

# THE YOUTH'S INSTRUCTOR

REMEMBER, NOW, THY CREATOR IN THE DAYS OF THY YOUTH

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No. 7



## "Abide with Me"

Nor often does Shelley's declaration of poets, "They learn in suffering what they teach in song," find such complete verification as in the case of Henry Francis Lyte (1793-1847) and his matchless composition, "Abide with Me."

On the eastern coast of Devonshire, England, is the ancient little seaport town of Brixham, built on the sunny cliffs of Torbay, with magnificent vistas of the English Channel widening to the Atlantic. Of its surroundings, the Rev. S. W. Christophers has the following description:—

"One finds here, within the limits of a few days' ramble, the richest interminglings of balmy air and bright-blue sea, of hill and dale, copsy knoll and ferny hollow, villa-crowned heights and cottages in dells, noble cliffs and terraced gardens, mountain paths and quiet, sparkling beaches, weedy rocks and whispering caverns, ever-varying, ever-harmonizing scenes, amid which, above, beneath, around, and everywhere, grandeur is melting into beauty."

It was amid such scenes as these that "Abide with Me" was written, and one will not be surprised to learn that only a few miles away, in the town of Torquay, where the country and coast are almost identical, Charlotte Elliott gave to humanity another great hymn, "Just As I Am."

The town of Brixham, though carrying on an extensive fishing and coasting trade, grows but little, and is much as it was in 1688, when William of Orange landed there on his first memorable visit to England. The stone on which he stepped is still preserved as a relic in an obelisk at the head of the quaint little pier, and it was on this same stone that William IV, a century and a half later, also stepped when paying a visit to Brixham, where, in connection with other ceremonies, he was met by Mr. Lyte with a surpliced choir. It is not, however, these monarchs of the realm that have made Brixham famous.

It seemed a singular chance that placed this frail, sensitive minister over a parish composed largely of hardy fisher-folk, with here and there a sprinkling of more refined and cultured people. There were also soldiers in the barracks, and visitors who came to enjoy the salt-water bathing. It was evidently a place for a great soul to do a noble mission, and Mr. Lyte was the heaven-sent messenger who for twenty long years knew—

"Their lives, their hearts,  
Their thoughts, their feelings, and their dreams.  
Their joys and sorrows, and their smiles and tears."

All the while he himself was suffering from consumption, which was destined at last to remove him from these scenes in which he so faithfully labored for his beloved people. The time came, while he was still in the prime of

life, when he felt that his work would soon be over, and with the deepest longings he desired that he might be permitted to do something which would have its influence for good upon humanity after he had gone to his rest. This longing found expression in the following lines:—

"Might verse of mine inspire  
One virtuous aim, one high resolve impart—  
Light in one drooping soul a hallowed fire,  
Or bind one broken heart—

"Death would be sweeter then."

The story of how this desire found such signal fulfilment in the production of "Abide with Me" has been preserved. Mr. Lyte was living at the time in his beautiful home in the Berry Head House, a gift from William IV, who remembered

Abide with me: fast falls the eventide;  
The darkness deepens; Lord, with me abide:  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!

Swift to its close ebbs life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O Thou who changest not, abide with me!

I need thy presence every passing hour;  
What but thy grace can foil the tempter's power?  
Who like thyself my guide and stay can be?  
Through cloud and sunshine, O abide with me!

I fear no foe, with thee at hand to bless;  
Ills have no weight, and tears no bitterness,  
Where is death's sting? where, grave, thy victory?  
I triumph still, if thou abide with me.

Hold thou thy cross before my closing eyes;  
Shine through the gloom, and point me to the skies;  
Heaven's morning breaks, and earth's vain shadow's flee:  
In life, in death, O Lord, abide with me.

with pleasure the kindly attention of Mr. Lyte during his visit to Brixham. In the autumn of 1847 his physicians informed Mr. Lyte that it would be necessary for him to relinquish his work and spend the winter in Italy. He wrote to a friend: "They tell me that the sea is injurious to me. I hope not, for I know of no divorce I should more deprecate than from the lordly ocean. From childhood it has been my friend and playmate, and never have I been weary of gazing on its glorious face. Besides, if I can not live by the sea, adieu to poor Berry Head—adieu to the wild birds, and wild flowers, and all the objects that have made my old residence attractive."

When the last Sunday of his stay in England (Sept. 5, 1847) arrived, he determined to preach once more to his little flock, and to celebrate with them the Lord's supper. In spite of the protest of friends, he carried out his intentions, although scarcely able to stand in the chancel. In words of melting tenderness he pleaded with his people to live holy lives, and when he took his leave of

them, there was scarcely a dry eye in the church. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service in the church, he walked slowly and feebly down the terraced walk to the water he loved so well, and which he was about to leave forever. The benediction of autumn rested upon land and sea, and God's smile was over all.

The spell of the hour was upon the minister. While the bright sunset colors faded into the sober grays of twilight, he slowly made his way back to the house in prayerful silence, and went to his room. When he joined his family a little later, he bore in his hand the words that were destined to move thousands. His prayer had been answered. His last evening in his old home had produced that which will be a blessing so long as the heart turns to its Maker for help in times of need.

The next day Mr. Lyte started for Italy, but he was not permitted to reach it. When near Nice, France, he passed away. His last words were, "Peace! Joy!" He died on the twentieth of November, 1847, at the age of fifty-four, less than three months after leaving England. His remains are buried beneath a simple cross in the English cemetery in Nice, and his grave is the Mecca of many pilgrims.

Incidents of how this hymn has been helpful might be multiplied, but one may serve as an illustration of all the others. Dr. Theodore L. Cuyler writes:—

"During my active pastorate I often got better sermons from my people than I ever gave them. I recall now a most touching and sublime scene that I once witnessed in the death-chamber of a noble woman who had suffered for many months from an excruciating malady. The end was drawing near. She seemed to be catching a foregleam of the glory that awaited her. With tremulous tones she began to recite Henry Lyte's matchless hymn, 'Abide with me: fast falls the eventide.' One line after another was feebly repeated, until, with a rapturous sweetness, she exclaimed:—

"Hold thou thy cross before my closing eyes,  
Shine through the gloom and point me to the skies.  
Heaven's morning breaks, and earth's vain shadows flee,  
In life, in death, O Lord, abide with me."

"As I came away from that room which had been as the vestibule of heaven, I understood how the 'light of eventide' could be only a flashing forth of the overwhelming glory that plays forever around the throne of God."—Allen Sutherland.

## The Time of the End (Concluded)

THE prophet Daniel wrote his prediction of great increase of knowledge and travel, to be seen in the time of the end, twenty-five hundred years ago. Why did not some one set all this travel and invention on foot two thousand years earlier? The answer is plain. It was designed to be an evidence of the time of the end, and that time



had not yet come. It was reached, however, in 1798; and what has occurred since?

