

THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

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Denying Self, Not Denying Things to Self

To deny one's self is a fundamental Christian duty. To deny anything to one's self may be a duty, or it may not be; it may be right, and it may be wrong; all depends on the circumstances and nature of such denial, and the object of its exercise. Yet both denying self and denying to self are popularly spoken of as "self-denial;" and under this term both the Biblical and the unbiblical ideas of denying self are generally included. An all-essential duty in Christian discipleship is thus commonly confounded with a matter of conditional expediency.

"If any man would come after me," said Jesus, "let him deny himself, and take up his cross, and follow me." Matt. 16:24; Mark 8:35; Luke 9:23. Here Jesus makes the duty of denying self an essential requisite of Christian discipleship. A man can not be a follower of Jesus unless he denies himself, or, as the Greek term indicates, denies himself utterly. The requirement is not the denial of anything, either little or much, to self, but the utter denial of self,—a very important and too often unrecognized difference.

As the term stands in the Greek, the injunction of our Lord to his every disciple, to "deny himself," includes the idea of turning one's self away from one's self, of rejecting self as the desire of self. It suggests the thought of two centers,—self and Christ,—the one to be denied, and the other to be accepted, as an object of attraction and devotedness. Its use in the original seems to say: "If you would turn toward me, you must turn away from yourself. If you would accept me as the chief object of desire, you must renounce yourself as such an object. If you would henceforward live in my service, you must at once cease to live for your own pleasure and interest."

It does not directly enjoin the suppression of self, or the overcoming of self, or the constant battling with self, but it calls to the turning away from self, the ceasing to live for self, the practical ignoring or forgetting of self as a center of interest and as an object of desire. That is the injunction, in its meaning and in its application. Self-denial is self-ignoring in hearty self-surrender.

It is a very common mistake concerning the nature of self-denial, to suppose that it involves a constant thought of self, in order to the entire subjection of self. As a matter of fact, he who lives the truest life of self-denial has very little trouble with himself; being absorbed in an object of interest outside of himself, he forgets himself; living for something worthier of his devotion, he does not give any worrying thought to that self from which he has turned away in his enthusiastic pursuit of a nobler aim. A soldier is worth

little as a soldier until he forgets himself in his interest in his soldier duties. If he even thinks of prolonging or protecting his life, he is more likely to lose his life than if he is absorbed in the effort to do his work manfully as a soldier. An unselfish interest in our fellows causes us to forget ourselves in our loving thought of others. An unselfish interest in our Friend of friends takes us away from ourselves, and fills our mind with a simple purpose of pleasing and serving him. A life of self-denial is not a life of conflict with self; it is rather a life turned away from self in utter self-forgetfulness.

Self-mortification and self-flagellations and self-inflictions or self-deprivations are often mistakenly supposed to be elements of self-denial, when in truth they are only modes of self-nursing or self-seeking. A man who desires to win a prize in an athletic contest will gladly put



"Who shares in the peace of nature,
Wins glimpses of heaven below."

himself in training in order to be in the best physical condition for that struggle. He will deny to himself anything in the line of food and drink and luxurious indulgences that might lessen his prospects of personal victory. But in all this there is no true self-denial; on the contrary, it is confessedly a method of persistent self-advancement. A prize-fighting bully who lives abstemiously while in training for his contest can hardly be called a man who denies self, and who lives for a nobler object than self-aggrandizement. Professional bank robbers and burglars are known to be carefully abstemious in their personal habits, and to deny themselves the use of liquor or tobacco while in the active practise of their "profession;" but who would think of claiming that such men were living lives of true self-denial, in denying to themselves those indulgences which would hinder them in their selfish pursuits?

He who lives for the acquisition of wealth, or for the attainment of knowledge, or for the securing of honor and fame, is ready to deny to

himself food, or sleep, or personal ease, if thereby he can promote the chief object of his life struggle. But whatever else he denies to himself, a worker of this sort does not deny himself to himself. Self is the final center of his living and being.

If, indeed, a man strives always for the promotion of his highest spiritual welfare, and for the completest subjection of himself, his self-deprivations and his self-mortifications may be nothing more than carefully chosen modes of self-improvement, having in them none of the qualities or merits of true self-denial. He may fast and pray and live a life of retirement and deprivation in order to save his spirit or self. There is no denial of self in that. It is all selfish living. Such a man is living for self. He is seeking to save himself. He lacks the first requisite of a Christian disciple. He who turneth not away from self, refusing even to make the eternal saving of himself the chief object of living, can not be a disciple of Jesus.

A life of true self-denial, or of denial of self, may be a life of comparative ease and fulness, while a life of endurance and privation may be wholly a life of self-seeking. He whose nature and tastes would prompt him to a life of activity and adventure, may find himself called of God to settle down quietly in loving ministry to one of Christ's dear ones in need of tender care, but whose surroundings are those of relative luxury. Only by the denial of self can such a man find pleasure in the acceptance of a lot exempt from toil and hardship. On the other hand, a man of social instincts may travel to the end of the earth in loneliness, and may pinch himself sorely as he travels, because for some reason he wants to hide himself from all who know him, or because he is seeking reputation or reward in a discovery which he hopes to make. There is no denial of self in his deprivations and endurances, as there is in the other man's settling down in a home of luxury at the call of God, contrary to his personal inclinations. Not what a man has, not what he yields, but the aim of his life,—toward self or away from self,—settles the question whether he exercises true self-denial as the Bible teaches that duty.

He who would deny himself at the call of Christ must turn away from himself in hasty rejection and utter forgetfulness of himself as an object of life. Not what seems to be for his own interest or pleasure, but what his Master directs for him, must occupy his thoughts and claim his best endeavors at all times. It may be that his Lord will call him to labors abundant, and to prisons more abundant, to stripes and stonings, to journeyings often, to perils of rivers, to perils of robbers, to perils in the city, to perils in the wilderness, to perils in the sea, to perils among false brethren, to travails and watchings, to hunger and thirst and fastings, to cold and nakedness. It may be that that same Lord will call him to dwell in his own hired house in the world's chiefest city, with friends at hand in Caesar's palace.

If, indeed, his self-denial be complete, it will matter little to him whether he be in the one

state or in the other, provided only he be where He for whom he lives would have him. With all his heart he can say, in either case: "I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me." Phil. 4:11.

True self-denial is the denial of self as an object of service or of interest, through a surrender of self to One who alone is worthy of supreme interest and devoted service. It does not depend on, or consist of, either fulness or lack, but it accepts the one or the other of these conditions gladly, according as the Master for whom self has been renounced may ordain and indicate.—*Editor Sunday School Times.*



Preparation for Earthquakes

ALL our people ought to learn to pray with confidence. There are trying times before us, when our confidence in God will be tried to the utmost. In such great disasters as overtook Valparaiso, there is little time to learn. Only five minutes of trembling and many lives perished, and the city was left in ruins.

Those who had been accustomed to pray in faith said they had no fears, but trusted in God. Others who had no faith knew not what to do. So many despairing cries were heard that one's ears were almost deafened.

At the time of the earthquake that occurred about the year 1864, there was a robust young man from the south of Chile visiting some of the northern provinces. He was an infidel, and had boasted very much of his infidelity, so that he became widely known.

