

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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OUR CONTRIBUTORS

Quarantined

ANCHORED just outside the haven
Lay a great ship of the main,
Like a restless steed, close-haltered,
Tugging at her cable chain.

But she moved not from her moorings
Till a week passed, without change.
Where she came from, why she lay there
Idly waiting, seemed so strange

That I asked a passing sailor.
He replied, in friendly mien,
"Do you see that yellow flag, sir?
She is under quarantine."

She had come from far-off India;
She had braved the storms without,
And the hidden shoals passed safely:
There were souls aboard, no doubt,

Who this moment viewed their home land
And were sighing for release;
But the dreadful plague checked all things
Till its ravages should cease.

'Twas a sad thought; and yet sadder
Came this afterthought to me:
Like this ship, am I not sailing
O'er a restless, troubled sea

Toward a port, the heavenly home land?
What if I, like her, should ride
Safely through each gale and tempest,
Battling wind and wave and tide,

Till about to enter heaven,
Jubilant with life's success,
When, 'way down within my bosom
Somewhere, to my sore distress,

Christ should find a lingering plague-spot,
Putrid with the germs of sin,
And I'd stop in sight of heaven
For a work of grace within?

Quarantined outside the city
Where the gates of pearl unfold,
Where the walls are all of jasper,
And the streets transparent gold!

Quarantined in sight of heaven!
Lord, forbid it. Cleanse me now
Till my soul reflects thine image
As before thy throne I bow.

ARCHER WRIGHT.

Martin Luther

THE twilight hours of the fifteenth century are deepening. Germany, the once powerful aggregate of nations, has gradually been broken up into nearly four hundred sovereignties, and now lies exhausted under her long, bitter "empire" struggle. Nevertheless, these hours are hours of progress. Human thought skims the continent on the yet tender wings of the printing-press. The Teutonic mind drinks deeply of the Renaissance as it floats across the Alps. The earnest classic explorers have drawn aside the veil from many sources of historical knowledge. Astrology is falling from the mutilated skeleton of astronomy, which it has long obscured. The

plant of truer philosophy is flourishing where the withering leaves of alchemy rustle. And of still greater importance, the deep religious chord of the Teutonic heart has been touched, and now vibrates in the lives of the mystics.

First Period

Surrounded by these seemingly opposing circumstances, amid these varied influences, the hero of the age arose. His cradle rocked in the humble home of a miner, but through his tender veins flowed the vigorous blood of noble peasantry.

'Twas in Eisleben, on the tenth day of November, 1483, that the dim light of the flickering candle first played on the infant's face. Six months passed, and "little Martin's" parents moved to Mansfeld. After a few years' schooling at home, the lad was sent to study at Magdeburg, where he meagerly supplied his physical wants by begging and singing. From Magdeburg he went to Eisenach. Here his exceptional tenor voice opened to him a good home, where he received the motherly attention of the burgomaster's wife. Next he entered the university at Erfurt, which was then palpitating with the spirit of humanism. While yet in his teens, he surpassed his fellow students in Latin classics, composition, and eloquence. Events here seemed to shape his career against his own plans and desires. A Bible fell into his hands, and the ambitious young student, at twenty, determined to become acquainted with this wonderful book and its original languages. He was taken seriously ill, but he arose from his bed and resumed his study in law. Then came the sudden death of his friend, and his own shock by a thunderbolt. The climax was reached. Luther was troubled. All the rays of light on his path of duty seemed focused on yon monastery door.

Bidding farewell to parental wishes and worldly pursuits, he placed two favorite books—Virgil and Platus—under his arm, and groped his way through the slumbering city till he stood before the Augustinian convent. He entered, not knowing that his prayers there should mark the dawn of a new era in history, little dreaming that he should transform those monastic walls into the manger of the coming reformation. But the sterile, hard-beaten path of the monks could not yield the deep experience Luther sought. 'Twas Johan Von Staupitz that led the troubled mind to the Source of all peace, and his words ever remained engraved on the young monk's heart: "There is no true repentance but that which begins in the love of righteousness and of God." The Bible and Tauler's work comforted Luther. He was ordained for the priesthood in 1507, and the following year accepted the professorship at Wittenberg, where Frederick of Saxony had established a university in 1502. The year after his arrival he began his Biblical lectures, which brought large numbers of professors and students to his school.

How strangely the divine hand, behind in the dim unseen, oft directs the course of his children. Luther had barely entered his work at Wittenberg, when he was called to Rome to aid in the settlement of some difference of opinion

regarding the government of his order. He accepted the interruption, and found it filled with blessings. It developed his character, broadened his knowledge, and increased his power for good.

While in Rome, he studied Hebrew. The words of Christ were interpreted to his satisfaction, as they shone out in clear type in the "midnight of moral corruption." He returned to put new life into his work. Christ was the center of his doctrine. "God's eternal love to man and the sure triumph of faith were his texts." Luther's voice on justifying and vivifying faith was heard in Wittenberg; it shook the circumference of Europe; it pierced the doors of the convents, nailed, as they were, with rules and observances. Yet should we leave Luther here, the eye would not see the monk with his empty bag, nor the mind know the tremendous commotion of nations that the Augustinian monk produced.

Second Period

Suddenly a deed flashes forth. Luther is dashed from his present station into the struggle with the world; the individual is dissolved in the white heat of needs and circumstances. Now follows a period of "vigorous activity, of rapid development, and of great conquest." The German Reformation has dawned, and henceforth Luther and that great movement are one and inseparable. When studying the one, it is impossible to omit the other. Luther is not the Reformation, but as the glistening crest of the iceberg shows the path of the mass the billows hide, so the eye that is riveted on Luther, follows the Reformation in its onward course.

When Luther, on the thirty-first of October, 1517, nailed his ninety-five theses on the church door in Wittenberg, he made a bold attack on Tetzel, who was selling indulgences; he sounded the bugle-call for advance; he blew the trumpet of the Reformation; he kindled a flame which soon extended far beyond his original intentions and virtually destroyed the whole scholastic theory and practise of indulgences; "he unwittingly cut the vein of medieval Catholicism, and by a deeper conception of repentance, proclaimed the undeveloped principles of Protestantism."

Circumstances urged him onward. Under the X-ray of truth he studied the church and its history. The searching light of God's Word pointed out errors that constrained him to speak. He wrote. Rome was alarmed; and soon Luther, having refused to answer the summons to Rome, met the pope's legate, Cajetau, at Augsburg in 1518. After this interview, the Elector of Saxony wrote the agitated legate thus: "Since Dr. Martin has appeared before you at Augsburg, you should be satisfied. We did not expect you to make him recant without convincing him of error! None of the learned men of our principality have informed us that Martin's doctrine is impious, antichristian, or heretical. We must refuse, therefore, to send Luther to Rome or expel him from our state." Miltitz and Pierias were sent by Rome to silence the monk, but the scholastic arguments fell powerless before Bible evidences. The very premises of the accusers

were swept away. The want of the age made fertile soil for the Reformation, and neither bishop nor pope could uproot it.

The fierce, inevitable, yet triumphant struggle continued; and in the following year, Luther was drawn into controversy with Dr. Eck at Leipzig. Superior historical knowledge and flow of Latin eloquence trembled before Biblical truths. This discussion marked progress in the Reformer's life; for the first time he denied the divine origin of the papacy and the infallibility of the general council. It was an hour of trial. But God raised up friends for his servants. Some of the humanists and mystics were favorable; the northern rulers were friendly, and Melancthon came to his side as a faithful, life-long companion.