#### Inventions and Discoveries

- 1798 Gas was used to light a manufacturing house in Birmingham, England.
- 1799 The London Religious Tract Society was organized.
- 1800 Electric current first discovered by Alessandro Volta.
- 1800 Cast-iron plow first used in America.
- 1803 Steel pen, by Mr. Wise, England.
- 1804 The British Foreign Bible Society was organized.
- 1807 Steamboat by Robert Fulton.
- 1811 Steam printing-press, printed the London Times.
- 1813 Electric light, by Sir Humphrey Davey.
- 1815 First religious newspaper, the Boston Record.
- 1816 The American Bible Society was organized.
- 1818 Revolver, by Elisha S. Collier.
- 1823 Gold pen, by John P. Hawkins, America.
- 1825 Railroad cars.
- 1825 Furnace for heating houses, by Prof. Johnson, Philadelphia.
- 1825 Kerosene first used for lighting.
- 1825 American Tract Society was organized.
- 1829 Lucifer match, by John Walker, England.
- 1830 The first iron steamship was built.
- 1830 Steam fire-engine, by Ericsson, Swedish-American.
- 1831 The first passenger-train run in America.
- 1835 First telegraph line in England.
- 1835 Zinc-copper battery, by Daniel.
- 1835 Telegraph instrument, by Professor S. B. Morse.
- 1837 Electrotypes, by Spencer and Jacobi.
- 1837 Vulcanized gutta-percha, by Goodyear, America.
- 1837 Phonography, by Pitman, England.
- 1837 First steel mold-board plow, by John Deere.
- 1838 Stereoscope, by Chas. Wheatstone.
- 1838 Reaper and mower, by Obed Hussy, Cincinnati.
- 1839 Photography, by Daguerre, France.
- 1839 Submarine laid across the Hooghley River.
- 1846 First complete sewing-machine, by Elias Howe, Jr.
- 1846 Printing by telegraph, by Royal House.
- 1847 Nitroglycerin discovered.
- 1848 Automatic repeaters invented.
- 1850 Submarine cable laid in British Channel.
- 1858 First successful Atlantic cable was laid.
- 1858 Shoe-pegging machine by Gallahue.
- 1863 The first mountain-climbing locomotive.
- 1865 Electrolytic copper refining, by James Elkington.
- 1872 Duplex telegraph system, by Stearns.
- 1874 Quadruplex telegraph system, by Edison.
- 1876 Telephone, by Elisha Gray, A. G. Bell, A. C. Dolbear, and Thomas Edison.
- 1876 Continuous current dynamo, by Gramme.
- 1877 Phonograph, by Thomas A. Edison.
- 1878 Telephone exchange.
- 1879 Incandescent lamp, by Edison.
- 1880 First central lighting station, New York.
- 1881 Audiphone, by Richard S. Rhodes, American.
- 1882 Storage battery, by Plante.
- 1884 First practicable trolley line, J. C. Henry, Kansas City, Mo.
- 1884 First European electric road, Berlin.
- 1886 150,000,000 copies of the Bible had been circulated.
- 1892 First long-distance, high-voltage power transmission plant, Pomona, Cal.
- 1893 Telautograph, Elisha Gray.
- 1895 Heavy trains moved by electrical locomotives, Baltimore.

- 1895 X-ray, Dr. Roentgen.
- 1897 Road automobile.
- 1899 Wireless telegraphy, Marconi.
- 1900 Transatlantic telephone, Dr. Pupin.
- 1904 Total number of newspapers in the world, 51,234; in America, 18,657.
- 1905 The sixteenth cable line completed across the Atlantic, October 5.

Only a few of the great number of inventions and discoveries since 1798 have been cited. The United States patent office was opened in 1790, nine years before the time of the end began. Three patents were issued the first year. The average number now is thirty thousand a year. The total number issued to Sept. 26, 1905, 800,618. The patents of other nations during this same time added to this number, make an enormous array of evidence that knowledge has increased. Inventions have come by leaps and bounds during this period, and people have come to actually "run to and fro."

#### The Prophecy Unsealed

With this increase of knowledge the prophetic word of God is also unsealed, and its application made plain. The angel of Revelation, chapter ten, now stands presenting the little book of Daniel's prophecy open, which, till the time of the end, was closed and sealed, and the angels of Revelation fourteen, commissioned to announce the last call of the everlasting gospel, declare that the hour of his judgment is come, and present the commandments of God and the faith of Jesus as the standard of preparation for the judgment.

The scientist and the man of commerce may think that all these inventions are for their special service, but God has a higher purpose for them to serve. In Matt. 24:14 he has declared that when we reach the time of the end, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Into this service he will call the printing-press, the telegraph, the telephone, the cable, the lightning-express train, the fast mail, the great ocean liners, and all the rapid methods of communicating thought. With what marvelous rapidity can this work be finished, when, as upon the day of Pentecost, the Lord gives to it the final touch of Almighty power! What facilities he who personally conducts his work has provided in our day for its completion! The possibility of its announcement in all the world during one generation, surpasses all previous record. The time of the end has come. Many run to and fro. Knowledge is increased. The prophecy is unsealed and understood. The gospel is being carried to every nation, kindred, tongue, and people. Its mission to all the world will soon be over, and then shall the end come. The great day of God is near and hasteth greatly. Are we ready for it?

R. C. PORTER.

#### The Promise

"Lo, I am with you always, even unto the end of the world." Matt. 28:20.

THE blessed promise to me is dear,  
And daily my weary head,  
With never a thought of doubt or fear,  
On the Saviour's breast is laid,  
And daily I feel his presence near,  
With its sweet, "Be not afraid."

O loving trust when the way is dark,  
And the path is rough and dim,  
To know that "our Father" guides my bark,  
That my steps are led by him,  
And soon they will end in the shining land,  
Where the songs of the blest shall ring.

No more to walk with the eye of faith,  
For faith will be lost in sight;  
No more to fear disease or death,  
Or the shades of an earthly night.  
For the better land, the Scriptures saith,  
Is a land of endless light.

L. D. SANTEE.

Dixon, Ill.

#### Wherein Benjamin Franklin Was First

FRANKLIN was essentially a beginner and originator. Wherever he stretched his hand, new things seemed to fall from it. He saw instinctively what was wanted and the best way to get it, and the things of importance which began with him make a long list.

1. He was the first of our notable "self-made" men to rise from poverty and obscurity to wealth, honor, and dignity.

2. He was the first to found a literary newspaper in America, the first editor as distinguished from the news-gatherer.

3. He was the first to start a general or department store, where everything from stationery to groceries, clothing, medicine, etc., might be bought.

4. He was the first, it is said, to start display advertising in his newspaper; but this is open to question.

5. He was the first to illustrate a newspaper. This was by a rude cut to illustrate the siege of Louisburg.

6. He was the first to found a literary club in America—in his famous society, the Junto.

7. He was the first to establish a subscription library, not only in America, but, it is said, in the world.

8. He was the first to establish a high school, or academy, in Philadelphia. This, in 1779, was named the University of Pennsylvania, and is now the great institution under that title.

9. He was the first to found a hospital in Philadelphia. This is now the great Pennsylvania Hospital, still standing on its original site, and one of the most extensive and well-conducted hospitals in Christendom.

10. He was the first to found a philosophical society in this country. This still exists as the famous American Philosophical Society, which deals with all questions alike of science and philosophy.

11. He was the first to start a fire company in Philadelphia—on the plan of the fire company in Boston. Of this, the Union Fire Company, he was a member for fifty years.

12. He was the first to have the streets of Philadelphia paved, beginning with the muddy ground around the street markets.

13. He was the first to have the streets of Philadelphia swept, beginning with the street before his own door and that of his neighbors.

