truths for this hour.

A HANDSOME clock was ordered by the Masters of the Bench for Temple Hall, London. Upon its face was to be inscribed an appropriate motto. Nearing the completion of his task, the mechanic for days waited for the motto, until, growing impatient, he made his way to the Benchers' chamber, and pressed them for the needed words. One of the masters, irritated by the interruption and importunity of the mechanic, hastily said, "Go about your business." The workman, accepting this command as the motto desired, immediately retired from the chamber, and proceeded to inscribe the words upon the face of the clock. This unique record of the gentleman's impatience and discourtesy must have surprised

and embarrassed both himself and his colleagues, yet the inscription was suffered to remain. A more permanent record of our own impatience and discourtesies is making. Its disclosures some day may cause us evident regret and humiliation. We may, however, through the blood of Jesus Christ prevent the disclosure, and better still, prevent the making of any such record.

"A TEACHER in a girls' school in Africa wanted her pupils to learn how to give, so she gave them work to do and paid them in pennies that they might have something of their own to give. Among these girls was a new student so wild and ignorant that the teacher thought it not worth while to try to teach her the principle of giving. The day came for the gifts to be made, and each little girl brought some of her pennies. After they had all laid them on a table, the new pupil came forward with a pitcher in her arms, which was all she had in the world. She put it on the table, stood looking at it a moment, then kissed it and turned away. 'Of a truth' this child did 'cast in more than they all.' At the very beginning, she had grasped the foundation principle of the use of earthly treasures."

"GEORGE WASHINGTON once wrote to Congress suggesting that Boston be bombarded. When the letter was read, a dead silence followed, for their presiding officer, John Hancock, owned a great deal of real estate in that town. But Mr. Hancock arose, and said: 'It is true, gentlemen, nearly all of my property in the world is in houses and other real estate in the town of Boston; but if the expulsion of the British army from it, and the liberties of our country require their being burned to ashes, issue the order for that purpose immediately.' Do you know what would happen if such a spirit of real-estate benevolence possessed Christians to-day as this real-estate patriotism possessed John Hancock? Every channel of benevolence would overflow its banks, and a gospel freshet would cover every land on the globe."

THE sketch of J. Hudson Taylor's life that appeared in the INSTRUCTOR a few months ago caused one of our readers to contribute the following incident, which came under her own observation:—

Mr. Taylor lectured in Springfield, Illinois, some years ago, and was entertained by our Sunday-school superintendent, who was a man of large business interests. On this account he was obliged to hasten to the office the morning of Mr. Taylor's departure; but he intended to see him off, and pay the fare of Mr. Taylor and his secretary to their next stopping-place. About fifty dollars was required for this journey. The gentleman, however, became so absorbed in his business that he entirely forgot his good intentions until, suddenly looking at the clock, he saw he had barely time to get to the railroad station before the train was due. Arriving there, he found the secretary just crossing to the ticket window to pay for their tickets. "Thank the Lord," said Mr. Taylor, "I knew the money would be here when it was needed." Neither he nor the secretary had sufficient cash for the tickets.

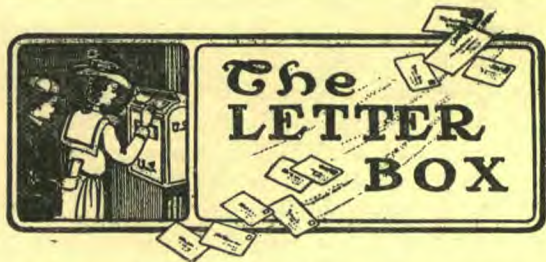
Clubs of Instructors for Portugal and India

WE appreciate very much the response our call for India and Portugal has received. Twenty-five dollars and ninety-three cents has been received, and we are glad to give credit to the donors by the following list:—

Samuel Trump	\$ .25
Claude Holmes	1.00
Bessie L. Jackson	5.00
Mrs. L. J. Sage	.25
A friend	1.00
Fernwood (N. Y.) Sabbath-school	1.00
Grandville (Mich.) Sabbath-school	4.87
Atalissa (Mich.) Sabbath-school	1.25

Fontanelle (Iowa) Sabbath-school	1.06
Mrs. McDonald	1.25
M. W. Kerns	1.00
George Sargent	1.00
Alpha C. Dail	.25
Mertie Wheeler	.25
Mrs. M. A. Livingston	.50
Mrs. Bell S. Witt	5.00
Nettie Morrical	1.00

A few more dollars will supply both clubs during the present year. Again we wish to express thanks for the ready response of the INSTRUCTOR friends to these calls.



NESSEN CITY, MICH., Nov. 22, 1905.

DEAR EDITOR: I enjoy reading the INSTRUCTOR. This is the first letter I ever wrote to the INSTRUCTOR. I go to Sabbath-school every Sabbath. My papa and mama and sister keep the Sabbath. There are five in my class. I am twelve years old. I want you to pray for me. I will not try to crowd any other letter out.

ERWIN HICKS.

EUFOLA, N. C., Nov. 18, 1905.

DEAR EDITOR: I enjoy reading the INSTRUCTOR very much. I study the Youth's lesson. There are six in our class, and Brother J. O. Johnston is our teacher. He makes the lesson very interesting. I am fifteen years old, and was baptized with five others last May. Our church-school opened the sixth of November, and we hope to have a seven months' term. Mrs. J. O. Johnston is our teacher. I will close with love to our editor and dear readers.

MINNIE JOHNSTON.

PERHAPS the author did not intend the following letter for publication; but it is one in which I am sure other members of the Reading Circle will be interested:—

DECATUR, ARK., Dec. 15, 1905.

DEAR EDITOR: As I joined your Reading Circle, I will say that I have read the five books that I planned to read: "Abiding Spirit," "Power for Witnessing," Life of Mrs. Henry, "Experiences of a Pioneer Evangelist," "Life of Joseph Bates." I have read several other books during the year, but these are the best. The first two named have had a great influence on my life. I thank God for bringing them to my notice, as they helped me in time of great discouragement and doubt. I hope other readers may have received as much benefit as I have.

MARY MOORE.

VENTURA, CAL., Nov. 20, 1905.

DEAR FRIENDS: Seeing no letters from Ventura, I thought I would write, trusting some may be interested in it as I am in those written from other places.

We live on Ventura Avenue about three miles from town and one mile and a half from the church. We go to church every Sabbath. We have no church-school here. I have passed through the eighth grade, and I am planning to go to Fernando College next year, to take up the ninth-grade work. I am fifteen, and all my school days have been spent in church-school, except a part of one term. I am trying to be a good girl so I can have a home in the kingdom the Lord has gone to prepare for us. Pray for me, that I may be faithful.

MYRTLE SCOTT.

BETHEL, WIS., Nov. 23, 1905.

DEAR EDITOR: I am one of the readers of the YOUTH'S INSTRUCTOR. I go to Sabbath-school every Sabbath. I am the only child, and go to the industrial school here at Bethel. Miss Pearl Hallock is my teacher. I like her very much. I am in the fourth grade in school, and in the third grade in music. I take the INSTRUCTOR. I hope this will not crowd out any other letter, yet I hope that it will be printed because it is the first time I have written to your paper. I wrote once to the Little Friend when I took it. I am twelve years old. I never went to school until I was ten. I want to do something for the Lord every day.

RUTH HARNBY.