The year 1520 marks the emancipation of the Reformer. The flames that consumed the papal bull of excommunication burned all bridges of "possible" retreat. He fell from the church,—the church which comprised his hope,—whose lofty ideas and victories for fifteen hundred years had fettered the minds of the strongest. He divided Christendom into two antagonistic camps. Should he have done this? Did the Prince of Orange commit a crime when he would not lay his head and sword into the hands of Alva? Was Washington a traitor because he refused to surrender the army to the English? Would it have been possible for the humble apostles to reform the venerable priesthood of Zion? Could Luther cull from that which was corrupt to the core seed for a wholesome harvest? He happily found the Source of all truth, and then, lifting his feet from the "old paths," he stood forth another "John the Baptist," calling the people to true repentance.

MATILDA ERICKSON.

(To be concluded)

Who Is the Ruler?

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16.

WHAT is the gate through which every one passes who enters the church? Is it not a confession of subjection to Christ? Is it not a promise to obey him? Within that enclosure, Christ is recognized as supreme. His word is law, his authority unquestioned.

Now where does Christianity end, and where does the world begin? It begins at the point where another than Christ is acknowledged, or recognized, as ruler, call it fashion, or pleasure, or obedience, or whatever you will. The moment you pass into a place where not Jesus, but another is recognized as the sovereign, you are guilty of conforming to the world. Where the world is acknowledged as the ruler, Christians should not go.

Christ is the perfect pattern. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. Here is a rule that is infallible. By this we prove our loyalty to our Saviour. By this we can test all the duties of life. And our decisions mean so much. Years ago, Gessler's cap, in the abstract, was only a creation of cloth and feathers, but bowing down to it meant allegiance to Austria, and treason to Switzerland. Honoring the Confederate flag meant disloyalty to the United States. So when anything comes up demanding our allegiance, we ask, "Whose image or whose superscription is this?" and unless we find the imprint of Christ there, we refuse to countenance it.

We test religious observances in the same way. Take, for instance, the observance of Sunday. We follow our Lord's footsteps from the cradle to the cross, and we find no Sunday-keeping in all his life. Then if he should find it in ours, it would be disloyalty to him. He tells us in Luke 4 what his custom was. He was in the habit of going to the house of God on the seventh day of

the week; of reading from the Bible, and then preaching to those assembled. That custom is still followed by his ministers, those that "walk as he walked." He could not have done otherwise, for duty was outlined in the fourth commandment, and "in him was no sin." 1 John 3:5. Then if we bow to an observance that has no Christ in it, it shows either ignorance or disloyalty. Once more we ask, Who is the ruler?

L. D. SANTEE.

The Home of the Soul

THERE is a land where all our hopes are thronging,

A land forever free from care and ills,
Beyond the radiant glow of day's glad morning,
And far beyond the purple evening hills;

Where tempests come not, but a spring supernal,
Where sadness falls not, nor the mourner's tears,

But joy and gladness, in their reign eternal,
Are bounded not by Sorrow's fleeting years.

From beds of sickness, or where friends are dying,
Our faith looks up, where death can come no more,

And, like sad exiles for the home land sighing,
Lift longing eyes to heaven's far-off shore.

The way is long, but in a pleasant dreaming,
We catch the shining of the jasper wall,
And the great tree of life we see in seeming,
As o'er Life's shining stream its branches fall.

We catch the gleaming of its crystal waters,
We see its waves pour softly 'neath the throne,
And on its banks earth's ransomed sons and daughters

I'll see and love, and know as I am known.

L. D. SANTEE.

An Infidel's Bonfire

A SINGULAR act of destruction occurred in an Eastern State last year. A man lived in a beautiful suburban city with his family. One after another he suffered a series of bereavements. His wife and children died, leaving him utterly alone. He closed his home, and sent all the contents of his house to a storage wareroom. He did not go to the town for several years, and then he went to the warehouse, paid a bill of several hundred dollars for the care of his property, and had all his furniture and household goods hauled in wagons onto the brow of a high hill and piled up for burning. Some of the men who helped in the work begged hard that they might have some of the articles, but the owner refused. With his own hand he wielded an ax, breaking up everything breakable, and then set fire to the heap, and waited until it was all consumed. He said that he did not wish anything to remain in existence that could remind him of the loved ones who had passed away. How different the feeling of those whose hearts are illuminated and cheered by the Christian's hope of immortality! We know that because Christ rose, our friends shall live, and we are able to say with Paul, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—Selected.



The Voice of the Stars

"THE heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:1. How many read these words again and again, and yet are ignorant of or indifferent to the marvels to which they direct attention.

The voices of a starry night are more eloquent than any words to one who listens with an open mind and a reverent heart. If you will only allow them, the stars may become your friends, your confidants—yes, even your counselors, for the

thoughts suggested by them are always pure, holy, and inspiring.

It may be necessary for you to put off the study of astronomy; but you can begin now to be observing, and to familiarize yourself with the constellations. You will have a new interest by getting a few books to teach you something of the universe.

October and November are beautiful months in which to study the constellations. The constellation known as the Great Bear, and in which are the seven stars generally called the Dipper, will greatly aid you in locating other constellations. The Dipper is sometimes called the Chariot of David, or Charles's Wain. Tennyson alludes to this name in *The May Queen*: "Charles's Wain came out above the tall white chimney tops."

In the fall of the year the Dipper is low down in the north. The two stars at the bowl or farthest from the handle, are the "pointers" and point to the polar or North Star. Mizar, the center star in the handle, has a minute companion Alcor. A person with average eyesight may readily detect it. It is remarkable that the shepherds of Chaldea in Asia and the Iroquois Indians of America gave to it the same name. Above the Dipper you will find a cluster of seven stars which form the Little Dipper. Polaris at the extremity of the handle, has been known from time immemorial as the North Polar Star. Until the mariner's compass came into use it was the star—

"Whose faithful beams conduct the wandering ship
Through the wide desert of the pathless deep."

In looking toward the North Star the south is directly behind you, east to the right, west to the left. If you will follow an imaginary line through the North Star to the right, you will find the constellation Cassiopeia, formed like a large W. Now draw a line from the North Star through Cassiopeia, and you will find the four stars forming the beautiful square of Pegasus.

If you turn now and follow the line of the handle of the Dipper you will find Arcturus, a magnificent star of the first magnitude. This star is spoken of by Job who over three thousand years ago wrote:—

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? . . . Canst thou guide Arcturus with his sons?"

Other northern constellations in which you will be interested are Cygnus, a remarkable group of stars so arranged as to form a large and beautiful cross; also Lyra with the bright star Vega.

One of the most clearly defined and conspicuous constellations in the heavens may be seen about nine o'clock during the latter part of November in the Western sky. Four brilliant stars in the form of a parallelogram mark the outlines of Orion. Near the center of the parallelogram are three stars forming the Belt of Orion, while running from the belt southward is an irregular line of stars which marks the sword. South of Orion are four stars forming a beautiful figure styled, The Hare. Toward the east from Orion you will see a group of stars, the Pleiades. Tennyson's lines in *Locksley Hall* describes this charming constellation:—

"Many a night I saw the Pleiades, rising through
the mellow shade,
Glitter like a swarm of fireflies tangled in a
silver braid."

Books which will help you are "Astronomy for Amateurs," by Camille Flammarion; "The Expanse of Heaven," by R. A. Proctor; and Warren's "Recreations in Astronomy."

LULA I. TARBELL.

I SMILE to think God's goodness flows
Around our incompleteness;
Round our restlessness, his rest.
—Mrs. Browning.



