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OUR CONTRIBUTORS

"Be of Good Cheer"

DON'T worry about the dim future, or what it may yet have in store;
Don't worry about the dead past, for it never can come any more;
And don't worry as to the present: important tasks now are to do.
There's time now for ev'rything needful, but no precious time to be blue.

What can be the use of repining? 'Tis better to smile than to frown.
Each cloud has a silvery lining for him who looks upward, not down.
The rainbow at night is most precious to mariners out on the sea:
The bright "bow of promise" is spanning the heavens for you and for me.

The soul who is really bearing the cross, can see only the crown;
And he who looks outward, not inward, is he who looks upward, not down.
'Tis he who takes time in life's journey to count o'er his blessings each day,
Who forgets about self in his efforts to help needy souls by the way.

The one who hunts thorns sure will find them, o'erlooking the beautiful flowers;
And he who expects but the shadows, will miss the refreshing of showers.
O "be of good cheer!" heaven's pathway grows brighter each step of the way.
It has not a cloud nor a shadow but Jesus has taken away.

MRS. M. A. LOPER.

Cheerfulness an Indispensable Element of Christian Life — No. 3

If there is one person that should be constantly more cheerful than any other, it is the Christian. He has many reasons for rejoicing of which the world is totally ignorant. It is true that the world has happiness of its own, but that kind of happiness is only ephemeral and perishable when compared with that of the Christian, which not only lasts while in this world, but continues to the glorious kingdom which knows no cessation. The secret of this happiness is summed up in the following words spoken by Christ himself: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11. The more completely, then, Christ takes possession of our souls, the greater will be our joy in him; and the more we shall see the beauty of Christian joy, the less is our attention attracted to so-called worldly happiness. The difference between these two kinds of happiness is as distinct as eternity is from the intraceable waves of the briny deep.

In time of peace and prosperity, when friends are numerous, when we have everything just as we desire, to be cheerful is not a difficult matter. Even the world does that—in so excessive a degree that the majority are giving them-

selves up to sensual pleasure and undue revelry.

But under no circumstances should a Christian be long-faced or gloomy; no temptation, however intense, should make him discouraged; no experience, however trying, should cause him to lose faith in the word of God. Christian life is one of progression, and not of retrogression. "Upward and onward" should be his working motto; "Rejoicing in the Lord always," his constant attainment. When in the state of hopelessness, man was following after the mirage of life, the Prince of heaven had compassion on him by sacrificing his life as a ransom that man, through accepting this unreserved offer, might receive atonement through divine love. Thus Christ left the court of glory, became a "man of sorrows," "tempted in all points like as we are," that we might have happiness—hope in this world and joy untold in the world to come. He who has overcome the world, bids us, "Be of good cheer." He who has passed through all phases of temptation, all



PRAYER AT THE RINGING OF THE ANGELUS

forms of sorrow, knows best how to succor and sympathize with others who are called to pass through trying experiences. Christian friend, no higher honor can God confer upon you than that of divine sonship. While, no doubt, this great controversy between good and evil lasts, we have constantly to be either victor or victim to circumstances. But we all can afford to pay the price of cheerfulness, which is the direct fulfillment of God's purpose in our being here on this earth—that of making others happy, helping to ameliorate the world of its evil conditions.

"Be happy. Cultivate gladness. If there are times when it comes of itself, and the heart feels the unutterable joy of the Saviour's presence, praise God for it, and seek to maintain it. If other times feelings are dull, and the experience of the joy not such as you could wish it, still praise God for the life of unutterable blessedness to which you have been redeemed."—G. Doane Wong.

"LET never day nor night unhallowed pass,
But still remember what the Lord hath done."

Thoughts for Thought

If you envy a Christian worker, you're invited to become one yourself.

Christ would be glad to have you work for him.

He has something in this world for you to do; and it is something that no one else can do quite so well as yourself.

Christianity is the only cure for the evils in the world.

Will there be any stars in your crown?

Jesus longs to bless you with his priceless love; but you must first be willing to accept it.

He will bless you just as soon as you are ready to be blessed.

Why cling to this foolish world when you can help it most by letting go and clinging to Christ? Honestly, isn't a person foolish to keep doing wrong and earning evil pay, when he might be doing right and winning grand prizes?

God, Christ, and the Bible stand for everything good. The devil and his various tools stand for everything bad. On which side are you?

The humblest sinner can become the mightiest worker for good.

Christ loves to take a life that has known many obstacles and to make it gloriously successful.

No matter if you have made a big failure out of the past, Christ can help you to make a grand success out of the future.

Are you sorry because of the woe in the world? Become a Christian, and help fight it.

Think of the wrong you can make right, if you become a Christian.

If you completely surrender, God can use you in ways you know not of.

What is there in this crazy, wicked world compared with the blessings of heaven?

If you do not like the way some Christians conduct themselves, you're invited to become one yourself and set an example.

Quite often worldly people have a better idea of what constitutes a Christian than Christians themselves. We'd be glad of your assistance.

The only true success is to become Christlike and help your weaker brother.—Benjamin Keech, in *American Messenger*.

The Angelus Bird

WHEN traveling in the forests of Guiana and Paraguay, it is not uncommon to meet with a bird whose music greatly resembles that of an angelus bell when heard from a distance. The Spaniards call this singular bird a bell-ringer, though it may be still more appropriately designated as the angelus bird, for, like the angelus bell, it is heard three times a day, morning, noon, and night. Its song, which defies all description, consists of sounds like the strokes of a bell, succeeding one another every two or three minutes, so clearly, and in such a resonant manner, that the listener, if a stranger, imagines himself to

be near a chapel or convent. But it turns out that the forest is the chapel, and the bell a bird.

The beauty of the angelus bird is equal to its talent; it is as large as a jay, and as white as snow, besides being graceful in form and swift in motion. But the most curious ornament of the angelus bird is the tuft of black, arched feathers on its beautiful head; it is of conical shape and about four inches in length.—*Guardian Angel*.

How "When the Roll Is Called up Yonder, I'll Be There," Was Written

PROF. JAMES M. BLACK, of Williamsport, Pennsylvania, the author of the words and music of the well-known hymn, "When the Roll Is Called up Yonder, I'll Be There," recently consented to give the history of the song, which he has hitherto hesitated to do, because there was something very personal about it.

Mr. Black said that the hymn was an inspiration. One day while walking through an alley not far from his home in Williamsport, he saw a little girl sitting on the front porch of a dilapidated-looking house. From her appearance, her ragged clothes and torn shoes, he knew her to be very poor. As she turned around, he recognized her as a member of a family of which he had heard. It was the old story—a drunken father, and a mother compelled to sew and take in washing to support the little ones. This particular girl was about thirteen years of age, with pretty, light hair and blue eyes. Mr. Black called her by name and asked her if she would not like to come to Sunday-school.

At this question a wistful expression crept into the child's eyes, the corners of her mouth drooped, and a suspicion of a tear could be seen upon her lashes. Finally she looked up with a crimson face and said, "Yes, I would like to go, but —"

"All right, I understand," said Mr. Black, as he walked on. The next day a new dress, shoes, hat, and other things dear to a child's heart found their way to the house. A week later Mr. Black made it his business to pass that way, and again asked her if she would like to come to Sunday-school. This time an entirely different expression crossed her face, and she replied, "Yes, indeed!" in an earnest voice. So it was arranged that the next Sunday Bessie was to go to Sunday-school.

