

THE YOUTH'S INSTRUCTOR

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

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OUR CONTRIBUTORS

Constancy

As a mother true her watch doth keep
Over her infant pure and fair,
Anxiously guards it while it sleeps,
Tenderly seeks to relieve each care,

So God watches over his children here,
Guards them tenderly, every one;
Watches, although they spurn his care,
Gives them forgiveness when undone.

Oft a mother on this dark earth
Ceases to care for her erring son;
But the Father above, who sees the worth,
Will never forget the wildest one.

O constant Love! it ever lives,
Ready to answer the earnest plea.
God help us all our love to give,
And praise him through all eternity.

MRS. FLORA E. YERGIN.

Information Necessary to a Christian Life

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

Some seem to look upon intellectual pursuits as a matter of mere fancy, that one may or may not, with impunity, store his mind with useful gems of thought according as it suits his own liking. There was never a greater mistake, for it is by knowing the will of God and doing it that we develop Christian character, and thus gain a home in the new earth.

The cause of the failure of the Christian is largely due to not understanding the mind of God. No one would cast away his confidence and give up his hope under spells of discouragement if he at the time understood the eternal purpose of God toward him. If he realized that even the hour of darkness, trial, or perplexity is intended by God to rid him of self and develop greater capacity for good, for true pleasure and happiness, surely in place of giving up at such times, he would strive the more earnestly. But how are we to know this?—By study and contemplation under the influence of God's Spirit.

The broad-minded man is in demand everywhere. He is selected to fill places of trust. It is his counsel that has weight and influence. Why? In the physical, social, mental, or spiritual life there are laws that govern; causes produce effects; and, as sure as God himself exists, like causes, under similar conditions, produce like effects. In the words of truth: "Whatsoever a man soweth, that shall he also reap." This the broad-minded man knows, and he gives himself to diligent thought to determine the various causes and their respective effects, that he may be able to avoid evil effects and reap the good.

Understanding is light, for, "light is that which maketh manifest." It enables one to see. Without it, the best eyes in the world would be per-

fectly blind; we could only grope and stumble along, knowing neither danger nor safety. There are hundreds and thousands of men and women decoyed to places of shame and destruction in the large cities by wicked persons. What could possibly induce them to be led away if they understood that they were going to spend the rest of their days in shame and misery, or to be sandbagged or shot down for their money? What could induce the young man to lift the cup to his lips if he realized the consequences thereof? We professed Christians look upon these poor unfortunates with censure, and sometimes, even scorn. Yet, how much better are we in the sight of God when we allow ourselves to be allured by the glitter and tinsel of the pleasure of this life, when God would have us know and realize that it is all a hollow show; that there is nothing in it but sorrow, disappointment, and death in the end; and on the other hand, perfect satisfaction, supreme happiness, and life everlasting? And again, What could induce the youth to give their time and attention to the gratification of self if they realized the end thereof? And what could possibly keep them from surrendering all to the service of God if they realized the reward thereof, both in this life and in the life to come?

"My people are destroyed for lack of knowledge." The lack of spirituality among us is due to the fact that we do not understand, as it is our privilege, yea, duty to understand, the great principles underlying the development of character. O, if we could but realize that each moment is freighted with eternal consequences, and that each act is a germ seed sown that will not only produce *one* of its kind, but *many*, how differently would much of our time be spent! More of it would be used in secret prayer and in the study of God's Word, to the end that the harvest of character might be both good and abundant.

Another question here arises. Can I, who am so weak, do what I know I ought to do? Here again is need of understanding. Christ said, "All power is given unto me in heaven and in earth," and, "lo, I am with you always, even unto the end of the world." "If God be for us, who can be against us?" All includes all; as expressed in another place, "There is no power but of God." Now the power being all on the side of the Christian, he in whom Christ dwells, so long as he keeps Christ there, it would be a most preposterous thing to think of his being overcome. Heaven and earth may pass away, but that man who has Christ abiding within can not be overcome.

Have you ever noticed that the Scriptures refer to Satan as a deceiver, in such texts as, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," "And deceiveth them that dwell on the earth," "inasmuch that, if it were possible, they shall deceive the very elect"? What is it to deceive?—It is to make believe that which is not true. So it is, many are captives of Satan because they do not know the liberty of God. In an article in the *Review and Herald*, a few years ago, reference was made to the deceitfulness of

riches, showing how even the legitimate affairs of life may engross the mind and exclude thoughts of eternity. In this connection this startling statement was made: "Thus Satan is playing the game of life with the souls of men, and is succeeding to a degree surprising even to himself." Why does it surprise him, who has had six thousand years of experience with weak, erring man? Yes, why? He has been in the very presence of God, has seen his love and power, and knows, better than we, our possibilities in God. "Satan is constantly at work; but few have any idea of his activity and subtlety. The people of God must be prepared to withstand the wily foe, for it is this resistance that Satan dreads. He knows better than we do the limit of his power, and how easily he can be overcome, for through divine strength the weakest saint is more than a match for him and all his angels. Therefore Satan's step is noiseless, his movement stealthy, and his battery masked. He does not venture to show himself openly, lest he arouse the Christian's dormant energies, and send him to God in prayer." And again, "It is not necessary that any one should yield to the temptations of Satan, and thus violate his conscience and grieve the Holy Spirit. Every provision has been made in the Word of God whereby all may have divine help in their endeavors to overcome. If they keep Jesus before them, they will become changed into his image."

Dear reader, do you not see that, even though you do not aspire to be an orator, statesman, or philosopher, to be, even in your own humble way, what God would have you to be, you must pray, study, and think; pray God to guide you into all truth, study his Word, think about the problems of life.

ELBRIDGE M. ADAMS.

The Plan of Redemption

MAN was created in the image of God, and Isaiah tells us that he was formed for God's glory. Rev. 4:11 reads, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Man, then, was created for a grand purpose.

God placed him in the garden of Eden to test him, to see whether he would be obedient or not. He was forbidden to touch the fruit of the tree of knowledge of good and evil under penalty of death. Eve doubted God, and this led to disobedience. Had there been no chance for wrongdoing, there would have been no credit in right doing. Just so to-day, if a man is shut in prison where there is no opportunity for him to break the law, he deserves no credit for obeying the law.

As a result of sin, man fell from his high estate; he became an outlaw in God's sight, and a redeemer became necessary. This had been provided for as we read in 1 Peter 1:18-20: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish

and without spot: who verily was foreordained before the foundation of the world."

The wages of sin is death, and had not Christ offered himself as a substitute, each person would have had to suffer the penalty of death. "For all have sinned, and come short of the glory of God."

But God says he has no pleasure in the death of the wicked. He desires that the sinner shall turn from his way and live. Eze. 33: 11.

Therefore a way of salvation has been provided. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

By becoming a curse for us, "Christ hath redeemed us from the curse of the law." Gal. 3: 13. "He became the author of eternal salvation unto all them that obey him." Heb. 5: 9.

Thus God in his mercy has provided a means by which all who accept Christ may inherit eternal life. As in "Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. By believing we are justified; by beholding we become changed; by obedience we are sanctified.

When a sinner in penitence and faith comes to Christ, Christ says to him, "Thy faith hath saved thee, go in peace." "The plan of redemption is so far-reaching that philosophy can not fathom it. Salvation can not be explained; it can be known only by experience." In order that we may be made perfect we must suffer with Christ. 1 Peter 4: 12-16. "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 17, 18.