THE HOME CIRCLE

Wars and Battles

SOME folk would gladly go to war
If they could win a battle;
They would not dread the bullets nor
The sabers' clash and rattle;
They would not mind the woes and blights
If fame might be their payment;
They'd gladly climb to bloody heights
To win a bloody raiment.

Yet, in the war for Better Life,
They take no pride in fighting;
The sins and evils that are rife
They make no aid in righting.
The glorious victories and pay
Planned by our lov'd Commander,
Seem not worth battling for, a day;
Yet, which war is the grander?

BENJAMIN KEECH.

"I'll Do It"

"I'll do it! I know I have been where I ought not to have been. I have done wrong. But if you will do as you say you will, I'll get back again!"

"Then I will stand by you, Ben! Give me your hand!"

The two men took each other by the hand and stood there for a moment in silence. There was a mist in the eyes of both, and around the mouth of Ben there were deep lines that told of the struggle that was going on in his heart.

"It does me good to hear you say this, Ben!" the friend went on. "Because you'll do it. If you say you will, you will not fail us. I never knew you to do that!"

The handclasp became a little firmer. There were tears in the eyes which had just now been misty. The lines deepened about the mouth of the young man who was giving his word. Then with a word more of encouragement and another assurance of determination to win, the two men parted.

But have you ever seen men draw a heavy engine or freight-car which has jumped off the track back upon the top of the rails? The train is away out in the country, and there are few things with which to work. The men do the best they can with the appliances at hand.

A stick of hard wood is sharpened at one end into the shape of a wedge. This is laid down just in front of the wheel that is off the rail. Another is placed before the companion wheel on the other side of the car. When all is ready the engine tugs the car forward gently, till it rises to the top of the wedge-shaped piece of wood. Another timber, and this time a little thicker, is put down where the wheel will run out upon it. So, little by little, the monster car is hoisted to its place on the track. It is hard, slow work, and all the time there is the fear of failure. Over and over again there is disappointment; and all the time away back yonder a man is watching with a flag, lest some other train, coming on all unaware of the danger, will collide with the one that is in trouble.

It is so with the man who is trying to get back into right ways after he has once left the track. Somehow he must be lifted up till he is once more on the old level. The kindly word of the friend who held Ben by the hand, did more than tongue can tell to bring the young man back where he was before he slipped from the true path of right and duty.

It is only a little thing to do, but can we not do this for some one who has missed the way? There are a great many of them all over the world: and after they once get off the track, it

seems to be so much easier to give a push downward than to do the thing which will make it easier to undo the mistake. The kindly word is the first sharpened stick we may lay down for these dear ones. Are we willing to do that?

And then, when the next step is to be taken, may we not place some of God's promises where they will lift the erring one still higher? They are so sure they can not be crushed by any weight that may be brought upon them. No man stepping upon them ever failed of getting up a little higher than he was. But where is the man to do this work for the one who is in trouble? Will you do it?

And all the while other men and women are in danger of going down right where this man made a wreck of his life. For it is a fact that no person ever dropped from the path of right, that he did not put in jeopardy some other life. It is the law of all nature. The tree that crashes to the earth in the forest, smashes and crushes and bruises other trees. The stone that slips out of its place on the side of the mountain, will carry destruction to everything in its way.

Some one must be down the line holding the red flag to warn others of the presence of danger. Are you and I willing to do that?

Yes; it is cold back there on the track to-night. The wind is blowing hard, and you will be chilled before the signal comes to tell you all is right, and that you may return to your home. Yes; it is lonely out there on the road in the dark! There will be no one to speak to.

But think of the good you may do! Souls are in danger. Then wrap your cloak more tightly about you. Talk with Him who is always by your side. You will not be cold then. The loneliness will not disturb you. Soon the time will come when you may wave the signal and know the joy of having saved some one from death. Soon the word will be flashed down the line that the wreck has been placed back on the track again and all is well. There is happiness here that words can not tell.

So be the one to take Ben by the hand and say to him, "I'll be your friend! I'll stand by you while you are in trouble!" He will never forget it of you. You will have the joy of hearing him say, "I'll do it!" Nor will this be the sweetest word you will hear from his lips. In the days to come, when the fight is all over, and your friend is safe in the old way, you shall feel your heart grow warmer as he tells you, "I have done it! I am a true man once more! You helped me! You told me you trusted me! You whispered the precious promises in my ear! They helped me back into the path of right."

And still sweeter will be the word that will come to you, by and by, when the Great Story of life is opened. Then you shall hear words like these:—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!"—*Edgar L. Vincent, in Young People's Weekly.*

The Letter-writing Habit

LETTER-WRITING seems to be, with some young persons, little less—and little more—than a mania. Verily some of these live chiefly—in spirit—on the letters they receive. These letters are not generally meaty enough to sustain a person very long, and soon the recipient is restlessly craving more.

I would not deprecate sociability, either writ-

ten or oral; but in so far as it is a mere diversion, it is no more to the life than is soda-water. Both may be refreshing sometimes; but certainly we do not want to be soda-water "fiends," nor letter-writing "fiends."

One of the most satisfactory investments of time and energy I have ever made, in the line of letter-writing, I wish to recommend to our young people. It is the writing of letters to persons who lack cheery companionship—invalids, aged people, and those whose lives are from any cause lonely. Juvenile shut-ins especially prize letters. Of course, the inclosure of pressed flowers, or of other objects practicable and suited to the taste of the one to whom the letter is sent, gives an added value.

The person addressed need not be one at a distance. A little note to a housed-in neighbor, in lieu of the call which you are prevented from making, may brighten more than one day for the receiver; and it may also react upon your own life. Some of the most gratifying letters I have ever received, were in response to ones that I had sent to persons of these classes.

MRS. ADELAIDE D. WELLMAN.

A Boy's Manner

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or one who had no opportunities, but to a young college student with ambition it is worth at least one hundred thousand dollars."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly, and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger, recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful way. Of course the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up at the collar and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He positively can not be easy at the table until his neighbors are waited on; a chair is torture if he thinks any one else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or the most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may be truly unselfish, and yet not have this boy's prize. You may wish to do things for others, and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practise whatever kind, helpful thoughts occur to you.—*Selected.*

"A HIGH-SOUNDING doctrine is not necessarily a sound doctrine from on high."



Lesson for the Young People's Society

OPENING EXERCISES:—

- Song.
- Scripture Reading.
- Prayer.
- Song.

BIBLE STUDY: Admonitions to the Young.

BOOK STUDY: "Ministry of Healing," pages 161-170.

Bible Reading

When does the Lord say we should remember our Creator? Eccl. 12: 1.

When should we begin to bear the yoke of Christ?

What are they urged to do? Prov. 23: 26.
How can the young cleanse their hearts? Ps. 119: 9.

In what should the young be an example? 1 Tim. 4: 12; Titus 2: 6, 7.

Can they work for the Lord? 2 Kings 5: 1-5.
How should they regard the instruction of their parents? Prov. 1: 8, 9.

When urged by sinners to do wrong, what counsel is given them? Prov. 1: 10.

Book Study

HELPING THE TEMPTED:—

To whom is the Lord's hand continually extended? Page 161, paragraph 3.

In how many does he have an interest? Page 162, paragraph 1.

Whose example is our standard? Paragraph 2.
Is a sinner precious in the Lord's sight? Page 163, paragraph 2.

HOW TO REACH HEARTS:—

How only can we have success in winning souls? Page 163, paragraph 3.

Of what are we in need? Page 164, paragraph 1.

