

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

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No. 51

## OUR CONTRIBUTORS

### Our Re-enforcements

THE British kingdom with her many dependencies all over the world, of various customs and different modes of warfare, has found it difficult at times to put down some of her rebellious subjects. This was due to several things, the main one of which was her inability to meet the opposing army on their own ground.

The British soldiers were not accustomed to the climate, the brush and trees through which they were often obliged to march formed hiding-places for their enemy, who wrought havoc among their ranks.

There was only one thing for England to do, and that was to train native soldiers. These men would understand the tactics of their own people, and with their knowledge of the country could soon put down an insurrection.

Such it is with our religious experience. We are on the enemy's ground. We know not how to meet him in his cunning. He is a spirit, and we are flesh. If we would win the victory, we must secure the services of a Spirit who can meet the enemy on his spiritual battle-field.

Napoleon lost the battle of Waterloo, and became a prisoner the remainder of his life, all because his re-enforcements arrived on the field of battle a few minutes too late. But our re-enforcements are always at our service. We need never be taken prisoner.

The Holy Spirit stands ready to answer our call for help, and he will gain the victory every time. How careless of us if we fail to call for re-enforcements when they are always at our command.

C. E. HOLMES.

### A Matter of Temperament

FROM the little window up under the eaves whence I view the world, I saw a blue jay on a snowy afternoon. He came curving down from somewhere in the great outside, to light in a patch of ragged sweet-corn stalks, half buried under the snow.

Bright as on a May day in all his finery of white and blue and velvet black, he lit with his jaunty flounce, and perked his head in the blue-jay manner of saying to the world, "You're my plaything!"

Nevertheless he was on the serious business of getting a living. Gone without his breakfast he evidently had, and the sweet-corn stalks held out a faint promise of a hidden meal. Disappointed hopes were all the first stalk hid. Never mind! He jumped as briskly to the next, then he skipped half a dozen to reach a thicker clump, then he flew a rod away to another part of the patch. He peered sharply under every deluding bunch of leaves, ran his eye carefully along each stalk to the bottom, changed his position, bent his head and almost stood on it, leaving no possible

granary unexamined. And he got not a kernel.

Common enough case his was, like that of many a bird and many a man. But then I found a difference. Best representative of his bird-kind for buoyancy, perhaps, he differed from mankind in the effect on his spirits. Not a feather of his crest drooped, not a characteristic flirt of his tail was forgotten, his eye, I think, was not less bright, and he sprang to wing at last with as much energy as if the world had gone well with him. He seemed ready, if occasion should offer, to enter on a bullying escapade with alacrity, or at the report of a gun to shoot through the air to some safe refuge, or to trip it merrily with any chance companion in his rocking, five-timed dance; to stop, in fact, to enter any one of his normal activities with spirit. He was

### God of the Open Air

THOU who hast made thy dwelling fair  
With flowers beneath, above with starry lights,  
And set thine altars everywhere,—  
On mountain heights,  
In woodlands dim with many a dream,  
In valleys bright with springs,  
And on the curving capes of every stream,—  
Thou who hast taken to thyself the wings  
Of morning to abide  
Upon the secret places of the sea,  
And on far islands, where the tide  
Visits the beauty of untrodden shores,  
Waiting for worshipers to come to thee  
In thy great out-of-doors!  
To thee I turn, to thee I make my prayer,  
God of the open air.

—Henry Van Dyke.

brisk enough in his quest for a living, but he wasn't worrying. Bad times might alternate with good times: to him the end of life was not getting, but living, with all that living held.

"Behold the fowls of the air:" said the Teacher, "for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek): for your Heavenly Father knoweth that ye have need of all these things."

A. W. SPAULDING.

### Chats on Letter-Writing — No. 10

LASTLY, letter-writing is an excellent channel for missionary effort. Eternity alone will reveal how many souls were saved as a result of letters written. It is impossible to measure the power of a silent messenger of the gospel, which is carried by the mails. The writer personally knows of a case in which a letter written to a sister, urging the claims of the gospel, led not only to her own acceptance of the Saviour, but also to the conversion of two other members of the family.

We should not think lightly of this means of carrying the truth to those unacquainted with Christ and his love. It is our duty to avail our-

selves of every possible means of taking the gospel to the world, and can we say we have discharged the full measure of our duty, if we have not used the mails as a vehicle for this purpose? A letter may prove, in the providence of God, the one instrument above all other agencies, for bringing the light of the gospel to some darkened soul, would we but write it. Personal conversation does much, but not all. Many can be reached by writing, who would never be appealed to successfully by personal work.

Would that those who read this might feel their responsibility in this particular direction, and ask themselves if they have written letters containing the message of eternal salvation. When writing to a friend, why not take advantage of the opportunity to say something concerning the soul's welfare? If tactfully and carefully done, such references will not be taken amiss, but on the contrary will in many cases open a channel for considerable work in this direction, and great good may result. At all events, we are to sow beside all waters, and this phase of the correspondence question can not be disregarded. Every time we write letters touching upon matters of the soul, let us ask God to bless our words, and then trust to him to use what we write, to his glory and the saving of souls.

All can not preach the glorious gospel. No; but most of us can send the message of Christ's love to those whom we can not reach by the spoken utterance, the appeal by word of mouth. Thank God, we do have this means, and let us not be slow to use it. God does not ask of us that

which we can not do, but surely we should be content with nothing less than the using of every means placed in our hands, for doing the work of taking the truth to the world.

Then let those who wish to write letters that shall be a power for good, never overlook the importance of speaking a word for the blessed Saviour. Let your light shine, even in your correspondence. Do not hesitate to make it known that God has done great things for your soul. Let us by our letters testify to the gratitude of our souls for the Redeemer's love.

In conclusion, let us always, in letter-writing, as in everything else we do, strive to "do all to the glory of God."

HENRY WM. ROSE.

### Mission Life in South Africa

I HAVE often wished that the readers of the INSTRUCTOR could visit our native missions. No one can fail to be interested in the work that is being done in them. Every line of work that is to be found on a large farm is found in connection with our missions. The work on the farm furnishes employment for those living at the mission during the time not in school, and the grain that is grown provides food for the school, and money for helping forward the work. The cows are a source of revenue, for the butter brings a good price, and the sour milk is used for food by those living at the mission.

As a rule our crops in Matabeleland are not large. This is on account of the scarcity of rain. We harvest from ten to fifteen bushels of corn per acre, and receive from \$1.25 to \$1.50 a bushel, which is a very good price. Butter brings from fifty to sixty-five cents a pound, and eggs about the same price a dozen. A good native cow is worth seventy-five dollars. You may call these high prices, and they are, but everything we buy is in proportion to these prices.

The missionary not only has the farm and stock to look after, but the school must receive a portion of his time and attention. The school-room is his workshop. Everything centers in this workshop; for from it he expects to send Christian young men to work for the Lord. But there are many other things that must be done. The native villages are to be visited, and words of encouragement are to be spoken to the people. It is not uncommon to have some poor creature come to the mission suffering with the toothache. The tooth must be drawn. Another needs medical attention, and claims a portion of the time of the missionary. Day after day this round of duties must be performed from sunrise till sunset. The night-school is in session from seven till nine o'clock, and some one must be there to assist and keep order. When the children are in bed, and the lights are out, then, and not till then, can our missionaries find time to stop and rest.

It is true that the work is wearisome, but it is interesting nevertheless. There is no time in which to get lonely. Sabbaths are usually very busy days. Sabbath-school and the service takes the time of the forenoon, and after dinner there are village meetings to be held, or some other service. Mission stations are no place for those who desire an easy time.