14. He was the first, as British Postmaster-General of America, to make the postal service yield a profit.

15. He was the first Postmaster-General of the United Colonies, in 1775, and, later, of the United States, and sketched the plan upon which the post-office of this country has since been conducted.

16. He was the first to limit the waste of fuel in the old fireplace by inventing the Franklin stove, still in use in some wood-burning sections of this country.

17. He was the first to invent a stove which would consume its own smoke, and so get rid of the old evil of smoky chimneys. Invented in 1772, the principle was first brought into general use about 1840 in the great English factories.

18. He was the first to prove, by his celebrated kite experiment, that lightning is an electrical phenomenon, due to the electricity of the clouds.

19. He was the first to erect a lightning rod—used in his house to ring bells when the air was electrified, and to suggest that houses and vessels could be protected from lightning by such rods.

20. He was the first to suggest the one-fluid theory of electricity, instead of the two-fluid theory formerly prevailing.

21. He was the first to discover the poisonous character of the air breathed out from the lungs.

22. He was the first to write effectively on need and methods of ventilation.



23. He was the first to discover that the Gulf Stream is warmer than the surrounding ocean, to infer that this was due to its tropical origin, and to argue that its source was the trade winds.

24. He was the first to note that the Gulf Stream is not phosphorescent.

25. He was the first to discover that northeast storms begin in the southwest, and diminish in violence as they progress. Thus the science of meteorology and weather observation in America began with him.

26. He was the first to introduce into America the common and useful yellow willow—if we may accept the tradition that a basket which had held some foreign commodity was thrown into a creek, and was seen by Franklin to be putting forth sprouts. Some of these he had planted where the Philadelphia custom-house now stands. They took root and grew into the yellow willow.

27. He was the first to introduce plaster of Paris on American farms as a fertilizer. This is also traditional. The story is that Franklin, to convince the Pennsylvania farmers of the value of plaster, wrote in large letters with it in a field adjoining the high road, "This has been Plastered." The white letters soon vanished, but bright green letters, in luxuriantly growing grass, took their place. It was an illuminated object-lesson for passing farmers.

28. He was the first to prove that different colors absorb the sun's heat in different quantities, and black more than any color. This was shown by laying cloth of different colors upon the snow, and noting how deep each piece sank as it was warmed by the sunlight. The white cloth did not sink at all. He said, "May we not learn from this that black clothes are not so fit to wear in a hot sunny climate or season as white ones?"

29. He was the first American scientist to be recognized and highly honored in Europe, where he was looked upon as one of the first scientists of the age.

30. He was the first American writer to gain recognition in the world of literature, his autobiography being still widely read and regarded as classic.

31. He was the first American humorist. He was filled with the love of fun; and his writings are full of merry sayings and amusing anecdotes or parables. His epitaph, written by himself, is a humorous production. It has been said that he was not asked to write the Declaration of Independence for fear that he might inject some witticism into its most serious parts. In signing it he could not resist the inclination to jest. When John Hancock said, "Now we must be unanimous; there must be no pulling different ways; we must all hang together," Franklin made the witty reply, "Yes; we must indeed all hang together, or, most assuredly, we shall all hang separately."

32. He was the first to issue a humorous periodical, this being his "Poor Richard's Almanac," the earliest and the most popular comic almanac ever issued. Its proverbial philosophy made it a treatise on economics, but it teemed with humor throughout.

33. He was the first to offer a plan for the union of the colonies. This was at the Albany convention of 1754. His plan was embellished by an allegorical woodcut, a picture of a snake cut into as many pieces as there were colonies, with the motto beneath, "Join or Die." This plan was accepted by the convention.

34. He was the first, after the blow of the Revolution was struck in 1775, to offer again a plan for the union of the colonies. In this plan Franklin included Canada, Florida, the British West Indies, and even Ireland. It was not adopted.

35. He was the first, in his celebrated examination before Parliament, to tell the British lawmakers the plain truth about America.

36. He was the first ambassador from the

United States, being the first choice of Congress for an imposing embassy to be sent to France. The two others elected were Jefferson and Deane.

37. He was the first to make a foreign treaty of alliance, by which he obtained France as an ally of the United States in the Revolution.

38. He was the first to come to the aid of John Paul Jones when seeking the fleet with which he fought the "Serapis."

39. He was the first to begin negotiations for a treaty of peace with England, and was a leading spirit in the commission that finally made the treaty.

These are the leading things in which Franklin stood first, as a man of business, scientist, writer, statesman, and diplomatist. He was not, "First in war, first in peace, and first in the hearts of his countrymen;" that honor must be reserved for Washington; but in his special line he was second in hardly any particular, and has been truthfully designated "the many-sided Franklin." — *Search-Light*.

#### The Ledger of Heaven

O THE wonderful record that the angels keep,  
And the wakeful eyelids that never sleep,  
And the tireless penmen that watch and weep  
Over the words they write!  
And how oft are the hearts of the angels pained,  
How oft are the pages soiled and stained,  
How much is lost, and how little gained,  
In the struggle for right!

It is thus I mused in the twilight gray,  
In the deepening hours at the close of day,  
Ere I reverently knelt by my couch to pray  
And lay me down to rest.  
And I dreamed that a glorious angel fair  
Had borne me away through the boundless air,  
To the pearly gates of the city where  
Dwelt the good and the blest.

O, the peace I felt as my mortal tongue  
Joined in the songs that the angels sung,  
As back were the massive portals swung  
At the touch of the angel's hand!  
We stood on the banks of the river wide  
As it flows from the throne in a crystal tide,  
And I safely followed my shining guide  
Over that blissful land.

Still on through the ambient air we sped  
Till she laid her hand on my trembling head;  
"Behold the ledger of heaven," she said,  
Then quick on my wandering view  
There seemed to flash in a ray of light  
The mystic pen of an angel bright  
As he wrote in a ledger pure and white  
The record of life so true.

And every deed of my life was there,  
The careless word and the honest prayer;  
And some of the pages were white and fair,  
But some were soiled with sin;  
And the thoughts of my heart that I had concealed  
Were written out and all revealed,  
And O, how I wished that the book were sealed  
And the record hid within!

And my cheek was crimson as one by one  
I read the record of deeds I had done,  
Of victories lost that might have been won  
In the hour of mortal strife,  
Of gentle words that I might have said,  
But ah! there were hasty words instead;  
And now the golden moments were fled,  
And mine was a misspent life.

"O, had I but known!" in my grief I cried,  
As weeping I turned to the angel's side.  
"I bring thee hope," said the angel guide,  
"Thy Saviour hath prayed for thee,  
And thou shalt return to the earth again,  
And dwell once more 'mong the sons of men;  
But O, remember the angel's pen!  
What shall thy record be?"

And then, with a sigh and a start, I woke,  
And looking, behold the morning had broke.  
"Thanks be to God," were the words I spoke,  
"Time yet to me is given.  
I'll guard my lips with jealous care,  
I'll keep my heart from the tempter's snare,  
Lest sin be found on the pages fair  
Of the record book of heaven."

My soul, how oft have the angels wept  
Over the shameful record kept,  
While the daughters of Zion have idly slept,  
Nor dreamed of their fearful doom!  
O, haste! for the moments are passing fast,  
Ere the summer is ended and the harvest past,  
And the ledger of heaven is read at last,  
And the King of kings has come.