The earthquake was so severe that it threw the people to the ground and rolled them from one side to the other and shook them up terribly. The young man came suddenly to his senses, and in a moment knew that God, the Creator of the heavens and the earth, lives and rules. He knew not how to pray, but in his anguish thought that the chastisement might be intended only for the people of the northern cities, and so, it is said, cried out, as he was thrown from one side to the other, "Lord, I do not belong to this place; I came from the south, and I just arrived a few days ago!"

Now while the earth is trembling, and the world is being visited by tempests, fire, floods, tidal waves, war, revolutions, famine, and pestilences, we are to know by actual experience that God lives and rules. Our treasures should be transferred from earth to heaven, and our peace be made with God, so that under all circumstances we can say that our citizenship is in heaven, and we are but sojourners in this world, pilgrims and strangers waiting for the heavenly country. What difference does it make with us even if this old earth be carried away? We have a city whose builder and maker is God. It is founded on eternal foundations, and can not be destroyed by fire, flood, tempest, or earthquake.

Our great burden should now be that others might break away from their sandy foundations and build on the eternal Rock.

During the recent earthquake many cried to the Virgin Mary and other saints who could not hear their prayers, neither could they save, for they are sleeping in the dust, and will remain there until Jesus comes. Few had confidence in God as did Daniel of old. F. H. WESTPHAL.
Valparaiso, Chile.

Word from Africa

I HAVE just returned from a trip eighty miles up the country, and have seen heathenism and the mark of the curse everywhere. I met with several different tribes, and while they spoke with different tongues and had different customs, they all meant the same thing—destruction.

I talked with the people and told them of Christ, the living and better way. They expressed a desire to learn, if only some one could be sent to teach them.

To reach a certain village, and to avoid being out in the hot sun, I walked all one night, meeting with many *tenga* men (native carriers), who asked many questions about the Sabbath, and about the plurality of wives, which is one of the great evils of the country. I told them that this evil was a great sin to themselves and to God. The old men said to me, "But you are only a boy; how can you know such big things?" "Yes, I am only a boy, but Jesus said, 'If any of you



THE QUEEN IN THE FOREFRONT IS MARKED I

lack wisdom, let him ask of God, . . . and it shall be given him.' " Then they said, "Will he teach these same things to us, men of ignorance?" I told them, Yes.

I saw many women and their children hoeing in their gardens, happily singing a native song. These came near to the road, and we talked with them, and they asked, "Does Jesus whom you tell us about care for us?" "Yes, so much so that he died that you might live." This seemed very sad news to them, that he should die to save them from death, and they never knew it before.

You who are preparing to be missionaries, haste, for the needs of this great heathen field are many. The people are subject to many different kinds of sicknesses, and practise numerous evils in their blindness. If one in a village dies, they do not think it is the result of sickness, but that some one or ones in that village are witches. While the dead are still unburied, a great wailing is made, all are called, a council is held among the chiefs and their head men, lots are cast, and the one on whom the lot falls is given poison to drink. In this way many people are killed. At the same time a big dance and beer drinking is carried on for days, and

when all are tired out, they prepare to bury the dead one. Then they find that parts of the corpse have been stolen and eaten by some of those present at the dance; then follows more poison drinking; this sort of thing lasts for weeks.

The people believe that beer is their food, and they say that it is impossible for them to live without it. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isa. 5:11.

Yours in the service of love,

PAUL BRANCH.

Plainfield Mission.

John Wesley and His Mission

HAD not that boy of six been plucked literally as a brand from the burning of his father's rectory, in 1709, the world would have lost one of its foremost spiritual forces, a great movement would have lacked a sagacious leader, and a noble denomination its unconscious founder.

If battles, like Waterloo, have changed the map of the world, no less have the lives of a few marked men changed the moral and spiritual aspect of the age they lived in, and, under God, molded the history of the race.

A few years ago the bicentenary of the birth of John Wesley was celebrated by millions of his admirers throughout the world.

Wesley died in 1791, and this eventful life of eighty-eight years had really no idle or useless period. He worked almost to the very last with scarcely diminished vigor, doing, as an old man, an amount of work which would exhaust many a man of forty.

He reached mental maturity early, but he contradicted the adage that what ripens early decays early. At the age of twenty-three he was a fellow of Lincoln College, Oxford, and three years later, after acting as his father's curate, settled in that old college center and began to take pupils.

In November, 1729, he found his brother Charles and a few other students in weekly communion, the germ of that "Holy Club" afterward derisively known as "Methodists," from their rigid adherence to a set program of life. The main bond of this new brotherhood, which he joined and energized, was the Bible,—the stated and systematic study of the Greek Testament. Fasting and prayer, with regular hours of work, visiting the poor, and instructing neglected children, were the other features of this spiritual alliance. The membership was small, and in fact, never grew large. With the two Wesleys were joined John Clayton; Benjamin Ingham, known later as the Yorkshire evangelist; Gambold, who was poet and preacher and afterward Moravian bishop; James Hervey, and George Whitefield,—the last almost as great a name as Wesley.

It is interesting to note that out of the Bible study and prayer of that Holy Club, God developed the mighty moral and spiritual forces that so upheaved Britain and America in the eighteenth century. It was a time of deism in the pulpit, and sensualism in the pew,—a dead formalism in worship, and apathy and lethargy in work. If Samuel Blair and Isaac Taylor and Blackstone, the lawyer, are to be trusted, "religion lay a-dying" on both sides of the sea, and as for Christian missions, even the form of missionary evangelism scarcely survived. God raised up John Wesley to be the reformer of the church life, Charles Wesley to give over four thousand hymns to be the vehicle of its new aspi-

rations, and Whitefield to be the greatest evangelist since Paul.

John Wesley in his sphere has few, if any, competitors. In one view he reminds us of Thomas Aquinas or Thomas à Kempis; from another point he suggests Zinzendorf. He was more a controversialist than a theologian, more an organizer than either a preacher or a teacher, more a leader and administrator than an originator. As in many other cases, he moved unconsciously, obedient to a higher will and wisdom, and many of the most important measures became necessary from the pressure of circumstances which God controlled, and by which he forced him to move in one direction, because that was the only one providentially left open. At the outset he had no more idea of separation from the Anglican Church than Luther had of renouncing the papal. Open-air, or field, preaching he followed only when pulpits and churches were closed against him, and he had to choose nature's free cathedral. God had a work to be done, and he had his man ready and the training that fitted him for his exact work. No man needs a grander study of divine providence and sovereignty than Wesley's career affords.

John Wesley, after being ordained to the ministry, was sent on a mission to America. Upon arriving in Savannah, Wesley for a short time abode with the Moravians, and was deeply impressed with their Christian deportment. Of one of their religious services, he wrote: "The great simplicity as well as solemnity of the whole almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul, the tentmaker, or Peter, the fisherman, were presiding, yet with the demonstration of the Spirit and of power."

In 1738 he returned to England, and under the instruction of Peter Bohler arrived at a clearer understanding of Bible faith. He was convinced that he must renounce all dependence upon his own works for salvation, and must trust wholly to the "Lamb of God, that taketh away the sin of the world."