However, when all are well, the work is pleasant and enjoyable. But the fever season comes with the summer months. January, February, and March are months which many people dread, as there is more or less fever at that time. Last season the blackwater was very bad in Rhodesia. Very few persons can endure more than two attacks of this disease, and often the first attack proves fatal. Elder Armitage's little daughter had five attacks last season, but the Lord mercifully spared her life. This is a side of the question that should be considered by those contemplating entering these fields to work for the natives.

Before closing I must mention an incident in connection with the experience of the Somabula Mission. North of the Zambesi River is a large section of country where there are no missionaries. A chief, or native king, who rules over a large number of people in that section, felt impressed that he should have teachers or missionaries among his people to instruct them. So he took two of his children, a boy and a girl, and came down into southern Rhodesia in search of teachers. As he inquired among the natives where to go, he was directed to the Somabula Mission.

This man and his children came to the mission, and remained several weeks. Learning that I was soon to visit the mission, he waited to see me and make his appeal to me also. From his statement we learned that there are several other chiefs living near who also desire teachers. We felt sure that God had opened a door for us to enter that section, and our hearts went out for

those poor Ethiopians standing with outstretched hands, pleading for the bread of life. As we were unable to send them at once the help they needed, we promised that we would send some one there next May or June, when the rains are over.

This man was very anxious to learn, and attended school all the time he remained at the mission. When he was about to return home, he asked for a "Jesus book," and we gave him a copy of "Christ Our Saviour" in Zulu. Although he could not read it, he was delighted with the book, as he could study the pictures. These we carefully explained to him, and he said he would tell his people all about Jesus. We hope he may be a faithful missionary and impart the little light he has received among his people. May the Lord open the way before us, and direct the feet of some missionary to that people with the glad tidings of a Saviour's love.

W. S. HYATT.

Literature in the Home

"As he thinketh in his heart, so is he," is divine truth. A man's whole life emanates from his thoughts. It matters not whether these thoughts originate in him, or whether he has received them from others; yet as he thinks them over, they become a part of his character, and others in turn catch them. And so a thought is like a pebble thrown into a great ocean; the circle of waves pro-

duced by it touches every shore, for the whole ocean is stirred by it: so a thought may move the world from its whole course, and its waves lash the shores of all time. How important, then, that we give diligent heed to our thoughts, for the results depend upon the kind of thoughts entertained. The terrible results of Mother Eve's entertaining one wrong thought have blighted a world. On the other hand, the thoughts of God and of holy men have been like a mighty rock, breaking the wicked waves of thought, and setting in motion another series of waves that have blessed and uplifted humanity.

The literature we read is the thoughts of others, and is one of the great sources from which our minds receive inspiration. This is especially so in these times when literature of all kinds is so abundant. And these being times of marked wickedness, we should expect that the larger part of this literature would be of the same character. One has said, "The literature of an age is but the mirror of its prevalent tendencies." It being such a potent agency for weal or for woe, how important that we scrutinize carefully what we place in our homes for both children and parents to read. How important, also, that we have an abundance of the right kind for our minds to feed upon. Like flowers in a garden, one may see the

beauty of the rose, but fail to admire the delicate tints of the violet. Still another will see more beauty in another variety of flower, hence a well-planned and beautiful garden will have a large selection, that all may be pleased. When man reflected the image of his Creator, thus being able to fully appreciate all that was beautiful, in order for God to fully satisfy his tastes, he "planted a garden. . . . And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." So with the literature we have in our homes: let us have a large variety; but exclude all of the briars, thorns, and obnoxious weeds of the enemy's planting. Let us feast upon the choice gems of thought ourselves, talk of them to our children, encourage them to read them themselves, do all we can to place such literature in the homes of our fellow men, and we shall create a mighty wave for good, whose results will be seen on the shores of eternity.

J. B. BLOSSER.



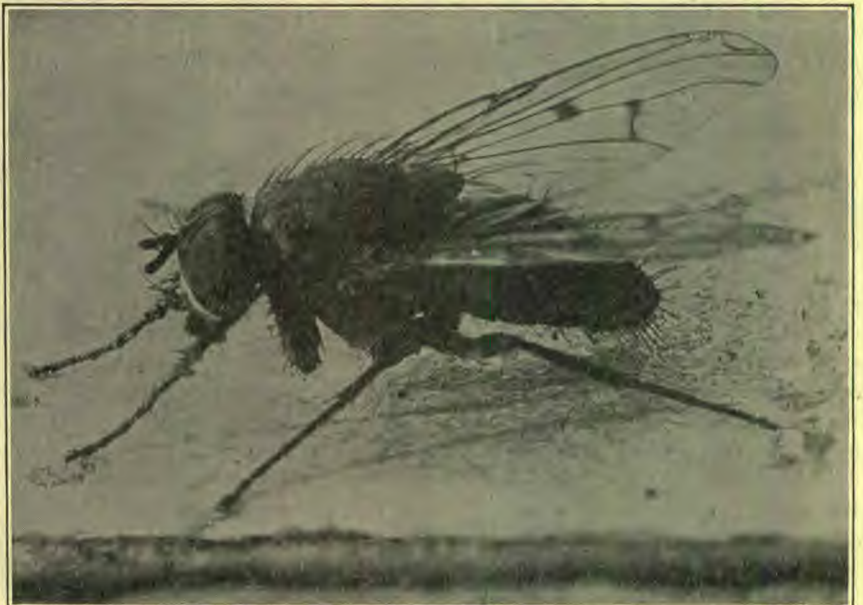
THE CHIEF AND HIS CHILDREN



Something About Photography — No. 6  
Large Photographs of Small Objects

ON this page you will find a large picture of a small fly. It was not made with a microscope, nor with any cumbersome or costly scientific apparatus. It was made with my hand camera, and that alone. How? That I am about to explain in detail, because it will enable my readers to make many remarkable photographs of minute objects,—of ants, flies, bees, grasshoppers, tiny crystals, the pollen of flowers, grains of starch, mold, and a host of other things too small for the unaided eye to see with satisfaction. And all these things may be greatly enlarged. The fly, for instance, in our picture was not a horse-fly; it was only about a quarter of an inch or less in length, just a small specimen of a common house-fly.

Of course, if one has a microscope, he can make photographs of small objects very easily, but the photographs will not be as clear and distinct, many times, as could be made without the microscope. Notice the photograph of the word "in" on the next page; it is a photograph of the word "in" from the sentence "In God we trust," on a United States silver quarter, and was made through a fifty-dollar microscope. Notice how blurry it is all around the edges, and compare it with the almost perfect sharpness of the fly picture. This picture from the coin was made with the utmost care, and I tried to make



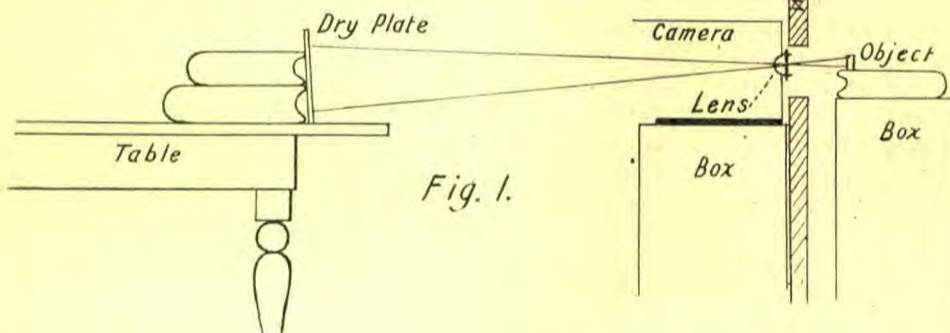
it as sharp and distinct as possible, to show just what a good common microscope would do, and what it would not do.