— *Selected*.



#### A Worker's Prayer

O! STRENGTHEN me, that while I stand  
Firm on the Rock and strong in thee,  
I may stretch out a loving hand  
To wrestlers on the troubled sea.

O! teach me, Lord, that I may teach  
The precious things thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart.

O! use me, Lord, use even me,  
Just as thou wilt, and when and where,  
Until thy blessed face I see,  
Thy rest, thy joy, thy glory share.

— *Selected*.

### THE WEEKLY STUDY

#### Our Field—The World

##### A Message from Russia

It was intended to close the study of Russia with the last lesson; but since that was written, some very interesting reports have come from Elder L. R. Conradi, who is now visiting that country. Believing that our young people will appreciate this late information, we interrupt the plan of the lessons to give these reports in this connection.

##### Revolution in Russia

As an introduction to the reports, the topic, "Revolution in Russia," may be presented. Assign this to some one who keeps well informed upon current events. The topic should include statements concerning the uprising of the Russian people, the concessions promised by those in authority, and the present general situation.

Review the report from Elder Conradi concerning the meeting at St. Petersburg, in which twenty-four persons were added to the believers in that city, as a connecting link between the last lesson and the following report:—

##### The Meeting at Alexandrodar

L. R. CONRADI

Immediately at the close of the services in St. Petersburg, Oct. 5, 1905, we took the train for Alexandrodar, in the Caucasus, about fourteen hundred miles to the southeast. At Moscow everything was quiet. The next day two of our party had the misfortune, while out buying supplies for our lunch basket, to get left behind, so I had to make the rest of the trip alone.

At Rostov the train was overcrowded. I could get no rest until toward morning, then when I awoke, it was daylight. I quickly packed my things. The train came to a standstill, and I inquired what station it was. I was informed that it was Bogoslawskaja, the place where I wanted to get out. It was a long train, and our car was near the rear, away from the station building, so I could not see the name. As I got out, the train pulled off; I then discovered that I had been misinformed, and that it was still fourteen miles to our destination. The station-master kindly allowed me to telephone to our brethren, so they would continue to wait for me at Bogoslawskaja. Three hours later a freight-train came along, full of military reserves, but the last car, where the



officers were, was third-class. The station-master told me to go back there, and try to get in, to ride to my destination.

As I entered the door, I found a soldier with planted bayonet, who asked what right I had to get into that car. I referred to the station-master's recommendation, and by the time the captain had made his appearance, the train was already in motion, so it was now too late for any remonstrances, and I must remain until the next stop. The captain and I entered into an animated conversation in French, and, as we were nearing Bogoslawskaja, the captain told me that although it was really against the law for any one thus to ride with a military train, yet he was glad to have met me. It was from him that I first learned that the entire Caucasian district had been placed under martial law, and that all the reserves had been called out. The married men had been suddenly marched off from farm and shop without even bidding good-by to their loved ones. As the men were not the best provided with food supplies, they demolished the restaurants in several stations, to get whisky.

When I reached Alexandrodar, I found the meeting already in progress. The citizens of the two colonies had loaned lumber for the erection of a temporary booth, which nicely seated the two hundred German and the one hundred Russian delegates from the Volga and the Caucasian regions.

We had experienced considerable opposition among the Russian Sabbath-keepers in the Caucasus with regard to the tithing system. As for years the existing laws made it dangerous for the Germans to meet with the Russians, our ministers could visit the native brethren but very little, and they naturally kept aloof, and nearly all the Russians seemed opposed to uniting with the Germans in conference membership. As this was my first opportunity to meet openly and freely with our Russian believers, I gave them time for three meetings daily, Brethren Wildgrube and Perk acting as interpreters. Instead of answering their objections in detail, we set forth the principle of the tithing system, tracing it back to Abraham's time. The Spirit sent conviction, many made confessions, and by Sunday morning, when the vote was taken, all the Russian delegates present desired to unite fully with the German Conference.

We were pleased to have with us Elder D. Isaac, whom the brethren heartily welcomed to his new field in Russia. At this meeting we also passed resolutions of thanks to the Russian czar, for the freedom we now enjoy.

The evening meetings were visited by so many of the German colonists that we had to conduct the services for the Russian brethren in a large room near by, and in this manner we accommodated about four hundred persons at these services. This was the largest and best meeting we ever had in Russia. Our collection for the German East African Mission, Sunday, was not less than twenty-five dollars. The Sabbath-school collection was about fourteen dollars. About sixteen dollars was raised toward the "Ministry of Healing" fund. Several were baptized, among them one of the leading ladies in the colony.

The territory of the East Russian Conference (as the South Russian Conference will be called after Jan. 1, 1906), will extend north of the Caucasus, and up both sides of the Volga River as far as Orenburg, containing about fifteen million six hundred thousand people. There will be two ordained ministers, two licentiates, a Bible

worker, a nurse, and six canvassers in this district.

This meeting closed the evening of the twenty-fourth. We then had but little idea that the trains had stopped running in all parts of Russia outside of the Caucasus district; the only peculiar thing we had noticed was that we did not receive any mail.

In our parting meeting, every one praised God for the wonderful liberty enjoyed, and that for the first time, Russians and Germans were permitted here to unite in full harmony, their voices praising the Lord.

#### A Visit to the Transcaucasus

The continuation of Elder Conradi's missionary tour will be found in the *Review and Herald* of February 8, under the heading "A Visit to the Transcaucasus." This article should be used as the closing exercise of this lesson. L. F. P.

#### Gleanings from the Field

CALIFORNIA reports ten Societies, with a membership of four hundred eighteen.

The report from Iowa shows one item of fourteen children brought into the Sabbath-school.

Seven Societies report from the Jamaica Conference, the total membership being one hundred fifty-seven.

The Society at Trenton, New Jersey, is especially interested in the work in India. They are



DELEGATES OF THE ALEXANDRODAR MEETING

striving to support one native worker in that field.

One Society in the Northern Illinois Conference has undertaken the support of a native student in India.

The secretary of the Bronx church (New York) Society, writes: "Through the efforts of our members two young men have accepted the truth and rejoice in the message."

The Young People's Society at Grand Rapids, Michigan, is contributing to the support of Elizabeth McHugh, who went from that State to South Carolina over a year ago to do Bible work.

The secretary of the Young People's work in the Western Pennsylvania Conference writes: "Our Societies are taking a new interest. Three thousand copies of the *Bible Training School* have been sold in the past three months."

There are fifty-two isolated young people in the Southern Union Conference banded together in a Home Department Society. They report nearly fifty thousand pages of tracts distributed, and one hundred thirty-one books sold, besides numerous other items of missionary effort. One member adds to the statistical report that "three

persons have begun to keep the Sabbath, and many others are interested."

The secretary of the Society at Ashland, Oregon, writes this of their plan of work: "We are trying to do as much missionary work as we can. The Society mails papers and tracts every Sabbath after the meeting. We sent fifty papers last week. After we have sent a paper for two or three months, we write to see if it has been read, and if those who are receiving it would like to subscribe."