The child came that Sunday and for many other Sundays. Never once did she miss what to her was a weekly treat. Finally she joined the societies of the church and became a faithful worker. It meant so much to her, because she had never known anything but misery and a constant struggle with poverty. So at every meeting she was always to be found in her place.

One night, at one of these meetings, the roll was being called. Each one responded until this little girl's name was called. There was no response. Every one looked up in surprise. The name was called again. Still there was no response. Thinking that she had not heard, Mr. Black, who was one of the officials of the meeting, rose from his chair and repeated the name.

Everything was as still as death in the room, and not a person in the large assemblage stirred. It was only a moment, but in that moment Mr. Black knew. The girl was ill, too ill to be present, and the thought came to him like a flash, "What if this girl should never answer again? What if she should die? What would her answer be when the final summons came?" Mr. Black sent a friend to the home of the girl to ascertain the cause of her absence. He brought back the sad news that she was seriously ill. Mr. Black looked through the hymnal in vain for some song that would fit the occasion. All the way home he thought of the incident. It made a solemn impression upon him; and as he entered the door of his home, the thought struck him anew, "What if she should never answer?"

Almost unconsciously he found himself saying softly:—

"When the trumpet of the Lord shall sound, and time shall be no more,
And the morning breaks eternal bright and fair;
When the saved of earth shall gather over on the other shore,
And the roll is called up yonder, I'll be there."

No sooner had he said the words than his trained ear told him that he had created something euphonious, and going to the piano, he struck off the music almost as spontaneously as he had the words. He then went to his study, and in a remarkably short time had finished the hymn which has never been changed in a word or note since that night.

His little friend died not long after, but the hymn which her illness inspired will never die. It is found in the official hymnal of the Methodist Church and others, and has been sung all around the world. It is sung wherever the United States flag floats. It is sung at almost every roll-call of the United States army, both at home and in the Philippines. Besides appearing in the English language, it has been translated into half a dozen foreign tongues. Mr. Black believes that the hymn was forced out of him by a higher power, and that is the reason of its popularity.—*Thomas W. Loyd, in Young People's Weekly*.

The Language of the Map

Do girls and boys of to-day, on glancing over a map of the United States, wonder at the strange jumble of names from many sources? In no other country is this so noticeable. In England, for example, though the ancient islanders, the Romans, the Saxons, the Danish invaders, and the Normans are all represented in the geographical names, time and usage have modified and familiarized the words to such an extent that any sense of strangeness is lost. Chester, for example, impresses one as an especially English word, and yet it really is a modification of the Latin *castra* (camp), and dates from the first military occupation of the island by the Romans. It is the same, by the way, as the ending *chester* or *cester*, used in such words as Winchester, Worcester, and Gloucester.

Other old countries, such as Germany and France and Italy, also have their lists of names from many times and many languages.

When the Western hemisphere was discovered, it was inhabited by scattered or wandering tribes. Of course these primitive peoples had names for their mountains, lakes, streams, and villages, many of which were adopted by the white men who took possession.

In the United States we find "Indian" names in profusion from ocean to ocean. All the Great Lakes except Superior, the largest rivers,—Mississippi, Missouri, Ohio, Arkansas,—and countless other natural features, such as lakes, rivers, mountains, and valleys, bear names of Indian origin. So do a majority of our forty-five States, to say nothing of counties and towns. Many are of striking beauty,—as, for instance, Tippecanoe, Minnehaha, Susquehanna, Alabama,—and while some are harsh, they seem somehow to "fit" remarkably well.

Immediately on the discovery of the New World, explorers flocked to it, and colonies were soon founded. The territory now included in the United States was entered almost at the same time from several sides. The earliest naturally were the *Spaniards*, who founded St. Augustine in Florida and Sante Fe in New Mexico in less than a century after Columbus's first voyage. Their settlements were confined to the warmer regions, and it is in Florida and the Southwest, together with the Pacific coast, that we find the

Spanish names most thickly sprinkled. Of State names we have inherited from them California, Colorado, Florida, Nevada, and Arizona. They named for us also the Sierra Nevada ("Snowy Saw") Mountains, Blanca Peak, the Llano Estacado, the Rio Grande, and the Colorado River. From them come all the "Sans" and "Santas," as San Francisco, San Antonio, San Joaquin, Santa Barbara; names that use the article *el, los, or las*, as El Paso, El Moro, Los Angeles, Las Animas; and such words as Sacramento, Trinidad, and Pueblo.

Early in the seventeenth century the English made settlements at various points on the Atlantic coast, notably in Virginia, Maryland, Pennsylvania, and in New England. Like immigrants of all ages, they sought to bring with them some reminder of the old home by bestowing familiar names on new places; hence the great number of "News"—New York, New London, New Hampshire, New Jersey; hence Plymouth, Worcester, Dover, etc. Honor was often shown to distinguished patrons by naming colonies or cities after them, as in Baltimore, Delaware, and Maryland. In some cases these were given their Latin forms by explorers of classical tastes, as Georgia, in honor of King George II; the Carolinas, in honor of Charles II; and Virginia, for Elizabeth, the virgin queen; and Nova Scotia, or New Scotland. In Pennsylvania we see the two ideas combined—Penn, the founder's name, with the Latin suffix *-sylvania* (woodland) to describe the nature of the country.

Meantime a third force had been at work. The valley of the St. Lawrence was visited early by adventurers and missionaries from France, who combined the religious instruction of the natives with very extensive and romantic exploration. Up the St. Lawrence, over the Great Lakes, and through the dense forests they forced their way, discovering and traveling upon the Mississippi, the Missouri, and the Ohio, besides many smaller streams. Among the notable explorers of this great inland region were the Chevalier de la Salle, Joliet, and the priests known as Father Marquette and Father Hennepin. But these were only the pioneers, and were followed by a host of others who have left lasting reminders of their service in the names that dot the map so thickly in the Mississippi Valley. Lower Canada still is French. In the upper lake region, such names as Sault Ste. Marie, Presque Isle, Grand Marais, and Point aux Pins are common. All down the twenty-five hundred miles of the Father of Waters we find French names, from St. Cloud and St. Croix in the north, to Choteau and St. Louis midway, and Baton Rouge near the delta.

These were the three great powers who sought political and commercial control of the New World, and incidentally contributed the largest proportion of its geographical names. Feebler efforts and smaller contributions were made by the Swedes and the Dutch; but except in the vicinity of New York—originally a Dutch city, and known as New Amsterdam—these were unimportant. The three fought long and bitterly for supremacy, but in the end it was the Saxon who prevailed. The two Latin powers were driven out, but the marks they had made on the map were permanent. As is natural, each left its deepest impress in the region where it had been supreme,—the Spaniard in the Southwest, the Frenchman in the Mississippi Valley,—while over both swept the tide of Saxon speech as well as military and civil power.

As an illustration of our very mixed assortment of names, we may take a certain Western railway system whose official title consists of the names of three cities, the Atchison, Topeka, and Santa Fé. Of these names the first is English, the second Indian, and the third Spanish; and within a single State the main line passes through towns bearing such English names as Turner, Morris, Reading, and Newton; others

with such Indian names as Tecumseh, Topeka, Wakarusa, Osage, and Pawnee; French, as Choteau, Lecompton, and Offerle; Spanish, as De Soto and Cimarron; and Greek, as Eudora, Emporia, and Syracuse. A well-known Eastern railroad, in its list of stations, mingles indiscriminately such classical names as Batavia, Macedon, Palmyra, Syracuse, Ithaca, Rome, Troy, and Ilion, with others taken from French, Dutch, and various other modern languages.