What people are especially displeasing to him?
What must we seize? Paragraph 5.

SAVED BY HOPE:—

What must the lost be led to feel? Page 165, paragraph 1.

In dealing with the tempted, what are we to consider? Page 166, paragraph 1.

POINTING OUT ERRORS:—

What is said about censure? Page 166, paragraph 3.

State the example of Paul. Paragraphs 4, 5.
Of what should we be careful? Page 167, paragraph 3.

What should we strive to understand? Page 168, paragraphs 1, 2.

NOT TO BE DISCOURAGED:—

How long should we continue to labor for souls? Page 168, paragraph 3.

Where should we place ourselves? Paragraph 4.

What may the unpromising become? Paragraph 5.

What class of persons will be found? Page 169, paragraph 1.

Through grace what will many become? Paragraph 2.

G. B. T.

"Don't think overmuch of the hardship to be endured, when you enlist in the Lord's army. Think rather of the honor of marching and fighting under such a Captain, and of the enduring value of the victories which you will help to win. Above all, think of your Commander, who always leads wherever he bids you follow, and who shares the worst fortune with his soldiers, that they may share the best fortune with him."

What Somebody Has Done

What You Can Do Sometime

THE California Religious Liberty Association recently sent out a letter to the members of the association, giving an account of the work recently done by that conference in behalf of religious freedom. Some extracts from the letter follow:—

Never in the history of this message has the enemy been so active in seeking to deprive men of the rights of conscience as *now*!

We have just received word that twelve hundred persons have been summoned to court in the city of Boston, Massachusetts, for the violation of the New England Sunday law. Sunday-closing crusades are being agitated in most of the large cities of America. Even in France the Socialists and working classes are clamoring for a Sunday law. Something of the meaning of these Sunday-law movements is seen in the recent arrest of three of our own people in Spartanburg, South Carolina. They were tried the tenth of January, and all fined, outsiders paying the fines. There is also a Sunday-law bill pending in the United States Congress, the outcome of which no one can tell. And last, but not least, is the present dangerous National Reform movement in *our own State*,—an effort to so change the constitution as to make a California Sunday law possible. In this California conflict the enemy is showing greater care, more system, and greater zeal than ever before.

Work of California Religious Liberty Association

As soon as the enemy's movements were detected, the Association took the field in the defense of religious freedom. Seven thousand petition blanks were printed, with the proposed dangerous Sunday-law amendment on the back. Copies of these were sent to every church officer and isolated member in this conference, and as many as two thousand letters written to the churches.

We ordered our magazine, *Liberty*, to be sent for one year to the one hundred and twenty senators and assemblymen, the governor, and other leading men of the State; also to the fifty-nine leading W. C. T. U. officers in California.

Twenty thousand copies of Religious Liberty Leaflets, and two thousand copies of the magazine *Liberty*, were ordered. We also printed 268,000 copies of our own four-page Religious Liberty Leaflets, entitled "Civil Government and the Church," and "Religious Liberty—What Eminent Authorities Say;" also 132,000 of the large, two-page cartoon circulars, and 132,000 copies of our two-page "Declaration of Principles" leaflet. Last, but not least, our Association took the entire edition of 30,000 copies of the special number of the *Signs* that was prepared and distributed them free of charge to all the churches in California. One copy was also mailed to each of the senators and assemblymen and W. C. T. U. officers of the State.

Some Good, Old-Time Working "Bees"

In order to get all this literature out promptly, we were obliged to call repeatedly on our faithful Mountain View church-members for help. Night after night, after the day's work, and during the rainiest weather, we formed bees of from twenty to thirty-five cheerful workers who assembled in the conference and tract society offices, or in the Pacific Press folding room, and addressed envelopes and wrappers, folded leaflets and cartoons, and wrapped up the rolls of special *Signs* or bundles of literature. Between forty and fifty sacks of mail were sent out.

In addition to the *Signs*, a special two-page personal letter embodying our religious liberty principles, was sent to each of the forty State senators and eighty assemblymen, the governor, ex-governor, and other leading men in State affairs. Later a second personal letter was sent to these same individuals, together with Religious Liberty Leaflets, which were not on hand when the first letter was sent them. A large number of interesting replies have already been received from the governor, ex-governor, senators, and assemblymen. Some take their firm stand with us, some against us, and some are undecided, not daring to offend the Sunday-law advocates.

The Association also secured the names and addresses of the six hundred and seventy-one editors of newspapers, periodicals, and magazines in California. The special *Signs* and other reading-matter was mailed to these men, accompanied by a letter from the editor of the *Signs* himself.

As the result of this combined effort, a number of papers hitherto opposed to Seventh-day Ad-

ventists, are printing favorable articles, advocating religious liberty principles. One large newspaper even reprinted the first article in the special *Signs*, entire. Some papers are more bitter than ever in their attacks; but, on the whole, much good has been accomplished.

Who Is Ready?

ONE Young People's Society has already pledged itself to enter "heart and hand" into the work of distributing the special temperance number of the *INSTRUCTOR*.

We believe we can count on all of the Societies doing something, but we should be glad to hear definitely concerning the matter.



HONDURAS and Nicaragua are at war.

A PIPE line for conveying California oil is being built across the Isthmus of Panama.

HOUSES may now be cleaned on the outside handsomely by projecting a jet of hissing steam against all parts of the building.

THE Fifty-ninth Congress, which closed March 4, raised the salaries of the senators from \$5,000 to \$7,500, and those of the cabinet officers to \$12,000 a year.

SENATOR SPOONER, of Wisconsin, has resigned his seat in the Senate, on the ground of not being able to properly support his family on the salary received. Mr. Spooner has been in the Senate sixteen years.

"WOULD you always remain young, and would you carry all joy and buoyancy of youth into your maturer years? Then have care concerning but one thing—how you live in your thought world."

Two of our lady canvassers have together sold thirty-six thousand copies of our papers, and distributed many tracts during the last year. They are of excellent courage in the Lord, and in good health, and will be ready after a few weeks' study to enter upon the summer's work.

"BILL-BOARDS, as they are known in the United States, are absolutely prohibited in Berlin, but in place of such oftentimes unsightly objects, public advertising is confined to a system of neat pillars or columns on the edge of the sidewalk at the principal street corners or intersection."

THE Russian government is contemplating connecting the Baltic and Black Seas by a canal, one thousand miles long. It will be electric-lighted to permit navigation at night. In case of war, the fleets of the two seas could readily pass from one to the other without restraint. The canal would also be of commercial service.

DEMITRI IVANOVITCH MENDELEJEFF, one of the greatest men of science, died at St. Petersburg on the second of February of this year. He was the discoverer of what is known in chemistry as the periodic law, a law that ranks in that science as Newton's law of gravitation does in mechanics. Mendelejeff was born in Siberia in 1834. Besides his fame as a chemist, he was a geologist, philosopher, writer, and educationalist.

SPECIAL bottles for poisons have recently been devised by a French inventor. The most practical one is the simplest, and yet it will doubtless serve its purpose quite as effectively as the other kinds. Its shape is that of an ordinary round bottle with a rather long neck, but the outside is full of sharp points of glass, like so many projecting thorns. By taking care, however, one can find sufficient room for grasping the bottle without injury.



A Bible Riddle

A PROPHET'S servant once was I;
My name remains unknown;
I share his immortality,
But have none of my own.

Silver and gold he loved too well,
And loved the praise of men,
And mercilessly in his wrath
He smote and smote again.

And when the vision was withheld
From him, and given to me,
Mercy I preached, and righteousness,
To him right faithfully.