At a meeting in London, a statement was read from Luther, describing the change which the Spirit of God makes in the heart of the believer. As Wesley listened, faith was kindled in his soul. He says: "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

From this time the basis was laid for Wesley the evangelist; he had a new experience. He was on fire, now, to tell men that working and weeping, and even prayer and believing, will not save them. There must be Christ in the heart, — a new birth and a new baptism, — regeneration and sanctification; and for more than fifty years he continued his strict self-denying life, not now as the ground, but as the result of faith; not the root, but the fruit of holiness.

The grace of God in Christ is the foundation of the Christian's hope, and that grace will be manifested in obedience. Wesley's life was devoted to the preaching of the great truths which he had received, — justification through faith in the atoning blood of Christ, and the renewing power of the Holy Spirit upon the heart, bringing forth fruit in a life conformed to the example of Christ.

Wesley endured ridicule and persecution; he was struck many times with such force that the blood gushed out immediately. Again and again did he escape death by a miracle of God's mercy. When the rage of the mob was excited against him, and there seemed no way of escape, an angel in human form came to his side, and the mob fell back.

Wesley was not conspicuous as an orator; but he was an effective gospel preacher, simple with

strong common sense, calm but earnest, and with deep conviction behind all his utterances.

He averaged eight hundred sermons a year during the greater part of his ministry. His buoyancy of spirit was a great secret of health and long life, and the secret of his spiritual success. First of all to him was prayer, without which no great religious revolution in personal life or church life was ever wrought, and he did not forget to link with this his devout study of the Bible in the original Greek. On this foundation was laid the structure of a true life.

Wesley emphasized the privilege and duty of holy living and service. He, like his Master, sought to "magnify the law, and make it honorable." Faithfully did he accomplish the work given him of God, and glorious were the results which he was permitted to behold; his adherents numbered more than half a million souls.

But the multitude that through his labors have been lifted from the ruin and degradation of sin to a higher and purer life, and the number that by his teaching have attained to a deeper and richer experience, will never be known till the whole family of the redeemed shall be gathered into the kingdom of God. His life presents a lesson of priceless worth to every Christian.

Would that the faith and humility, the untiring zeal and devotion of this servant of Christ, might be reflected in the churches of to-day.

NATHAN J. ALBORG.



The Wonderful Beaver

THE beaver is a most intelligent and interesting little animal, and some of the feats he performs are really wonderful. A writer in *Outdoor Life* says that he has frequently seen cuttings of cottonwood large enough for fence posts which had been moved by a colony of beavers to water several hundred feet away. Beavers are very skilful wood-choppers and seldom fail to fell a tree in the right direction; that is, with the butts all pointing toward the trail to the stream, and never felling the top of one tree into the top of another. After getting down the larger trees, the branches are all cut off, made into lengths suitable for transporting, and taken to the water, after which the trunk is cut up, and as much of it removed as possible.

The bark of these pieces, which with the twigs forms the principal item of food, is all gnawed off in the water or at the houses. The barked sticks are then used in repairing or strengthening the dams, or stacked on top of the house.

Beavers generally work on moonlight nights only, and scarcely ever in the daytime, though they may sometimes be seen making repairs on a broken dam. — *Christian Advocate*.

The Island of the Penguins

WEB-FOOTED, heavy-winged, screaming penguins are the only inhabitants of Possession Island, a barren basaltic rock perpetually encircled by the ice-packs of the South Polar Seas.

So difficult is it of access that though it has been known and coveted for scores of years, once only has it been visited by an explorer. He left its shores reluctantly, sighing that if he could but convey its treasure away, he would be rich beyond the dreams of avarice. The product that

he coveted was the fertilizer known as guano, or bird droppings, which overlays the island to the depth of many yards.

Scientists have recently made a discovery in connection with the new substance called radium, which has turned many minds again to the bird-haunted island. Radium is worth some seventy thousand dollars an ounce. It is made from uranite or pitch blend, which in turn is taken from a basaltic rock similar to that of which



HOME OF THE PENGUINS

the island is formed. The great question at present is to invent and maintain some method of communication with the island, but as yet, despite the ingenuity of man, it remains in the possession of its penguin inhabitants. — *Mrs. C. F. Fraser*.

Curious Facts About the Toad

THE toad lives from ten to forty years, and can lay over one thousand eggs a year. It has lived two years without food, but can not live long under water. It never takes dead or motionless food. It takes its food by means of its tongue alone, and it operates this so rapidly that the eye can not follow its motions. It captures and devours bees, wasps, yellow jackets, ants, beetles, worms, spiders, snails, bugs, grasshoppers, crickets, weevils, caterpillars, moths, etc. The stomach that does not flinch at yellow jackets, wasps, blister-beetles, and click-beetles or pinch-bugs, would seem to be prepared for anything in the insect line, and it doubtless is. In twenty-four hours the toad consumes enough food to fill its stomach four times. A single toad will in three months devour over ten thousand insects. If every one of these would have done one cent's damage, the toad would have saved one hundred dollars. Evidently the toad is a valuable friend to the farmer, gardener, and fruit grower, and can be made especially useful in the greenhouse, garden, and berry patch. — *Selected*.

Beautiful Muskoka

VERY little was known by the world at large of the beautiful Muskoka Lake region of Canada until recent years. The happy discoverers did not hide their light under a bushel, and as a natural consequence many people from "the States" are sharing the unexcelled scenery and unequalled climate. These find their summer homes, some in tents, others in cottages, and not a few in palatial residences, some of which cost thirty thousand dollars.

One of our neighbors owns a gasoline launch, and usually takes his own family and his brother's for a day's outing, spring and fall. They have several times kindly invited us to share these excursions, which have been thoroughly enjoyed and appreciated, but must be experienced to be fully understood.

One beautiful day last June we crossed the lake in this way ten miles. Leaving the boat in a natural harbor where a dashing brook emerges from the woodland and enters the little bay, we climbed a hill to an old deserted farmstead. Here



were broad, level, sun-kissed acres lying between beautiful steep hills. The man of the party went on a business trip, as usual, to a not distant village. The children frolicked while the women visited, knit, read, took naps on the soft, green grass, as inclination prompted. An old apple-tree and a cluster of lilac bushes, with some run-away daffodils, seemed vying with one another in dispensing fragrance to the birds, among which was one pair of robins that occupied a nest near by in the abundant creepers that clambered above the low doorway.

Dinner was served *à la nature*. No life had been sacrificed to add to the gastronomic zest of this thoroughly enjoyable meal, and nothing of the kind was needed.

The lakes abound with islands varying in size from simply a large flat rock, to hundreds of acres. Many of these are well wooded, and some who have visited the Thousand Isles of the St. Lawrence consider the Muskoka scenery more beautiful.

On the way home we passed a small tree, shrub, and rock-crowned piece of land correctly named Gull Island. From afar we could see many gulls circling around it; as we came nearer, they manifested alarm, being evidently unused to visitors, and fearing they might be molested. We did not wish to distress the innocent birds unnecessarily, but we did wish to see if we could find a nest, and perchance, eggs. On landing I peered under shrubs and overhanging rocks, where I supposed the birds would naturally build their homes. Not one did we find built with any attempt at seclusion. Our party discovered ten nests, all on the bare rocks under the open sky. They were constructed of twigs, grasses, and moss. The first we found was empty. Each of the others, except the last, contained three eggs. They were slightly larger than a turkey's egg, pale greenish-gray groundwork, with purplish-brown spots in varying sizes. The last nest contained three baby gulls, apparently a day old, so nearly the color of the eggs that one would scarcely detect the difference at a short distance.