The more recent immigrants have added certain names, too. Several northwestern States have been settled largely by peoples from Norway and Sweden, who have established here many names of places known and loved in "the old country." Thus, to go no farther, we meet in the one State of Minnesota a vast number of Scandinavian names, such as Denmark, Erickson, Ibsen, Lindstrom, New Sweden, Norseland, Norway, Oleson, Svea, Trondjem. The capitals of both the home lands have their namesakes there—Stockholm and Christiania (the latter, of course, a Latin word naturalized in Norway). German names also abound throughout the country, while here and there we meet a Dublin or a Limerick to remind us of the Emerald Isle.

Hero-worship, too, has had a hand in the making of maps. We have post-offices bearing the names of every president down to and including Mr. Roosevelt. Only two of his predecessors are lacking in the list of counties. Naturally, the favorite in the naming of towns and counties is Washington, and he is the only president for whom a State has been named.

But others than presidents enjoy these honors. Successful soldiers, sailors, statesmen, editors, authors, inventors, the heroes of ancient history and mythology, and even popular actors and athletes, share a like distinction. Our list of post-offices is a long one, and contains names from almost every language, living and dead, and chosen on almost every conceivable principle or impulse. Two counties in Kansas present a curious association of ideas: Greeley County has for its capital a town called Tribune, and Ulysses is the county-seat of Grant. New stations were to be named along a Western railway some years ago, and they were named after the members of a professional baseball team that happened just then to win the championship.

It has been observed that the language spoken in the United States is remarkably uniform. True, there are many dialects, but Great Britain, less in area than any one of half a dozen of our States, contains such very different languages as English, Welsh, and the Gaelic of the Scottish Highlands, to say nothing of the provincial dialects of Cornwall and Yorkshire, and the unique speech of the London cockney; while in this country, with its vast expanse of territory, its settlement by Spanish, French, Dutch, and Swedish colonists, and its millions of immigrants drawn from nearly every country, large and small, all over the world, there is far greater uniformity of speech than in any other land of equal area and population.

The causes can be readily seen. The public schools have made us a nation of readers, and the press has supplied books and papers without limit. Press associations have done their part toward giving a uniform and fairly good tone to the newspaper language of the day. The telegraph, the telephone, and cheap postage have brought distant parts of the country into quick and easy communication, and so have aided in teaching a common language. The railroad has penetrated every corner of the land, and made us a nation of travelers. Countless human shuttles thus are thrown daily across the land in every direction, carrying with them the threads of thought and speech, and doing their part to make one pattern of the whole. No doubt, our maps, which still present so many different kinds of

names, will in time lose the strangeness and the "foreign air" that are so noticeable now.—*H. M. Kingery, in St. Nicholas.*



Our Field—The World

The British Union Field

Program

OPENING EXERCISES:—

Song.

Scripture Reading: Psalm 121.

Prayer.

LESSON STUDY:—

The British Union Field:—

England—General Description.

The People—Their History and Characteristics.

England's Reformer.

Traces of Sabbath Observance in England.

Our Work.

The British Union Field

Scotland and Ireland were once separate kingdoms, but are now united to England and Wales under the title of the United Kingdom of Great Britain and Ireland. This is the home country of the British empire, which extends over more than eleven million square miles, and numbers four hundred million people. The possessions of this empire are found in every continent, and include many islands of the sea. The British Union field consists of the North and South England Conferences, and the mission fields, Ireland, Scotland, and Wales.

England—General Description

England is a garden. Here art has transformed a rude, ungenial land into a paradise of comfort and plenty. Under an ash-colored sky, the fields have been combed and rolled till they appear to have been finished with a pencil instead of a plow. The solidity of the structures that compose the towns speaks the industry of ages. Nothing is left as it was made. Rivers, hills, valleys, the sea itself, feel the hand of a master. The long habitation of a powerful and ingenious race has turned every rod of land to its best use, has found all the capabilities, the arable soil, the quarriable rock, the highways, the byways, the fords, the navigable waters; and the new arts of intercourse meet you everywhere; so that England is a huge community, where all that man wants is provided within the precinct.

England with Wales is no larger than the State of Georgia, but it is stuffed full, in all corners and crevices, with towns, cities, towers, churches, villas, palaces, hospitals, castles, charity-houses, and great and decorated estates; so that Emerson said, "To see England well needs a hundred years." The climate is warmer by many degrees than it is entitled to by latitude. Neither hot nor cold, there is no hour in the whole year when one can not work. There is no winter, but such days as Massachusetts has in November.

England has all the materials of a working country except wood. It has plenty of water, stone, potter's clay, coal, salt, and iron. Though its rivers are too short for water power, "the land shakes under the thunder of its mills."

In variety of surface, England is a miniature of Europe, having plain, forest, marsh, river, seashore, together with lakes, mountains, caves, and mines.

The chief, if not the only drawback on the country's industrial convenience, is the dark-

ness of the sky. The night and day are too nearly of a color. In the manufacturing towns it is said that the fire soot, or blacks, darken the day, give white sheep the color of the black, discolor human saliva, contaminate the air, poison many plants, and corrode monuments and buildings. The London fog aggravates the condition already described. Day is turned into night, and business almost ceases. The fog is so dense that citizens familiar with the city in going about during the day have been known frequently to lose their way. Sometimes as it is settling down, pedestrians present an amusing spectacle to on-lookers, head and trunk being completely hidden in the fog, while the rest of the body can be seen quite clearly as it performs the movements of progression.

The Isle of Wight, six miles to the south of the mainland, is the one spot in England where "skies are blue and bright" always, and "harsh winds never come." Queen Victoria's winter home, the "Osborne House," is on this island.

The People

England has a population of thirty-two million. The composite character of the English people betrays a mixed origin, which their history reveals. The western part of England was known to the Phœnicians, and was resorted to by them for tin four centuries or more before the time of Christ. When it was invaded by Julius Cæsar (55 B. C.), it was called Britain, or sometimes Albion. The Romans under Cæsar subdued the country, and ruled over it for nearly four hundred years. They introduced many arts, trades, and refinements of life. They established manufactures, developed agriculture, built bridges, improved roads, and erected towns according to the modern sense of the term. But in the early part of the fifth century the condition of the Roman empire required elsewhere the services of the army stationed in Britain. Even during the Roman occupation, heathen tribes from the western coast of Europe—Jutes, Saxons, and Angles—harassed Britain. Now that the Romans were gone, and the Britains were left to themselves, these tribes came with greater boldness, and finally succeeded in subjugating the country. The Britons fought stubbornly, but were driven back, and for about two hundred years these Teutonic tribes unitedly ruled Britain, or England, as it was called from the Angles or English. Later on, the Danes conquered the country, and held control until the Norman Conquest in the year 1066 A. D. Normandy was a province in the northern part of France. A band of Norwegians and Danes harassed France until the king made peace with them by granting them this province. Later on the Normans, under William their seventh duke, invaded and conquered England.

Then came the Plantagenets in 1154, the Tudors in 1485, the Stuarts in 1603, to whom the House of Brunswick succeeded on the death of Queen Anne. King Edward is the seventh sovereign of that line.

