

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH!

OUR CONTRIBUTORS

The Royal Mint

WHILE everybody uses coins to a greater or less extent, yet probably few have seen them being manufactured. So, if you please, we shall take a trip through the Royal Mint in London, where are made the coins ranging in value from a farthing to a pound—or sovereign—that circulate through the realm of his Majesty, King Edward VII.

Having written and obtained a permit from the master of the mint, we present ourselves at the door, and after passing two or three guards, each of whom examines our permit, we enter the waiting-room, where our names and addresses are registered. The guards are for the purpose of keeping all but the elect from entering, and also to prevent even the elect from carrying away things they should not. And the book of names and addresses is for reference in case things should be missed after our departure.

We begin the visit to the works. First is the room where the metal is melted in crucibles and cast into bars. There are separate rooms for melting the silver and the gold, but both processes are the same, except that the gold is handled in smaller quantities and more carefully than silver. The crucibles are about two feet high and a foot across; and we enter just as one, glowing with heat, is being lifted from the fire to be poured. It is lifted and poured by cranes and levers, so the men do not come very close to the melted metal, which in this case is silver with an alloy of tin and antimony.

Soon the metal is cool and is removed from the molds, and we see it in rough bars two and



Gold Rolling (Fine), The Royal Mint.

one-half feet long, two inches wide, and one inch thick. These are taken to the rolling room and run between immense rollers that smooth, lengthen, and reduce the thickness. Each bar receives a rolling in five different machines, each succeeding one of which is set a little closer; so by the end of the five rollings the bar has increased to six feet in length, and decreased to the thickness of a shilling or half crown, as the case may require. The width of the bars has been regulated by side gauges, so that they remain about two inches wide. The gold bars come through the same process, except that the metal is poured by hand, and instead of five, the bars receive eight rollings, and constant and careful testing.

Next we enter the room where the long strips—as the bars have now become—go through a machine which punches out two rows of blank coins, leaving the strip quite honeycombed, and fit only for the melting pot again. These blank coins are now run through a small but unique machine that smooths off all the rough edges left by the punching.

Now the blanks go to the annealing room, where they are placed in metal baskets and passed very slowly through water, then hot air, and then water again, which softens them to just the proper state.

From here the blanks go to the last process the silver coins will receive. They are automatically fed into immense stamping-presses, which at one blow give them their two sides and their milled edge. The face die of steel is underneath, and has a steel collar which extends above it just the thickness of a shilling. The blanks are a trifle smaller and thicker than a shilling, and are dropped, one at a time, into this collar, when down comes the upper or reverse die with a tremendous pressure that impresses both dies into the metal, and spreads it till it quite fills the steel collar, and receives the milled edge from the mold which the collar gives.

This finishes the process of manufacture of the silver coins; but gold coins, while going through the same handling, have had a sample tested by weight every few minutes to detect any possible variance. The gold coins, after being stamped and finished, go to a weighing room, where they pass through most delicate weighing machines which automatically detect and pass to one side all coins that are either minutely too heavy or too light. These machines are naturally slower than the ones we have seen, but they weigh about sixty coins a minute. One man is kept busy feeding fifty machines. After this the coins are taken to a small, closed room, where each is dropped onto a small iron anvil to detect any possible flaw, which would reveal itself by causing the coin to ring untruly. The process has been so careful and particular that only about one per cent is found by this method to be imperfect.

In the illustration of the gold melting room can be seen the smaller crucibles for gold, the method of pouring the gold, and the molds which are the same as for the silver.

In the other illustration can be seen the three very fine rolls through which the gold bars are passed after going through the five larger and less accurate rolls which suffice for the silver. In this room a man is kept busy cutting and weighing a blank coin from each and every strip of gold to insure their being correct.

And now, having seen coins manufactured, we shall take a greater interest in all coins; not for their own sake, but as a product of manufacture.

W. S. MEAD.

“THE love of money is the root of all evil.”

Antitoxin

WE hear much talk nowadays about antitoxin, the great remedy for diphtheria. I wonder how many INSTRUCTOR readers know what it is and how it is obtained.