The life of a Christian is one of self-denial. Christ says in Mark 8: 34, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

May each of us accept God's glorious promises, receive Christ as our substitute, and at last stand with the redeemed host on the sea of glass, and join in singing the song of Moses and the Lamb, and casting our crowns at the Saviour's feet, exclaim, "He died for us." BERTHA LEA.

God Is Love

WE read in 1 John 4: 8, "He that loveth not knoweth not God; for God is love." But perhaps you have wondered how, if God is love, things are as they are. If this has not troubled you yourself (and God be praised if it has not), you may have heard others ask such questions as these: Why does God allow so much sin and suffering in the world? Why did he not immediately destroy sin and evil? Or, why didn't he make us so that sin would be impossible? As these are questions which have to be met, it may be well to consider them briefly. Paradoxical as it may seem, I think we shall find that the answer in each case is that "God is love."

Let us see. If God is love, why does he allow so much suffering in the world? God loves us, and wishes to make us perfect. We are "perfected through suffering." We are commanded: Be ye perfect, even as I am perfect. But "God is love," and "he that loveth not knoweth not God." We must therefore learn the lesson of love. Suffering teaches this. Through our own suffering we are led to pity and love our suffering fellow creatures. We are also led to love God more because he gave up his Son to die in order to save us from our sins and rescue us from their final result, death; and that we might have the wondrous privilege of eternal life in a world where there will be no pain.

Why does God allow sin and sinners to exist? Why did he not destroy them both in the begin-

ning? First, God is "long-suffering to us ward, not willing that any should perish;" and also God must, out of love, allow sin to show its real nature, that evil "may not rise up a second time." Had sin been immediately destroyed, God's love might have been doubted by some, and from this distrust, sin would again have sprung.

Why did God not make it impossible for us to sin? — Because "God is love." He would not have us love him from necessity, but because we choose to love him. It was therefore necessary to allow us the possibility of choosing not to love and obey him. He does not wish us to serve him from necessity, nor from fear, but from love. "There is no fear in love; but perfect love casteth out fear."

If God is love, how can he destroy the sinner? Once more the answer is because "God is love." The idea of endless torment of the wicked is indeed inconsistent with the idea of a God of love; the final annihilation of sin and the unrepentant sinner is, however, perfectly consistent with such character. He is led to do this both by his love of the righteous and even by that which he has for the wicked. He loves us too much to allow sin and its attendant evils always to exist, and out of love and pity he destroys the wicked, who could not be happy in the world made new. He makes the wicked as though he never had been.

LEON L. CAVINESS.

There's Nothing New

Is anything that we behold,
Other than old?
Why call ye new this latest day?
Or in array
Set out your selfsame wares, and tell,
I will do well,
And better with this virgin page,
And will engage,
With nobler thought, and higher reach
My soul to teach.
All this is good, but, just one look
In last year's book —!

Moons wax and wane, and wax and wane,
And loss and gain
Speak the same tongue as first began
To burden man.
Seeds break the mold, and beauty springs,
And young Love sings;
But so he sang long ere you came
This hour to claim;

And so he'll sing when moth and rust
Invade your dust.
But, all of this, in ancient lore,
Was writ before;
And what the preacher said is true,
There's nothing new.

M. CARRIE MOORE.

He Will Guide

"ALL things work together for good, to them that love God." Our lady teacher in the girls' school recently received the news that her husband, who had been on a visit to his aged mother, had suddenly become very sick on his way home. At once she hired a sedan-chair and started on the journey in the cold and cloudy weather to meet her husband. It was about noon when she left home. A heavy wind made traveling very unpleasant, even impossible for her to reach her destination before dark, as the distance was over eleven miles.

Late at night, unable to reach the place where her husband was, she had no other way but to stop at a wayside inn. In the poor inn she was not able to get so much as a little boiled water to drink, as the innkeeper was still celebrating the New-year, and consequently no fire was built.

Hungry, cold, weary, and anxious, she was quite disappointed because she had not been able to be of any help to her husband during his illness. Down-hearted as she was, she felt a great need of the ever-present Friend in every time of trouble, and therefore she prostrated herself on the damp and dirty mud floor in the poor wayside

inn, and besought the Heavenly Father to have mercy on her husband, and for the sake of Jesus save his life.

While praying, another traveler who stayed at the same inn peeped through the door and saw the old lady on the floor, and not knowing what was the matter with her, stepped in and said, "Old venerable sister, you must have fainted, and have no strength to rise; I will help you." At the same time he gently helped her to rise on her feet. Although she was in this way disturbed in her supplication, she did not become troubled about it, but told the kind stranger that it was not as he supposed, but that she was asking the Heavenly Father to have mercy on her husband, who was lying sick some miles from where she stayed. Very much surprised, the stranger inquired who the Heavenly Father was, and where she had heard of him. He also declared that he never heard of any Heavenly Father.

Eagerly he listened to all that Mrs. Ting, the teacher, told him about the dear Heavenly Father, and his beloved Son, through whose merit we can go to our Father at any time and in any place. He was delighted to hear that we can communicate with the true God in our homes, on the road, in the field, and under all circumstances at any time, both day and night, all the year round. "O," he exclaimed, "I wish that I also could pray to him who is our Father in heaven! but I do not know how to pray or what to say; venerable sister, kindly teach me to pray, for I am in real earnest." "Indeed, I will," said Mrs. Ting. She wrote out three prayers, one for morning and one for evening and one to use at meal-times. Then the stranger started at once to read his prayer; and before he went to bed, he was able to repeat them all. Mrs. Ting also invited him to come to the mission station as soon as he had some errand to the city, that he might learn more of the precious truth she had accepted.

The next day Mrs. Ting with her son joined the sick father and husband, and through prayer and proper treatment he was able to start anew on his homeward way. The following Sabbath morning Mrs. Ting came with her face beaming with joy and gratitude to the Heavenly Father who so kindly helped them home in safety. On the Sabbath morning a heavy snow-storm came on, and she said, "God kept back the snow yesterday in order that I might be able to reach home with my husband, and also be able to keep the Lord's day."

She also told me how the pocket Bible she took with her, in spite of her haste in leaving home, comforted her, especially the words in Matt. 24: 13: "But he that shall endure unto the end, the same shall be saved." Now she had also the joy of being with us to celebrate the blessed Sabbath, and with us meditate on the words of God, and thereby learn more of the great lesson how he will guide us, and that all things work together for good to them that love God, to them who are the called according to his purpose.

IDA PILQUIST.

Honan, China.

Inebriation, Mental

MENTAL inebriation is no less a real thing than is that produced by whisky. Though whisky produces mental destruction, the form of inebriation we are now considering does the same. One produces it because of the effects of a poison that can be handled and tasted in a physical way, the other from a poison that can be taken only through our thoughts.

If we had studied alcoholic inebriation a little deeper, we should have found that alcohol is not a food in the true sense, though it is so much like one in many respects that some have claimed food values for it. It is what is called a hydro-

carbon, a substance like the oils, which are capable of being burned. Alcohol, like the fats, can be oxidized in the system, producing body heat, and some force or body energy. Unlike the fats, however, it is not capable of being stored for use without damage to the body tissue. When a burglar gets into a house, and is found out, there is a great disturbance until he is put out; so with alcohol. All the forces of the body are put to work to burn him up and get rid of him. Shakespeare said, "Why should I put a thief in my mouth to steal away my brains?"

There is nothing in the alcohol that is capable of building up or renewing any part of the body. Hence it is not a true food. It only poisons and destroys the body.