Figure 1 shows diagrammatically how the fly picture was made. First, a hole was cut through the wall of my dark room. Those who have no dark room can perhaps use a cellar that is perfectly dark, or a closet, or they can tack up blankets or heavy paper over a common window, so darkening an ordinary room perfectly. Next the opening in the dark room, I placed the camera as shown, having first removed the camera back. Between the camera and the wall I laid some black cloth to prevent light from entering



except through the camera lens. Outside the opening I placed a box as shown, and on a book a good specimen of a fly that had been put to sleep with carbon bisulphid vapor. Chloroform, ether, or any other destructive gas may be used for making insects motionless; even a little gasoline placed with a fly under a tumbler will soon do the work; or a fly, bee, or ant that has been accidentally drowned and afterward dried off, serves very nicely. In this instance sunlight fell directly on the fly, and it is very desirable to have a good strong light, even if it has to be reflected onto it by means of a piece of looking-glass.

All being arranged without, I went into the dark room, closed the door, and held a piece of white paper back of the camera, moving it backward and forward till I found the place where the picture of the fly was perfectly sharp and



clear. However, it proved too small for my purpose, and so I moved the camera a quarter of an inch nearer the object. Again I held the paper back of the camera, and soon found that the fly was as large as could be photographed on a four-by-five dry plate. So I brought up a small table and arranged two books so as to support the dry plate in the right place, when all should be ready.

I soon discovered that the best results could not be had with the full open lens, as the picture came out slightly blurred, so after the first failure, I used the smallest possible opening before my lens, about as large as a slate-pencil, I think. I would have made a sharper picture had I used a still smaller one, and the next such picture I take I shall make a very small diaphragm of black paper, and use it.

With everything perfectly dark and the small opening in the lens, I placed a very rapid dry plate as shown in the diagram. I counted slowly up to sixty-five, making an exposure of a little

over one minute. The plate was then developed as usual, and the result is seen in the accompanying picture.

EDISON DRIVER.  
1714 K St., Fresno, California.

**Astronomy**

"The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19: 1.

THE great dome of the sky filled with glittering stars is one of the most sublime spectacles in nature. Even the smallest and most unassuming mind must revere the night-time sky.

Immanuel Kent, a great German philosopher, has said that two things filled him with ceaseless awe,—the starry firmament above and the moral law within.

Astronomy (*Astron*, star; *nomos*, law) is the most ancient of the sciences. The noted historian Josephus informs us that the sons of Seth employed themselves in the study of astronomy, and that in order to preserve their observations against the destruction which Adam had foretold should come upon the earth, they wrote them upon two pillars, one of brick and the other of stone. He also relates that Abraham argued the unity and power of God from the orderly course of things both at sea and on the land, and from celestial observations upon the motion and influences of the sun, moon, and stars. He also says that Abraham read lectures in astronomy and mathematical calculation. Berossus, too, observed that Abraham was a great and just man, and famous for his celestial observations. From these historians it is seen that this noble science has come down with triumphant progress from the humble shepherds of the East, watching their flocks by night, to the students of modern thought, and to-day every nation in the world has its observatories which are equipped with a variety of instruments for measuring the celestial bodies that stud the firmament.

Astronomy is above all others a science that cultivates that power or faculty of the mind by

and reverence for God comes over us, and those far-off lights seem full of meaning, for through them our Father speaks to us of his love and power.

Diagonally girdling the heavens is a whitish gauzy belt, the Milky Way, composed of millions upon millions of suns so remote from us that their light mingles and makes only a fleecy whiteness. Even the nearest star is so far away that its distance in figures remains almost incomprehensible to the human mind. Who can conceive of twenty-five millions of millions of miles? and if the nearest stars are placed at such inconceivable distances in the regions of space, with what line shall we measure the distance of those which are millions of times as much farther from them as these are from us? This magnificent panorama of the heavens is before us, declaring the glory of God, making known the grandest knowledge of the universe.

As we gaze upon the infinity of suns, and strive to comprehend their enormous distances and retinues of worlds, we are humbled, and the soul asserts itself more strongly than ever before to come into union with God, and the powers of the mind are aroused, and the heart is filled with praise.

"Praise God in his sanctuary:  
Praise him in the firmament of his power.  
Praise him for his mighty acts:"  
"Praise ye him, all his angels:  
Praise ye him, all his host.  
Praise ye him, sun and moon:  
Praise him, all ye stars of light."  
"Let everything that hath breath praise the Lord.  
Praise ye the Lord."

PETER N. HANSON.

**"The Brigadier Had Not Been Posted"**

A LOVABLE old man, a skilled mechanic in his time, but broken in health on account of early excesses, though now a converted man and a consistent member of the Salvation Army, recently gave the writer a sketch of his Christian experience, something as follows: "It seems so sad to me when I point out to young men the danger of the course they are taking, how I am reaping the reward of my early folly, only to have them laugh at me. The terrible appetite for liquor was acquired through a physician's prescription. When I found Christ at the penitentiary of the Army, this appetite was taken away never to return, but for years I wrestled with the appetite for tobacco. If I stopped its use, I suffered terribly from heartburn. I went to a prominent physician and asked his charge for giving me relief. I paid one half the amount asked, but at the end of six months was no better. I was still a slave. He was powerless to help me.

"After belonging to the Salvation Army for several years as a recruit, the captain desired that I should become a soldier. The question of tobacco came up, and the captain said that inasmuch as I used it as a medicine, I would not be required to answer that question in the 'Articles of War.' When the time came to be sworn in, the hall was crowded, and as the brigadier came down the line of candidates to me with the list of questions, my heart failed me when he asked that question among the others, 'Will you abstain from the use of tobacco?' I saw in an instant that the brigadier had not been posted regarding my case, and there was no chance for an explanation. But as I did not wish to back down before the crowded house, I sent a swift prayer to the throne of grace for help; my faith took hold on God, and I answered, 'I will, God being my helper.' From that time to this I have never had the least desire for tobacco, neither have I suffered from my old malady." Surely the Saviour is abundantly able to help those who put their trust in him.—*Ira B. Reed.*

which it conceives, or forms, ideas of things. It is pre-eminently a science of observation that will sharpen the perception and ripen the judgment.

Viewed through a telescope, the heavens become quite another spectacle to our understanding. Beyond those stars which are barely visible to the naked eye are other suns giving light and life to other systems, not a thousand or two thousand merely, but an infinite number, at immense distances from one another. These adorn the heavens all around us, and are attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular, and harmonious. All space seems to be illuminated, and every star of light a world. No wonder, then, the psalmist exclaimed when contemplating the heavens and the immensity of the universe, "What is man that thou art mindful of him?" As we look upon this deep-blue and immense expanse adorned with wondrous beauty, the tenderest sentiment of the heart is aroused, a feeling of awe, respect,



FAIN would I hold my lamp of life aloft,  
Like yonder tower built high upon the reef;  
Steadfast, though tempests rave or winds blow  
soft,  
Clear, though the sky dissolves in tears of  
grief.  
— *Celia Thaxter.*

### Harvest Ingathering at Arroyo Grande, California

IN connection with our Ingathering service, we made our offering to the colored work in the South. Our small church was prettily decorated with palm leaves and boughs from the beautiful pepper-tree, with flowers of all colors, not blending so perfectly as to form the colors of the rainbow, but sufficiently so to remind us of God's wonderful love in giving us so many beautiful things, as well as the more substantial (a few of which helped in making up the decoration) for the sustenance of life, which our beautiful valley produces abundantly.