The following extract is from a letter written by the secretary of the Sand Lake (Michigan) Society: "Please apply the enclosed \$1.35 on the fund for foreign missions, and credit it to our Young People's Society. The money was earned by setting a hen and raising eight chickens, which sold for \$1.50. The tithe being paid, the \$1.35 is left for missionary purposes. Our Society is doing careful, prayerful work, and God is blessing us richly. There are about twelve of our members who attend every meeting of our Society and take an active part in all its work."

The following interesting report has been received from the secretary of the Takoma Park Society, as a summary for the quarter ending September 30:—

"It being the vacation season, our attendance has been small, but a good interest has prevailed.

Six new members were added. Several lines of missionary work have been carried forward. We have taken three clubs of papers,—*Bible Training School*, fifty copies; *Signs of the Times*, twenty copies; *Watchman*, ten copies. These have been disposed of in various ways. Copies of the *Bible Training School* have been sold to assist in the work in India.

"Regular visits have been made to several hospitals in the city. Those participating in this line of work report excellent courage as the result of the warm welcome received.

"Three Sabbaths in succession we were favored with visitors from abroad,—Brother Olsen from Europe, Brother Hyatt from Africa, and Brother Tanner from Jamaica.

"Correspondence has been begun with the various mission fields, and letters have been sent out to all our leading Young People's Societies, both in this country and in foreign lands.

"Donations for the quarter have amounted to \$45.80; expense, \$12.71; \$24.45 was given to the work in India; cash on hand, \$8.64."

MRS. L. FLORA PLUMMER.

"WHEN Sir Samuel Baker was exploring in the Upper Nile Valley, he pitched his tent one night in the bed of a large river long since dry. The heat was stifling, and the country apparently dead. That night the river rose into a torrent. He had scarcely time to escape with his Arab attendants. When morning broke, the scene was transformed. Birds were singing, people were rejoicing, and the large, broad river was flowing on to the sea. The natives began immediately to irrigate, and the whole atmosphere of the place was surcharged with life. It was nature's baptism. With such a baptism does the Holy Spirit fill the soul and change the life."

"We are not here to pray, to dream, to drift; We have hard work to do, and loads to lift; Shun not the struggle,—face it; 'tis God's gift."





## CHILDREN'S PAGE

**Combinations**

If we could have snow in the summer,  
Unmelting, and fair to behold,  
'Twould lessen the heat of the season,  
Which, likewise, would temper the cold,  
Till roses might bloom mid the snow-drifts,  
And robins their pipes might attune  
To sanction the fair combination  
Of snow with the roses and June.

If dog-days but came in the winter,  
To soften the air out of door,  
The sting of the frost soon would vanish,  
And all would be balmy once more;  
To skate on the pond would be rapture;  
To slide in the snow would be bliss;  
The sleep of the woods would grow dreamy,  
And flee at spring's earliest kiss.

In short, if the two could be blended,  
If frost could but mingle with flowers;  
Or grief be diluted with gladness,  
Or pain check joy's giddiest hours,  
The heat and the cold would fall lighter,  
All grief and all pain would be less;  
Yet so, where would ever come summer?  
And what would pure joy ever bless?

MINNIE ROSILLA STEVENS.

**The Little Sterlings' Sunset Messages to Siam**

A NOBLE missionary of Siam landed in Philadelphia a few years ago with his invalid wife and three little children, born in the land of their adoption. The wife and mother lay suffering in the hospital for months, while the father, with the help of relatives, mothered the little ones.

Eighteen months passed by. The father had grown strong and well, and the babies had crept closer into his affections in these months of intimacy than ever could have been on the busy mission field. But the mother, while restored to her loved ones, was still feeble. There seemed no hope that they could ever return to the work they so loved.

She knew how the young mission leaned upon her husband, and the appeals for his help and counsels weighed heavily upon both their loyal hearts. One day they arose from their knees and came from their room with tear-stained faces, to announce to their friends that as soon as mother should be able to care for the children, father would furnish a little home for them, and sail away to the needy mission in Siam.

Friends remonstrated, but mother was so sure it was God's will for them, that all gradually yielded to her urging. Soon a little cottage was rented, and the family comfortably established under the supervision of loyal Christian friends.

Then the heroic father loosed from his neck the clinging arms of his darlings, and went out alone, with their warm kisses on his cheeks, and their loving "Good-by's" and "God bless you" ringing in his ears; with a great home hunger in his heart, to put thousands of miles of land and sea between him and his loved ones.

Every evening at sunset the lonely wife wrote to him in a letter the little happenings of the day. Once a month this letter, grown to many pages, started on its way to Siam.

The little ones, unable to write to papa, watched eagerly for the setting of the sun each day, and just as he was sinking out of sight, threw kisses from all their pink finger tips at him because he was so soon to rise on their papa in the far-away land. Their disappointment was always great when the unfriendly clouds hid the

face of the setting sun; for then he could not see them throw their kisses, and he would surely forget to carry them to the dear papa. Still they would throw them toward the west, for mama would write in her letter that they were sending the kisses, and they would slide down the sunbeams to him in the morning.

Years passed, and the children learned to write little letters to be enclosed in the precious monthly packet, but the kisses were always sent by the sunbeams.

There came a sad day when we tearfully gathered up from the writing-desk a few disarranged pages and sent them on their way to Siam, directed in a strange hand, accompanied by a tender note telling how we had folded the hands that had so faithfully penned these pages, over the heart that always so lovingly prompted them.

The children saw their mother's form laid sweetly to rest in beds of flowers. Friends were very kind to them, but their hearts would bleed



A DAUGHTER OF THE GOLDEN WEST

because "mama is dead, and papa is so far away."

Two months later the far-away father's heart sank within him as he eagerly searched his American mail for the accustomed big letter in the familiar hand. At last, with trembling fingers, he opened the one bearing the home post-mark, but directed in the strange hand, and his assistants found him lying unconscious with the letter by his side.

The next steamer bore him all too slowly toward his motherless children and the new-made grave. From San Francisco a telegram sped on its way to the little eastern home, that made three small people dance for joy, and shout: "Papa's in America. Papa's coming." A week later, the sunset hour found the three folded in the father's loving arms, almost too happy and shy to speak. Suddenly, just as the last beams of the setting sun rested upon the group, Marion said, "Papa dearie, we've been throwing our kisses all this time, and you were on the ocean and didn't get them."

"Yes, darling, I watched for the rising sun every day on shipboard, and remembered the sweet messages he carried for me."

"Papa, would he rise on you just the same as

in Siam?" chimed in Baby Pearl, as they still called her.

"Just the same, but not at the same time."

"Then, papa," said George, "if it rose earlier, our kisses would be too late. If it rose later, they would get cold."

"No, no, my son, if he rose earlier, I would get the kisses of the day before, and a loving thought never grows old or cold."

Then, hand in hand, they walked through the twilight to the little graveyard, and stood by a mound newly grass-grown and covered with flowers.

"Now since mama is gone away, papa, will you always be here with us? For we won't mind so much if you keep us, you know," pleaded Baby Pearl.

The innocent question opened the flood-gates of the strong man's pent-up grief, and prostrating himself there at the grave of his loved one, he poured out his soul in mingled sobs and prayer.

The three children stood by wondering, until he grew quiet, then little Pearl slipped an arm around his neck and said: "Don't cry, papa dearie, I didn't mean to make you cry. Didn't you want to stay with us?"