Fiction Not a Mental Food

Just so the mental matter that can not be assimilated and formed into mental fiber and character, is not a food, but a poison. It should never be taken into our mental digestion, any more than the other should be taken into the physical.

I know that some will tell you that a novel or a play is truer to life than the every-day realities; that the real experiences of men and women and children are lacking in much that is admirable, because of mental defects, or that every-day troubles and obstacles hinder them in their best development into that which is lovely and good. This the novel does not have; for in fiction even the troubles of life tend to make the ideal character. Because it holds up the ideal, it thus becomes a teacher of righteousness. This is a *false claim*.

The assertion that "no lie is of the truth," is as true to-day as it was in the day when the aged apostle, after many years of experience with all kinds of falsifiers, wrote it. Fiction is not a mental food in the true sense, because it is not capable of being built up into moral fiber, or character. We noticed in the study of alcoholic inebriation that the person who drank the intoxicant had a false sense of strength, wisdom, and knowledge; yet when the body or mind was tested by real standards of measurement, these manifestations of strength were found to be real elements of weakness. Just so the mental intoxicant, the reading or seeing of that which is not true, in book, or drama, or sentimental song, produces a false sense of mental strength, a sense of moral fiber that when tested by the real standards of life, the golden rule, the sermon on the mount, the love chapter of I Corinthians 13, fall far short, and show only weakness; a moral drunkenness, puffed up like an air bubble ready to break at a touch.

Fiction Readers Not Moral Heroes

We have all had experiences with more or less of the woes of mankind,—the sicknesses, the wrongs of hate and of oppression, the loss of wealth, the victim of swindling schemes, and the depression of extreme poverty, yet we have seldom seen help for these come from the novel reader, the theatergoer. For myself I would rather depend in times of trouble and distress upon the faithful ministry, help, and sympathy of the most ignorant or matter-of-fact person than upon the theatergoer or the best-educated and religious reader of fiction. They live in a false life, are surrounded by a glamor, a halo, or rather fog, that stupefies their moral sense, that hinders them from performing the good that they might do, and perhaps that they would like to do. It is a mental and moral drunkenness, a loss of the power to co-ordinate the mental and moral muscles, so to speak, that has its expression in good works. They live in a false, unreal world, and the real woes of this life seem of little concern to them. They can weep over the imaginary heroine's sorrows, but have no tears to shed for their neighbor's woes.

E. L. PAULDING.



The Girl Hostess

"TURN about is fair play, isn't it, daughter?"
"Why, yes, papa; but what is the application now?"

"You had a guest last week, and mother did her best to make things pleasant for you. Her friend is coming this week. Now do you see the application?"

"Oh, yes, and I'll give fair play, too."

Enabling one's mother to entertain her friend and have leisure for real visits with her, to go out, to plan little pleasures, and still have things move along smoothly in the home—this is a field into which a daughter may put beautiful service. To do this well one must have a hostess spirit—must feel that it is just as much a daughter's as a mother's duty to see that people who visit in the house are hospitably treated; be sincerely desirous of learning what can be done to give a guest pleasure, to make one's home attractive.

Not only may this be done on the greater occasions of "having company" for a week or two, but a girl may practise being hospitable and gracious by taking a little responsibility in regard to callers. Unless there is an efficient servant in the house, the daughter can go to the door, greet the caller pleasantly, usher her to a desirable seat in the parlor, see that curtains, light, register, are in proper order, call mother quietly, and then take up the responsibility of the house in mother's place—keep the younger children quiet, be ready to meet agents or errand boys, or other callers. If more familiar friends drop in and can be asked to stay to tea or dinner because the daughter may be relied on to look after the little extras, the mother can have the real rest and enjoyment she needs and deserves in meeting her friends and keeping young with them.

In all this the daughter is not only expressing her gratitude for mother's thoughtfulness and kindness when "the girls" drop in, or come to stay and be entertained; she is gaining something for herself, something she can use to good advantage all her life, for there's nothing more beautiful, more helpful sometimes, than a sweet, thoughtful cordial hostess.—*The Young People's Weekly*.

The Wonderful "Wireless"

WHEN winter tempests blew ten years ago, a lighthouse on an isolated island was cut off absolutely from the world. What might be happening there, no man knew. The story of how one of the two keepers of a solitary light went insane in midwinter, and of how the other keeper had to struggle with him, take care of him, and keep the light burning through all until the lighthouse tender came on his rounds, is one of the many incidents in the annals of the service. But the Canadian government is done with all that. Wireless telegraphy is used in the Canadian lighthouse service nowadays. The keeper can communicate at once with the receiving station on the mainland, and any mishap is known at once, and relief sent as soon as possible.

"Wireless" is used largely by modern ship owners in a business way. A captain, bringing his ship in five years back, could not possibly tell what docking arrangements had been made for him in New York by the owners until he met the pilot-boat. To-day that is all changed. Far out on the Atlantic the message is received, and all hands can begin at once to get baggage and cargo in shape for landing on this side of the vessel or that. A freight steamer, coming home across the Atlantic, and not knowing which port her owners

next desire her to make, hears from them as far out as the Nantucket light-ship, and can lay her course accordingly. The great newspapers can interview a noted man on shipboard, and publish the interview before he reaches land at all; and a newspaper at sea is an accomplished fact, several of the big ocean liners publishing a bulletin daily from special wireless dispatches.

The business uses of "wireless" are indeed much greater than its personal ones. With all the passengers who send messages to friends, and receive them from the shore, seventy per cent of wireless dispatches are business affairs. Five and a half thousand messages were sent by the largest "wireless" company in three months of 1905. Other companies are competing steadily, lowering prices and offering good service, so that a "Marconigram" of ten words for a dollar is possible to-day. What may be possible to-morrow is interesting to imagine. Will not every house, in the end, have a wireless receiver, as it can to-day have a telephone?—*William Rittenhouse*.

A Welcome Guest

"Now," said Aunt Maria, the comfortable, as she seated herself in the large armchair for a pleasant visit, "haven't you any mending that's been waiting for me? I never calculate to bring any work of my own along when I go visiting, for 'most always I can find something to do where I go, and I'm not one that can be happy doing nothing all the time."

It had been said of Aunt Maria that everybody liked her visits, because she was always ready to help in every household where she came.

The welcome visitor is one who enters a home in the spirit of service and cheer, to give pleasure as well as to get it, to give recreation as well as to take it.

It is the hands that are always ready for the "next thing," ears open to hear and delight in all new sounds, eyes open to see and find enjoyment in simple things, tongues free to praise where praise is deserved, mind ready to learn new methods and new opinions, heart open to feel and to return kindness and sympathy,—all this goes to make the truly welcome visitor, who mends not merely the worn garments, but the worn courage, the worn feelings, the worn spirit.—*The Wellspring*.

Useful Suggestions

REPLACE, not to be used in the sense of take the place of; as, "This desk *replaces* the old one." Replace means properly, to restore to its place.

PARTY, not to be used for person; as, "He is an odd *party*."

PELL-MELL, not to be used of a single person; as, "He rushed *pell-mell* down the street." It implies a crowd.

PIECE, not to be used for distance; as, "I went a good *piece* with him."

PLENTY should not be used as an adverb in the sense of fully; as, "This is *plenty* large enough."

PRESUME, not to be used for think, believe; as, "I *presume* he is correct. *Presume* to say would be the full expression.

PRETEND, not to be used in the sense of profess or claim; as, "I do not *pretend* to be accurate." Pretense conveys an idea of falsity.

PREVENTATIVE, incorrect form for preventive.