Our young people who "come behind in nothing" rendered well the suggestive program; and so it happened that a small company in a small town made a small offering, dedicating it with praise and thanksgiving to "the Giver of every good and perfect gift," praying that it may be of great good in a great cause.

A. J. HUTCHING.

### Harvest Ingathering at Wilmington, Delaware

SABBATH, November 3, was a day long to be remembered by the Wilmington church. Our Young People's Society, numbering about forty members, held its first Harvest Ingathering, which proved to be a success both spiritually and financially. The church was tastefully decorated with autumn leaves; ripened grains and fruits also were used as tokens of God's bountiful provision for the children of men. Our minds were directed to the time when the fully ripened Christians will be safely garnered by the heavenly angels, as, at this time of year, the grains and fruits are harvested.

We followed the program outlined in the INSTRUCTOR, which occupied the morning service, then we had an intermission until three in the afternoon, when the program was resumed, and the exercise was finished with a consecration service that lasted until five o'clock.

The secretary had been instructed to send invitations to all members who did not come regularly, and the result was that nearly every seat in the church was filled at both meetings. The recitations, readings, songs, duets, and solos were interspersed with spirited amens. Tears were in many eyes as we sensed anew the goodness of God in allowing us to have a part in the Young People's Society work, which means "The advent message to all the world in this generation."

There had never been a movement in the Wilmington church in the fifteen years of its organization that impressed the people as did this effort. And it plainly shows us that Mrs. E. G. White's words in regard to the young people, are being fulfilled as every one uses his talent to God's glory, and we realize that "God's ideals for his children are higher than the highest human thought can reach." During the previous two weeks the children practised self-denial, and also sold *Life and Health*; and when our treasurer announced the amount of the offering for that day, we were delighted to know that we

had \$9.56 for the unopened field of Madagascar. We are looking forward to the time when some dear soul will say, "Here am I, send me to open the work in that country;" and thus the coming of our Saviour will be hastened. May it be the privilege of every one who reads of this glorious feast to say, "Lo, this is our God, we have waited for him, and he will save us."

MAY GARRETT CANTWELL, *Secretary.*

### Weekly Study Program

#### OPENING EXERCISES:—

Song.

Responsive Scripture Reading.

Short Season of Prayer (let several pray).

#### BIBLE READING: God Revealed Through Nature.

What do the heavens declare? Ps. 19: 1.

For what purpose were all things created?  
Rev. 4: 11.

How were they created? Ps. 33: 6, 9.

By whom created? John 1: 1-3; Heb. 1: 1, 2.

How alone can this be understood? Heb. 11: 3.

Will the heathen need a second probation?  
Rom. 1: 20.

How is the true God distinguished? Jer. 10:  
10-12.

#### BOOK STUDY: "Ministry of Healing," pages 51-58.

#### Topics and Questions

#### COMMUNION WITH GOD THROUGH NATURE:—

What definition is given of the life of Jesus?  
Page 51, first paragraph.

What is said of him as a worker? Second  
paragraph. What physically? Same para-  
graph.

What did the people see in his face? Third  
paragraph.

Who pursued him through life? Last para-  
graph.

What is said of his childhood? Page 52, first  
paragraph.

Where was much of Jesus' time spent during  
his ministry? Second paragraph.

Where did he love to gather the people? Page  
54, first paragraph.

Was he often weary? Page 55, second para-  
graph.

#### A SEASON OF REST:—

On his return from labor, what did he bid his  
disciples do? Page 56, first paragraph.

To what place did they go? Second paragraph.

Concerning what did they converse? Third  
paragraph.

Who followed him? Page 57, first paragraph.

What did he find necessary in order to impart  
help to the people? Page 58, first para-  
graph.

What do all under the training of the Lord  
need? Last paragraph.

#### Notes

While Jesus communed with God through nature, he did not believe or teach that nature was God, or that God dwelt in flowers, in trees, and in the grass. Pagans believe this; it is pantheism. This lesson, with the Bible study revealing God as the creator of all that we see in nature, and the beautiful thoughts gathered from "Ministry of Healing," will furnish an excellent lesson on the relation which God sustains to nature. Jesus prayed to his Father *in* heaven, and taught his people to do the same.

Let all our young people learn to pray often to a God who dwells, not in flowers, but *in* heaven, between the cherubim.

### Work Young People Can Do

"LET all be so trained that they may *rightly represent the truth*, giving the reasons of the hope that is in them, and honoring God in any branch of the work where they are qualified to labor." It has also been said that "we have an army of youth to-day who can do much if they

are properly directed and encouraged."—*Gen. Conf. Bulletin, 1893, page 94.* That the Lord has a work for every boy and girl and for every young man and woman to do in connection with this closing gospel work, is very clear from the Bible and the "Testimonies for the Church." "With such an army of workers as our youth, rightly trained, might furnish, how soon might the message of a crucified, risen, and soon-coming Saviour be carried to the whole world!"—*"Education," page 271.*

To help all our people, young and old, to appreciate these facts, the General Conference has appointed Sabbath, Jan. 26, 1907, to be observed as Young People's day in our churches. A part of the program on that day is to be a series of short talks or papers on "Work Young People Can Do." This is surely a very important subject; and it has been thought well to publish in the INSTRUCTOR a series of articles on this theme, not to be read or copied for the program, but merely as an outline of suggestions. Let the young people who are appointed to give these subjects study them for themselves, from the standpoint of the Bible, the Testimonies, and their own experience. Study especially what can be done by your Society or company of young people.

#### Personal Work

There are many lines of Christian work, but that which is the basis of all others is individual work for individuals, or personal work. The first effort of the Saviour after his baptism was not a sermon or a miracle, but the personal enlistment of some men as his followers. John 1: 35-51. See "Desire of Ages," chapter 14.

Personally directed to the "Lamb of God" by John the Baptist, Andrew and John followed. Jesus, always quick to hear the footsteps that follow him, turned to these men. What was the result of that evening's interview with Jesus? What irresistible desire seems to have possessed these men after they found Jesus to be the promised Saviour? Is there reason why we should do the same as they?

All through the life of the Saviour we see that he had a special regard for the one-soul audience. Behold him in the Mount of Olives at night, pointing out to Nicodemus the way of the Spirit—the way of life. This wonderful discourse (John 3), the most often quoted, perhaps, of any in the Bible, was spoken to one soul.

The spirit and method of Jesus can well be learned from that wonderful event at Jacob's well in Samaria, recorded in the fourth chapter of John. With what wisdom and tact did Jesus lead this sinful woman to see first her sins and then her Saviour!

Here is a kind of service open, not to the gifted alone, but to every one who yields himself to be used of God in this way. Some may naturally have greater social qualities and more winning personality, but an individual full of love for souls will become more and more proficient in winning others by personal contact. To us as to the man of Gadara, who was delivered from the demons, Jesus says, "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee." Mark 5: 19.

"If we can not speak like angels,

If we can not preach like Paul,

We can tell the love of Jesus,

We can say, 'He died for all.'"

What things do you think are necessary that we may become personal workers? We must appreciate something, at least, of the havoc that sin has made and the lost condition of men without Christ. Again, we might even do personal work in a mechanical, sense-of-duty fashion. But does it not involve the filling of our own lives with the Spirit before we can really minister to others? Many are saying to-day, as  
(Concluded on page 6)



#### Truth

Boy, at all times tell the truth,  
Let no lie defile thy mouth;  
If thou'rt wrong, be still the same—  
Speak the truth, and bear the blame.