There in the deepening darkness he gathered the three to his heart, and said, "My precious children, you can never know how lonely papa has been without his dear ones, nor how much more lonely he will be hereafter. But you know how much your good mother wanted me to be at the work which needs me so much. Your kind Aunt Mary can look after you better than I could. I know of nothing I could do here to make a living for my darlings. In Siam I am more useful than any other man could be now. Here I could hardly find a field of work, for I have spoken Siamese till I am very slow in English. Here my usefulness is past. My work for life is there, telling the poor Siamese about Jesus and teaching them to live for him. I shall be sustained in my loneliness by the hope that my little son and daughters will grow up loving disciples of the Saviour whom I am trying to serve, and will come and make a home for me in my old age in far-off Siam, where we can work together for Jesus.

"We will spend the summer together in our lonely little home with the old colored woman to keep house for us. Then you will go to Aunt Mary, and I will sail away again to the rising sun. Marion will write the sunset letter, with Aunt Mary's help, and you will all send kisses by the sunbeams as before."

They had been walking homeward, and now they knelt for family prayers. Soon the little ones were more happy in their beds than they had been since their mama died.

The summer passed all too quickly. The years sped away, and Marion is now with her father, fulfilling at least a part of his wish for his old age. Let us hope that George and Baby Pearl, their school-days now behind them, will also join him in his loved work, and that the sun will ever shed sweet peace and loving thoughts from the home land upon them.—Mrs. Candace T. Smith.

**Prayer**

1. What request did one of the disciples make of Jesus?

"Lord, teach us to pray, as John also taught his disciples." Luke 11:1.

2. How may we learn to pray?

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray



for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." Rom. 8: 26.

3. Should we pray for ourselves only?

"Pray for them which despitefully use you, and persecute you." Matt. 5: 44, last clause.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9: 38.

4. What effect do the prayers of the righteous have?

"The effectual fervent prayer of a righteous man availeth much." James 5: 16, last clause.

5. What form of prayer did the Saviour give his disciples?

"After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6: 9-14.

EMMA S. NEWCOMER.



NEW YORK and Key West are to be connected by rail. About sixty miles of the proposed extension will be over the keys.

Two thousand vessels, it is estimated, disappear in the sea every year. These represent a loss of twelve thousand persons and one hundred million dollars' worth of property.

A RAILROAD to the summit of Mt. Blanc is under construction. It will be nearly twelve miles long. The cars will be heated and lighted with electricity. The fare is to be \$19.30 for the four hours' trip.

JAPAN has a busy dockyard, the Kawasaki. It constantly employs six thousand eight hundred hands. Four gunboats and five torpedo-boat destroyers for the Chinese government, four torpedo-boats and one dispatch-boat for the Japanese admiralty, are now under construction in this yard. It also has orders for eleven merchant steamers.

A CHAIR has been designed to prevent seasickness. The long movements of the ship are broken up by this mechanical devise into many short movements, which are constantly interrupted by brief movements in an opposite direction, thus successfully counteracting, claims the inventor, the causes of seasickness.

TELEPHONES have recently been installed in the pews of the Munn Avenue Presbyterian church in East Orange, New Jersey. The receivers are connected with a transmitter in the pulpit, and the pew occupant throws in a switch when it is desired to hear the sermon. Many other churches have been provided with similar apparatus. The front pew need no longer be reserved for those with deficient hearing.

THE island of St. Kilda lies about fifty miles west of Scotland. It is without regular mail communication, being dependent upon the occasional trading steamer, which goes in spring and autumn to secure island products. If the inhabitants grow anxious to communicate with friends between the times of the appearance of the steamer, they resort to a floating mail-bag, which consists of a sheepskin buoy plugged with a piece

of wood. Attached to the bag is a label bearing the inscription, "St. Kilda Mail. Please Open." Inside the buoy is a tin canister containing letters, and money for postage. The last "mail" was sent off from the island on the twenty-first of last June. It drifted to Shetland in two months and one day, and from the Lerwick post-office the contents of the bag were forwarded to their proper places of destination. Three similar "mails" were sent off the same day, but only one has been found.

THE Second Annual Pickering Pumpkin Show was opened Oct. 30, 1905, in Pittsburg, Pennsylvania. Thirty thousand pounds of pumpkins were on exhibition. Pumpkins from any State or from Canada were eligible for the contest. There were prizes offered for the largest and smallest of both field-grown and roof-grown pumpkins. The largest specimen weighed one hundred thirty-three and one-half pounds, and brought a prize valued at two hundred fifty dollars. The smallest specimen weighed less than one-half ounce, and brought to its grower a prize valued at eighty-nine dollars and seventy-five cents. The man receiving this prize refused to give his name, but turned the money over to a crippled newsboy, Jimmie Flaherty.

# HOW THINGS ARE MADE

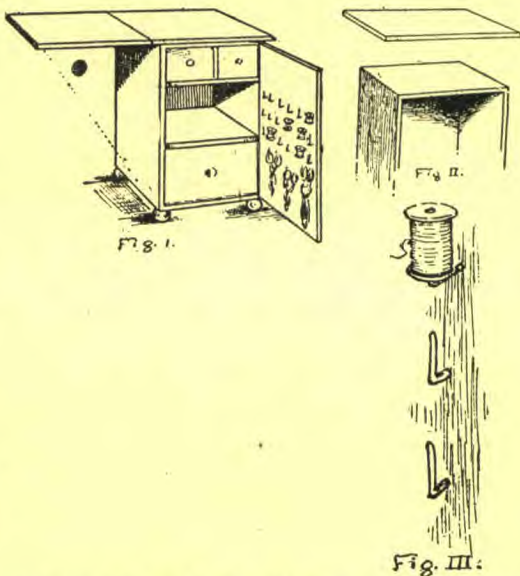
## Sewing-Table

HERE is a very attractive and useful little article that a boy with his saw and plane and hammer can fashion for his mother. The foundation is an empty grocery box about twenty-six inches in height when standing on end, fourteen inches wide and twelve or fourteen inches "deep" — from front to rear.

A top is now made for this box two inches larger all around, with a "leaf" to hinge to it of the same width, but three inches shorter. This top and hinged leaf are shown in Fig. 1. Secure the top firmly to the box by screws pass-

ing up through the top of the box into the table top, but not passing through it so as to appear on the upper surface. Three drawers and an open shelf are provided for the interior, none of these coming quite to the front edge of the box, so that the spools of thread, the scissors, etc., that are to hang upon the inside of the door, as shown, may have sufficient room. The spool-rests are bent pieces of stout wire inserted in the door, as shown in Fig. 3. Four round balls, about two inches in diameter, can be screwed beneath the box for feet, the screws passing through the bottom of the box before the drawers and shelves are inserted.

The shelf at the left of the table is supported,



when in use, by a rod of wood that splits into a slot beneath the "leaf" and into one on the side of the box near the bottom, taking natural color of the wood. The whole will form a convenient little work-table that the mother of the family will appreciate, for the drawers at the top will contain all the small articles required in sewing, while the large drawer and the open shelf give room for the cloth that is being used. The arrangement for spools and scissors will appeal to the heart of the one who has to use such articles, for they are just where one can put her hand upon the right thing instantly.—*Selected.*

## What to Say and What Not to Say

### DON'T SAY:—

He has *located* in New York.

NOTE.—"Locate" used in the same sense as "settle," is recorded as a "colloquialism," and, hence, is not in accordance with the best usage of the language.