Awestruck, at once he did repent,
And meekly went his way
Along the hilly path, his foot
Reminding him, "Obey."

None call me prophet, though to me
God's word was surely given.
Sinless I lived on earth, so had
No need to be forgiven.
Now who was I? And how could one
That's sinless fail of heaven?

— *Youth's Evangelist.*

A Child's Experience

JOHN WOOLLEY was a little boy who lived in Bath, England, in the days of John Wesley. He, for a time, attended one of the schools of Wesley, but was finally turned out for ill behavior. Soon after this he ran away from his parents' home, lurking about for several days and nights, hiding himself in holes and corners, lest his mother should find him. During this time he suffered from hunger and cold. Once he was three whole days without sustenance of any kind, playing with other mean and reckless boys.

One night he went to meeting. Mr. Wesley was speaking of disobedience to parents. The boy was very much affected, and thought there was never so wicked a child in the world as he was. He went home, and never again ran away. His mother saw the great change in his conduct, but knew not the cause. He would often go up-stairs by himself to pray. Often he went alone into the fields, having no more to do with his idle companions.

About this time the devil began to attack him with all his might, continually tempting him to suicide, but this only made him the more earnest in prayer. One day after wrestling with God, he said he saw himself suddenly surrounded with a very bright light, and was so filled with the joy and love of God, that he scarcely knew where he was. He received such love for all mankind, that he could have laid himself down for his worst enemy to trample upon.

From this time he was a continual surprise to his parents, being very helpful in all things. When they went to the meetings, he was careful to give the children their supper; and after putting them to bed, hastened away to the meeting-house to light his father and mother home. He never lost an opportunity of hearing the preaching himself, if he could, or of doing any good, either at home, or in any place where he was.

One day while walking in the fields, he began to talk with a farmer, who spoke slightly of religion. John told him he ought not to do so,

commenting quite freely on the words of Paul (begging him to consider deeply) "Without holiness no man shall see the Lord." The man was amazed, caught the child in his arms, and could scarcely part from him.

His parents once heard him speaking rather loudly in another room, so listened. He was praying thus: "Lord, I do not expect to be heard for my much speaking; thou knowest my heart, thou knowest my wants." He then came to particulars and prayed very earnestly for parents, brothers, and sisters by name; then for John and Charles Wesley, that God would set their faces as a flint, and help them to go on, conquering and to conquer; then he prayed by name for all the other ministers he could remember, and for all who were true servants of Christ.

He finally became ill. In the beginning of his sickness, his mother asked him if he wanted anything. He answered, "Nothing but Christ, and I am as sure of him as if I had him already." He often said, "O mother, if all the world believed in Christ, what a happy world it would be! And they may; for Christ died for all. I was the worst of sinners, and he died for me. O thou that callest the worst of sinners, call me! O, it's a free gift; I am sure I have done nothing to deserve it!"

On Wednesday, one week before he died, he said to his mother, "I am in very great trouble for my father; he has always taken honest care of his family, but he does not know God; if he dies in the state he is in now, he can not be saved. I have prayed for him, and will pray for him. If God should give him the true faith, and then take him to himself, do not you fear; do not be troubled. God has promised to be a father to the fatherless and a husband to the widow. I will pray for him and you, and I hope we shall sing halleluiah in heaven together." (His father died not long after.)

To his eldest sister he said, "Do not puff yourself up with pride. When you receive your wages, which is not much, lay it out in plain necessities; and if you are inclined to be merry, do not sing songs; that is the devil's diversion, there are many lies and ill things in those idle songs. Do you sing psalms and hymns. Remember your Creator in the days of your youth. When you are at work, you may lift up your heart to God, and be sure never to rise or go to bed, without asking his blessing." He added, "I shall die; but do not cry for me, consider what a joyful thing it is to be ready. I am but a boy; but is it not in the Bible, 'Out of the mouths of babes and sucklings hast thou ordained strength.' I know where I am going; I would not be without this knowledge for a thousand worlds; for though I am not in heaven I am as sure of it as if I were there."

That night he wrestled much with God in prayer, at last throwing his arms open he cried: "Come, come, Lord Jesus! I am thine. Amen, and amen. God answers me in my heart, 'Be of good cheer, thou hast overcome the world;'" and immediately after he was filled with love and joy unspeakable.

In speaking to his mother he said, "That school was the saving of my soul; for there I began

to seek the Lord. But how is it, that a person no sooner begins to seek the Lord, than Satan stirs up all his instruments against him?"

When he was in great pain he cried out, "Saviour, give me patience. Thou hast given me patience, but give me more. Give me thy love, and pain is nothing. I have deserved all this, and a thousand times more."

A little while after, he said, "O, mother, how is this? If a man does not do his work, masters in the world will not pay him his wages. But not so with God; he gives me good wages, and yet I am sure I have done nothing to gain them. O, it is a free gift; it is free for every soul, for Christ has died for all."

On Thursday morning his mother asked him how he was? He said, "I had much struggling to-night; but my Saviour is so loving to me, I do not mind it; it is as nothing to me." Then he said, "I desire to be buried from the meeting room, and I desire Mr. Wesley to preach a sermon over me on those words of David (unless he thinks any other to be more fit): 'Before I was afflicted I went astray: but now have I kept thy word.'"

Later he was asked, "How do you find yourself now?" He said, "In great pain, but full of love." He was asked again, "But does not the love of God overcome pain?" He replied, "Yes; pain is nothing to me; I did sing praises to the Lord in the midst of my greatest pain, and I could not help it." Upon being asked if he was willing to die, he replied, "O yes, with all my heart."

On Thursday night he slept much better than he had done for some time before. In the morning he begged to see Mr. John Wesley. When Mr. Wesley came, and asked what he should pray for, the boy said, "That God would give me a clean heart, and renew a right spirit within me." When prayer was ended, he seemed much enlivened, and said, "I thought I should have died to-day; but I must not be in haste; I am content to stay; I will tarry at the Lord's leisure."

On Sabbath, one asked if he still chose to die. He said: "I have no will; my will is resigned to the will of God; but I shall die. Mother, be not troubled; I shall go away like a lamb."

Sunday he spoke but little. On Monday his speech began to falter. On Tuesday, it was gone; but he was fully conscious and almost continually lifted his eyes to heaven.

On Wednesday, his speech being restored, his mother said: "Jacky, have you not been with your Saviour to-night?" He replied, "Yes, I have." She asked, "What did he say?" He answered, "He bid me not to be afraid of the devil; for he had no power to hurt me at all, but I should tread him under my feet." He lay very quiet Wednesday night. The next morning he spent in continual prayer, often repeating the Lord's prayer, and earnestly commending his soul into the hands of God. He then called for his little brother and sister that he might kiss them, and for his mother, whom he desired to kiss him. Then he said, "Now let me kiss you." This he did, and immediately fell asleep in Jesus.

Little children, let us ever pray to God, that our end may be like his. D. P. ZIEGLER.



Something About Photography Photographs in Different Colors

PROCESSES for changing ordinary black prints on Velox and like developing papers to fine browns, bright reds, and bright blues and greens are just now attracting a great deal of attention among photographers, who desire to secure the very best results in their pictures, and who find that many subjects are not entirely satisfactory in plain black and white. Often marines are better in blue, and harvest-fields in brown, broad meadows and woods in green, and cosy, firelit rooms in red. Thus a great many subjects can be shown to the best possible advantage only by careful and judicious choice of the color in which they are made.