PROCURE, often used pretentiously where *get* would be better.

PARTAKE, often used for the simple verb *to eat*. "Just the word for young women that hobble on French heels," said Ayers.

QUANTITY, not to be used for number; as, "A great *quantity* of carriages was present."

RELIABLE, not substituted for *trustworthy* by the best writers and speakers.

RISE UP—the up is superfluous.

RESIDENCE, often used pretentiously for the homely words, house or home.

I WILL not count
On aught but being faithful.

—George Eliot.

Don't Give Up

AMONG some skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted, if not wise, spectator. "Why, sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others." The tears of the last downfall were still rolling over the rosy cheeks, but the child looked from his adviser to the shining steel on his feet, and answered, half indignantly, "I didn't get some new skates to give up with; I got them to learn how with." The whole philosophy of earthly discipline was in this reply. Life's hard tasks are never sent for us "to give up with;" they are always intended to awaken strength, skill, and courage in learning how to master them.—*Forward*.

"It Is Well with My Soul"

"WHEN peace, like a river, attendeth my way,
When sorrows, like sea billows, roll."

While Mr. Moody and I were holding meetings in Edinburgh, in 1874, we heard the sad news of the loss of the French steamer, "Ville de Havre," on her return from America to France, with a large number of the members of the Ecumenical Council, whose meetings had been held in Philadelphia. On board the steamer was a Mrs. Spafford, with her four children. In mid-ocean a collision took place with a large sailing vessel, causing the steamer to sink in half an hour. Nearly all on board were lost. Mrs. Spafford got her children out of their berths and up on deck. On being told that the vessel would soon sink, she knelt down with her children in prayer, asking God that they might be saved, if possible, or be made willing to die, if that was his will. In a few minutes the vessel sank to the bottom of the sea, and the children were lost. One of the sailors of the vessel, named Lockburn,—whom I afterward met in Scotland,—while rowing over the spot where the vessel disappeared, discovered Mrs. Spafford floating in the water. Ten days later she was landed at Cardiff, Wales. From there she cabled to her husband, a lawyer in Chicago, the message, "Saved alone." Mr. Spafford, who was a Christian, had the message framed and hung up in his office. He started immediately for England, to bring his wife to Chicago. Mr. Moody left his meetings in Edinburgh, and went to Liverpool to try to comfort the bereaved parents, and was greatly pleased to find that they were able to say, "It is well; the will of God be done."

In 1876, when we returned to Chicago to work, I was entertained at the home of Mr. and Mrs. Spafford for a number of weeks. During that time Mr. Spafford wrote the hymn "It is well with my soul," in commemoration of the death of the children. P. P. Bliss composed the music, and sang it for the first time at a meeting in Farwell Hall. The comforting fact in connection with this incident was, that in one of our small meetings in North Chicago, a short time prior to their sailing for Europe, the children had been converted.

While still living in Chicago, Mr. and Mrs. Spafford became much interested in the second coming of Christ. So zealous did Mr. Spafford become, that he decided to go to Jerusalem with his wife and the one remaining daughter, and there await the coming of the Lord. Mr. Spaf-

ford died there not long afterward. Mrs. Spafford is the head of a society, whose headquarters are in a building outside of Jerusalem, where a large number of people live, having all things in common. When I visited Jerusalem, some years ago, I met Mrs. Spafford on the Street of David. The next day I received a call from her daughter, who is very popular among the natives, and has become the teacher for a large body of children, instructing them in English literature and in American ways.

This hymn was heard by a gentleman who had suffered great financial reverses in the panic of 1899, and who was in deepest despondency. When he learned the story of the hymn, he exclaimed, "If Spafford could write such a beautiful resignation hymn, I will never complain again."—*Ira D. Sankey*.

A Parable

It was a still, bright morning in January when I looked from my window to behold one of Nature's choicest pictures. Not a breeze was stirring, and it seemed as if Nature were holding her breath till all who wished might see the glorious aspect. Every tree, bush, and twig was clothed with a magnificent frost work. In my rapture I drew nearer for a closer view, when I observed that from the myriads of crystals that adorned each object only from three to five of these frosty stars held a proper position to the sun to reflect the rays that gave them their most diamond-like splendor.

As I stood mute in silent wonder, a voice seemed to say, "Like unto those crystals are God's children; among the thousands only a few stand in the right relation to him to reflect his glorious image and shed forth his glorious light."—*Flora M. Kee*.



ONE by one thy duties wait thee:
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach.
—*Adelaide A. Proctor*.

July Study of the Field

OPENING EXERCISES:—

Song.
Prayer.
Scripture Reading: Psalm 145.
Song.

FIELD STUDY:—

Beginnings in South America.
Present Status of Our Work in the Neglected
Continent.
In the Philippines.

SONG.

FIELD STUDY CONTINUED:—

Mission Work in Sierra Leone.
Brief Reports from the Fields.

REMARKS BY THE LEADER:—

Our Relation to the Work.

CLOSING EXERCISES.

Note

All the material for this study will be found in the May numbers of the *Review and Herald*. It will add to the interest of the meeting if all who take part have given the subject assigned them sufficient study to present it without using the *Review*. A few notes, or the matter briefly written and well read, are far better than reading direct from the paper. There are many good

things in the May numbers. Suggest that each one come to the meeting prepared to give, in a sentence or two, the latest news from some field. Encourage all to participate in the exercises.

E. H.

Report from West Paris, Maine

OUR attendance is good, and the mission studies are faithfully prepared, never failing to secure an interesting meeting.

We sent in our report at the end of the quarter, and it was very encouraging to see that we could do something in the spreading of this great truth. Just now it is spring in the country, and we have done what we could to arouse an interest in missionary gardens. Several hens are sitting whose chickens are dedicated to the work, and the children are busy making a missionary quilt; one sister said she had no chance for a garden, but as she earned some money by extra work, she would lay part of it aside to help the fund we wish to raise to support a native worker in India or China.

Another sister and her little daughter are sending the *Little Friend* to an isolated Sabbath-keeper, that a little grandson who lives with her may learn the children's lesson. Quite a little correspondence has been carried on with our scattered church-members, and this week we have been working with the special *Signs*. We have used a large quantity of the Signs Leaflets.

If we can only get our young people to do something personally for those outside, I believe it will be a tie to bind them to the truth.

JENNIE R. BATES.

Englewood Society

FOR the encouragement of the young people, and to urge them to band themselves together in the capacity of a young people's missionary society, I will tell you of our little Society, which has been organized only a little over three weeks, and about what we are doing. There are only nineteen members, but all seem imbued with the true missionary spirit.

We are glad that we can give a favorable report, and we hope to do better work this coming quarter. One thing in connection with our home missionary work is that we have secured a home for a poor sick girl who has no home, no parents, and is not able to work. Dr. Paulson and Miss Fannie Emmel met us at the sanitarium here in the city, and took this girl home with them to Hinsdale. Our Society pledged fifty cents a week toward her board, one sister gives one dollar, and one dear old lady gives fifty cents. We feel confident that the Lord will put it in the hearts of others to help this lonely girl. Dr. Paulson says it will take at least six months for her to get strong enough to work. She sleeps out of doors, and is receiving the best of care.

One of our members was called to the death chamber of a dear woman who had to leave two sweet little girls; she stayed twenty-four hours, and never left them. Such work in connection with our Society we feel is doing necessary home missionary work.