Antitoxin, defined literally, is: *anti-*, against; *toxin*, poison; against poison. And the word may therefore be applied to more than one substance. But as there is only one true antitoxin that is generally recognized by the medical profession as of practical value, the term has come to be applied to it in a limited sense. As already stated, this is the antitoxin used to combat the poison from diphtheria germs, and it is obtained from the blood serum of horses.



The Royal Mint.

Gold Melting Room.

The process by which antitoxin is prepared is very interesting. The horses to be used for the purpose are carefully selected; they must possess perfect physical soundness. They are kept in clean stalls, carefully groomed, and given a clean, regulated diet,

and plenty of pure water to drink.

After a certain length of time, the horse is given a hypodermic injection of liquid containing poison from diphtheria germs of a known degree of virulence. This poison is obtained from bottles of bouillon, a sort of meat extract, which has been inoculated with diphtheria germs, and in which they have multiplied till it is saturated with their poison. The germs are destroyed, and only the poison is injected into the horse. The injection is repeated with increasing frequency, and the quantity is gradually increased. This treatment is usually continued several weeks, or even months, at the end of which time a quantity of blood is taken from the horse and allowed to stand until the serum separates from the clot. It is then purified, and its strength tested. If it reaches the required standard, the antitoxin is ready for use.

This testing process is also quite interesting. It is the most cruel part of the whole industry, for it brings death to hundreds of guinea-pigs. The virulence of the liquid injected into the horse is tested by injecting a given quantity into the blood of a guinea-pig of a certain weight. If it kills the animal, it is accepted as strong enough, but if not, it is refused. The antitoxin is tested similarly: after a hundred times as much of the liquid containing diphtheritic poison as is necessary to kill a guinea-pig has been injected into him, a definite amount of serum is injected; and if it saves the creature's life, the antitoxin is pronounced all right; but if the pig dies, it is rejected.

When applied to the human patient, antitoxin must be given in large doses, or it will not accomplish its purpose. It is usually administered hypodermically. It is supposed to render the fluids and tissues of the body immune to poisoning by diphtheria germs. Scientists teach that a peculiar principle is developed in the horse's

blood which neutralizes the diphtheritic poison. Antitoxin is a preventive as well as a cure. A small quantity injected into the blood of a person in health usually renders him immune to the disease for two or three weeks. Its use, together with the improved sanitation in our cities, has caused a very remarkable reduction—nearly fifty per cent—in the proportion of deaths from diphtheria since its use has been adopted.

As I contemplated this marvelous discovery of modern science, I thought: What a wonderful illustration this is of something in the spiritual world! Sin is the great infectious malady that afflicts us all. Our natures are full of its germs, and seem so easily infected with its poison. Is there no antitoxin to combat the deadly influence of this plague in our souls?

Yes; God has provided a remedy. Where did he get it? Was the subject from which it was taken perfect?—Yes; verily—a Lamb without blemish. Had he been inoculated with the virus of the disease? “Himself took our infirmities and bare our sicknesses.” “In all things it behooved him to be made like unto his brethren.” But did he not become infected? He was “in all points tempted like as we are, yet without sin.” “The prince of this world cometh, and hath nothing in me.” Does his blood avail for us? “The blood of Jesus Christ . . . cleanseth us from sin.”

Christ came into this world a helpless babe. He took on him all the infirmities and sinful tendencies of fallen humanity. For thirty-three years he lived on this earth, and was assailed by Satan's temptations at every step. He was immune. The germs of sin never developed in his soul, and then he died, the just for the unjust. But now he lives, dear young friends, and offers this life of immunity to you and me. How may we obtain it?

We must first confess our sins, and let him wash them away in his own blood. Then we must give and continue to give our lives to him, that he may, as it were, inoculate us with his own life-blood till we are so filled with Christ that sin does not affect us. Said Jesus, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . For my flesh is meat indeed, and my blood is drink indeed.” This flesh is the word of God. “The words that I speak unto you, they are spirit, and they are life.” This blood is the Spirit of God. See John 7: 37-39.

Dear young friends, are we eating this flesh and drinking this blood? Are we applying the great antitoxin to our sin-stricken souls? It is God's only remedy.

ARCHER WRIGHT.