Our trip was a pleasure not to be forgotten. While the shadows were still lengthening, and the beautiful June day was drawing to a close, we reached *our* nest, with hearts filled with gratitude to Him who has given us kind friends, and so much to enjoy in his great beautiful world.

MARY MARTIN MORSE.

Cedarcroft Nest, Walker's Pt., Ontario.



Weekly Study

Program

OPENING EXERCISES:—

Song.

Scripture Reading.

Song.

BIBLE TOPIC: Our Example.

BIBLE READING:—

Who is our example? 1 Peter 2:21.

How should his children walk? 1 John 2:6.

What position did he have when on earth? Luke 22:27.

In whose work was he engaged? Luke 2:48, 49.

How interested was he in his Father's work? John 4:31-36.

What did he bear when on earth? Matt. 8:16, 17.

BOOK STUDY: "Ministry of Healing," pages 17-28.

Topics and Questions

1. OUR EXAMPLE:—

What was the mission of our Saviour to this world? Page 17, first paragraph.

How unlimited was his work? Third paragraph.

What was his life? Page 19, second paragraph.

What attention was paid the sick and suffering? Last paragraph.

How did his teaching differ from that of the teachers of those days? Page 21, first paragraph.

Where did he seek access to the people? Page 23, first paragraph.

How busy was his life? Page 24, first paragraph.

2. BROTHERLY LOVE:—

Was Jesus any respecter of persons? Page 25, third and fourth paragraphs.

Whom did he especially encourage? Page 26, first paragraph.

3. PERSONAL MINISTRY:—

What is said about Jesus' improving opportunities to do missionary work? Page 27, first paragraph.

How much interest did he manifest in one person? Page 28, first paragraph.

Who is he still willing to instruct? Last paragraph.

Notes

These lessons combine Bible study, health and practical themes, and world-wide missions; the message and the field are both emphasized. It would seem that no more profitable study could be found for our Young People's Societies than these topics. If faithfully *studied*, they will result in much profit to all.

It is expected that all our young people will arrange to have access to a copy of the book "Ministry of Healing." This is thought by some to be the best book that has ever come from Sister White's pen. If a copy of the book is not in your home, bring the matter to the attention of your parents, and urge them to secure a copy for your study. In some cases perhaps the church will be glad to encourage the Young People's Society by purchasing a few copies to be studied.

In this first lesson we suggest that some one who is a good reader be selected to read the preface to the book.

As a rule one chapter will be covered from "Ministry of Healing" in each lesson. There are forty-two chapters in the book, and each chapter is divided under several subheads. Questions will be asked under the various headings, and the page and paragraph indicated where the answer will be found. Care should be taken to arrange the exercises so that all will have a part in answering the questions. A little study on the part of the leader will enable him to prepare a very interesting and profitable recitation.

The Bible studies given will be short. It is not the number of texts read which make a study of the Bible profitable, but the number that are really studied and understood. G. B. T.

Englewood Ingathering Service

FIRST I must tell you about our trip to the woods for our decorations for the Harvest Ingathering service. We had some boys in our Sabbath-school who had become disinterested and dropped off; these were the first ones whom we asked to go to help us, which they did. One boy furnished the horse and wagon, and we had a delightful time before we reached the grove. There were sixteen of us, all expectant and full of joy, and we gathered the most beautiful specimens that autumn can produce. We found milkweed pods, Osage oranges, and one little fellow picked up a box of acorns, for which we paid

him five cents. This he used for his offering. One boy brought from the farm a squash that weighed eighty-seven pounds. He also furnished immense corn stalks, and pumpkins, tomatoes, and turnips. On the way home we bought large squashes for five cents each. Our decorations consisted of fern asparagus with little red berries on it, hawthornes, mangoes, or red and green peppers, miniature red tomatoes, bananas, California grapes (one bunch of which weighed one and one-quarter pounds) red grapes, carnations and ferns. Our dear little missionary who lives in California sent us pepper nuts, brides' roses, ferns, smilax, Chinese nuts, and nuts from the gum tree. One boy in Alabama who was in our mission in Joliet a year sent us rice heads and cotton bolls. Thus you see our decorations were beautiful and numerous.

Our program was fine, nearly as the INSTRUCTOR suggested, only we have six young girls, three sopranos and three altos, who sang several selections. While we were giving the talk on Madagascar, one of our boys, twelve years old, drew the island on the board so all could see it. Then he gave us the area of Pennsylvania, and multiplied it by five just as we were told. All were much interested in it, and all did their parts well.

The kindergarten children had their offering in a little envelope tied around a sheaf of wheat, and as they sang "Bringing in the sheaves," they marched in and each laid his sheaf on the pile.

Our school is quite small, but all are active, energetic members. IDA BOWEN BROWN.

Youthful Missionaries

IN a little out-of-the-way place called Black Swamp, in South Australia, there are fourteen young persons who formed themselves into a Young People's Society about a year and a half ago. Since that time they have been much interested in doing all they can to sell and distribute our papers and tracts. Nearly all the families within a radius of one or two miles are Sabbath-keepers, so there is not a missionary field as near at hand as would be convenient.

Four members of the Society are children. They are as much in earnest as the older ones in trying to do their part. One little boy about eleven years old started out one day, taking his dinner with him, to try to sell the Australian *Signs*. The first house he came to was three miles from his home; he went to two or three other houses about three miles farther, but sold only one copy, and gave away some copies of the *Little Friend*. But no one can tell how much good that one copy may do. Another little fellow about nine years old sold a paper to a neighbor. The lady asked him what he did with the money. He replied, "Buy more papers." She said, "I thought you would buy lollies [candy]. I would if I were you." But he was not to be deterred from his missionary purpose by such a suggestion.

A nine-year-old girl goes with any of her family who have occasion to go to the railway station, and gives papers to the passengers on the train. One of the members is working in the home of a family sixteen miles away. She takes a club of *Signs*, and when she has an opportunity, sells her papers.

God will certainly water the seed sown by these faithful youth, and in his own good time will bring forth fruit to his honor and glory.

L. FLORA PLUMMER.

WE need not go to Nazareth, to Capernaum, or to Bethany in order to walk in the steps of Jesus. We shall find his footsteps beside the sick bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in his steps.—*Selected*.

CHILDREN'S PAGE

"Not Passed!"

"THEY say I didn't pass at school,
I'm sure I don't see why;
I answered every question right,
And then—did not half try.

"I put 'phalanges' in the head,
The 'stomach' in the chest,
The spine I knew ran up my back,
Oh! 'twas an easy test!

"A hundred 'ribs' I said we had,
Piled up along the side,
The 'tendons' were the little strings
To which our 'lungs' were tied.

"The 'muscles' stay in legs and arms,
And make us strong to fight.
I couldn't find my 'cerebrum,'
So put it 'out of sight.'

"The 'di-a-gram' and 'soph-a-gus'
'Were dago-things,' I said;
'And seldom found in any one,
Exceptin' when they're dead.'

"For in the posty-mortem times,
The doctors cut and tear,
And find a lot of spooky things
They didn't know were there.