Emerson accords to the typical Englishman decision, love of truth, honesty, fine perception, sincerity, affection, domestic tastes, constitutional energy, stability, industry, thoughtfulness, sobriety, and thoroughness. They study use and fitness in their building, in the order of their dwellings, and in their dress. "The Frenchman invented the ruffle," it is said, "and the Englishman added the shirt," showing that they place utility above display. It is some of these sturdy traits of character that have made it possible for England to inoculate all nations with her civilization, intelligence, and tastes.

"The expansion of English-speaking peoples, is one of the remarkable facts of modern history. In the year 1500, for instance, just as the era of exploration and discovery was being ushered in, the English language was spoken by four millions of people—less than the population of

London to-day. And these people were huddled together in the British Isles. Now, about one hundred and forty-five millions speak the language, and the English speech girdles the whole earth.

"The English tongue has been the vehicle of the widest dissemination of the Word of God. While all nations in Christendom have been the scene of the missionary awakening, the great movements in modern missions have sprung from the English-speaking peoples. And in our own work, we cease not to thank God that our English literature has made the way of entrance easy into Africa, all Australasia and Polynesia, India, Burma, the Malay Straits, and, in fact, all about the great continents and the island fields."

The names of Shakespeare, Milton, Dickens, Tennyson, and Ruskin are as familiar and dear to the Englishman as are those of our own Longfellow, Bryant, and Whittier to the American. England has given to nearly every country strong men as missionaries—men whose life-work will long be an inspiration to the church of God. Among these are William Carey, William Duncan, Bishop Patteson, J. Hudson Taylor, Robert Morrison, and George Muller.

England's Reformer

The breaking of the Catholic power in England, which held sway for hundreds of years, began with John Wycliffe, if it began no earlier. England was not converted from Germany; the doctrines of the Lollards, or Wycliffites, had been common talk since 1380, so that the ideas of Luther did not come to England in all the violence of novelty. Wycliffe is called "the Morning Star of the Reformation,"—the herald of reform in the fourteenth century, not for England alone, but for all Christendom. His protest against Rome opened a struggle which was to set free individuals, churches, and nations. His preaching and writings demanded that the Bible be restored to the people, and that its authority be supreme, that tradition be set aside, that monasticism be abolished, also the granting of indulgences. He also taught that the papal assumption of authority over civil rulers was contrary to reason and revelation; he therefore opposed the payment of tribute claimed by the pope from the English monarch.

Wycliffe made the first translation of the Bible into the English language. The art of printing being unknown, only manuscript copies could be furnished, and of course in very limited numbers. But so great became the demand, that notwithstanding obstacles the Bible found its way into many homes. Threats, persecution, papal bulls,—nothing could intimidate this preacher of truth. He labored zealously for the cause of righteousness until the Father himself released him from further service. Then Tyndale and others took up the work of reform. He gave the English Bible to the common people; Wycliffe having none but manuscript copies, only wealthy persons could secure them. But it is largely through the influence of the work of these men that the British Bible Society has been enabled since its organization to distribute more than a hundred million copies of the Bible. [See "Great Controversy" for a sketch of Tyndale's work.]

Traces of Sabbath Observance in England

During the centuries following the Reformation, Sabbath-keeping Baptists kept the light of Sabbath truth glowing in England. Elder Spicer, in an article which appeared last August in the INSTRUCTOR, gives the following information in regard to some who endeavored to uphold the truth:—

"About the time the Pilgrim Fathers were landing in New England to find religious freedom, John Trask was stirring up the church authorities by preaching the Sabbath in London. Standing on a platform, with head and hands through holes in the boards of the pillory set

upright before him, he was made a spectacle to the crowds. Afterward he was publicly whipped to Fleet prison, near the Ludgate Castle. It is only a short penny ride on a 'bus now, down through Fleet Street and the Strand, by way of Charing Cross; but it was doubtless a long road to Trask that day, whipped at the tail of a cart, followed by the curious crowd, and cursed by the clergy. After keeping him imprisoned for one year, they broke him down, and he gave up the Bible Sabbath.

"His wife was made of sterner stuff. A mild little woman, the Lord showed in her case how, out of weakness, the child of faith is made strong.

"Amid the struggles that her husband had as a preacher of the Sabbath, she helped to keep the home going by school-teaching. She had no school on Sabbath, of course, and none on Sunday. Any Sunday-keeper might have done the same thing without occasioning remark; but it was different with a Sabbath-keeper. An old writer, Pagitt, who lived at that time, says that, 'for teaching only five days in the week, and resting upon Saturday, it being known upon what account she did it,' Mrs. Trask was sent to prison.

"No doubt those who broke her husband down, thought soon to quench her little light. Old Pagitt writes that she was noted for her kindness to the poor, and 'endued with many particular virtues, well worthy the imitation of all good Christians,' but he adds that a strange 'obstinacy in her private conceits spoiled her.' She would be true to the Sabbath of the Lord her God, though all the world were against her. For nearly sixteen years she was kept a prisoner, loving not her life unto the death; for death only released her at last.

"One October Sabbath, about the year 1661, a congregation of Sabbath-keeping Baptists were meeting in their house of worship in Bull-stake Alley. John James was preaching that Sabbath afternoon, when officers and soldiers rushed in and dragged him to prison. He was tried for treason, sentenced to be hanged, and his body cut up and exposed on the city gates."

Others suffered a similar fate, but all down the years there have been loyal Sabbath-keepers in old England.

Our Work

The British Union Conference was organized in 1902. Its area is about twice that of Michigan, and the population more than half that of the United States. There are now over fifteen hundred Sabbath-keepers and thirty-five organized churches in this conference. Our work began in England in 1878, when Elder William Ings went from Basel, Switzerland, to Southampton. In a few months ten persons were keeping the Sabbath. When our people first began work in London, our Seventh-day Baptist friends had all that learning, talent, and devotion could give to their Sabbath-reform advocacy; but from their own experience they told our workers that it was not possible to get people to leave their old churches in London and come out and keep the Sabbath, as they do in the newer American cities. But the third angel's message is the message for this hour, and wherever it is presented, it brings forth the same fruit.

All lines of work carried on in America are represented in England. In 1903 our people in America and England joined in raising fifteen thousand dollars for the purchase of a sanitarium in Caterham, Surrey, successfully conducted as a sanitarium and nurses' training-school, in charge of Dr. A. B. Olsen. A small sanitarium is being conducted at Leicester, the Drs. Richards in charge. A health journal, *The Good Health*, published at two cents, has been widely sold by the periodical canvassers. A food factory is operated in Birmingham. In 1902 Prof. H. R. Salisbury went to London to establish a training college, which has done most

encouraging work. The publishing house in Holloway Road, London, employs about twenty workers.

All these enterprises are prospering,—more than paying their way in operating. The printing-office needs to be removed to other quarters, as at present it can do no commercial work whatever, and has to give to other houses all our own profitable lines of book printing, and the *Present Truth* has a circulation of over twenty thousand copies weekly, and the *British Good Health* over forty thousand monthly.

Last year the tithe of the northern conference increased by over a thousand dollars, while the South England Conference showed an increase of over two thousand, the two together showing an increase of \$3,810. The United Kingdom is now planning to raise a special fund to open a mission in British East Africa. The book and periodical sales during 1905 amounted to \$67,201.88, nearly twice that of the previous year.

The training-school has about ninety students; these are earnest young men and women, endeavoring to prepare themselves for future service in the cause of God; but they do not forget that the time of preparation should be a time of service as well. They sell papers and books, give Bible studies, and preach in neighboring towns and cities. Several canvassers have developed into strong preachers as the result of such effort.