Be Optimistic

YES, be optimistic, the world has enough of the long-faced, gloomy, pessimistic sort of people. You can find them everywhere, on the street corners, sitting on a box, up at the corner grocery, lounging on the benches in the plaza—complaining because the weather is not just right, either it is rainy and cold, or the sun shines too hot. Such persons are always borrowing trouble over the petty things of life. They see nothing, from sunrise to sunset, but the dark and gloomy side of their existence.

Cheerfulness is contagious. It helps to make the world brighter and better; it cheers the despondent as well as encourages the one who speaks a pleasant word to the tired, footsore traveler on life's highway.

Goldsmith says that one of the happiest persons he ever saw was a slave in the fortifications at Flanders—a man with but one leg, deformed, and chained. He was condemned to slavery for life, and had to work from dawn until dark; yet he seemed only to see the bright side of everything; he even laughed and sang, and was notably the happiest man in the garrison.

Cheerfulness is a tonic, for a cheerful man

is pre-eminently a useful man. He does not take half view of men and things. He sees that in every state people may be joyful and happy; that there is always some joy to be found in the blackest of hours if we only have the will to look for it.

“Sufficient unto the day is the evil thereof,” therefore worry not over the past, and trouble not for the future. According to the old saying, “Never trouble trouble until trouble troubles you.” For—

“It's easy enough to be pleasant
When life flows along like a song;
But the man worth while is one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.”

UTHAI V. WILCOX.

Who is Watching the Birds?

ARE you? What birds have you seen near your home? Have you seen or heard a robin, a wren, a bluebird, a flicker, a blackbird, or a catbird? Have you heard or seen a bobolink or a crow or a bob-white or a cedar-bird or a goldfinch or a humming-bird or an oriole or a song-sparrow or a thrush or a scarlet tanager?

Those who know much about birds tell us that some birds' notes are quite distinct and sound like the following words. What do they say to you?

Robin: “Quick! Quick! Do you think—what you do, do you think—what you do, do you think?”

Bluebird: “Purity! Purity! Think of it, think of it!”

Bobolink: “Bob-o-lee! Bob-o-link! Bob-o-link-e!”

Bob-white: “Bob-bob-white!” “More—more—wet!”

Goldfinch: “Ker-chee-chee-chee, whew-e, whew-e!”

Humming-bird: Mouse-like squeak.

Oriole: “Will you? Will you really, really, truly?” Female answers, “I will!”

Song-sparrow: “Olit, olit, olit—chip, chip, chip, che-char-che-wiss, wiss, wiss!”

Brown thrasher: “Drop it, drop it, cover it up, cover it up, pull it up, pull it up!”

Bluejay: “Jay, jay, jay! Whee-dle, whee-dle!”

Scarlet tanager: “Chip-chirr!” “Pshaw! Wait-wait-wait for me, wait!”

Blackbird: “Kong-quer-ree!” or “Bob-a-lee, a-bob-a-lee!”

Golden-crowned thrush: “Teacher, teacher, teacher!”

Hermit-thrush: “O holy, holy! O clear away, clear away! O clear up, clear up!” This is Mr. John Burrough's translation of the hermit's song.—*Round Table*.

Scenes Around Healdsburg

HEALDSBURG, California, is a town in a valley, surrounded by timber-covered mountains. The Coast Range is plainly visible on the west, while the Sierra Nevadas appear robed in misty blue on the east.

The Seventh-day Adventist college Home has a beautiful situation. A large Lobata, or valley oak, grows in the front yard with several other beautiful trees. A palm is near the middle of one of the lawns; rose vines cover a part of the veranda and fence.

The hills are on the suburbs of the town. Here and there small redwood forests change the scene. Many flowers bloom all winter, but more abundantly in early spring, the time when the California poppy grows in abundance. Many a little brook ripples through the meadows. Mt. Fitch stands like a silent watchman, guarding the town. The Russian River winds its way from the dis-

tant blue of higher peaks, giving an added scene for our view. It passes along the eastern side of Mt. Fitch, and through the edge of town. The hills and Mt. Fitch are only about a mile away, although they appear farther off. When one is on the summit of this mountain, one can see the valley for several miles around, and with a good opera-glass can see the San Francisco Bay.