Boy, at all times tell the truth,  
Let no lie defile thy mouth;  
Truth is steadfast, sure, and fast—  
Certain to prevail at last.

—Selected.

#### The Story of a Mohammedan Girl

By a Native Teacher

I HAVE much pleasure in telling of a Mohammedan girl who was a pupil of mine for a few years. She became quite efficient in her own Nedee language, and was able to read the Bible for herself. When she was sixteen years of age, she was married. I continued to visit her, and she never gave up reading a portion of Scripture with me, which became her delight. Her mother died in the meantime, and as she and her husband lived in her father's house, I was asked not to discontinue coming, as it comforted her much to hear of the reward of the faithful ones. After her mother's death, I was thrown much more in her company, as there was nothing to take up so much of her time, now that her poor mother was gone. One day she said to me, "Mem Sahib, I want to be a Christian." It pleased me very much to hear her say so. I asked her if she knew what it meant to become a Christian. She seemed to understand some things, but in other points she was very ignorant of its meaning, and yet she was one of the most intelligent pupils I had among the Mohammedans. This thought that was uppermost in her mind was always the chief topic of our conversation, as we met week after week. One morning as I entered her home, I thought I noticed a change in her manner. She received me very cheerfully, but there was a sadness which I could not account for. Presently her father and husband came in, and said to me: "Mem Sahib, we can not let the girl be taught any more by you. She has openly declared to us that she wants to be a Christian." And all the books, such as the Gospels and other religious books which were in her possession, were returned to me. I was asked to come to the house to see her, if I liked, but I was not to teach her anything.

A year passed after this sad incident. By degrees the poor girl prevailed on her people to let me read and sing to her, as she was very fond of hearing the *Bhajares* (Hindustani hymns) sung. Her father and her husband, who were both very fond of her, and indulged her much in every way, consented to this, which once more caused her to rejoice.

She told me one day, when we were quite alone, that she was often left a great deal to herself, and had the time and opportunity of reading, if I would only let her have a portion of Scripture which related most about the life of Christ. I left with her the Gospel of John, which was the only one I had with me at the time. Her countenance beamed with joy, and she pressed the precious volume to her breast,

exclaiming, "Now I won't be dull when I am alone." Some time before this she had taken my address, and also the address of the mission home where I worked.

One morning I called to see her and sing to her. At her request, I sang her favorite hymn, "Nothing but the blood of Jesus." After we sang the hymn, she drew my attention to her dress, and said, "Mem Sahib, do you see how I am dressed to-day?" I said, "Yes; I see you have no jewels on." She said, "It's four days now since I took them off, and my father questioned me, because we young women are not supposed to remain without jewels; it's a part of our dress." I said, "Yes, I know that." So she said, "You know, Mem Sahib, I am watching my opportunity to run away and become a Christian. The more I read about Jesus Christ, how he suffered and died for me, the more I feel that I must do something for him." But I said, "You can do as much in your own home. Your example as a Christian, and your influence over your father and husband may be the means of turning them also to the Saviour." But she said, "No, they won't let me do anything, and are always hindering me." That same day after I left her, she made her escape to the mission home. Of course, as she could not be secreted long, her people had to be told that she was at the home, and were asked to come and witness her baptism, which the girl boldly declared could take place in the presence of her father and her husband.

But before this ordinance was performed, her father and her husband asked if they could have an interview with her in the mission home, and brought some of her relatives who were anxious to see her. After some discussion, we decided that she could go outside and meet her people, who were waiting in a carriage with a beautiful pair of horses. Not knowing what their object was in thus enticing the girl out, and we could see that she was somewhat reluctant to go, we followed her to the steps of the veranda, where the conveyance was standing. Evidently it had been well planned by her relatives that as soon as they could get her near enough to the carriage, she was to be forced into it. And the driver of the lovely horses must have been tutored beforehand, that as soon as she was pushed into it, he was to drive off without even the slightest signal. When we got down to the steps, the husband of the girl laid hold of her arm with an iron grip, and before we could say anything to interfere, the dear girl was rudely pushed into the carriage, the doors were slammed, and the horses rushed out of the compound furiously, and disappeared in a moment.

Of course we could do nothing. According to some Mohammedan law, we could not get her back. I was never allowed to go to see her any more, but on passing her house, as I had some zenana houses that I visited in the same locality, I used often to catch sight of her; and as she knew the day I would be round again, the poor girl always kept a lookout for me, and would wave her hand, and by signs ask if I was well. I would return her salutations in like manner.

By and by I never could get to see her at all, but she used to continue to send her woman servant to me, to say that she was sick. Three months after this, the dear girl passed away, and I feel sure that she has been numbered with God's redeemed children. Her name was once accidentally mentioned by a Mohammedan woman, and she said that though this girl was brought back by her relatives to her dark home, yet she lived a Christian, and died a Christian.

#### Alemana

ALEMANA is quite a distinguished cat, having been born at sea on board a German merchantman (from which she got her name), and brought to Porto Rico by her master, who is interpreter of the port. She loves the sea, and when a vessel whistles in the harbor, she keeps close watch of her master to make sure that he does not go on board without her.

Just now, she is very busy; for she has a family to care for, and her four babies have gotten their little blue peepers all wide open, and are just as cunning and fat as any kittens you ever saw, and Alemana is one of the best and proudest of cat mothers. But one night she was troubled and worried, and I will tell you why. I had heard that evening such piteous mews in the street that it disturbed my study, and I went to the door several times to see where they came from, but could see nothing, and trying to persuade myself that my study was more important than hunting lost cats, I returned, only to repeat the experience; but before long a boy called at the door with the little unfortunate in his hands, a milk-white kitten with little blue eyes just opened, like those of Alemana's babies. The boy said that it belonged to Alemana, and insisted that I take it to her, though I was sure that Alemana was too careful and watchful a mother to allow one of her babies to get into the street, and besides, I felt sure that Alemana's babies were all "trigueno" (dark), and this cat-baby was white. Sure enough, I was right; the kitten was a stranger, for we found Alemana very cozily settled for the night with her four babies all sound asleep. The little stranger cried so piteously, and the boy was so loath to carry it away, that we decided to put it in the box with Alemana and her family, and if she would adopt it, we would let it stay. She objected very seriously at first, and growled and spit in malice toward the intruder of her peace; but by dint of much coaxing and an extra saucer of milk, she was at last persuaded to lie down in her nest, giving now and then a discontented growl; but at last, when the poor, wet, cold, hungry little outcast nestled up to her as though appealing for protection and food, the growls ceased, and the next time I went to the box, the little stranger was nursing with the rest of the kittens.

I watched with some curiosity the next morning to see what would happen when the kittens were bathed, for Alemana each morning gives each baby a thorough bath with her tongue. When all were finished, there was a moment of hesitation, and then the little white kitten was

bathed just as tenderly as the rest, and that seemed to be the final ceremony in the complete adoption of the orphan, and we all love Alemana better than ever. LILLIAN S. CONNERLY.

Mayaguez, Porto Rico.

### Work Young People Can Do

(Concluded from page 4)

the Ethiopian eunuch said to Philip, "How can I, except some one shall guide me?" But he who has no deep sense of the awfulness of sin, and no experience of having it torn from his own life, can not guide those who are seeking for salvation. If we have a personal experience with the Saviour, we shall surely desire to help others in every way we can.

"Friend B, how long have we known each other?"—"About seven years, I think." "You claim to be a Christian?"—"Yes." "And do you believe that I must accept Jesus Christ if I am saved?"—"I do." "Do you care whether I am saved?"—"Indeed, I do." "I have heard, too, that you believe that Jesus is coming soon. Is that so?"—"Yes, all the prophecies indicate that this is so, and I believe it." "Now, Friend B, I do not wish to hurt you, but I do not believe what you say. We have associated together much, and have talked on many topics, and you have never said anything to me that indicated that you were interested in my soul, or that you believed that probation would soon close. So I can not believe you." Dear young people, could this be said of you?