We have *lots* of time.

It's *me*.

RULE.—The noun or pronoun after the verb "to be" is in the same case as the noun or pronoun before the verb "to be."

You know as much as *me*.

He is taller than *me*.

NOTE.—The nominative form is required after "than" when there is an ellipsis of the verb; as, "He is taller than *I*" (than I am); the objective case is required after "than" when there is an ellipsis of both subject and verb before "than;" as, "I like him better than *her*" (than I do her).

I meant to *have written*.

NOTE.—One can not *mean, expect, hope, or intend* to do anything in the past, because it is too late. Say, "I meant to *write*;" "I expected to *go*;" "I hoped to *see you*;" "I intended to *come*;" but "I am happy to *have met you*;" "I am delighted to *have seen him*."

It is *most* time to go.

NOTE.—"Most" is the superlative form of "much," and hence refers to quantity or degree. It should never be used for "almost" or "nearly."

This is for *myself*.

NOTE.—The compound personal pronouns are correctly used only in a reflective or an emphatic sense. Thus: "I hurt *myself*" (reflective); "I *myself* said so" (emphatic).

*Neither* of the boys *are* going.

NOTE.—"Nor," and not "or" is required after "neither."

*Neither* she *or* you *are* going.

NOTE.—"Neither" means "not one or the other," hence the singular verb is required.

*Neither* of the boys has *their* overcoat.

NOTE.—"Neither" is singular; hence, the pronoun that refers to it must be singular.—*Correct English.*

SAY:—  
He has *settled* in New York.

We have *a great deal* of time.

It is *I*.

You know as much as *I*.

He is taller than *I*.

I meant to *write*.

It is *almost* time to go.

This is for *me*.

*Neither* of the boys *is* going.

*Neither* she *nor* you *are* going.

*Neither* of the boys has *his* overcoat.



### Praying for Pennies

It was a bright spring evening when Polly stole softly into her father's room with shoeless feet, her golden hair falling lightly over her white nightgown, for it was bedtime, and she had come to say "Good night."

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you? Mother is too ill for me to go to her to-night."

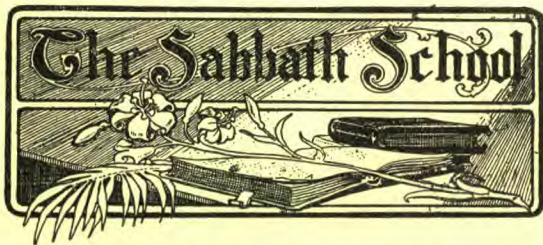
"Yes, pet," he answered, tenderly.

And reverently the child knelt down beside him and prayed her evening prayer, adding at the close, with special earnestness: "God, bless my two pennies."

"What can the child mean?" thought the father in surprise; and when the little white-robed figure was gone, he went and asked her mother if she knew what their little daughter meant.

"O, yes," said the mother. "Polly has prayed that prayer ever since she put her two pennies into the plate at the last missionary meeting."

Dear Polly! God put it into her heart to do this, and surely he heard her prayer and sent a blessing upon her pennies. Should not all our offerings be followed by a prayer for God to bless our gifts?—*St. Louis Evangelist*.



## INTERMEDIATE LESSON

### VIII—Jesus Before Pilate

(February 24)

LESSON SCRIPTURE: Matt. 27: 1-26.

MEMORY VERSE: "What shall I do then with Jesus?" Verse 22.

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

"And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly.

"Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner,

called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

"When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

"But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified."

#### Questions

1. When morning had come, who took counsel against Jesus? What was done to him? To what man was he taken? Who was Pilate?

2. When Judas saw that Jesus was condemned, how did he feel? To whom did he come? What did he bring? What did he confess? How was he answered by the chief priests?

3. What did Judas then do with the money? Where did he go? Who took the silver pieces after Judas had gone out? What did they say? What did they buy with this money? What was the field called? What scripture was thus fulfilled?

4. When Jesus stood before the governor, what did Pilate ask him? How did Jesus answer? Who at once began to accuse Jesus?

5. What was there about the behavior of Jesus that caused Pilate to marvel? What lesson may we learn from the conduct of Jesus when he was falsely accused?

6. What custom about releasing prisoners did the Jews have? What notable criminal was now held in custody?

7. When the people had come together, what did Pilate ask them? What did he know? What did he evidently hope? What warning was sent to Pilate when he had taken his place upon the judgment-seat?

8. What did the chief priests and elders persuade the multitude to ask? When Pilate asked again whom he should release, what did the people answer?

9. What did Pilate now ask concerning Jesus? Memory verse. What did all the people say? When Pilate yet sought to change the will of the people, what did they cry out?

10. Seeing that a tumult was being made, what did the governor do? What did he declare? When the people heard these words, what did they cry out?

11. Whom did Pilate then cause to be released? What did he do to Jesus?



## VIII—The New Birth

(February 24)

MEMORY VERSE: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." John 3:3.

#### Questions

1. On what condition only can man see the kingdom of God? John 3:3; note 1.

2. Did Nicodemus understand Jesus' statement about the new birth? John 3:4, 9.

3. Why could he not understand it? 1 Cor. 2:14.

4. What is the character of the new birth? John 3:5, 8; note 2.

5. What is the result of the new birth? 2 Cor. 5:17.

6. By what is the condition of the new birth illustrated? Matt. 18:3.

7. What change does the new birth bring about in the life? Eze. 36:25-27; note 3.

8. What is the privilege of those who are born again? John 1:12.

9. Of what is this precious privilege a manifestation? John 3:16.

10. What should follow the new birth? 1 Peter 2:2; note 4.

11. Who is the standard of growth? Is there hope that we may be like him? Eph. 4:13.

12. What food will bring about growth? 1 Peter 2:2.

13. What did Jesus say of the bread of life? John 6:48-58.

14. What has been the experience of those who have fed on this food? Job 23:12; Jer. 15:16.

#### Notes

1. What the unconverted sinner needs is not to have the good that is in him cultivated and developed, but to have his nature changed, and a new life begun within him. He needs to become a new creature in Christ Jesus. It is not evolution that is needed, but creation; it is not generation, but regeneration.

2. "When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. . . . Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*"Desire of Ages,"* pages 323, 324.

3. While the new life comes from God, and is dependent wholly upon God, there must be an assent of the mind, a yielding of the will, or the change will not be wrought in the soul. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. See also Rev. 3:20.

4. "By faith you become Christ's, and by faith you are to grow up in him—by giving and taking. You are to give all—your heart, your will, your service—give yourself to him to obey all his requirements; and you must take all—Christ, the fulness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper—to give you power to obey. Consecrate yourself to God in the morning; make this your first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, to be carried out or given up as his providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*"Steps to Christ,"* pages 87, 88.

"His hand is stretched out still."





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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.

SISTER G. F. JONES, in Singapore, Malay Peninsula, says in a recent letter: "We should be very thankful to have the use of old clean copies of the YOUTH'S INSTRUCTOR, for distribution among soldiers, sailors, and young people generally." Probably there are some who will be very glad to respond to this call.