One even finds much pleasure in a walk along the streets of Healdsburg. As one leaves the town, bushes grow along the sidewalks, and sweet-scented eglantine lends fragrance to the air. It all seems like the natural blending of the town and forest. The cemetery is a beautiful, but sad place. Giant pines sigh and moan in the wind,



MOUNT FITCH

seeming to guard the sleeping souls beneath their shade. One great Sequoia lifts its lofty branches in silence, as if weary of thinking of the virgin forest beyond, and of the time when the bear and the wolf found their haunts in the forest where never woodman's ax then was heard. No more pathetic place could be found for those who have been silenced by the stern hand of Death.

ELSIE AREY.

Wooden Water-Pipes

THE use of wood pipe for water-mains has been greatly extended in recent years. A number of long lines have been built in the East during the past two years. It is even attracting attention in Europe. The use of wooden pipe, on a large scale, was decidedly a Western innovation. After a demonstration of its worth, it has found favor with the engineers of the East. At least in one case, wood pipe has been favorably considered by conservative English engineers. This is in connection with a large water project in India. Recently a number of inquiries have come from Japan for detailed information relative to design and cost, and even Siberia is getting into line. Up to the present time, installations have been made in America, from Alaska to Peru, inclusive. Time has proved its worth, and, under certain necessary limitations, a more extensive general use is assured.—*California Journal of Technology*.

A Boy That Jesus Blessed

(See “*Desire of Ages*,” page 512, paragraph five.)

It was a sunny summer day
When, full of glee,
A little boy went forth to play,
Happy and free;
He wandered on, then paused, afraid,
For crowds were there,
When, lo, a silvery voice rang out
Upon the air:—

“Suffer the children all to come,
Come unto me;
Forbid them not, God's kingdom fair
Of such shall be.”
The boy, entranced, with eager feet
Sought out the One
Whose words seemed like the golden rays
Of midday sun.

And nearer still, and nearer yet
 He pushed his way,
 Till Jesus' arms were round him thrown
 On that glad day,
 And on his head he felt a hand
 With tender touch,
 For Jesus loved that gentle lad,
 Yea, loved him much.

The years passed on, the boy—a man—
 Proclaimed with power
 The message of a risen Christ,
 A coming hour
 When all the dead in him shall rise,
 And rising sing:
 "Praises to God's beloved Son,
 Earth's kingly King."

Another scene,—a burning pile
 Of fagots dry,
 And to a stake the preacher bound
 And doomed to die,
 But on his head he felt a touch
 From far away,
 And in his heart a life no flame
 Could take away.

And Jesus waits, O child, to bless
 Thy heart to-day!
 But when he blesses, thine to walk
 In his own way,
 Perchance that way may lead thy feet
 Where his feet trod;
 But know, O child, that path is one
 That leads to God!

ELIZA H. MORTON.

The Destruction of Port Royal

[THE following article was written for the INSTRUCTOR before the Kingston earthquake, the writer little realizing that before it could appear in print, Port Royal's sister city would suffer a similar calamity.—Ed.]

SINCE coming to the West Indies I have had my memory refreshed concerning a judgment of God, very similar to that visited upon the cities of the plain in days of old. Sometimes when we read of those cities and their destruction, it seems far in the past, and we forget some instances almost as striking in more modern times.

It is with pleasure that I cull for the benefit of INSTRUCTOR readers the following facts concerning the destruction of Port Royal, Jamaica, in June, 1692.

The present town of Port Royal occupies a singular position on the south side of Jamaica. About six or seven miles eastward of the present city of Kingston, a narrow tongue of land stretches out from the main shore, sloping off at first in a southwesterly direction, and then running nearly parallel with the southern coast for nine or ten miles. This peninsula, known as "The Palisades," encloses a fine sheet of water two or three miles wide, and forms a natural breakwater to the finest harbor in the West Indies.

From the other side of Kingston, some six miles westward, the main coast makes a sudden curve, stretches boldly southward, and forms at its southern extremity what is known as Portland Point. Here is situated the "Apostles' Battery." This faces the Palisades peninsula, leaving a narrow channel between about three miles wide, making the entrance to Kingston harbor. At the bottom of this channel lies the ruins of old Port Royal.