"And so you scarcely would expect
For me to know it all
When doctors have to guess so much
At things both great and small.

"My 'brain' I put inside my head,
My 'liver' in my back;
But when it came to 'ver-te-bræ,'
Ah, me! alas, alack!

"I'd clean forgot I had the things,
But I fixed 'em in the shin,
For that was just a tip-top place—
For got-ups to be in.

"And yet, with all these answers straight,
'Not passed,' they do declare.
It's dreadful! and shows very plain
The teacher wasn't fair."

—M. Katherine C. Cushing.

Whistling for Jesus

Boys, how many of you would like to know what you can do for Jesus? Let me tell you of one thing you can do for him.

One dark night I lay on my bed. I felt lonely and sad. Everything was dark *inside* as well as *outside*.

All at once a sound was borne in through the open window. Nearer and nearer it came, and at last I discovered it was a song of Jesus. As that boyish voice rang out in a clear, joyous whistle, my heart grew lighter. A sweet peace filled my soul, and I felt refreshed and strengthened. As the tones died away in the distance, I fell to thinking.

All boys whistle. They love to. They feel happier for it. Instead, then, of wasting time whistling the light, trifling music of the day, which does not elevate the performer or those who hear, why not whistle for Jesus?

You can not tell the good you might do. That boy never knew the message of hope and cheer he brought to me that night, but it helped me just the same. It was not forgotten in heaven either. Try it, boys.

THE BOYS' FRIEND.

"Two ears and only one mouth have you;
The reason, I think, is clear;
It teaches, my child, that it will not do
To talk about all you hear."

The Athlete on Duty

"GET on your mark! Get set! Go!" Such is the command familiar to the ears of the sprinter. He knows that to win his race he must obey that command quickly and completely. Alacrity is the athlete's watchword. It is because of his interest and zeal that his body grows stronger with the games.

We have been upon the athletic grounds, and let us say that we have picked our favorite athlete. Very well, the games are over, and we find our young athlete at home. But his training for the day is not yet at an end! There comes to his ears another familiar summons to the mark. To his trained ears this summons has a certain, well-defined meaning; namely, "There's another chance to give my body some exercise." Listen! What is that summons? Some of you may laugh when you see it in print:—

"John, some wood, please."

Oh, the dear voice of the starter! How dif-

From the vicinity of the neighboring wood pile he has heard the wail of William. Hastily climbing to the top of the fence, he views the disconsolate one. He is curious to find out how large a pile of wood his young neighbor is able to split before he, too, begins to feel that ache in his back. But wonder of wonders! he discovers William sitting upon a chunk of wood, his ax by his side, and not a stick split!

"Hello, William! Does your back ache much?" asks John, sympathetically.

"No!" answered William with a snort.

"What's the matter, then?"

"It ached last night."

"Oh, that's nothing!" laughed John. "You keep right on splitting wood and you'll find out that you can split a lot more wood next week than you can this, without your back getting an ache in it."

Thereupon John jumped to the ground and helped his neighbor work up as big a pile of wood as his own.

If the truth were told, you would know that William is one who dreads home tasks. On the school ground he is fairly good at play, but he is far from being a good athlete. He takes no enjoyment in the performance of useful bodily feats, such as splitting wood, or running upon errands. John, on the other hand, takes huge delight in mixing up in such affairs, for through them he finds a means of building up his body. Nor should we call John selfish; in the doing of these things he is only too glad to please others. Whether he knows it or not, John is a living definition of the word athlete.

The word athlete has been defined as one who overcomes. We have a right to extend this meaning to cover many things. Thus, we may say that an athlete is one who overcomes bodily

weakness; an athlete is one who overcomes bad habits and disease; an athlete is one who overcomes a distaste for a cool sponge bath; an athlete is one who overcomes laziness; an athlete is one who overcomes a wood pile. John is an athlete!

Splitting wood is the king of sports—when you look at it from the right point of view; namely, the athlete's. After splitting the wood suppose you try this exercise: Bend down and fill your arms with the wood which you have split; now stand erect, take a full breath, and while walking toward the wood box, maintain a good posture, holding the head and body erect, the chest well raised, and the shoulders back. Breathe strongly, filling the lungs completely at each inhalation. Advance boldly toward the wood box, and quietly deposit the wood therein. This simple exercise will tend powerfully to urge the blood into the lungs, and the blood, thereby being charged with oxygen, will flow throughout the body, quickly removing all waste products therefrom.

By the way, John, just tell them how the muscles of your arms and back fairly cry out with joy, when, on a frosty morning, you make the old pump screech in its eagerness to give up its sparkling treasure.

Some day John is going to have a workshop of his own. Already he is in possession of a small tool-chest. He has made a bench for the summer kitchen, a house for his St. Bernard, and a pair of bobs. He will tell you that his



ferent that request from the deep, gruff command of the referee on the athletic grounds. What an opportunity is offered! It's on your mark again, John. But there is no need to tell him that. John is an athlete. He is there at the word every time.

See him now at the wood pile! He does not consider that filling the wood box is a task dreadful to think about, and horrible to accomplish. Not he! Why, here is just another exercise for his back, and one of the best known. Every time John raises the ax, the muscles in the small of his back are brought into action. Although John can not fully explain the inside workings of those muscles, he knows by the feeling back there, nevertheless, that something is taking place to awaken them and make them grow. When he raises the ax, he feels those muscles tighten, and pull, and when the ax falls, he knows they relax, as the physiologist would say. By and by a pain, more or less sharp, creeps across the small of John's back. He straightens up, and looks about him, and lo! he beholds a pile of wood large enough to keep a fire blazing in his mother's cook-stove for a day or more.

"Oh, my back!"

From what source came this wail? Surely not from the lips of John.

On the other side of the fence lives William, John's neighbor. William's people also have a wood pile.

The dusk of evening is now settling down over land and wood piles. John's work is finished.

biceps have grown an inch since he began using a buck-saw. He has discovered that the mallet and chisel are superb developers of the muscles of the wrist and forearm.

A wonderful effect is produced upon the body by shaking a few rugs every day. Such simple exercises as beating a carpet, or raking leaves, are especially recommended. Just for variety, try pushing a lawn-mower. The body requires an all-round development, you know. Really it would be hard to find a better employment for developing a boy's calves and thighs than lawn mowing. Do not strive to cover the whole lawn in one swathe, however. Be modest in your endeavors, and do not breathe through your mouth.

Though it is rather late in the year to talk about gardening, it is not too late to become convinced of the value of the hoe and spade as promoters of good shoulder and back muscles.

As to the matter of running errands, the afore-said John and William have conflicting opinions. William is improving somewhat of late, but it has been his custom, when sent anywhere, to "laze" along with his head and shoulders drooping, as he kicks the pebbles, the while, from his pathway. John, on the other hand, is training his ankles for the high jump, and considers a trip to the corner grocery store as the best time to walk on tiptoe for part of the way, at least. In this way he is also developing a sturdy pair of legs.—*Will Tenbrook, in the Friend for Boys and Girls.*



Chats on Letter-Writing — No. 6

A LETTER to be pleasing should not give evidence of carelessness, untidiness, nor lack of system and order. We need therefore to give attention to the appearance of what we write, as well as the substance of the letter. Even though well composed, correctly spelled, and filled with interesting and entertaining matter, a letter can yet be marred by inattention to details. For example, the look of a page is spoiled if between every few lines there has been written some omitted word or phrase which with care would have been inserted originally. Some persons seem unable to write three consecutive lines without leaving out some necessary word. These omissions, afterward supplied, detract greatly from the neat and artistic appearance of the page.