Personal work is one of the special purposes of Young People's Societies. We are told that "all should realize that they are to seek counsel of God, and that by *well-directed personal efforts* they may save souls for whom Christ died."—*Signs of the Times, May 29, 1893.*

When all our people get this idea, the work will soon be finished. We may think that our part is not much, but it is important; and the attitude we sustain toward the souls about us will determine our own salvation. The honey-bee flies back and forth all summer long, and gathers only a spoonful of honey, but from the combined work of all the bees in a hive, we get many pounds. Thus will the great work of God be finished by the combined effort of all his children.

A precious promise to every one who seeks to be a channel of blessing in a personal way, is Isa. 50:4. Note what is necessary before we can speak words in season.

There are other lines of work in which young people can engage, but this is the most important of all. Wherever young people have undertaken this, it has been greatly blessed of God in the salvation of souls and in deepening the spiritual life of those who did it. Let this be our prayer:—

"O Lord, give me an appreciation of the needs of souls all about me. Awaken my sluggish soul out of selfish unconcern to a genuine zeal. Deepen my spiritual life, and make me a channel of life to individual souls." M. E. KERN.

### Greatest of Expositions

Jamestown Ter-Centennial, Commemorating America's Three Hundredth Anniversary, to Be an Elaborate Naval, Military, Historical, Educational, and Industrial Celebration

Of all exhibitions held in the United States since the Philadelphia Centennial in 1876, the Jamestown Ter-Centennial to be held on the shores and waters of Hampton Roads, near the cities of Norfolk, Portsmouth, and Newport News, Va., April 26 to November 30, 1907, is to be the most unique, and in originality and novelty will eclipse all previous expositions.

The celebration commemorates the most important event in history—the founding of the first English-speaking settlement in America, at

Jamestown, Va., in 1607, where Captain John Smith and a small party of colonists established a village from which has grown America, with nearly one hundred million population. The celebration will show the remarkable position attained by the United States in history and education, together with the marvelous industrial development and commercial expansion during three hundred years. Contemporaneous with the exposition will be held on the waters of Hampton Roads the greatest naval pageant ever witnessed in the world, in which every type of war-vessel from the navies of all foreign nations will participate. Another attractive feature will be the international military encampment in which detachments of troops of European countries will unite with the soldiers of the United States in a series of drills, maneuvers, and parades.

The site of the exposition is located within twenty minutes' ride of the tide-water cities of Virginia, reached either by trolley or steamer, and nature has combined with the ingenuity of man in making a beautiful and picturesque spot. The grounds cover more than four hundred acres, with two miles of water front facing the greatest waterway in the world, and commands an unsurpassed view of innumerable points of national and historical interest.

The scheme of landscape decoration will be novel and elaborate, one of the attractive features being the floral fence which surrounds the ground. It is made of trumpet vines, trained on meshed wire, intertwined with honeysuckle and crimson rambler roses, the effect being an artistic triumph of flowering beauty.

More than twenty-five exhibit palaces are now nearing completion, comprising Auditorium, Manufacture and Liberal Arts, Mines and Metallurgy, Marine Appliances, Machinery, Food Products, Arts and Crafts, Transportation, Social Economy, etc., in addition to the government and States buildings and pavilions. They will be of semi-permanent construction, and in appointments will excel any similar group of buildings ever erected. In architecture they will all be of the colonial period, forming an appropriate setting to the natural beauties of the environment.

Another attractive feature will be the government pleasure pier extending two thousand feet into Hampton Roads. At either end it will be surmounted with light towers and a working exhibit of wireless telegraphy. The entire structure will be illuminated by thousands of arc and incandescent electric lights, affording an unexcelled view of the naval display.

In assembling the exhibits, especially those representing the varied industries and the liberal arts, the managers of the exposition have been careful to select only such as show the latest and best attainments in every line of industry. Hence, it will be the first "selective" exposition ever held in the United States, in which every phase of commercial and industrial development will be displayed so arranged and classified that visitors may obtain an intelligent understanding of the history and growth of any specific branch of the trades and industries, without the necessity of visiting other buildings to inspect another part of the same exhibit.

Many reasons combine to make the celebration the most successful ever attempted, and when President Roosevelt touches an electric button April 26, of next year, signifying the formal opening of the gates, the thousands of visitors will not be disappointed in the wonders and attractions of the Jamestown Ter-Centennial.

### Story of the Cranberry

THE history of the cranberry can be told on a piece of parchment no larger than the fruit itself; but to judge its interest by its length would be like ranking the berry's importance by its weight. The cranberry, to begin with the day of its christening, was so named because its sponsors

fancied that its bud resembled a crane; and, in truth, just before the bud expands into the perfect flower with stem, calyx, and petals, it resembles the neck, head, and bill of that ungainly bird. Hence it was originally dubbed "crane-berry," popularized into cranberry.

Like all families of importance in the agricultural race, the cranberry has an imposing genealogy; its European forbears belonged to the clan of the *Vaccinium oxycoccus*; how long the American branch, or the *macrocarpon*, has been established here nobody knows, but it began to attract attention about one hundred years ago. Its acquaintance was first cultivated in the Cape Cod region of Massachusetts—New England has ever been ready to pay respect to ancestry.

It gradually worked its way out of obscurity until to-day the cranberry occupies a place of no mean industrial importance in the community; yearly it adds to the wealth of our nation all the way from three million dollars to four million dollars. The family is exceedingly prolific, one million three hundred thousand bushels being produced in the United States, leaving Europe far behind in quantity as well as in quality.

About sixty per cent of the family are born and reared in Massachusetts, the greater part in the districts of Cape Cod, Plymouth, and Barnstable. New Jersey, which devotes more of its territory to the cranberry than any other State in the Union save Massachusetts, rolls up twenty-four per cent, and takes second place. Some years ago forest fires destroyed the marshes and dried up the streams of Wisconsin—a calamity which reduced the production of the Wisconsin berry to eleven per cent, and forced that State to assume third place; but Wisconsin is gradually recovering, and is striving for a position at the head. The rest of the cranberries hail from Connecticut, Illinois, Indiana, Iowa, Kansas, Maine, Michigan, Minnesota, Nebraska, New Hampshire, New York, North Dakota, Oregon, Rhode Island, Washington, and West Virginia.—*Selected.*

## BIBLE READERS COURSE

### Baptism—No. 1

1. *When Saul of Tarsus was converted, what instruction did the Lord give him through Ananias?*

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

2. *What is the purpose of baptism?*

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

3. *What promise is given to those who are baptized?*

"And ye shall receive the gift of the Holy Ghost." Verse 38, last clause.

4. *Of what is baptism a symbol?*

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4.

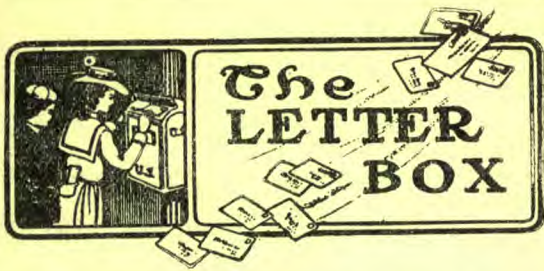
5. *What was the example of Jesus on this subject?*

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Matt. 3:16.

6. *Why was he baptized?*

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Verse 15.

EMMA S. NEWCOMER.