We purpose selling at least two of our periodicals a week, and each member will send the proceeds to the China Mission; then our weekly offering we keep in our home fund to use at the discretion of the Society. We are all very much encouraged. The Lord has certainly blessed us. We have a short Bible study, different ones leading each time. We note the suggestion in our INSTRUCTOR to assign each one some part, and find it is an incentive.

There is a great field of labor for the young who will consecrate their lives to God's service. We desire an interest in the prayers of the INSTRUCTOR family that we may be the means of scattering as much light as we can.

MRS. IDA BROWN.



• CHILDREN'S PAGE •



Grandfather's Story

"O GRANDFATHER! tell us a story, please."
 'Twas a very familiar sound;
 Ethyl and Bernice climbed up on his knees,
 And the others all gathered around,
 And sitting down on the floor at his feet,
 Each one found herself a place;
 And Mabel and Helen and little Maud
 Looked up into grandfather's face.

So grandfather laid his spectacles down
 On the Book that he loved so well;
 And smiling down on the eager group,
 He began his story to tell:
 "When I was a little tow-headed boy,
 I lived on the dear old farm
 My father had hewed from the mighty woods
 By the strength of his good right arm.

"He sowed all the grain on the farm by hand,
 And scattered it far and wide;
 For never a seeder had then been seen
 In all of the countryside.
 He cut his crop of hay with a scythe,
 There were no mowing-machines;
 He cradled his grain; and he thrashed with a flail
 All his wheat, his oats, and his beans.

"And mother,—such beautiful yarn she spun!
 Such handsome cloth as she wove!
 Such rich, brown cakes of sugar she made
 From the maple trees in the grove!
 She made all the soap and candles we used,
 For there was no kerosene;
 And she sewed by hand all the clothes we wore;
 There was yet no sewing-machine.

"We traveled slowly from place to place,
 By team, or on foot and alone;
 For trolley-cars were not invented then,
 And railways were scarcely known.
 The mail came by but once in a month,
 And postage was very high.
 No telephone message was ever heard,
 No telegram ever flashed by.

"I hadn't a single picture-book then,
 Not a game that was bought at a store;
 No kindergarten was there to attend;
 No newspaper came to our door.
 But the sky was blue, and the grass was green,
 When I was a laddie of ten;
 And I never missed the wonderful things
 That were not invented then."

ELIZABETH ROSSER.

A True Bear Story

SPEAKING of law and the enforcement of discipline in Yellowstone Park, I heard the story of a bear there which I consider exceedingly important, not only as a comment on the discipline of the park, but as a moral lesson in domestic obedience. The story is literally true, and, if it were not, I should not repeat it, for it would have no value. Mr. Kipling says: "The law of the jungle is—obey." This also seems to be the law of Yellowstone Park. There is a lunch station at the Upper Basin, near Old Faithful, kept by a very intelligent and ingenious man. He got acquainted, last year, with a she-bear, who used to come to his house every day and walk into the kitchen for food for herself and her two cubs. The cubs never came. The keeper got on very intimate terms with the bear, which was always civil and well behaved, and would take food from his hand (without taking the hand). One day toward sunset the bear came to the kitchen, and, having received her portion, she went out of the back door to carry it to her cubs. To her surprise, the cubs were there waiting for her. She laid down the food and rushed at her infants and gave them a rousing spanking. "She did not cuff them; she spanked them," and then she drove them back into the woods, cuffing and knocking them at every step. When she reached the spot where she had told them to wait, she left

them there and returned to the house. And then she stayed in the kitchen for two whole hours, making the disobedient children wait for their food, simply to discipline them and teach them obedience. The explanation is very natural. When the bear leaves her young in a particular place and goes in search of food for them, if they stray away in her absence, she has great difficulty in finding them. The mother knew that the safety of her cubs and her own peace of mind depended upon strict discipline in the family.—*The Round Table.*

Twenty-Seven Years in Bed

"DID I ever tell you about my grandmother?" asked John Morse of his friend, Will Myers. "She has spent twenty-seven years in bed. Just think of it!"

"O, how dreadful! That's what I should call downright hard luck," returned Will. "Was she



"I hadn't a single picture-book then."

a great sufferer? and how did she ever endure it?"

"Why, she didn't suffer at all, so far as I know," said John. "I can't remember that she was ever sick. But you see she has always been in the habit of sleeping eight hours a day, that is a third of the time, and she is now eighty-one years old. It sounds pretty bad when it's all put together, doesn't it? And yet it's no more than what we all are doing."

"So all my sympathy was wasted," exclaimed Will. "Do you think that was fair?"

"Well, I'll tell you," replied his friend. "It just came over me how much time we spend in bed, and in eating, and in dressing and undressing, and I wanted to see how it would strike you. Don't you begin to wonder that we ever get anything done?"

"It does look that way. But then I remember that a friend of my father's told me that he mastered the German language by studying half an hour a day. Let's see. Half an hour a day, six days in the week, would amount to a good deal, wouldn't it? I see; *what counts is the doing it every day!* That's what makes it add up so."

"That's just it!" said John. "I never half realized the value of time before. I tell you what it is, 'Poor Richard' knew what he was talking about when he said, 'Take care of the minutes, and the hours will take care of themselves.' Wasn't that it?"

"That sounds all right, certainly," was the

response. "And I'm going to begin taking care of the minutes right off. I believe I can get half an hour a day for the drawing I'm so anxious to take. I'll try it, and see what it will amount to."

"And I'm going to try it with telegraphy, which I am so anxious to learn. Well, my grandmother has helped me in a good many ways, but I guess she'll be surprised when she hears of this one. I think I'll go in and tell her about it now."—*Martha Clark Rankin.*

Timid Tottie

"WILL you walk in the garden, my pretty wee maid?"

"No, thank you, kind sir; I am too much afraid."
 "Why, what can you fear is a puzzle to me!"
 "Oh, sir, the snapdragons might snap at me!"

"Oh, I will protect you, my pretty wee maid, Come, put on your bonnet." "Oh, sir, I'm afraid."
 "Pray, what is it now?" "Why, I never could go, For a big tiger-lily might bite me, you know."

"We'll walk in the fields, then, my pretty wee maid."

"Oh, that would be worse! I shall feel so afraid."

"What makes you so timid, you strange little child?"

"Why, sir, in the meadows the flowers are all wild!"

—*Cassell's Little Folks.*

The Little Suppliant

It is doubtless true that every boy loves stories, all kinds of stories,—stories of Indians, horses, and animals of all kinds. The world of books and papers is full of anecdotes about these things, some very interesting, and children never tire of hearing them, nor of repeating what they have heard and seen.

But above all, boys, and small boys, love to hear what other boys do, and they are apt to imitate smart things in other boys. Mischievous boys often get into trouble, and get good boys into trouble, in this way. It is easy to get into trouble, but not so easy to get out of it.

One evening last December, when the days were short and the darkness came on early, I boarded a street-car at the top of the grade of Lake Avenue in Battle Creek, Michigan. The only passenger in the car besides myself was a gentleman on the opposite side. It was down grade, and the car was running at high speed.

After passing the switch near the school building, the car suddenly stopped, and a little boy of seven or eight years was forced through the half-open door of the car by the strong, fur-clad arms of the motor-man. He struggled very hard to get away from the clutches of the driver, but the latter was too much for him, and the car started on at full speed.

The conductor stood on the back end of the car, viewing the scene through the window, but giving no heed to the piteous entreaties of the little captive. These cries were very touching: "O, let me go! Do let me go. Won't you let me go? I will be good. I didn't steal. O, let me go! O, O, they will take me to jail, where I can't see my mama." Then such a scream at that thought could have been heard above the din of the street-car half a block away.