For all colors the foundation is laid by making first a common black and white picture on developing paper, and washing it very thoroughly. Such a picture is then ready for treatment with the chemical solutions that are to change its color.

Brown or sepia is the color having, next to black, the widest range of usefulness. It is also the color which, next to black, is most easily and surely produced. All dealers sell the "sepia redevelopers" ready prepared, and it is far better to buy them ready prepared than to attempt their compounding one's self. Each package contains two sets of chemicals: one set is to be dissolved in water, and the picture immersed in the resulting solution until it has been all bleached out. It is then rinsed and immersed in the other solution, which quickly *redevels* it into a strong and beautiful brown—hence the name "redeveler." The whole operation takes but three or four minutes, is very simple, and full directions accompany each package.

Pictures in blue also can be produced by the use of a ready-prepared set of chemicals, which is sold by a number of supply houses in this country. If, however, one can not find it at the stores, he can make up the solution as follows: Into a glass measure pour $\frac{1}{4}$ ounce of a ten-per-cent solution of ammonia-citrate of iron; add to this $\frac{1}{4}$ ounce of a ten-per-cent solution of potassium ferricyanid (red prussiate of potash); next pour in $\frac{1}{2}$ ounce of a ten-per-cent solution of nitric acid; and finally add 5 ounces of water.

In this bath the black print quickly changes color, first becoming blue black, then bluer and bluer, until in a minute it has assumed a deep Prussian blue. When the desired tone has appeared, the picture is transferred to clean water, and washed for a long time to perfectly clear away any blue stains that may have appeared in the white parts of the picture. When the whites are clear the print may be dried and mounted in the usual manner.

Red pictures are just as easily made as blue ones. Prepare two solutions: A. Water $\frac{1}{2}$ ounce; 15 drops of a ten-per-cent solution of copper sulphate (blue vitrol); of a ten-per-cent solution ammonium carbonate (enough to re-dissolve the precipitate first formed) about $\frac{1}{4}$ ounce. This solution should be a clear, bright blue. For solution B. take $\frac{3}{4}$ ounce of a ten-per-cent solution potassium ferricyanid (red prussiate of potash) and $4\frac{1}{2}$ ounces of water.

Add B to A and shake well; a muddy liquid will be produced which will quickly tone black prints to a beautiful red, or, with 5 ounces more water added, it will give purple tones if the print remains in it but a short time. The tendency of this solution is to slightly stain the whites of the picture, and as yet no satisfactory way of

removing the stain has been discovered. However, the stain is generally very slight, and does not in the least mar the beauty of the picture.

About the best way of getting a good green color is to first tone the picture a rich blue, wash it until the whites are pure and clear, and then tone the blue picture in a yellow toning bath. The yellow-producing solution will produce a yellow tone which will combine with the blue to make a fine green. The yellow solution is made as follows: Dissolve 1 dram of bichlorid of mercury (a poison) in 7 ounces of water, and 3 drams of iodid of potassium in 3 ounces of water; pour the iodid solution into the mercury solution till the red precipitate first formed is completely dissolved. A black print immersed in this solution for a minute or so and then washed, changes to a bright yellow, while a blue-toned picture immersed in it and then washed becomes a strong rich green. The solution can be returned to its bottle, and used over and over many times.

The Why of Failure—The Little Things

Since the first of these articles appeared, many of the INSTRUCTOR readers have sent me questions relating to things photographic, and some have enclosed prints and film negatives in their letters, asking me the causes of their non-success. In nearly every case I have been obliged to tell these beginners that their trouble lies in a disregard for the "little things." Some seeming trifle is overlooked, and lo, a picture results that can only cast discredit on its maker!

Just the other day I received a lot of prints that were stained a muddy yellow. "What can be the matter of the paper," asked the sender, and I told him that he had forgotten to "fix" it, after developing. Some of the newer developers, as you know, do stain the picture yellow, and the yellowness can be removed only by a thorough fixing. He, however, had wholly overlooked the little important matter of fixing; and judging from some of the faded and stained prints I receive, I think there are other of my readers also who consider thorough fixing and subsequent washing of rather small importance. Stained and faded pictures are bound to be the result of all such disregard of the positive instruction to "fix well, and wash thoroughly."

It is just so in the matter of plates and films, the chief trouble being incorrect exposure, and a bad red light in the dark room. Many and many a fogged negative, good for nothing but the ash barrel, would be as good as any, had its maker developed it by a proper light. But there are spotted negatives, and fogged negatives, and scratched ones, and frilled ones, and spoiled ones of every kind, just because of some such unnecessary carelessness—some little disregard of detail. I can not here point out all these causes of failure, for there is a multitude of them; but I do want to just suggest to those who make these failures that when they make them, they should each time go back in their minds over each detail of their work, and trace out for themselves that "little important thing" wherein they have blundered. Thus they will soon become more careful of every phase of their work, and better success will surely crown their efforts.

Important Questions

Do you keep your camera free from dust and its lens perfectly clean?

Are you sure there is not a tiny crack or pinhole somewhere in the camera, that leaks light?

Do you wash out your developing trays each time after using?

Is your dark room really dark?

Are you careful to shield your plates and films as much as possible, even from red light while developing them?

Do you weigh and measure your chemicals accurately according to directions, or do you sometimes simply "guess"?

Do you stay with one make of paper or plate or developer until you have learned fully how to use it, or do you try first one and then another and have small success with any?

In beginning the development of a plate have you learned how to pour on the developer to instantly cover the entire surface, without leaving any spots uncovered?

Are you careful to handle all plates and papers by the edges so as not to leave finger-marks on the delicate surfaces?

How to Make Large Developing Trays

One of our readers who is making some bromid enlargements says he has trouble in getting trays large enough in which to develop, fix, and wash his big pictures, and asks if a satisfactory tray can not be made at home.

There are several ways of making good trays, the simplest and easiest made being a large shallow wood box, rendered waterproof in some way. It can be rendered waterproof by coating the inside thoroughly with very hot melted paraffin wax, or by painting it with several coats of a special chemical-proof paint that is sold by photo dealers for the purpose, or the box can be lined with oilcloth. In lining with oilcloth I have found the following construction best: The sides are nailed to the bottoms first, the oilcloth is fitted in and tacked along the top of the sides, the ends of the oilcloth are then bent up into shape with the "ears" or doubles at the corners pointing outward (not inside the tray); the ends are then nailed in place, thus fastening the ears between sidepieces and ends and leaving the inside of the tray, even the corners, free from all wrinkles or folds.

EDISON J. DRIVER.

NOTE.—As the making up of the foregoing chemical solutions is somewhat troublesome, and the chemicals to be obtained in drug-stores are often unreliable, some of my readers may wish to buy the preparations ready for use, and not know where to get them. If any such person will send me a self-addressed stamped envelope or a postal card, I will give him the addresses desired. However, the yellow producing solution will have to be compounded by the user, as it is not, so far as I know, for sale in this country.

"As Ye Sow"

WHEN days are o'erburdened with trouble,
And life is o'erburdened with woe,
When pain and unkindness seem double,
'Tis because we deserve it, you know;
'Way back in the past we have planted
Unkindness and hatred to grow;
We gather the seed that we sow without heed,
For always we reap as we sow.

When life seems o'erburdened with sadness,
And Hope on bright pinions has fled,
And all the sweet roses of gladness
Lie withered, forgotten and dead;
Blame none but yourself for the shadows,
Blame none but yourself for the woe,
For sometime, somewhere, you have planted the
tare,
And always we reap as we sow.