SHARON, ALBANY, CAPE COLONY, SOUTH AFRICA,  
Sept. 29, 1906.

DEAR EDITOR: I have never seen a letter from this place, so I thought I would write. We are the only Sabbath-keepers here, so we have Sabbath-school at home. Father is our teacher. I go to public school, with my two sisters and a brother. It would be very nice if there was another family of Sabbath-keepers here too. Pray for us, that we may do something for Jesus.

JANIE WILLMORE.

CARPENTER, NEW BRUNSWICK, NOV. 5, 1906.

DEAR EDITOR: This is the first letter I ever wrote to the INSTRUCTOR. I like it very much. We have no school here now. I miss it a great deal. I have a sister and a brother. I am eleven years old. My birthday is July 29. There is a girl in Presque Isle by the name of Gladys Briton. She was born the same day of the month and the same year I was. I go to meeting every other Sabbath. I hope this will not crowd some other letter out. I would like to hear from any of the readers. Pray for me that I may be faithful until our Saviour comes to take us home.

ROWENA CARPENTER.

QUITMAN, MISS., NOV. 18, 1906.

DEAR EDITOR: I thought I would write to your correspondence column. I take the YOUTH'S INSTRUCTOR. I have been reading and taking it for three years. I like to read it very much. Elder H. W. Pierce is our pastor, and we like him. He always speaks on such good subjects. I am fifteen years old. I live in the country about eight miles from town. I have four brothers and one sister. Papa, mama, and I were baptized a year ago last October. I also have been attending church-school for the past two or three years. I would like to see this letter in print.

ETTA L. SIKES.

FRISCO, ARK., Oct. 6, 1906.

DEAR EDITOR: This is my first letter, and as it is the Sabbath, I thought I would write to you.

Mama and papa keep the Sabbath. I have fourteen brothers and sisters, and it would take up too much room to name them. There are five dead. I am thirteen years old. I go two and one-half miles to Sabbath-school. I attend church-school also. I am in the fifth grade. One of my sisters is coming home in two weeks. I am trying to live a Christian so as to make other people's lives happy. I hope to meet all the INSTRUCTOR readers in the new earth.

Yours truly,  
RUTH MARY WYNN.

### THE INTERMEDIATE LESSON

#### XIII — The Millennium

(December 29)

MEMORY VERSE: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

REVIEW.—Those who are in — when Jesus comes, will hear — and —. For — shall descend from — with — and — shall rise —. But the rest of the dead —. Some righteous ones will — when — comes. They will be — in a — in — at —. The dead will be — and —. As the dead awake, they will —. The living righteous will — with — in — to meet — and will forever be with —. The wicked who are alive will be — by —.

#### Questions

1. What does the word "millennium" mean?
2. Where did John see the people who had

been resurrected and translated? Rev. 19:1.

3. What work will the saints have to do during the thousand years? Who will judge the world? 1 Cor. 6:2. Whom besides men will they judge?

4. What is said of those having part in the first resurrection? Rev. 20:6. How long will they reign with Christ in heaven?

5. Whom did John see coming down from heaven? Rev. 20:1-3. What did the angel do? How long was Satan to be bound? In what way was he bound? When was he to be loosed? For how long?

6. What takes place at the end of the thousand years? Rev. 21:7.

7. Who will be raised from the dead at that time? Rev. 20:5.

8. How will Satan deceive the wicked? Rev. 20:8, 9. How great will be the number that will surround the city? How will they be destroyed?

9. To what are they compared? Mal. 4:1. How many of the wicked will remain?

10. How was this world once destroyed? 2 Peter 3:6.

11. How will it again be destroyed? Verse 7.

12. How does the Lord keep his promises? What are his feelings toward those who perish? Verse 9.

13. How will the day of the Lord come to those who are not ready? What will be heard when the heavens pass away? What will cause the earth to melt? What is said of the works in it? Verse 10.

14. What will be the end of all these things? Verse 11.

15. Where will the righteous be while the earth is flooded with fire?

16. "Who among us shall dwell with the devouring fire?" Isa. 33:14.

#### Lesson Story

The word "millennium" means a thousand years.

John saw God's people who had been resurrected and translated, in heaven, for he says, "And after these things I heard a great voice of much people in heaven." "And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years."

During that time they will be judging the wicked. "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?"

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

John saw an angel come from heaven and bind Satan. During the thousand years Satan and his angels will be prisoners in the desolate earth. As the saints are in heaven, and the wicked are in their graves, he has no one to tempt or destroy. He is bound by circumstances. At the end of the thousand years he was to be loosed for a little season.

At the end of the thousand years the New Jerusalem comes down from heaven to earth. All the saints come with the Lord. Then the wicked will be resurrected.

The number of the wicked will be "as the sand of the sea." Satan deceives them by telling them that their numbers are so great that they can take the city. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." In that day the earth will "burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And the devil that deceived them was cast into the lake of fire."

The world that was overflowed by the flood perished. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

While the fire destroys the wicked and burns the earth, the saints will be safe in the city of God, preserved from destruction as Noah was safe in the ark during the flood.

### THE YOUTH'S LESSON

#### XIII — Ye Are My Witnesses

(December 29)

MEMORY VERSE: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

#### Questions

1. What promise did Jesus make to his followers just before he left them? Acts 1:8.
2. With this power resting upon them, what were they to be? Verse 8.
3. In the early days of this ministry, what did Christ say his followers were? Matt. 5:14.
4. In what attitude does the Lord desire his church to stand before the world? Phil. 2:15.
5. What are they to hold forth? Verse 16.
6. What was the prayer of Jesus for his church? John 17:21, 22.
7. If such were true, what would the world know? Verse 23.
8. Of what are the followers of Jesus members? 1 Cor. 12:27.
9. What should occupy the mind of the members of his body? Phil. 4:8.
10. What should rule in their hearts? Col. 3:15.
11. In whose name should they work? Verse 17; note 1.
12. What are Christians declared to be? 2 Cor. 3:2; note 2.
13. For what purpose has the Lord chosen us? 1 Peter 2:9.
14. How should we, therefore, walk? Col. 1:10.

#### Notes

1. If it is our duty and privilege in whatsoever we do in word or deed to do *all* in the name of the Lord Jesus, then we should be careful to see that our every word and action adorns that worthy name whereby we are called.

2. The world at large will not come to the Word of God to receive light, and to learn the way of salvation. While it is true that the works of God in nature are a constant witness to all, yet the Lord's true disciples will give infallible proof in their lives of the reality of the religion of Jesus Christ. "Now that Jesus has ascended to heaven, his disciples are his representatives among men, and one of the most effective ways of winning souls to him is in exemplifying his character in our daily life. Our influence upon others depends not so much upon what we say as upon what we are. Men may combat and defy our logic; they may resist our appeals; but a life of disinterested love is an argument they can not gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world."—"*Desire of Ages*," pages 141, 142.



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VERY often persons inquire whether the editor of the INSTRUCTOR wrote a given article. The editor must "plead guilty" in all cases where no name is signed, unless it be an advertising notice.

THE address of Mr. George P. Way, the inventor of a tympanum to be placed in the ear to aid the hearing, is 1108 Majestic Building, Detroit, Michigan. We know nothing personally of the inventor or the invention, hence those who think of purchasing must do so on their own responsibility.

"PRACTICAL LETTERING" is the title of a new book just published by The Norman W. Henley Publishing Company, 132 Nassau St., New York. It is a valuable treatise for draftsmen, engineers, sign painters, stone cutters, lithographers, engravers, in fact, for any one having to do lettering work of any kind. The author explains the art of lettering and spacing in such a way that any one can understand it readily. The price in paper covers is sixty cents.