Again, it is important that attention be given to the correct division of words according to syllables. Frequently writers do not allow space enough at the end of a line to write the entire word, yet do not divide the letters as the syllables demand. Hence, words are incomplete, and only one or two letters, not in themselves a syllable, are carried forward to the next line; this arrangement shows a lack of foresight and care. Unless really necessary, it is much better not to divide any word. Judicious spacing will usually make this unnecessary; but when actually called for, it is well to divide a word only into its proper syllables.

The practise of beginning "Dear Friend," or whatever the salutation may be, in the middle of the page, or even at the right-hand side, is not commendable, nor does it add to the artistic look of a page. The better plan is to place the salutation at the left-hand side, and then begin the substance part of the letter on the next line about where the salutation ends. Some prefer to start immediately after the salutation on the same line; but whatever reasons may be of-

fered for this practise, certainly they do not include the "artistic" plea.

Many persons adopt the plan of writing on but one side of the paper. This is unnecessary waste, and needlessly increases the bulk of a letter. When writing for publication, or for reading to an audience, it is proper to use only one side of the paper; but as a general rule, it would appear that there is virtually nothing to be gained by leaving one side blank, and using double the paper needed. Economy, however, is not the factor here considered.

The order of the pages is a point not unworthy of consideration. The most sensible plan is to write the pages in the order in which they are printed in a book. This mode of giving the pages in natural and systematic sequence means much to the reader, both as regards time and patience. Finally, when written, the letter should be folded about twice, and placed in an envelope of such size as to admit of its being readily taken out, and replaced.

HENRY W. ROSE.

If a Man's Religion Is of the Right Sort

It will sharpen his faculties.
It will quicken his energies.
It will heighten his self-respect.
It will give solidity to his character.
It will enhance both his usefulness and his prospects of success.—*Success.*

A New Kind of Lamp

IN Alaska is found a kind of fish that makes a capital candle when it is dried. The tail of the fish is stuck into the crack of a wooden table to hold it upright, and its nose is lighted. It gives a good, steady light of three candle-power, and considerable heat, and will burn for about three hours.—*Selected.*

"Don't You Wish You Could?"

It is said that a lady looking at one of Turner's pictures delineating some scene of nature, said to the artist, "Mr. Turner, I can not see in nature what you put in your pictures." The artist's quiet answer was, "Don't you wish you could, madam?" Men of the world observe the raptures of Christian faith, and say with a sneer, "We can not see any such joys as these in religion." It takes the artist's eye to see the glory of nature; it takes the opened eye of Christian faith to see the glories of God's spiritual kingdom.—*Selected.*

Cost of a Vacation

EMPLOYEES of great corporations, like other persons, naturally want a vacation, and most of them get it. To the individual, his little two weeks' rest, "with pay," seems a small affair for the corporation or firm to debate about. He does not always consider what the aggregate of all the vacations costs. This year for the first time the rural free delivery carriers throughout the country are to have a vacation of fifteen days. They deserve it, and every one will rejoice with them; but the cost to the government is eight hundred thousand dollars.—*Selected.*

"Making Heart Mellow Was His Business"

"HE carried a hod for a living, but making hearts mellow was his business," was said of a colored man in a Southern city, who used to ride on the front step of a street-car and sing the quaint negro melodies and hallelujah songs with such cheerfulness and pathetic sweetness that it touched the hearts of all the passengers. He was called "a black diamond in the rough;" but he did not need any polishing. His great

lumbering body welled over with happiness. As he sang, he touched a responsive chord in the hearts of his hearers, and the brotherly feeling seemed to float out in the air.—*Selected.*

None of Those Things for Me

OTHERS may drink of the poison glass,
Cider or wine or gin,
At first a little, then more and more
(For they do if they once begin);
But they will have headaches and shaking hands,
And poor they will some day be;
So they may drink, if they think it best,
But never a drop for me.

Others may think that to smoke a pipe
Or a cigarette is fine,
But I know fellows that smoke are small,
And fail on many a line.
I know I should have a "tobacco heart,"
And my brain befogged would be;
So others may smoke if they think it best,
But no tobacco for me.

Others may take God's name in vain,
And think it a manly thing,
But I have noticed the manliest men
Are reverent toward their King;
And swearing and smoking and drinking go
Together, I plainly see;
So others may swear, if they think it best,
But never the oath for me.

—*Exchange.*

Students and Tobacco Using

WHEN Syracuse University (New York) opened for the fall term of study, Chancellor J. R. Day surprised the students by issuing an edict concerning tobacco using and theatergoing. He said all those students with a fondness for these things must pay full tuition, arguing that young men who can afford to pay for such needless luxuries and indulgences can afford to pay their tuition. He stated that no concessions would be granted them from the faculty. "Such students need not expect to be given scholarships," said Dr. Day. "A young man who smokes is a fool, at least in that particular. He ought to take better care of his nerves, and present a cleaner exhibit of himself."

Such a stand as this is to be commended. Young men in school have no business to be smoking and carousing around. What do they go to college for? Is it not to learn how to live a clean, honorable, useful Christian life? The things put under ban by Dr. Day are universally conceded not to be conducive to the highest type of mental and moral development. It would be a blessed thing if the use of tobacco was positively forbidden in every school in the land. We need among the great educators of the day some men of conviction and courage who will lead the educational institutions up to such a position. Of course, such a stand would necessitate the reform or removal of many tobacco-using professors. But if they would not reform for their own sake and the sake of young men in the formative period of life, they show they are not true lovers of youth, and hence unfit for instructors. Then they ought to be removed. How disgusting it is to see an educator, a trainer of young people, puffing away at a stinking pipe or cigar, or making things filthy around him with his tobacco-spittle!

Through expert and reliable testimony we know that the use of tobacco is specially injurious to young people. If the study of geometry was known to be detrimental to young people physically, mentally, and morally, it would be forever banished from the curriculum. Why not prohibit the use of tobacco in like manner for the sake of our boys? Following the prohibition of its use among students, let the professors and educators of the nation abandon its use, purge themselves from its filth, and stand before their classes true instructors—teaching by word and example.—*The Friend for Boys and Girls.*

A Precious Treasure

THEY were passing along a dusty road on a hot July afternoon. It had been a tiresome journey from grandma's. Freddie was very thirsty, so also were sister and papa, but no opportunity offered to get water.

"I wonder whether there is a cup at the spring," said Mary, as they came near the well-known place. "If there is, papa will get you a drink, Freddie. It is only a little distance. I can see the old tree now by the roadside."

Soon the horse stopped under the shade of the oak tree, and papa went down the steep bank to the edge of the brook. Out of the bank just above the brook flowed the cool spring-water. Papa returned in a moment with a little earthen jar full of the pure water. Freddie did not stop to think about the jar, but eagerly drank the water.

Mary was very thoughtful for a few moments after they started on, and papa asked, "Mary, what are you thinking about?"