He then appealed to the man: "Won't you let me go? If you will, I will give you some candy." But the car rushed on and on, bearing the little fellow away from home.

Evidently the car officials thought the lad needed to be taught a lesson, but an observer could not keep back the tears at the pleadings

of the little well-dressed, well-taught boy in such trouble. He didn't say an unkind or naughty word, and he was not angry, but he was in great trouble, being carried away in the darkness, he knew not whither.

Before the car came to the railway crossing, the conductor stepped inside of the door from the rear. In an instant two little arms were about his neck, and again he begged, "Let me go, won't you? I'll give you a whole box of candy."

"Will you ever attempt to board the car again when it is in motion?" asked the conductor.

"No, no, I won't," was the quick response; and he will not, I am quite sure. The car bell rang to stop, and the little fellow was gently released from his prison, being saved perhaps from being crushed to death beneath the wheels of the car.

Many serious lessons revolved over and over in my mind at this incident. There were no naughty words spoken, and no unkind acts toward his captors; his love for home and mother, his gentle manners, all told of safeguards placed about him at such a tender age.

As I thought of this incident, I could but breathe a prayer for the INSTRUCTOR household of boys, who are surrounded in these days with snares and pitfalls on every side leading to crime and ruin.

MRS. M. D. AMADON.



THE sound may be restored, it is said, to a cracked gong by sawing down the crack with a hack-saw so that the two edges do not touch. The gong will sound as well as it did when new.

THE observatories record about thirty thousand minor shocks of earthquake in different localities every year; but of these only sixty are world-shaking and observable from a great distance.

WIRELESS telegraphy will be substituted for the regular system in the coal regions during strikes. In former times miners destroyed the wires of the telegraph and telephone systems, so that it was almost impossible for the coal operators to keep in communication with the outside world.

THE lighting bill for the United States amounts to millions of dollars every year. The cost for electricity the past year is estimated at \$100,000,000; for oil, \$60,000,000; city gas, \$35,000,000; acetylene, \$2,500,000; natural gas, \$1,700,000. This makes a total of nearly \$199,200,000.

SUPERINTENDENT MAXWELL, of the New York public schools, has advised all teachers to see that pupils carry their books on the right side on the even days of the month and on the left side on the odd days of the month, whether passing to and from their homes or in changing class rooms, and that the number of books should be reduced to the minimum. The purpose of this order is "to avoid one cause of spinal curvature."

A FULL-BLOODED Zulu orator was the winner in an oratorical contest in Earl Hall, Columbia University, recently. Four whites were pitted against him for the Custis prize, which was awarded him. The winner is twenty-two years old. His name is Pixley Ka Iraka Seme. He comes from the Bantu tribe, which conquered South Africa several hundred years ago, and he is the son of a leading chief.

THE Mt. Blanc glacier has at last found a new means of service. Heretofore it afforded at-

traction to tourists and an occupation to guides; but now it offers its store to a company, which has gone into the business of quarrying the clear hard ice at an altitude of four thousand feet. The ice is blown out in great blocks by means of dynamite, after which it is sawed into regular sizes, and sent down the mountain on a narrow-gauge railway. Down in the valley it is loaded into freight-cars and distributed through southern France.

KING LEOPOLD, it is said, exacts an *annual tax equivalent to two hundred and sixty-seven days' work* of the natives of the Kongo region under his supervision, with the penalty of losing hands or feet, or both, if it is not paid. Competent witnesses state that of a population of twenty or thirty million many thousands have been beaten, maimed, or put to death by the cruelty of Belgium's monarch.

A LEPROSY research hospital is to be established by the United States government on the island of Molokai, one of the Hawaiian group. Nothing really at present is known of the cause of leprosy, but Dr. Walter Bunkerhoff will enter upon the work of investigation with a courageous determination to discover something definite in regard to the cause, spread, and treatment of the disease.

NORTHERN NIGERIA in 1900 came under the British flag. Its population is six times that of Great Britain, one half of which are Mohammedans. Hitherto it has been practically closed to the gospel, but now the pagan tribes are calling for the white man's teachers. Unless their call is speedily answered, the Mohammedans will have closed the door against all Christian evangelization. Where is there a herald for the third angel's message?

COLD air for keeping houses cool and for preserving butter, eggs, and other perishable articles



FIG. 3

is supplied by the wells of Thompson Falls, Montana. The wells are about sixty feet deep, and are fed through a gravel formation by the mountain streams. A current of cold air rises from them continually. To use the air, the wells are closely covered and tapped with large pipes a few feet below the ground. By this means a temperature of 55° may be maintained in public buildings and dwelling-houses. For cold-storage purposes, a house is built directly above the well.

Spent in Liquor

EVERY year \$1,454,119,858 at least are spent by the people of the United States for drink. This sum, it is said, would provide 500,000 families, or 2,500,000 persons—more than the entire population of New

Hampshire, Rhode Island, Vermont, Maine, North Dakota, and Montana—with comfortable homes, clothing, and provisions for an entire year. To each family it would give the sum of \$2,380, and leave the sum of \$264,119,000 to be used in the erection of 52,818 churches, each costing \$5,000.

Work for Little Fingers—No. 15

WE have a basket and a canoe for this lesson. For the basket make a point in the center of each side of your paper. Place the ruler across two opposite points, and draw lines two inches long from each point. Place the ruler across the other two points, and draw two-inch lines from each. Fig. 2. Connect the inner ends of these four lines. The square thus formed is the bottom of the basket. Connect each corner of the square with the two nearest corners of the paper.



FIG. 1

Cut the four two-inch lines. Fold all other lines. To form the sides of the basket let two cut edges pass by each other until each rests against the nearest line or fold. Either paste or tie them in this position. Treat all cut edges in the same way. Use a ribbon handle, as shown in Fig. 1. This makes a good flower basket or a popcorn basket for a Christmas tree.

Fig. 3 shows a small canoe. To make this make a point in the center of two opposite sides of the paper. Make other points one and one-half inches above and below these central points. Fig. 4. Place the ruler across the two upper points. Begin one inch from one edge of the paper, and draw a line six inches long. Place the ruler across the lower points, and draw another line six inches long. Connect the ends of these lines. The short connecting lines should be just three inches long. How many can tell one name for the figure thus formed? How many can tell two? How many can define the words "oblong" and "rectangle"?

Place a point one-half inch from each corner on each end of the rectangle. Open your compasses one inch. Place the point at each, in turn, of the four points just made, and draw parts of circles, as shown in Fig. 4. Cut away the parts marked x. Do not fold. Bring the circular parts together at the ends, and paste, as shown in Fig. 3. The canoe may be suspended by a cord or ribbon tied through the pasted edges near the ends. It may be used for hair-pins, button hooks, pencils, etc. The canoe in the picture was made of birch bark. The bark had become dry before using, so it was necessary to dip it in water to prevent it from cracking when it was bent. A weight should be placed on the pasted ends, and sufficient time be given to allow them to dry thoroughly.

MRS. E. M. F. LONG.