## Rebuilding Oakwood School

THE Oakwood Manual Training-school has just sent out a special announcement, all of its annual announcements having been destroyed at the time of the fire.

The students who were in attendance before the disaster are comfortably provided for, and accommodation is offered to those who were thinking of attending before the fire.

The managers have not only decided to rebuild, but to put up five new buildings to take the place of the one large one that was burned. The school bids fair to be more prosperous than ever before. We hope there will be many young people who will take advantage of the exceptional opportunities offered them in this school for preparing for service in the Lord's work.

## He Is "Our Righteousness"

I HEARD of a famous artist who has living with him his old father, whose pride it was in early days to model in clay. The old man still works at the modeling day by day, though he has no need to. His great fear is that old age will deprive his fingers of their delicate touch, and he leaves his work at night, sad with the consciousness of failure. He goes up to his couch, and when he retires to sleep, his son, the genius, the consummate artist, goes down into the deserted study, takes up the clay, and with his own deft touch wipes out the failures and mistakes. When the old man comes down in the morning, he rubs his hands with glee, thinking that his fear of failure need not exist, since his hand is still as dexterous as of old. When we have sought best to answer to God's impulse, we are but unprofitable servants at best—our best

so tainted. But the infinite Lord not only erases our mistakes and failures by his own precious blood, but by his own deft touch makes good the failures and annoyances of our work, and uses them for his own glory.—*Rev. F. B. Meyer.*

## Bible Questions from Africa

THE following persons have sent in lists to the first twenty questions since the other list was printed:—

|                 |                |
|-----------------|----------------|
| Hattie Robinson | Henry Grundset |
| Myrtle Cottrell | Leila Bradbury |
| Eva Knuth       | Ada Cushman    |

The names of those who have sent in *correct* answers to the last twenty questions are given herewith:—

|                   |                  |
|-------------------|------------------|
| Florence Hoxie    | Myrtle Cottrell  |
| Willie Herrell    | Ilone Bennett    |
| Mildred Weick     | Leila Bradbury   |
| Mrs. S. A. Orcutt | Lou Smith        |
| Fannie Stanford   | Bessie Stanfield |
| Eva Knuth         | Glen Willhelm    |
| Ada Cushman       | Iva E. Dean      |
| Edythe Manby      | E. A. L. Esterby |
| Frank Bennett     | Elmer Anderson   |

Lizzie Bennett

Esther Renstrom, Hattie Robinson, Anna Grundset, Henry Grundset, and Annie M. Stone had, nearly perfect lists.

There were some questions that admitted of more than one answer. The author of the list intended the question, "What people took bread for their lunch?" to be answered by Joshua 9:12. This text and 2 Kings 4:38-44; Gen. 21:14; Luke 24:30; Gen. 18:5; and 2 Sam. 6:19 were given, all of which answered the question.

Miss Leila Bradbury sent in one of the neatest and most definite lists received. Her answers are given below just as she wrote them:—

1. Jael killed Sisera with a nail. Judges 4:17-21.
2. Samuel took Saul and his servant into the parlor. 1 Sam. 9:22.
3. When the Israelites asked for a king, Samuel told them that he would take their daughters to be confectionaries, cooks, and bakers. 1 Sam. 8:13.
4. Joel 3:3 tells of a girl's being sold for wine.
5. The streets of Jerusalem will be full of boys and girls playing. Zech. 8:4, 5.
6. Enoch was the seventh from Adam. Jude 14.
7. The Bible tells us that "all the rivers run into the sea." Eccl. 1:7.
8. The Bible tells us "there is no new thing under the sun." Eccl. 1:9.
9. Joel tells us that God's "people shall never be ashamed." Joel 2:26.
10. Fire licked up water in Elijah's time. 1 Kings 18:38.
11. Elisha used salt to make the waters of a spring good. 2 Kings 2:21, 22.
12. Benaiah, a soldier, slew two lionlike men of Moab, also a lion in a pit on a snowy day. 1 Chron. 11:22.
13. David longed for a drink of water out of an old well at Bethlehem. 1 Chron. 11:17.
14. Gath had twenty-four fingers and toes. 2 Sam. 21:20.
15. God said, "Jeshurun waxed fat and kicked." Deut. 32:15.
16. Moses said that Asher's shoes should be iron and brass. Deut. 33:24, 25.
17. Hannah lent her little boy to the Lord. 1 Sam. 1:22-28.
18. The Lord told Samuel something in his ear. 1 Sam. 9:15.
19. David said there was but a step between him and death. 1 Sam. 20:3.
20. The covenant between David and Johnathan is contained in 1 Sam. 20:11-42.
21. Saul wept when David forgave him. 1 Sam. 24:9-16.
22. Saul said he had played the fool. 1 Sam. 26:21.
23. Saul and Johnathan were swifter than eagles, and stronger than lions. 2 Sam. 1:23.
24. The clothes of the children of Israel lasted all the time they were in the wilderness, which was forty years. Deut. 29:5; Neh. 9:21.
25. We read of the smith's working with his tongs in the coals, in Isa. 44:12.

26. We find that the carpenter used rules, in Isa. 44:13.

27. Cyrus was named over one hundred years before he was born. Isa. 45:1, dated 712 B. C.; Daniel 2, dated 603 B. C.

28. We read of covered wagons being used, in Num. 7:3.

29. David saw an angel standing between earth and heaven. 1 Chron. 21:16.

30. The inhabitants of Gibeon took bread for their lunch. Joshua 9:12.

31. Og slept on an iron bedstead. Deut. 3:11.

32. The bedstead that Og slept on was nine cubits, or 16.5 feet, long. Deut. 3:11.

33. Deborah judged Israel after Ehud, about the year 1316 B. C. Judges 4:1-4.

34. She lived between Ramah and Bethel, in Mount Ephraim. Judges 4:5.

35. Jabin had nine hundred iron chariots. Judges 4:2, 3.

36. "The chariots of God are twenty thousand, even thousands of angels." Ps. 68:17.

37. The Ishmaelites wore gold earrings. Judges 8:24.

38. Abimelech was afraid to have it known that a woman killed him. Judges 9:53, 54.

39. David compared Saul and Johnathan to an eagle. 2 Sam. 1:23.

40. Paul was born in Tarsus, a city in the province of Cilicia. Acts 21:39.

## Trust in the Lord

It is easy to trust in the sunshine,  
The sensuous sunshine of June,  
When the far-reaching uplands and prairies  
Seem a blossoming sea of perfume.  
When joy spreads her mantle above us,  
And our bosoms are cheered by a word  
From the lips of the dear ones who love us.  
It is easy to trust in the Lord.

When our bark rests light on life's ocean,  
As a babe on its mother's breast,  
When the wild waves have ceased their commotion,  
And hushed are the billows to rest,  
When gently the breeze bears us onward,  
With our friends and companions on board,  
It is easy to float with the current;  
It is easy to trust in the Lord.

But when the bright sunshine has vanished,  
And the cloud brings its darkness and storm,  
And the gloom of the night gathers round you,  
And weary eyes watch for the morn,  
When those whom you love turn against you,  
And their cruel words cut like a sword,  
In your darkness and pain, O my brother,  
O then can you trust in the Lord?

Can you trust 'mid the wrath of the ocean,  
When the foam-cloud is flung to the sky?  
When the billows, in wrathful commotion,  
Have their angry hands lifted on high?  
When strained is the mast and the cordage,  
And ne'er a companion on board,  
'Mid the wreck of your heart's desolation,  
O then can you trust in the Lord?

L. D. SANTEE.

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