THE list of donors for papers for India and Portugal has been increased since our other report by the following names:—

Willie McLeod	\$1.00
Harold Walton	1.00
Kansas City friend	1.00
Mr. and Mrs. Little	1.00
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Mae Nesten	.75
Hans Pedersen	.75

Enough money has been received to continue the clubs for two years; so our friends may desist from any further response to our call. Again we thank you for your interest in the work.

"A YOUNG man was facing a choice that tried him sorely. An opportunity had been offered him that was full of attractiveness, and in which there was nothing 'of itself' wrong. Much good might come from accepting the opportunity. But there were grave risks in its possible effect upon himself and others, and it meant somewhat of a diverting of his interests from his present God-assigned work. A friend with whom he took counsel saw both sides of the case, and said, simply, 'Whatever you do, take the highest ground.' After that, there wasn't much room for doubt. The highest ground in this case was to give up considerable immediate financial gain, and hold with undivided interest to the work which demanded every energy, trusting God to supply every need from the results of that work."

"SILENCE marks the working of the greatest forces of life. No ear hears the sun draw up into the sky the countless tons of water that fall in rain. No man hears the groaning of the oak's fibers as it grows to its strength and height. Noise is usually an after effect, and does not often accompany initial power. Sounding brass and tinkling cymbal are noisy, but not powerful. So the will reaches its decisions in silence, and it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great Fisher of men worked quietly, as fishers usually do, and, as Isaiah said, not crying nor lifting up his voice in the streets; yet he was doing his Father's work every minute. We need not become anxious when our sincerest work makes no great noise nor has any immediate effect. If we are dead in earnest, let us do what we can and keep still."

## Only a Tract

It was only a tract! but it calmly lay  
In the dust of the street on a summer day.  
It was thrown to one side, from a careless hand,  
And its message of love seemed lost in the sand.

It was only a man! but he passed that way  
A lost sheep, and a slave to sin's cruel sway,  
A wanderer from home, with life full of care,  
His sun was sinking in black despair.

But he saw that tract, and rested, and read.  
It spake to his soul. "Whosoever," it said,  
"Believes on the Son of the Father will live."  
It was love, tender love, caused the Father to give."

And that love, O so full and so free! won his heart,  
And he yielded his will (for that was his part);  
And the Lord wrote his laws, having cleansed him from sin,  
So his life was all sunshine and happy within.

The despair that was his, gave place to the hope,  
So beauteous and glorious, of which prophets spoke  
Through all the long years; for the tract did bring  
The glad tidings of Jesus, earth's coming King.

It was only a cent, and a tract so small,  
But the wonders it did, who can measure it all!  
Give your cents, my dear friend, and scatter the seed,  
Then the hand of the Master shall give thee thy need.

—Selected.

## His Mother's Picture

KING EDWARD VII of England is known to be the most democratic of titled rulers, though he is now not quite so free to follow his unceremonious bent as when he was Prince of Wales. In the days before his ascension to the throne, one day when driving unattended in a dog-cart along a country road, he met an old woman wearily carrying a heavy basket.

"Climb in," said the prince, and the good dame gladly accepted the invitation.

"What have you in your basket?" asked the unidentified prince.

"Eggs, butter, and vegetables," was the reply.

"I'm fond of fresh eggs," said the prince, "and if you'll let me have the lot, I'll give you my mother's picture."

"Your mother's picture!" exclaimed the old lady; "what good would that do me?"

"Oh, you never know," laughed the prince, and, as he helped his passenger dismount at the door of her cottage, he laid his hand on the basket and handed the astonished market woman a golden sovereign stamped with the effigy of Queen Victoria.—Selected.

## Peasantry Starving in a Land of Plenty

COLERIDGE'S "Ancient Mariner," with "water, water everywhere, and never a drop to drink," was in a plight not much worse than that of the Russian peasant who is starving, while his country is sending millions of bushels of corn abroad. While Russia is a land of plenty, its abundance is not given to its own people, for the government has seized the entire supplies of food which the peasant has raised to feed himself and his family in the winter, to pay for the arrears of taxation, arrears of land tax, or grants in aid, all now amounting to hundreds of millions of rubles.

Within the interior of Russia at the present moment are large villages in which the entire population lies famished in its wretched huts. In these there are not even mice, because there is no food; no cats, owing to the absence of mice; no dogs, because they have starved.

In some places the inhabitants have trained themselves to do without food by allowing themselves to sink into a kind of winter sleep, and by

moving as little as possible, whereby the waste of bodily tissue is arrested, and a saving in food and fuel is effected. In many parts where famine is severe, it is improbable a single young child will survive.

At the best of times nowadays the infant mortality is very great, as the children are brought up on bread alone. As with the corn, so with the milk. The milk, which is as the life-blood of the child, is taken away to be made into cheese for St. Petersburg, or is sent abroad because the peasant is too poor to keep it himself.

Thus, it has come about that the mortality of the Russian population is largely increasing, and the once rapid increase of the Russians has been checked.—Search-Light.



EUFOLA, N. C., Dec. 31, 1905.

DEAR EDITOR: I have taken the YOUTH'S INSTRUCTOR for over four years, and every week I look for it as for an old friend, and it is indeed such.

I have decided to take up Mrs. Long's lessons, and do the best I can. Wishing the editor a "Happy New Year," I will close.

WAHNTA JOHNSTON.

BURK, ARKANSAS.

DEAR EDITOR: As I have never written to the paper, I thought I would now introduce myself to the readers of the INSTRUCTOR. I am nine years old. I like to read the paper very much, and I hope I shall be more interested as I get older.

We live twenty miles east of Hot Springs. Papa and I took a load of Christmas trees and mistletoe to Hot Springs to sell before the holidays.

I hope to meet all the good in the new earth. Love to all the readers of the INSTRUCTOR.

CHARLIE R. PHILLIPS.

BONACCA, BAY ISLANDS, Dec. 1, 1905.

DEAR EDITOR: I thought I would write to the YOUTH'S INSTRUCTOR as I have never written before. I am thirteen years old. I go to church-school. Mr. Smalley is our teacher. I love to read the INSTRUCTOR best of all papers. I like the stories on the Children's Page. I have four brothers and two sisters; we all keep the Sabbath. My father was drowned seven years ago.

This is a beautiful little island. We have many parrots here. The men climb the trees, or sometimes cut them down, to get young parrots to sell. I hope to meet all the INSTRUCTOR readers in the new earth.

PHYLLIS MAY HYDE.

WONEWOC, WIS., Nov. 21, 1905.

DEAR EDITOR AND READERS: I am a reader of the INSTRUCTOR, and I find something new and interesting in it each week. In fact, I enjoy reading and studying nearly all our literature.

Words fail to express the gratitude in my heart for the blessings which my Saviour is daily bestowing upon me.

In my work as a teacher, I am deeply impressed with the fact that we as young people should not be satisfied until we have received a Christian education and are recognized workers for the Lord.

I hope we may all feel we have a part to act in the missionary campaign, which is to last until the Lord comes. Let us seek the Lord as never before, asking him to give us the true missionary spirit, that we may be successful in winning souls for him, and thus hasten that glad day when sin will be blotted out. O that we might realize the beauty and sacredness of the last message to be given to this sinful world! May God help each one of us to have holy thoughts and principles, and to realize what an honor it is to be coworkers with him. Let us keep his words hid in our hearts, that we may not sin against him, is my prayer.

Yours for the Master,

ALTA L. HEARN.