Miscellaneous Items

HENRY II was the first king of the Plantagenet family.

KING EDWARD VII rules over more Mohammedans than the sultan of Turkey, over more Hebrews than there are in Palestine, over more negroes than any other sovereign not a native of Africa.

"If the London rate of murders held for Chicago, she would have had seven in 1903; as it was, she had one hundred and forty-two. If the Chicago rate had obtained in London, the world's metropolis would have had five hundred; as it was, she had twenty-four."

TEUTONIC is a term pertaining to the Teutons or to their language. Originally the term Teuton was applied to an ancient German tribe conquered by the Romans. Later it was applied to the Germanic people of Europe generally, and now is used to denote Germans, Dutch, Scandinavians, and those of Anglo-Saxon descent, as opposed to Celts and those of Latin descent.

THE long contests between the Anglo-Saxons and the Danes resulted in dividing England into two great portions—the south and the north; in the former the Anglo-Saxons prevailed, and in the latter the Danes, since their invasions were from the north. The prevalence in the upper part of England of the *bys* and *thorps*, Danish words meaning village, testifies to the character of the inhabitants. Derby, Rugby, Kirby, Grimsby, Whitby, Ashby, are among the six hundred places containing the word *by*. The *hams* and *tons* of the south indicate Anglo-Saxon supremacy.

THE principal colonial possessions of Great Britain are Gibraltar, Heligoland, the Channel Islands, Malta, and Cyprus in Europe; the Dominion of Canada and the West Indies in North America; British Guiana and the Falkland Islands in South America; the Gold Coast, Sierra Leone, Gambia, St. Helena, Ascension, Cape of Good Hope, Natal, and the Transvaal Republic and Maurilius in Africa; India, Hong-kong, British Burma, Ceylon, Labuan, Aden, the Straits Settlement, Andaman and Nicobar Islands in Asia; also the colonies of Australia and New Zealand, together with the Fiji Islands of the Pacific Ocean.



Little Red Brick Chimneys



NEVER shone a dawn so rosy
Over fairer scenes than these;
Just a river, bending slowly,
And a cottage in the trees,
Where the song-birds in the
shadows,
Putting beauty into sound,
Praise the little red brick chim-
neys,
With their smoke curled
round and round.

And the smoke wreaths, softly
floating

Round the honeysuckled eaves,
O'er the tinted sky now blowing,
Blending now with boughs and leaves,
Wreath the heart with kindred comfort,
And that homey feeling, found
In the little red brick chimneys,
With their smoke curled round and round.

MINNIE ROSILLA STEVENS.

About Some More Dogs

True Stories from the South

WHEN Susie was a wee girl, just beginning to talk plain, her papa owned a large curly haired setter, or bird dog, called Dot. Susie dearly loved him, and the dog was so devoted to her that he was almost constantly in the house tagging after the child, being at times a nuisance. One day he was so much in the way that Susie's grandma put him out of the front door. He at once ran round to the back porch, where he could see the child through the window. It was raining very hard, and the dog was wet, so every step he took on the porch left the prints of his big feet on the floor. Little Susie came to the window to see her pet, and noticing the marks on the floor, called to her mama, "O Mama, mama, tum here and see the pretty woses Dot has made." After that the dog was often called Woses.

But I want to tell you about Shep, a dog once owned by Horace. Horace is Susie's husband. You see Susie has grown up since she raised the chicken on the bottle, and since she had Dot for a companion, and now has a "sure enough" home, and a husband of her "very own," and she calls him Lovey, for short.

But Horace owned this dog I speak of before he married Susie, and one time he went into the country to take care of a plantation for his uncle, and Shep was his watch-dog. It was very warm, and Horace slept nights with all the doors and windows in the house open, trusting to Shep to keep out thieves. He had an air mattress on which he slept. It was made of rubber and inflated with air. When too much air was blown into it, the occupant of the bed was in danger of being bounced out onto the floor if too quick a movement was made.

One night Shep's master was awakened by a great racket, and on opening his eyes saw by the bright moonlight that the room was filled with dogs of various colors and sizes attacking poor Shep, who evidently had fled to his master for protection. Horace seized a pillow and sprang out of bed, standing in the light like a specter; but before he could strike a blow at the dogs, and while they were gazing in terror at the

white apparition before them, the rubber bed, which had bounded upward as Horace left it, came down with a whack on his back, and burst open, exploding with a noise louder than the discharge of a pistol. The dogs fled in terror, some out of the doors, others leaping from the windows, and all uttering yell after yell, as they scurried to their homes. Not one of them ever ventured upon the place again, and even Shep, whenever he caught sight of his master in his night robe, associating the robe with the terrific explosion, would bristle up his back, and retreat from the room. Nothing could ever induce him to return until morning.

Tom B, Susie's brother, has a dog that I will also tell you about. Tom B's dog is altogether different from either Shep or Dot, both in appearance and in manners. Tom B's dog has been nicknamed Nigger, because he is so black. He is a sort of black and tan dog, not very large. Shep would make about two of him, and he cost Tom B only fifteen cents; but for all that, he is one of the smartest dogs in Tennessee, and Tom is very proud of him.

Now Nigger has a good home. No one ever speaks cross to him nor strikes him a blow, and he is well fed and cared for, and is treated more like a child than an animal, and so all that is good in him has been drawn out, and the bad suppressed. I think that Nigger would be afraid to be a bad dog. If a dog could blush, I think that he would do so if he should do anything really bad. He won't even steal, and you know how natural it is for a dog to steal, don't you? I have often known Mrs. Peck, our cook, to leave the doors of the refrigerator open, and Nigger to pass and repass before it, and never even sniff at the good things it contained, much less venture to taste or steal any of the contents. He knows that he can get all the food he wants, and I don't believe that he ever thinks of stealing.

Tom B's father has taught Nigger some very surprising tricks. One is to run steeple chases as horses do. A ball will be thrown into the yard of a neighbor adjoining, and Nigger will fly after it, "taking" the tall fence and vaulting over it without touching so much as a toe, in as fine a style as a horse would leap a hurdle. It is an exciting sight to see the dog leap the fence as gracefully as a deer, and people passing always cheer him when they see it done.

A board, about sixteen feet long with cross pieces of slats nailed to it, will be held almost perpendicularly, and the dog will climb to the top as easily as a squirrel, and leap off into the air, barking furiously, as if enjoying it immensely. A stick will be placed in the crotch of a tree, and taking a running leap he will climb the trunk, and bring away the stick almost every time. After leaping upon the tree, he will climb upward like a cat to reach the prize. He is a great dog to play hide-and-seek, and the boys like to get him with them when they play the game, for he never objects to being "it," but rather prefers to be the one to do the hunting.

One very comical thing he does do, and that is, if he does not feel well, or is offended, he will sulk, just as children do, and will creep behind the stove and stick out his lip and pout for

all the world like a spoiled child, refusing to have anything to do with any one so long as the spell lasts.

Tom B's father will say to Nigger, "Now, Nig, talk dog talk," and Nigger will curl up his lips until every tooth shows, run out his tongue, licking his lips, and growl so fiercely that a stranger will start back in alarm, the dog looks so fierce and dangerous; but it is only dog talk, Nigger being in fun, and evidently enjoying the alarm that he has created.