The Port Royal of to-day, a naval station, stands on the western point of the Palisades. With its dockyard, naval hospital, and barracks, it has not a very inviting appearance as it stands on banks of loose sand surrounded only with stunted mangrove trees and sickly looking coconut trees. To many of the soldiers and sailors of the British navy and army, Port Royal is associated only with sad thoughts of disease and death. Multitudes of them have been cut down here by that deadly fever familiarly known as "yellow jack," as also by other tropical diseases. The curse of God seems never to have left the place. This must suffice for a description of the Port Royal of to-day.

Quite different was ancient Port Royal. In the time of Cromwell, after failing in an attack on San Domingo, Penn and Venables seized Jamaica and wrested it from the Spaniards. The Spanish capital was a few miles inland, at what is now called Spanish Town. But English sagacity at once saw the commanding position of Port Royal, and made it the capital of the new British colony. Like ancient Tyre in a position of commanding maritime strength and importance, it became, like her, the seat of wealth and power, and the mercantile rendezvous and emporium of the New World.

The Buccaneers

In order to grasp fully the situation, it is necessary for us to brush up our knowledge of West Indian history a little.

That which above everything else made Port Royal the depository of enormous wealth was the fact that it became the favored resort of the buccaneer, whose practical plundering has made the "Spanish Main" famous, and has furnished a theme for the novelist. At the time of which I write, they were the terror of the New World.

This formidable organization of freebooters was composed of desperate soldiers of fortune who had left England for the West, in search of gold and booty of various sorts. These already desperate men were rendered more reckless by the Spaniards' claiming sole right to these Western isles. They rested this claim upon the presumptuous bull of Pope Alexander VI, who had from his assumed position of Vicegerent of God on earth, granted to the Spaniards the exclusive right to all the countries of the Western hemisphere. In asserting this right, the Spaniards sought to expel and get rid of all the Englishmen, by the same atrocious system of extermination which had been so successful with the aboriginal Indians,—murdering, burning, destroying them, giving them no quarter wherever found.

This recoiled with terrible effect on their own heads. The scattered Englishmen, treated as outlaws and pirates, soon combined into an organization known as "The Brethren of the Coast," took up arms in self-defense, had all things in common, and, bound by an inviolable oath, wreaked vengeance on every Spaniard, Spanish settlement, or Spanish vessel they could find.

Charles the Second of England licensed these pirates as privateers, and under Morgan, their distinguished chieftain, they made their name a terror to every Spaniard in the New World. Morgan was made an admiral in the English navy, and later was knighted, becoming Sir Henry Morgan.

Panama and Partobello, the two wealthiest Spanish settlements in the New World, were sacked. Every Spanish vessel captured poured its wealth into Port Royal. The disposal of the buccaneers' prizes made a golden harvest, while the riot and revelry of the sailors fast turned it into a Sodom.

Says Richard Hill: "If ever there was hope anywhere of realizing the travelers' El Dorado, where gold grew and was to be had for the gathering, where urchins played cherry-pit with diamonds, and country girls threaded necklaces with ambers, where the pontilos were of pure gold, and the paving stones of pure silver, it was Port Royal."

But as it increased in wealth, it sank into vice and corruption. Rendered profligate by superabundance, the buccaneers gathered around them all the worst elements of corruption and depravity, until vice and immorality of all kinds became so rampant that, as Sodom and Gomorrah of old, it provoked the vengeance of a just and holy God. He then uplifted his arm of vengeance, and with one stroke blotted Port Royal, with its excess of wickedness, from existence.

GEORGE F. ENOCH.