When every day holds a full measure
Of joy and of peace and content,
'Tis because we are reaping some treasure
That back in the past we have sent
On its mission of love and of kindness,
In search of a heart, where 'twill grow;
The rule is quite just, and believe it we must,
For always we reap as we sow.

O, which would you gather, to-morrow,—
The seed of contentment or woe?
The seed of forgiveness or sorrow—
The seed that will kindle love's glow?
The spirit of right and of justice
Will follow, wherever we go,
And cruel or kind, we shall certainly find
That always we reap as we sow.

BENJAMIN KEECH.

"A LOVING word may set some door ajar
Where seemed no door; and that may enter in
Which lay at the heart of that same loving
word."

Suggestive Thoughts on the Sabbath-school Lesson

"THAT the writer of the book of Genesis had in mind days of ordinary length, rather than long geological periods, can not be reasonably questioned. The Hebrew word *yom*—limited by *a-rav*, evening, and *bokar*, morning—is never used in the Hebrew tongue to denote any period other than an ordinary day."—*Luther T. Townsend of Boston University.*

Why Evening and Then Morning

THE day here is made up of evening and morning. We usually reckon in the opposite way, the morning and evening making our day. But the first order was darkness, and then light. There is a fine helpfulness in this old primitive order. It has the rose coloring of hope in it. The darkness is followed by a dawning and a morning; it tells of something better coming. When it is dark, one always has a morning to look forward to, with the new sun-rising, the new, refreshing, life-giving light, and all the buoyancy that light brings and gives. It is striking, too, how persistently this thought of a morning to come after the night to complete earth's day, and life's day, runs through the Scriptures. They are shot through with the promised light of a morning coming. (See Job 11:17; 2 Sam. 23:4; Ps. 30:5; Ps. 49:14; Isa. 21:12; Mal. 4:2; Luke 1:78; 2 Peter 1:19.) The present with its sin and sorrow, its pain and disappointment, and all else of the sort, is reckoned night-time. There is a morning coming with new light and life. The evening and the morning will make God's new day. When it seems to be evening in your circumstances, getting dusky and then dark, and the sense of it creeps into your spirit, remember it takes a morning as well as an evening to fill out a day, and in God's order the morning comes after the darkness. Keep your eye on the dawning. Live with your face toward the east. The sun is coming to make a new morning, and the day only then is complete. And that word "sun" may be spelled with a capital "S" and an "o."

"And work nor care to rest,
And find the last the best."

—S. D. Gordon, in *Sunday School Times.*

The Language that All Understand

Gen. 1:26: "And God said, Let us make man in our image." Drummond said: "You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your own character. That is the universal language. It will take you years to speak in Chinese, or the dialects of India. From the day you land, that language of love, understood by all, will be pouring forth its unconscious eloquence." This fact, that the language of love is understood by all peoples on the face of the globe, is the never-failing proof that man was made in the image of him who is love.

God's Image Restored in Christ

Gen. 1:27: "God created man in his own image." It is constantly necessary in Constantinople to be on guard as to the condition of the silver coins received in making change. Each coin must show clearly on its face the impress of the national mint. When, by being tossed about in pocket, bag, or money drawer, friction with its fellows has worn off its outlines so that it becomes smooth, or *sillik*, as the Turks say, it can not pass at its first value, because it has lost its image. If unfortunate enough to receive one of these worn-out coins, which can not pass at its former value, you must take it to one of the many money-changers on the street, sitting behind their show-cases of ancient and modern coins. He will redeem your Turkish *sillik* quarter for twenty-two or twenty-three cents in new current coin.

Then he will pass the old, worn-out coin on to the mint, where it will again receive full weight and its country's seal, and once more journey forth into the commercial world at par value. Does this not suggest at once that eternal law that no soul can pass current in heaven except it bear the image of God? If that image is lost by the destructive influence of the sin of this world, it must be redeemed by the priceless blood of Christ, and be re-coined under the wonderful impress of the divine Spirit, once more into the image of God.—*Carl W. Scovel, in Sunday School Times.*

THE INTERMEDIATE LESSON

II — The Story of Creation

(April 13)

LESSON SCRIPTURE: Gen. 1:20-31.

MEMORY VERSE: "He giveth to all life, and breath, and all things." Acts 17:25.

Review

In the beginning — created the — and the —. The earth was without — and —, and — covered the face of the deep. And God said, Let there be —, and there was —. The firmament was created on the — day. On the third day the — were gathered together, and the — appeared. Trees, grass, and herbs were also created on the — day. The —, —, and — were made light bearers to our world on the fourth day.

The Lesson Story

1. Let us think how the earth looked at sunset on the fourth day. It was no longer without form, nor covered with darkness. The waters had been gathered together. Trees, flowers, and grass covered the earth. As the sun sank out of sight, and it grew dark, the stars sparkled brightly in the clear sky, and the light from the moon made the night almost as beautiful as the day.

2. But the work of creation was not yet finished. There were no birds flying about in the trees, no fishes in the clear waters of the seas, no animals of any kind. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. . . . And the evening and the morning were the fifth day."

3. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind: and God saw that it was good."

4. "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

5. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

6. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life. I have given every green herb for meat: and it was so."

7. "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

Questions

1. When was light created? Tell some of the

uses of light. What was made on the second day? Of what use is the air? What was done on the third day of creation week? When were the sun, moon, and stars made bearers of the light? What did the earth still lack?

2. On what day were the whales and fishes and all the creatures that live in the sea created? What else did God make on this day? How many kinds of fishes can you name? Of what use are the birds? What two things were made on the fifth day?

3. On what day were the cattle and creeping things and beasts made? What did God see when he looked at his work?

4. On what day was man made? In whose image, or likeness, was he created? How did the earth look when man was created?

5. Over what did God give man dominion, or power? Did man then need to be afraid of any of the great animals that had been created?

6. What did God give to man for his food? What were the animals to eat?

7. What did God see when he looked at his work on the sixth day? What did the sixth morning and the sixth evening make?

8. What does God give to every one who lives in the world? Memory Verse. Since God has given us life, and breath, and everything that we have, what should we gladly do?

THE YOUTH'S LESSON

II — The Election

(April 13)

MEMORY VERSE: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14.

Questions

1. What is every Christian urged to do? 2 Peter 1:10.

2. What is the meaning of the term "election"? *Ans.*—Selection, choosing after trying; calling out of.

3. Mention one instance where a man was chosen from among his family to do a special work? Gen. 12:1-3.

4. What did God choose Abraham to be? *Ans.*—The father of the promised Seed. Gen. 12:1-3.

5. Which one of Abraham's sons was chosen as the heir of this same promise? Gen. 17:19.

6. Of Isaac's two sons which one was chosen? Gen. 28:1, 4.

7. Jacob became the father of twelve sons. What choice was made among these? Gen. 49:10.

8. Following down through the years, which one of David's sons was chosen to be the ancestor of Christ? Matt. 1:6.

9. Did the choice of any of these insure his eternal salvation? Did it prevent others from obtaining eternal life?

10. Who among the maidens in Israel was chosen to be the mother of Jesus? Luke 1:26, 27.

11. Did this insure her salvation? Did it preclude others? Matt. 12:49, 50.

12. What ancient king did God choose to do a special work? Jer. 27:5-8.

13. Name another ruler whom God chose for a special work? Isa. 44:28-45:5.

14. How did he make Cyrus know that he had this work for him? 2 Chron. 36:22. Did Cyrus recognize the call as from God? Verse 23.

15. What truth may we gather from these facts? *Ans.*—That God may sometimes choose men to do a special work for him which does not in itself insure salvation, but serves in fulfilling his purposes in the earth.