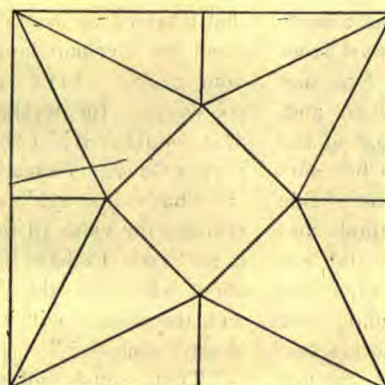


FIG. 2

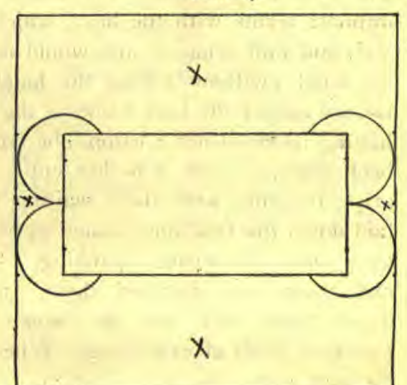


FIG. 4

Shoes of the World

THE Portuguese shoe has a wooden sole and heel, with vamp made of patent leather, fancifully showing the flesh side of the skin.

The Persian foot-gear is a raised shoe, and is often a foot high. It is made of light wood richly inlaid, with a strap extending over the instep.

The Siam shoe has the form of an ancient canoe, with a gondola bow and an open top. The sole is made of wood, and the upper of inlaid wood and cloth, and the interior is elaborately ornamented in colors, and with gold and silver.

The Mussulman's shoe is of heavy leather. It is adjusted to the foot by a wide leather strap, which runs from the heel, and buckles over the instep. The only ornamentation is the fastening of two feather plumes on the right side of the toe.

The sandal worn by the Egyptian is composed of a sole made by sticking together three thicknesses of leather. This is held to the foot by a band passing across the instep. The sandal is beautifully stitched with threads of many different colors.

The Grecian shoe is made almost entirely of leather, and has a thickly-padded sole with a sharp turn-up toe, which is surmounted by a large ball of colored wool or hair. The shoe is fleece lined, and is gorgeously decorated with beads and ornamental stitching.

The Russian boot is composed of many pieces of morocco in several colors, put together in a way to please the wearer or maker. The foot of the boot is beautifully embossed with thread in bright colors.

The Hungarian shoe, or moccasin, is made of rawhide, prepared by the sun-curing process. It is bound together with many thongs of rawhide. Loops, or thongs, extend upward around the ankle, and through these loops is passed a strap which is buckled at the side.—*Our Young Folks.*

THE INTERMEDIATE LESSON

I—Paul Called to Macedonia

(July 7)

LESSON SCRIPTURES: Acts 15: 40, 41; 16: 1-15.

MEMORY VERSE: "Come over into Macedonia, and help us." Acts 16: 9, last part.

After Paul's first missionary journey, with Barnabas, these two apostles came back to Antioch, and there "abode long time" with the believers. Afterward, "Paul chose Silas, and . . . went through Syria and Cilicia, confirming the churches." That is, he taught them the truth, and established them in the faith.

"Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas.

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed

him, saying, Come over into Macedonia, and help us.

"And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Questions

1. Who traveled with Paul on his first missionary journey? (By what other name is Paul called in the first chapters of Acts? Read Acts 13: 9.) Whom did Paul choose to go with him on his second missionary tour?

2. What places were first visited by Paul and Silas? At Lystra what young man did Paul find? Of what nationality were his parents?

3. How did the brethren speak of Timothy? What careful training had he received? Read 2 Tim. 1: 5. What is said of his mother and grandmother?

4. What did Paul wish Timothy to do? What did the apostles do as they went from place to place visiting the churches?—They gave them certain decrees, or commands, that had been made by the church at Jerusalem.

5. How were the churches helped by these visits?

6. After going through the provinces of Phrygia and Galatia, and passing by Mysia, to what place did Paul and his companions come? Verse 8. Find these places on the map in your Bible that shows Paul's journeys.

7. What vision appeared to Paul in the night? What was this man saying? Memory Verse.

8. What did Paul understand this vision to mean? Verse 10, last part. What did he immediately do?

9. What cry is now being made by all heathen lands to those who know the gospel? How should this cry for help be answered? Can you think of any way that you can help those who need to know about Jesus and his salvation?

10. Describe Paul's voyage to Macedonia. What is said of Philippi?

11. How long did Paul stay at Philippi? Where did he go on the Sabbath? To whom did he there preach the word of God?

12. What noted woman received the gospel at this place? How did she show her faith in the things taught by Paul? What kindness did she show to Paul and his associates? What lesson may we learn from her example?

THE YOUTH'S LESSON

Studies on Practical Religion in the Home

I—The Home

(July 7)

MEMORY VERSE: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Questions

1. What was the crowning work of creation? Gen. 1: 26-28.

2. How close was the relationship between our first parents? Gen. 2: 22-24; note 1.

3. What sort of home did God prepare for our first parents? Gen. 2: 8. Describe this home. Verses 9, 10.

4. Why did they lose this beautiful home? Gen. 3: 22, 23.

5. What besides the loss of home did they bring upon themselves by their first sin? Gen. 3: 16-19.

6. What is the proper position of the husband in the home? Eph. 5: 22; note 2.

7. What exhortation is given to wives? Col. 3: 18.

8. What exhortation is given to husbands? Col. 3: 19.

9. What are children exhorted to do? Col. 3: 20.

10. What beautiful description is given of a home presided over by a good wife? Prov. 31: 10-27.

11. How do the children regard such a mother? Prov. 31: 28; note 3.

12. Where will such a home be perpetuated? Isa. 65: 21, 22.

Notes

1. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self; showing the close union and the affectionate attachment that should exist in this relation.—"*Patriarchs and Prophets,*" page 46.

2. Every member of the family centers in the father. His name, "house-band," is the true definition of husband. He is the lawmaker, illustrating in his own manly bearing the sterner virtues, energy, integrity, honesty, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. With such a household Jesus will tarry, and through his quickening influence the parents' joyful exclamations shall yet be heard amid more exalted scenes, saying, "Behold I, and the children whom the Lord hath given me."—"*Testimonies for the Church,*" Vol. I, page 547.

3. God has assigned woman her mission; and if she, in her humble way, yet to the best of her ability, makes a heaven of her home, faithfully and lovingly performing her duties to her husband and children, continually seeking to let a holy light shine from her useful, pure, and virtuous life to brighten all around her, she is doing the work left her of the Master, and will hear from his divine lips the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." These women who are doing with ready willingness what their hands find to do, with cheerfulness of spirit aiding their husbands to bear their burdens, and training their children for God, are missionaries in the highest sense. They are engaged in an important branch of the great work to be done on earth to prepare mortals for a higher life; and they will receive their reward.—*Id., Vol. II, pages 465, 466.*

Though the results of her work are not apparent, angels of God are watching the careworn mother, noting the burdens she carries from day to day. Her name may never appear upon the records of history, or receive the honor and applause of the world, as may that of the husband and father; but it is immortalized in the book of God. She is doing what she can, and her position in God's sight is more exalted than that of a king upon his throne; for she is dealing with characters, she is fashioning minds.—"*Christian Temperance,*" page 69.



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OVER a half million copies of the Bible have been distributed in European Russia the past year by the British and Foreign Bible Society, notwithstanding the disturbed condition of affairs in that country.

THERE is opportunity where there is desire. The experience of those who are deeply in earnest about giving the light of truth to others, must convince us all that, however busy we seem to be, we can find some way of scattering pages of truth. Brother Kraft in the *Iowa Bulletin* tells how he improved the time of travel. He says: "A few days since I took an early morning train for Sharpsburg. While waiting an hour and a half for the train at Red Oak, I sold twenty-two copies of the special *Signs*, and during my two hours' ride on the train I sold twenty-nine copies, and had the privilege of testifying for the Lord and his soon coming. I am glad to have a part in sowing the seed by all waters."