W. S. CHAPMAN.

A True Story of Wisconsin

MANY years ago in Wisconsin, before the Indian had retired from the neighborhood of the white man, a mother and her little girl were alone in their cottage on the edge of a great forest. Everything seemed peaceful, and there was no thought of danger. The mother sat inside the door sewing, while the child was in the bright sunshine playing; their large black dog Cuff was the only other member of the family. Suddenly half a dozen Indians fresh from a recent raid on whisky stood in the doorway, and demanded more whisky. The lady had no whisky, but offered them food and drink. The Indians, however, were drunk, and before the mother could interfere, the roughest seized the little girl, and was making off with her, when the dog, which had wandered away a short distance, came bounding back. In an instant he had the savage by the throat, and threw him to the ground; the others, having no firearms, beat a hasty retreat. The dog kept a tight grip on the Indian until they had all gone, then released him, and he also departed.—*Our Dumb Animals.*

How the Dutch Republic Was Saved

MOST persons have heard of the great William of Orange, called "The Silent." If the dog enemies will turn to Motley's "History of the Rise of the Dutch Republic" (Vol. II, page 398), they'll find this little incident related: On the night of the twelfth of September, 1572, a body of Alva's Spanish troops surprised Dutch William's camp. They slaughtered right and left—"for two hours long the Spaniards butchered their foes." Then Motley goes on to describe what happened:—

"The boldest, led by Julian in person, made at once for the prince's tent. His guards and himself were in a profound sleep, but a small spaniel, which always passed the night upon his bed, was a more faithful sentinel. The creature sprang forward, barking furiously at the sound of hostile footsteps, and scratching his master's face with his paws. There was but just time for the prince to mount a horse, which was ready saddled, and to effect his escape through the darkness before his enemies sprang into the tent. His servants were cut down, his master of the horse and two of his secretaries, who gained their saddles a moment later, all lost their lives, and but for the little dog's watchfulness William of Orange, upon whose shoulders the whole weight of his country's fortunes depended, would have been led within a week to an ignominious death. To his

dying day the prince ever afterward kept a spaniel of the same race in his bed-chamber."

Motley might also have added that in the church at Delft may be seen to this day at the foot of the recumbent statue of the great Hollander the figure in stone of that "little spaniel."
—Charles Francis Adams.



Something about Photography—No. 2

The "Best" Developer

IN reply to many queries as to which developer, of all the multitude that are sold, is really "best," I will answer indirectly by saying that developer made of pyrogallic acid, sulphite of soda, carbonate of soda, and water, is more widely and generally used than any other in the world. It is simple and cheap, and makes negatives of a fine printing color, that is, of a yellowish or brownish black. It has two serious faults, however: it stains, and again it does not keep well when made up into solution, as the air turns it black and makes it worthless in a short time. If made up a little at a time as desired for use, and kept off the clothing, it is a highly satisfactory and economical developer. A good developer is made of hydrochinon, sulphite of soda, carbonate of soda and water. It is also cheap, does not stain, and keeps well; but many photographers say that the negatives made with it do not make prints quite equal to pyro negatives.

So it goes. Each photographer has his favorite developer, but the truth of the matter is that all the developers are pretty much in one straight line; none are very far ahead, and none are very far behind, and any one who advertises some particular solution as being "unparalleled" and "way ahead of anything else," is simply doing it to sell his goods. Every box of plates or package of film or of paper has carefully calculated directions with it for making up solutions that the makers of the goods have found to work best with their particular article. So if one is using a "Seed Brand" dry plate, he can not do better than use the developer that is recommended by the Seed Dry Plate Company, and if he is printing on Velox paper, it is also safest to use the developer that the makers of that paper advise.

Developing Powders

For simplicity in making up developer there is nothing quite equal to the "developing powders." Every maker of plates, and of film, put up small packages of developing chemicals, all weighed out, and ready for immediate use as soon as dissolved in a few ounces of water. Almost any kind of developer, pyro, hydrochinon, metol, etc., can be had in this form. Among the cheapest and best of them are the powders prepared for use with the film "developing machines." They are made of pyro and soda, and are good for plates and film alike, and can be used without the developing machine as well as with it. For the person who uses but a small amount of developer, it is more economical to buy these powder developers than to buy the chemicals separately and mix them one's self. Each package has directions printed upon it, and each package of chemicals will develop several plates or films.

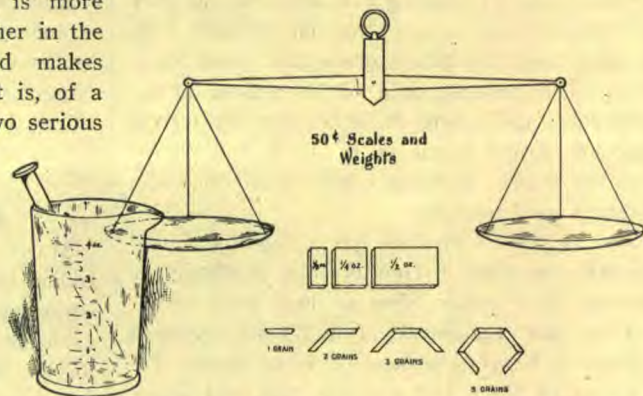
Asking Questions

If for any reason printing papers, plates, developers, or any of the materials you use, fail to

give good results in the way you use them, do not hesitate to write to the makers and ask them what the matter is. They will go to a great deal of trouble to help you, for they want you to continue using their goods; and many of them publish small instruction books, explaining to the minutest detail how to use their products, how to secure various effects, and how to trace out all the causes of failure and overcome them; and these they send free to whoever asks.

Removing Development Stains

A developed and fixed negative is sometimes found to be stained yellow or brownish yellow by the developer. If the stain is evenly distributed over the picture, it will not, as a usual thing, interfere with good prints being made. If, however, development stains are to be removed from a negative, from paper, from cloth, or from the hands, use the following solution: Water, 20 oz.;



sulphate of iron, 3 oz.; sulphuric acid, 1 oz.; alum, 1 oz.

In removing stains from the negative, be sure first that all traces of hypo have been thoroughly removed by long washing. After being freed from stain, the plate is washed well, and dried in the usual way. It will improve lantern slides to clear them for a few minutes in this solution; and stains caused by developers on the various developing papers generally yield to it.

Making Negatives on Developing Paper

It is an interesting and often useful thing to be able to make a negative in the camera on a sheet of Velox or other developing paper. Of course this paper is far too slow to allow of snap shots being made upon it. If a sheet of the paper be placed in the camera where the sensitive plate or film commonly comes, an exposure of about twenty-five seconds in a good "snap-shot light" will usually make a very good negative. Develop, fix, and wash in the usual way. If the finished paper negative is waxed with paraffin or oiled with any common oil, it will be more transparent, and so print more rapidly.

Weighing and Measuring

To the person doing much photographic work, some good method of weighing and measuring solids and liquids is quite necessary. For the measuring there is nothing better than a common "graduate;" that is a glass cup or tumbler having a scale engraved or molded on its side. The size most convenient is the four-ounce size, and the price is about twenty-five cents. A five-cent glass stirring rod is a great convenience for making chemicals dissolve quickly.

Scales for weighing are not absolutely necessary, if a person buys powder developers and ready prepared solutions; but if one uses much developer, and solutions of various kinds, he will find it far cheaper to buy the chemicals in bulk, and, with a small pair of balances, such as can be bought anywhere for about fifty cents, weigh out and make up his own mixtures.

A person who is handy with tools need have no trouble in making a pair of balances himself.