16. What responsibility rests upon each one of us if God's choosing us shall insure us eternal life? Deut. 30:19, 20.



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France in New Trouble

AN income-tax bill has been introduced into the French Assembly. Its effect was almost as startling as the explosion of a bomb would have been. This bill provides for the taxing of the incomes of all classes—merchants, farmers, carpenters, and professional men. Even the day laborer, out of work or on a strike, may be taxed at the rate of what he earned during the same period the previous year.

"This tax is intended to replace all other domestic taxes, except local ones, and this fact alone, will mean much to many industries. The tax on doors and windows, abolished long ago in other civilized countries, still exists in France, but will disappear if the present bill becomes law." The income-tax is a graded one, a man receiving an income of one thousand dollars a year will pay a tax of two dollars; while one earning twice as much will have to pay a tax of twenty-six.

The bill is receiving much opposition, the people fearing their liberties may be seriously trespassed upon, as the bill allows the searching of one's house to determine whether there has been given a true account of the property.

Fair Play for the Discharged Prisoner

"THE world's attitude toward the man who has been in prison is the most trying phase of the problem of criminal reform," says Mrs. Maud Ballington Booth. Theoretically people believe in the work that is being done to reform and help discharged prisoners, she says, but practically they oppose it; for just as soon as they learn that one who is in their employ is a discharged criminal, they immediately dispense with his service, fearing longer to give him their confidence. Such a course is very discouraging to one who in his heart is repentant for his past course, and is determined to lead an upright life.

Many times such an experience has led a man to return to his old life of sin. The Salvation Army are establishing homes for those who, while in prison, manifest a strong desire to find honest employment after their release, and who seem to have a determination to walk uprightly. Those in charge of these homes, or Hope Halls, as they are called, seek to find places for these men to go where they will be given full opportunity to carry out their good resolutions. Some of these men have later become ministers, earnest superintendents of Sunday-schools, and successful business men.

The principle of meeting the wrong-doer, who wishes to reform, more than half way is heaven born. We have all realized the blessedness of it; for as the poet says—

"Our Father's love runneth faster than our feet
To meet us stealing back to him and peace."

To hold out the helping hand to one who has fallen from the path of rectitude, to freely give such an one our confidence and encouragement,

it is not necessary to wait for prison doors to open and present the criminal to us, but in our own home, perhaps, or in the church, or neighborhood, is one who is just as seriously in need of our restored confidence, our encouraging word, and helping hand. Does such an one always receive his due from us who name the name of Christ?

What a Placard Did

HAVE you ever thought when helping to distribute bills for a meeting, that, perhaps, after all, it did no good? That may have been the thought of the person who posted up the placard mentioned in the following incident:—

Robert Moffat was crossing a bridge in England one day, when his eye fell on a large placard which announced a missionary convention. The date of the meeting was past, so that he could not attend, but the Spirit of God impressed him strongly through this simple announcement that he should be a missionary of the cross, "and from that hour he gave himself to that work, and nothing could turn him from it."

M. E. KERN.

Does this Mean You?

THE Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "Ye are not your own." "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." *Those who will go forth to the work under God's direction will be wonderfully blessed.*—Mrs. E. G. White.

Palaces for the Jamestown Exposition

ALL the large exhibit palaces of the Jamestown Exposition are rapidly nearing completion, and a large number of buildings and pavilions were expected to be in readiness for the installation of exhibits by the first of March, nearly two months before the date appointed for the formal opening of the exposition.

The Manufacturers and Liberal Arts building, one of the largest of the group, is under roof. This structure is brick veneer with white staff (marble effect) trimmings, and is one of the most stately and imposing buildings on the grounds. Its sister building, that of Machinery and Transportation, is about ready to be roofed. In this structure is an immense convention hall with seating capacity for three thousand persons. It is one of the handsomest and most artistic buildings ever constructed for an exposition, and its location commands a magnificent view of Hampton Roads. It is surmounted with an immense dome bearing close resemblance to the one that ornaments the Library of Congress, at Washington, D. C. The buildings ready for exhibits include the Arts and Crafts, Mothers' and Children's, and Hospital.

Work of construction on the government buildings and pleasure piers has begun, and will be vigorously pushed to early completion. A large corps of workmen are engaged in macadamizing the numerous beautiful streets and boulevards, and expert landscape decorators are laying out innumerable designs for the floral decoration.

The exhibits will embrace every phase of industrial development during three hundred years, arranged and classified so that visitors can obtain at once a correct history and the development of any specific branch of industry without visiting several buildings, as has been the case in former exhibitions.

While the Jamestown Exposition is to commemorate one of the greatest historical events in history,—the founding of the first English-speaking settlement in America, at Jamestown, Virginia, in 1607,—yet the industrial and commercial displays will form no small part of the celebration.

Shall We Slight the Place of Prayer?

HUSH, 'tis now the hour of prayer.
Let us leave our work and care,
Let us hasten to our loving Saviour's feet;
For 'tis written in his Word,
Spoken by our blessed Lord,
In our midst he comes whene'er his people meet.

Let us bring our sin and grief;
We shall surely find relief
If we come in simple faith, and trust his word;
Let us bring our joy and praise,
Songs of sweet devotion raise;
Let us come before his face with one accord.

Let us tell his wondrous love,
Higher than the heights above,
Wide as space and deeper than the depths beneath.
He will strength and grace impart,
Peace and comfort to each heart,
He who died to save the soul from endless death.

When *his own* he came to save,
Conquer Satan and the grave,
E'en *his own* did not with ardent joy receive.
Now he comes *our* souls to bless,
Clothe *us* with his righteousness,
Make *us* sons. Shall *we* his Holy Spirit grieve?
H. M. SPEAR.

Answers to Correspondents

"A BEAUTIFUL behavior gives a higher pleasure than statues or pictures; it is the finest of the fine arts."

Should a lady student receive callers in her room in the students' dormitory?

"Practical Etiquette" by Cora C. Klein says: "If a woman lives in a boarding-house and has only one room, it would be very bad taste to receive any gentleman visitor there. Even if it is not quite so agreeable, he should be received in the public parlor."

What is the best arrangement for the silver at a dinner?

If the plates are laid at each place, they should be turned face up, with the fork at the right of the plate. The knife should be placed to the right of the fork with its edge turned from the one to use it; then one or two spoons may be placed at the right of the knife. There is authority also for placing the fork at the left of the plate, especially where several knives and forks are necessary for an elaborate dinner.

If one is serving guests at a table by passing around the table, as a servant does, at which side of the guests should the dishes be passed?

One should pass all dishes at the left of the guests, that their right hand may be free to take them. In fashionable circles where wines are used, they are always served at the *right*, so, I suppose, at our temperance tables, water and lemonade are preferably served at the right instead of the left. All dishes are removed at the left.

What can be done to get people to return borrowed books promptly?

No panacea, as far as I know, for this very prevalent and serious evil has been discovered. Many have vainly wished for some way of insuring prompt return of borrowed books; but so long as our public libraries receive such large sums in fines from delinquents, it can hardly be expected that where no fine is charged, books will be promptly returned. Though one should make greater effort to be on time in the latter case than in the former. Let us hope at least that to all INSTRUCTOR readers, the following rule will be a sacred one: A person should be careful about asking for the loan of a book. If interest is shown in one, its owner will usually offer it for perusal if willing to lend it. One should return a borrowed book as soon as possible; never keeping it for weeks, much less for months.

"THE high duties are the high duties."