IN a personal letter from Singapore, Sister Marion Jones writes:—

Our work in this place has been greatly retarded by the many times we have had to move. In eighteen months we have shifted no less than six times. The only thing now to do is to have a mission house and a church-building of our own. We are looking round now to secure a piece of land for this purpose. Our health food store and treatment rooms have also had three shifts in less than a year, but now we trust they can go right ahead without further hindrance.

Our school is doing remarkably well considering that we have no proper place to hold it, no properly qualified teacher, and can give only two hours a day to it, and have made no effort whatever to get scholars, yet we already have seventeen, and are promised others.

All those who are having Bible-readings are deeply interested, and are really anxious to hear the truth, so we can be sure they will find it, can we not?

The other missionaries are doing their utmost to hinder and annoy us by circulating with pen and voice all kinds of blasphemous and really absurd doctrines as the doctrines of the Seventh-day Adventists, but we have taken no notice of them, believing the Lord would not let them hurt us or our work, and so it has turned out. The editor of one of the papers here took the matter up, turning all their malicious statements back on their own heads, and acquitting us of all their false charges, so our enemies are really helping us after all. Does not the Lord know how to make the wrath of man to praise him? And the remainder of wrath shall he restrain.

Our Reputation

VALUABLE as money is, we have it on very high authority that there is something more valuable still, for Solomon declares that a good name is to be chosen rather than great riches, and is to be more desired than silver or gold.

A good name, it should be remembered, *must be the fruit of one's own exertion*. No element of success is more vital than self-reliance, the determination to be, under God, the creator of your own reputation. Therefore let each young man scorn props and crutches, and take hold on life, believing that "man ought to regard himself not as the creature of circumstances, but as the architect of circumstances." Many a youth has good stuff in him that never comes to anything, because he slips too easily into some groove of life; it is commonly those who have a tough battle to begin with that make their mark upon their age. Beethoven said of Rossini that "he had the material in him to have made a good musician if he had only been well flogged when a boy, but he was spoiled by the ease with which he composed."

Thousands of young men have turned out failures because they relied for a good name on their excellent parentage, or on the patronage of friends, rather than on their own personal efforts. "What I am I have made myself; I say this without vanity and in pure simplicity of heart," said that brilliantly successful man, Sir Humphrey Davy. If any of you are hoping to reach true success in any other way than by your own steady self-exertion, you are looking through the wrong end of the telescope, and your prospect can only be dim and disappointing.

The next thing I have to say is that the pursuit of a good name or character should be *begun in early life*. Remember it is not a thing that can be created suddenly; it takes years to establish, and when youth and adolescence are gone, it is next to impossible. The sooner a boy gives indication of sterling principle, of unbending truthfulness, and of genuine self-respect, the greater is the confidence we may feel in his honorable future.

I will mention one more element which is necessary to the formation of that good name which all the gold of the Rothschilds could not buy—*stern truthfulness*. Let your word be as good as your oath any day; your promise as valuable as your bond. You are already of consequence in the world if it is known you can be implicitly relied upon. Strict fidelity is an article of high commercial value. You may have a pleasing address, good manners, and any amount of brain; all that is worth little if absolute confidence can not be placed in you. Loathe an untruth as you loathe death. Be jealous of any weakness on this point of character. Stamp it out through Christ if it exists.

Again, let your name be a synonym for purity. Let your character be above suspicion. Have such an abhorrence of the lewd, the vile, the base, that the veriest hint of a charge against you will rebound and fall harmless at your feet. Beware of a word, a look, a gesture, a laugh, that may be misunderstood, and bring a stain upon you. Remember, even a whisper of reproach, if there is cause for it, may ruin you for life. A pointed cannon is nothing to a pointed finger, when the conscience is not clear.

I would have you also to be *benevolent*. Sweeter than the perfume of roses is a reputation for a kind, charitable, unselfish nature, a ready disposition to do for others any good turn in your power.

Very important is it to keep in mind also what may be called the *minor moralities of life*. A good name for punctuality, for example, of what immense service may this be to a young man,—always up to the minute, his watch never behind time, and he never behind his watch. A good name for early rising, for clean and tidy habits, for an obliging disposition, for plodding perseverance, for regard to economy—there is not one of these points you can afford to despise, for they all go to make up the reputation on which your future must largely depend.—*Thain Davidson*.

Read, Little People

MANY can run well for a season, but there are few who can keep steadily at a thing day after day and week after week. Many were interested to begin the course in "Work for Little Fingers," and the editor is wondering how many were interested sufficiently to make every article described by Mrs. Long. She would like to be able to print an entire column of names. Let every one who has carefully made every article, send in his name on a postal card at once. Now let us watch for the list.



CHESWOLD, DEL., March 10, 1906.

DEAR EDITOR: I have been reading the *INSTRUCTORS* that you sent us, and I like them very much, and I thank you for them. The people here like the paper, and they are planning to take it in our Sabbath-school. All the people want to thank you for sending it to us. I am twelve years old, and I go to church-school.

ANNA SEENEY.

SAN BERNARDINO, CAL., March 5, 1906.

DEAR EDITOR: I am a reader of the *YOUTH'S INSTRUCTOR*, and I like it ever so much. We have been taking it in the Sabbath-school. Enclosed you will find seventy-five cents, for which please send it to me. I like to read the letters of the other readers. I would like to have some of them write to me. Hoping I am not crowding out some other letter, I will close. Pray for me that I may be ready for Jesus when he comes.

ETTA HUDSON.

LAKE CREEK, ORE., Feb. 20, 1906.

DEAR EDITOR: I will write a few lines to the *INSTRUCTOR* this evening as I have never written before. I love the paper, and enjoy reading it. There are only two families of Sabbath-keepers here, so our Sabbath-school is not very large. We meet every Sabbath when the weather is suitable. I am fifteen years old. I was baptized Aug. 19, 1905; one of my brothers and one sister were also baptized. Enclosed find seventy-five cents, for which please renew my paper. I will close with love and best wishes to the editor and the readers of the *INSTRUCTOR*.

HANNAH EDLER.

NEBRASKA CITY, NEB., Feb. 27, 1906.

DEAR EDITOR: I thought I would write a few lines to you. I have written once before. I am writing this because I want to get Edith Taylor's address. She wrote to me the first time I wrote to the *INSTRUCTOR*, and I lost her letter. When she sees my name, I would like for her to write to me.

I like to sell the papers. It is a good work to do. I sell them almost every evening after Sabbath. I also sell them after school hours. One night after school I sold thirteen papers, and one evening after Sabbath mama and I sold thirty-two papers. Some nights we have sold many more. I bought me a geography, and a reader for my brother Willie, with the money I earned.

I go to church-school, and I am in the fourth grade. I am eleven, and will be twelve the eighth of June. There are nine pupils in the school. My teacher's name is Miss Retta King; she is very good to us all.

The *YOUTH'S INSTRUCTOR* is a good and interesting paper. We have twenty-one members in our Sabbath-school. There were more members, but they have moved away. I am in the intermediate class. My teacher's name is Mrs. Stahl. There are four in my class. Brother Lindahl is the superintendent, and mama is the secretary.

I am going to join the Reading Circle, and will read the following books: the Bible, "Christ's Object Lessons," "Ministry of Healing," Brother Hill's book, and "Thoughts on Daniel and the Revelation."

I will close for this time, as my letter is getting long. Good-by. Love to all.

ELSIE FORSBERG.