Hypo keeps best in a closed jar.

Two lids from small tin cans, of the same size, will do for the pans. String or strong thread will hang them to the beam, which can be made of a little piece of hard wood, and a needle through the center of the beam can be made to answer as a pivot. The handle can be wood or tin. For weights, take some sheet lead, wire, or

even cardboard, and go to an obliging druggist with it, and get him to make you a set of weights with the help of his own scales. He can do it very easily by cutting out pieces and trimming them with a pair of shears till they weigh just right. As a rule he will charge nothing, because he expects to sell you chemicals to weigh on your scales.

You can measure water quite accurately with a tablespoon, letting one spoonful equal a half ounce.

Preserving Chemicals, Solutions, and Developers

All chemicals and solutions keep better in tightly closed jars and bottles, and the photographer should keep them so. Developers, especially, must be preserved from the air, and the best way to do it is to keep them in glass-stoppered bottles, which may always be obtained by buying empty perfume or chemical bottles from the druggist.

Those who keep sulphite of soda and such things in paper packages and bags, often wonder why home-made solutions do not work as well as they could wish. The reason is that many drugs either lose their power or are changed into other substances by the action of air and moisture.

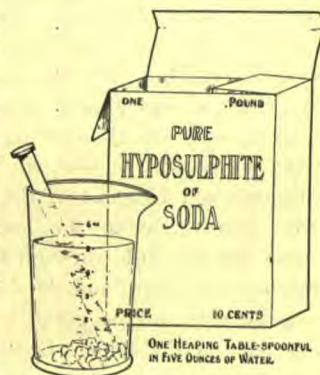
The Best Fixing Bath

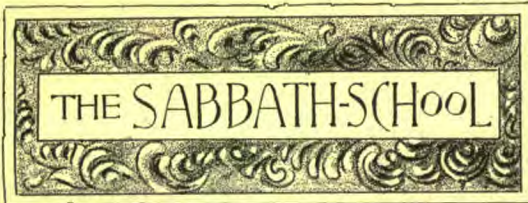
The best and simplest fixing solution for negatives is made by dissolving one part of hyposulphite of soda crystals in five parts of water. This simple solution will fix a plate just as well as any of the expensive "acid" fixing baths. Unlike them, however, it will not keep long after use, without discoloring and turning dark. When made fresh, the dissolving of the crystals cools the water, and this is an advantage in summer.

The hypo crystals should be kept in a small, closed fruit-jar, a glass bottle, or a tight can. If left in a paper bag or box, they gradually are spoiled by moisture and air.

Something about Backgrounds and Detail

The greatest pictures in the world are the simplest. They are not filled with unnecessary detail and trumpery. They are simple. Look at them as you find them in the magazines and books,—those pictures that please you most,—and you will be astonished that you never noticed before how simple they really are, with their
(Concluded on page eight)





INTERMEDIATE LESSON

XI—The Story of Cornelius

(June 16)

LESSON SCRIPTURE: Acts 10.

MEMORY VERSE: "God is no respecter of persons." Acts 10:34, last clause.

"There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.

"And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

"This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate. . . .

"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up;

I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

"And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

"For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Questions

1. Where is Cæsarea?—On the seacoast, about thirty miles north of Joppa. What man lived in this city? Describe his rank and character.
2. Who appeared to Cornelius one day? What did Cornelius ask when he saw the angel? What did the angel tell him to do? As soon as the angel had gone away, what did Cornelius do?
3. At what time next day did the messengers draw near Joppa? Where was Peter at this time? What was he doing? What happened to him as he waited for his noonday meal?
4. Describe Peter's vision. What did he hear a voice saying? How did Peter answer? What did the voice say the second time? How many times did the voice speak?
5. As Peter was thinking what this strange vision could mean, who were inquiring for him at the gate below? What did the Spirit now say to Peter?
6. What did Peter immediately do? What did he ask the messengers? How did they answer? What did Peter invite them to do?
7. On the following day where did Peter go? Who went with him? Who were waiting at Cæsarea for them? How did Cornelius receive Peter? What did Peter say to him?
8. When Peter had entered the house, what did he say to the company gathered there? What did he ask them? What did Cornelius now relate?
9. When Peter had heard these things, what did he say? Memory Verse. What did he immediately do?—He preached Jesus to Cornelius and his friends.
10. While Peter was yet speaking, how did the Lord show his power to all present?
11. Why were those who had come with Peter from Joppa astonished? What did Peter say? What was immediately done? What did this new company of Christians urge Peter to do?



XI—The New Birth

(June 16)

LESSON SCRIPTURE: 1 John 5:1-6.

MEMORY VERSE: "This is the victory that overcometh the world, even our faith." 1 John 5:4.

Questions

1. What belief is an evidence that one is born of God? 1 John 5:1; note 1.
2. What love is always found in the heart of the one who loves the Father? 1 John 5:1; note 2.
3. What may the one who really loves God and keeps his commandments know? Verse 2.
4. In what way is the love of God in the believer manifested? Verse 3.
5. What is said of his commandments? Verse 3; note 3.
6. What is the experience of those who are born of God? Verse 4.
7. What is the victory that overcomes the world? Verse 4; note 4.
8. Who is it that overcomes the world? Verse 5; note 5.
9. Then in reality what is this faith that is the victory? Verse 5.
10. How did Jesus come? What point is made emphatic by its repetition? Verse 6; note 6.
11. Who bears witness of this fact? For what reason? Verse 6.

Notes

1. The new birth is the condition of entrance to the kingdom (John 3:3), and it is a spiritual birth. Verse 5. Man "must have a new life from above. This change is the new birth." To thus become children of God is granted to believers (John 1:12, 13) in Christ. Gal. 3:26.
 2. Love to the brethren is a proof of conversion (1 John 3:14), and obedience to God is proof of love to the brethren, hence obedience is proof of conversion. There can be no true love apart from obedience (John 14:23), which is the highest form of worship.
 3. His commandments "are not burdensome" (Matt. 11:30) to those who have been set free from the bondage of sin (John 8:34-36), but rather a delight. Ps. 1:2. "The truth a bondage?—Yes, in one sense; it binds the willing souls in captivity to Jesus Christ."
 4. The greatest victories of the world have been gained through faith (Heb. 11:32-34) in Christ (1 Cor. 15:57), who was an overcomer (John 16:33), and "has given us the advantage of his victory, that we may be able to resist the temptations of the evil one." "We gain the victory through faith in Christ's power to save us."
 5. "This is the victory that hath overcome the world," is the reading of the Revised Version, thus making the victory an accomplished fact.
 6. Jesus came by water and by blood. John 19:34. "In the shed blood we see the sacrificed life of Christ, and in the water we see the Word and the Spirit of Christ. In the blood we see the expiation made for sin, and through the blood we get remission of sins. Then comes the water to sanctify and to cleanse us."—Rogers.
- Blood and water are both used in the typical service (Lev. 14:6, 8) as symbols of cleansing. So we are cleansed by the blood (1 John 1:7), and by water, which is explained to be the word. Eph. 5:26, compare with John 15:3.
- God wants our life to be a song. He has written the music for us in his Word, and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note, and yields discord.—J. R. Miller.



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100 or more " " " "	.45

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WILLIAM CAREY'S call was an open Bible and an open map of the world.

"THERE are nettles everywhere; but smooth green grasses are more common still; the blue of heaven is larger than the cloud."