"I was just thinking about the text grandma taught us: 'But we have this treasure in earthen vessels, that all the excellency of the power may be of God, and not of us.' Grandma said we were to be like cups to carry the living water, or in other words, the truth as it is in Jesus, to those who are thirsting for it."

"The little brown earthen jar which some one left at the spring did not even attract Freddie's attention, but he drank the water. So though but 'earthen vessels,' if we are pure and clean from sin, we can make others know of Jesus' love, and of his power to save from sin, and that he is soon coming to take his children home." — *Selected.*

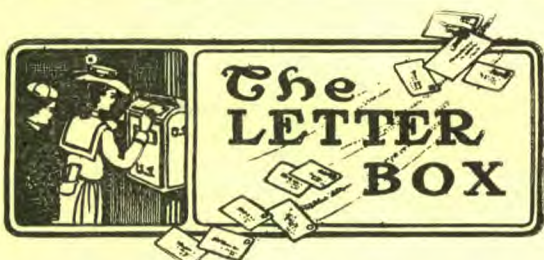
"Be not too busy with thy work and care
To look to God, to clasp thy hand in his;
Miss thou all else, but fail thou not of this;
Thou needst not all alone thy burdens bear;
Listen and wait, obey and learn his will,
His love and service all thy life shall fill."

BIBLE READERS COURSE

Bible Problem

THE number of years the oldest man lived, multiplied by the number of books in the Bible, multiplied by the number of days in which the earth was made, divided by the number of the tribes of Israel, multiplied by the number of chapters in the book of Ruth, plus the number of cattle, sheep, and other animals that Job had at the beginning, plus the number of people that Christ fed with five loaves and two fishes, minus the number of Gideon's army that put the Midianites to flight, minus the number of years Joseph lived, plus the number of his sons, will give the number of people that will be redeemed from among men at Christ's second coming.

CELIA C. TICHENOR.



MERCED, CAL., Sept. 23, 1906.

DEAR INSTRUCTOR: I thought I would write you a letter because I like your stories very much. I am ten years old. I am taking the fourth-grade work in a public school. There is no Sabbath-school here, so I study my lessons from the YOUTH'S INSTRUCTOR at home. I find the lessons very instructive. There are six in our

family, four brothers and one sister. My youngest brother takes the *Little Friend*, and enjoys it very much, I enjoy reading the letters, and I am very fond of reading the Bible.

ISABELLE OLDS.

VANCOUVER, WASH., Sept. 3, 1906.

DEAR EDITOR: We have taken the YOUTH'S INSTRUCTOR as long as I can remember, and we all enjoy reading it so much. When we get through reading the paper, we pass it on to the neighbors. We live three miles north of Vancouver. I have two sisters and one brother. Praise the Lord, we are all in the truth. Brother is canvassing for "Heralds of the Morning," and the Lord is greatly blessing him. One day he took twenty orders. If the Lord wills he and I are both going to the Meadow Glade Industrial Academy near Battle Grounds, Washington. Brother Geo. E. Johnson will be our teacher; about forty scholars are expected this winter. This is my first letter to the INSTRUCTOR, so please excuse mistakes.

ESTHER WHEELER.

THE INTERMEDIATE LESSON

IX — Coming of the Lord

(December 1)

MEMORY VERSE: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

REVIEW.—After the first heaven and earth pass away, John saw —. He saw — coming down out of —. In that new earth there will be no more —. Around the New Jerusalem is —. It is made of —, and has twelve —. The city is — on each side. The — flows through the main —, and on its banks grows —, bearing — kinds of fruit. The city will be lighted by —. The animals will be —. The leopard shall lie down —, the calf — together. The lion shall eat —. None will hurt nor —. The — blind —. The lame will —. The dumb will —. From one Sabbath to another —. — they shall inherit the earth. Blessed are they that do —.

Questions

1. Why should our hearts not be troubled? John 14:1.
2. What did Jesus say he would prepare? What cheering promise does he give? Why will he come for his children?
3. How did Jesus go to heaven? Acts 1:9-11. What hid him from sight?
4. While the disciples were looking upward, who stood by them? What question did they ask? What promise did the angels make? In what way did they say Jesus would return?
5. Unto whom will Jesus appear the second time? Heb. 9:28.
6. With what will he come? Rev. 1:7. How many will see him? What special ones are mentioned? Will they be glad to see him? What will the kindreds of the earth do? Why?
7. What will the righteous say as they see Jesus coming? Isa. 25:9. How will they feel?
8. How does Matthew describe the coming of the Lord? Matt. 24:27.
9. Who will come with the Lord? Matt. 25:31.
10. What will the angels do? Mark 13:27. To what parts of the earth will they go? Will any of God's children be left behind?
11. For what purpose is Jesus coming? John 14:3.
12. How will every one be rewarded? Rev. 22:12.

Lesson Story

Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you

unto myself; that where I am, there ye may be also."

And while the disciples beheld, "He was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

"And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

All will see the Lord when he appears, "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

"And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

THE YOUTH'S LESSON

IX — The World to Come

(December 1)

MEMORY VERSE: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

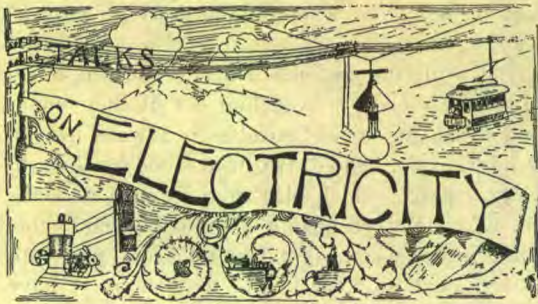
Questions

1. What promise was made to Abraham? Rom. 4:13.
2. What was Abraham called? Verse 11.
3. How many are partakers with Abraham in this promise? Gal. 3:29.
4. What is one characteristic of those who will inherit the earth? Matt. 5:5.
5. What has God prepared for them? Heb. 11:16.
6. For what did Abraham look? Verse 10.
7. How weak is our conception of what God has prepared for his children? 1 Cor. 2:9.
8. How will the world to come compare with the present? Rom. 8:18.
9. What forms one essential part of the Christian's life? Acts 26:6-8; note 1.
10. In connection with what great event will this hope be realized? 1 Thess. 4:16, 17.
11. What is this promised inheritance called? Rev. 21:1.
12. What is the capital city? Verse 2.
13. Describe the conditions in the new earth. Isa. 33:24-35; note 2.
14. Who will have a right to these blessings? Rev. 22:14.

Notes

1. There is probably not a single member of the human family who would endure the struggle against the world, the flesh, and the devil, were it not for that hope which is "an anchor of the soul, both sure and steadfast," which constitutes the helmet of salvation. The glorious prospects of "the world to come" thus constitute an important resource in the plan of salvation.

2. Joy is usually of a very transient nature here, but in the "world to come" the ransomed of the Lord will possess "everlasting joy."