NONE of our young people who are anxious to keep pace with the progress of the message can afford to miss reading the *Review*. The number bearing the date of May 24, 1906, is full of matter that can not fail to quicken the spiritual life.

THE new building of the Review and Herald Publishing Association is now ready for occupancy. All business matters relating to the *INSTRUCTOR* should be addressed, Youth's Instructor, Takoma Park, D. C. Address all manuscript and letters intended for the editor also to Takoma Park, D. C.

THE series of articles on the elements of a Christian Life are written by Brother Doane Wong, a Japanese. For some time he has been connected with Healdsburg College as a student. He expects soon to sail for his native country as a missionary. His heart is in this work, and the readers of the *INSTRUCTOR* will be interested. I am sure, in what he writes.

New Names for the Reading Circle

Marion Marsh	Violet Willis
C. E. Holmes	John S. Burk
S. W. Curtiss	Ernest E. Chitwood
Grace Grey	Joseph E. Hoyt

The Saviour's Last Words

FOUR words hold the substance of the promise, "I am with you." Even their order is significant as it appears in the Greek: "I with you am," the pronoun which stands for the Lord Jesus being separated from its verb far enough to let in the two words which have to do with the disciple, as if literally to throw about him the assurance and surround him with the promised presence.

This phrase, "I am with you," is one of the Bible's standard promises, and perhaps most conspicuous and oft repeated. It stands like a divine signal at the parting of the ways, at every new crisis of history: as to Abraham when he went out to Haran; to Isaac as he went to Beer-sheba; to Jacob when he left Bethel, and again when he returned to the land of his fathers, and again when he went down into Egypt; to Moses when he was sent to Pharaoh; to Joshua when he entered Canaan; to Gideon when he was sent against the Midianites; to Saul when he was called to the kingdom; to Jonathan when he went against the Philistines; to Solomon when he took the throne; to Jeremiah when he was sent

on his prophetic mission. The sacred name Immanuel is the promise crystallized—"God with us." And our Lord himself was perpetually sustained by this same confidence, "He that sent me is with me."

The promise as it appears in Isa. 41:10 takes, in the Septuagint, a poetic form, as if to be more conspicuous:—

"Be fearless, calm!
I with thee am."

Thus this promise is representative. It is the great Jehovah word of assurance that banishes fear, compensates for loneliness, emboldens against foes, assures in difficulty, and warrants final victory. It was this that led Luther to go to Worms, and moved John Wesley to exclaim that "One with God is a majority."

In its peculiar setting in this missionary command, it becomes the banner motto of the missionary host. The Lord Jesus Christ says: "Lo, I am with you all the days until the consummation of the age." There is no greater promise of its sort. It plainly assures Christ's obedient followers of his personal presence.—
Arthur T. Pierson.

A Little Talk with Jesus

A LITTLE talk with Jesus,
How it smooths the rugged road!
How it seems to help me onward
When I faint beneath my load!
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There's naught can yield me comfort
Like a little talk with him.

I tell him I am weary,
And I fain would be at rest;
That I am daily, hourly longing
For a home upon his breast;
And he answers me so sweetly,
In tones of tenderest love,
"I am coming soon to take thee
To my happy home above."

Ah! this is what I'm wanting,
His lovely face to see;
And (I'm not afraid to say it)
I know he's wanting me.
He gave his life a ransom
To make me all his own,
And he can't forget his promise
To me, his purchased one.

I know the way is dreary
To yonder far-off clime,
But a little talk with Jesus
Will while away the time;
And yet the more I know him,
And all his grace explore,
It only sets me longing
To know him more and more.

I can not live without him,
Nor would I if I could;
He is my daily portion,
My medicine, and my food.
He's altogether lovely,
None can with him compare,
The chief among ten thousand,
The fairest of the fair.

So I'll wait a little longer,
Till his appointed time,
And glory in the knowledge
That such a hope is mine;
Then in my Father's dwelling,
Where "many mansions" be,
I'll sweetly talk with Jesus,
And he shall talk with me.

—Selected.

Something about Photography

(Concluded from page six)

broad, even shadings lacking in detail except on the principal objects. Good paintings and good photographs are alike in this.

I would call your attention to the print as an illustration of how too much detail in the wrong part of a picture can spoil it. The background of this picture *should* be simple, but it is filled with trees. The photographer should have chosen either the open sky or something far

even in color than this for his background, and then he would have secured a beautiful picture.

This is only one little spoiled picture, but there is an important lesson in it, and a great one. Learn to study in all your picture making how to keep the unnecessary details out, especially from backgrounds and other unimportant parts of the picture.

EDISON DRIVER.



This Should Be Read

MORE than fifty letters are now waiting for a chance to make their appearance in the Letter Box. The editor hardly knows what to do; she dislikes to keep one waiting and looking for months for one's letter. It may be necessary to print just the names of those who have written. But names alone do not make very interesting reading, so she proposes that no one write until some time in August or September.

NATICK, MASS., April 8, 1906.

DEAR EDITOR: I love to read the *INSTRUCTOR*. The stories are very helpful to me. I would like very much to join the Reading Circle, but as our class has not had the *INSTRUCTOR* long, I could not understand it at first, but I think I do now. I have no brothers nor sisters, so there are only three in this family. We all keep the Sabbath. I hope this letter will not crowd out any other one. I hope we shall all meet on the new earth.

MARION MARSH.

HOLTON, MICH., Feb. 4, 1906.

DEAR EDITOR: I enjoy reading the *INSTRUCTOR*. This is the first letter that I have written, so I hope it will be printed. We have Sabbath-school in our house. Brother Reefman is my teacher. I like him very much. Elder Hebner and Elder Brink were here a year ago and they organized a church of sixteen members. I go to public school, for we have no church-school. I am eleven years old, and am in the fifth grade. I hope to see all the *INSTRUCTOR* readers in the earth made new.

IVA KLOSE

NEBRASKA CITY, NEB., March 21, 1906.

DEAR EDITOR: I thought I would write to you as this is my first letter to the *INSTRUCTOR*. I go to Sabbath-school, and also to church-school. I am thirteen years old. I have three brothers and one sister. One brother and two sisters are dead. My mama and papa keep the Sabbath, but my brother and sister do not. I have a book "Making Home Happy," and I like it very much. I love to read the letters, and I would like to hear from some of the readers.

OLGA F. M. LINDAHL.

BROWNFIELD, MAINE, March 9, 1906.

DEAR EDITOR: As I have never written before I thought I would write. I am thirteen years old. I have no brothers or sisters living. I get the *INSTRUCTOR*, and I like it very much. I am very fond of reading. I am interested in the Reading Circle. I would like to join in reading with the rest of the boys and girls. Mama and I are reading the Bible through. I would like to know how many books to read, and I ask your advice about what ones to read. Now I must close, hoping to see all the *INSTRUCTOR* readers in the earth made new.

HENRIETTA L. NOLAN

KANSAS CITY, KAN., April 7, 1906.

DEAR EDITOR: I have read so many of the letters in the *YOUTH'S INSTRUCTOR* that I thought I would like to write one. I like the *INSTRUCTOR* very much. I go to church-school. My school-teacher's name is Brother H. M. Hiatt. I like him very much. I think it is very nice that we have a church-school here so that we can study the Word of God. We know that the Lord has a work for each one of us to do. I hope to meet all the little readers in the new earth. Pray for me that I may be faithful until our Saviour comes to take us home.

NADEAN CHOWNING.