Wireless Telegraphy — No. 2 Law of Sympathy or Syntony

EACH tone in the musical scale has a different wave length, the higher the tone the shorter the wave length. Two strings or wires on two musical instruments will give forth the same tone if they produce, when touched, the same number of vibrations per second. And it is well known to musicians that if a violin and a piano be in the same room, and if *they are tuned to each other*, as if about to be used in a duet, a note sounded on the violin will find a response in the piano from the wire that vibrates at the same rate, if the dampers be raised from the wires by putting down the pedal. Get two tuning forks that are in perfect unison, and place them several feet apart. Sound one, and observe its pitch. After a second or two touch the prongs to stop their motion. It will be found that the second fork has been set in motion by the vibrations of the first, and is giving forth a sound of the same pitch as that produced by the first fork. If the forks are not in unison, no such effect will be produced by the sounding of the first. These illustrations give the idea of sympathetic vibrations in music.

It is just as possible to produce illustrations of syntony in the electrical field as in the musical. Two wires of the same caliber and insulation when placed in a parallel position give exhibitions of electrical unison or syntony.

The connection between magnetism and electricity is very close. Electricity will make a magnet of a bar of iron, and a magnet will generate a current of electricity in a wire.

The action of a compass needle brought anywhere near a wire through which a current of electricity is passing, shows that there is a magnetic field surrounding the wire. When the direction of the current is changed, the direction of the lines of force is changed. These lines of force spread out from a wire carrying an increasing current much like the ripples on a pond moving outward from the center of disturbance. These magnetic ripples never return to the conductor that generates them, but continue on through space like the waves of light. If another wire or instrument *attuned* to the one in use is brought into this field, a current will be induced in it.

Experiments in Syntony

Mr. Tesla led a small cable around the walls of a room forty by eighty feet in size, and connected its ends to the terminals of his electrical machine. In the middle of the room he placed a coil-wound resonator—an instrument for taking up the electrical waves—three or four feet high, and provided with two adjustable condenser plates. These plates stood on edge above the end of the coil and facing each other, much as if they were cymbals resting upon the head of a bass drum. *Neither the cable around the room nor the machine connected with it were in any way connected with the resonator containing the electrical plates in the center of the room.* But when a current of electricity was sent through the cable, powerful sparks poured in dense streams across the space between the cymbal-like plates of the attuned condenser in the middle of the room.

Electric lights held in the hand unconnected

with any wire were lighted from the electrical field caused by the current in the cable.

One more illustration will perhaps be sufficient to show that a current in one wire will induce one in another, though they may be separated by considerable distances. Fig. 1 illustrates the idea of induced currents handsomely. A supplies the current; B is a Morse key; C is a buzzer as used in field telegraphy; D is a roll of one hundred and fifty yards of insulated wire. All these are connected, so that when the button of the Morse key is pressed, these instruments and wires are placed in circuit. E is another roll of wire similar to the other in every respect, but not connected with it. This roll is attached to a telephone trumpet F. As the button of B is pressed, the current passes through the wire at D, and so influences the buzzer that it can be heard distinctly for quite a distance. If the buzzer should now be removed from the room, so that it would not be heard, keeping its wire connections intact, the telephone trumpet, if the coil E is held parallel to the other as in the illustration, will give forth the sound of the removed buzzer. This would not be possible if electrical waves had not been produced by coil D, in the space between the two wires, and these had not induced a current in coil E. Here in a nutshell is the principle underlying wireless telegraphy. Electrical waves of such energy are generated at the sending station that they traverse a distance of many miles, finally reaching a receiving station where they are taken up by an instrument attuned to the one that sent them out.

Instead of using, however, in wireless tele-

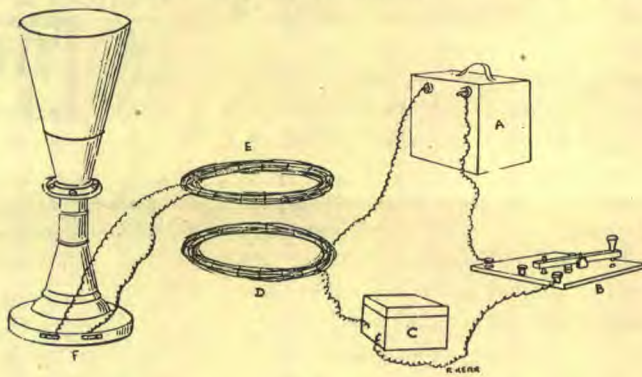


FIG. 1

graphy the magnetic waves generated in the ether by an electric current flowing in a conductor, the electro-magnetic waves produced by disruptive discharges of static electricity are used. The idea is given by a discharge of a Leyden jar, or an electric machine that gives sparks between metal knobs. Such discharges produce electro-magnetic waves in the ether, which go on and on through space.

One of the first significant demonstrations of the existence and passing of these electric waves in space was made by Prof. Joseph Henry, of the Smithsonian Institution, Washington, D. C., who by means of disruptive spark discharges from a frictional electrostatic machine on an upper floor of his house, succeeded in magnetizing needles in the cellar thirty feet below, in spite of the two floors and ceilings intervening. The definite discovery of these radiations came much later, however, and was made in 1888 by Heinrich Hertz in Germany.

No one has yet been able to limit the distance traversed by these waves. Messages have already successfully journeyed across the Atlantic, and Mr. Marconi hopes to establish communication between England and New Zealand, a distance of ten thousand miles.

Wireless train telegraphy depends also on electro-magnetic or electrostatic induction for the transmission of signals. Special apparatus installed in the signaling station sends currents at a high rate of pulsation over wires paralleling the track along which the train moves. These impulses are transmitted to the passing train by

means of either coils of wire wound lengthwise around the car, or, preferably, a metallic roof or side on the car. This metallic surface thus acts as one large plate of a condenser. The signals sent are readily received, and messages can be sent in like manner from the moving train to the parallel circuits along the track. Messages have been sent through the air in this manner between a fixed circuit and a moving train through a distance of six hundred feet.

Always and Forever True

UNDER no circumstances can the straight, clear path of right be turned aside from with safety. Sometimes when it has seemed that no possible harm could result from a slight deviation from one's usual upright course, it has been found that the yielding would have decided forever the destiny of a human soul.

A group of clergymen were once discussing the thought whether it was ever right for ministers to drink wine. One said: "I am never asked to take a glass of wine without recalling an incident in my early ministry when I came very near yielding with, as I found out later, fatal results. When I left the seminary, I determined to be, not a temperance man, but a total abstainer. I had been at my first charge for only a few months, when I was invited to celebrate the eightieth birthday of one of my most honored parishioners. As the champagne was passed around the table, the thought came to me, 'Surely, this is one place where I should break my resolution. Will it not look churlish to refuse to drink the health of this noble woman?' But before the butler reached my plate, I determined to adhere to my usual custom, and simply turned down my glass. Imagine my joy, a few hours later, when one of the ladies present told me that her son, just about entering college, had said to her that day: 'I haven't quite made up my mind about signing the pledge before I leave for Yale. I am just going to let it depend on what Mr. Brown does to-night. If such a good man as he takes liquor, there can be no harm in it.'"

This incident is not the only one that might be cited to show the importance of perfect fidelity to the cause of right.

LAST winter the modern history class of Union College prepared a program for an evening's entertainment and instruction on the life and work of Wycliffe, Huss, Savonarola, Luther, Calvin, and John Wesley. These papers will appear in the INSTRUCTOR. The one on Mr. Wesley, written by Mr. Alborg, is in this number.

WILL not those in charge of the Harvest Gathering services, send in brief reports of the service? We should like to know the amount of the offering, and how the children earned the money they gave.

The Youth's Instructor

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