(To be continued)

Word from Egypt

ELDER J. NETHERY and wife recently spent a few weeks at Luxor, on the Nile, where we have a mission station. In a letter to home friends, Sister Nethery gives this description of the ruins of ancient grandeur to be seen at Luxor:—

This city stands where ancient Thebes stood, and is supposed to be the most ancient city in Egypt. In Eze. 30:14 and Nahum 3:8 it is called "No" and "No Amon." Thebes was on both sides of the river, so now there are interesting ruins of temples to be seen on either side. On the east, or right bank, are the temple of Luxor and the temple of Karnak. During the last few years, excavations have been made by the Egyptian government, with interesting results. Among the antiquities brought to light in the temple of Luxor, is a fine granite statue of Rameses II, the existence of which was never imagined. The temple was founded by Amenophis III, 1500 B. C. There is also an obelisk by the temple which records the names and titles of Rameses II, and stands about eighty-two feet high. The ruins of Karnak are perhaps the most wonderful of any in Egypt. It is probable that this spot was "holy" ground from a very early to a very late period. The temples of Luxor and Karnak were united by an avenue about sixty-five hundred feet long, and eighty feet wide, on each side of which was arranged a row of sphinxes. In the ruins of Karnak, there are about one hundred and fifty wonderful columns, or pillars, some of which are about sixty feet high and thirty-five feet in circumference. The inscriptions on these magnificent ruins, show that from the time of Usertsen I, 2433 B. C., to that of Alexander IV, 312 B. C., the religious center of Upper Egypt was at Thebes, and that the most powerful of the kings of Egypt, who reigned during this period, spared neither pains nor expense in adding to and beautifying the temples there. The many inscriptions and sculpture work on the pillars and walls, of birds, fishes, serpents, chariots, battle scenes, and the statues of the various kings, all seem too wonderful to describe, and as I know that it is not so interesting to read about them as to see, I will try to be lenient in my descriptions. Across the river, there are also some famous ruins, but one of the most interesting sights is that of two gigantic statues, called the "Colossi of Memnon," which sit side by side out on the open plain, facing the east, and are visible from a long distance. These two immense figures, and the cubical thrones on which they are seated, were carved out of a pebbly and quartose sandstone conglomerate, and the top of each is about sixty feet from the ground. They were shattered some from an earthquake, which is said to have occurred about 27 B. C. When the river overflows its banks, the water comes up to the feet of these huge statues, which are about two miles from the river.

The most wonderful things of ancient Thebes, are the tombs of the kings, which are hewn out of the living rock, in a valley which is about four miles from the river. This valley of the royal dead contains the tombs of the kings of the eighteenth, nineteenth, and twentieth dynasties.

These tombs consist of long inclined planes with a number of chambers, or halls, receding into the mountain to a distance of about five hundred feet. There have been more than forty of these tombs discovered already, and natives are constantly at work, excavating in search of new tombs. The sculpture work, on the walls of these inner chambers, of their sacred animals, and other objects of worship, is something wonderful, and it all shows the selfish ambition of the kings in spending years before their death, preparing wonderful tombs for themselves, but we are reminded that although these things have stood for so many hundreds of years, yet in the near future the greatest of man's works will come to naught.

W. A. SPICER.



Scriptural Enigma

1. UNDER what island did Paul sail on account of contrary winds?
2. Whom did Ahab send to hunt for grass to save the lives of his horses and mules?
3. Who was killed with the sword, a victim of a king's covetousness?

4. Whose kingdom began with Babel in the land of Shinar?
5. What king bought linen yarn from Egypt?
6. What priest carried a decree from Babylon to Jerusalem?
7. For what man's daughters did Jacob serve fourteen years?
8. With what disease was a king smitten before the altar of incense?
9. Who built the city of Samaria?
10. What Moabitess was great-grandmother to King David?

The initial letters placed in a row,
Is a name of one whom all should know.

D. O. REAVIS.

The answers will appear next week.



Our Field — The World South Africa — No. V

Program

OPENING EXERCISES.

SCRIPTURE LESSON: Each member repeat a Bible promise.

Prayer.

LESSON STUDY: —

Somabula Mission.

Home Life.

Religion.

Present Prosperity.

Somabula Sabbath-school.

Speeding the Message.

CLOSING EXERCISES.

Somabula Mission

From a private letter from Mrs. Sadie Hyatt we take the following relative to the work in the Somabula field: —

In 1901 Elder Armitage and wife opened a mission station on the Somabula native reserve, one hundred and fifty miles northeast of the Matabele Mission. They took with them several of the native boys who had been taken into their family at the time of the famine. They found a people for whom nothing had ever been done, either in education or in gospel work. Two of their children were then able to interpret for them. These have since developed into strong workers for the Lord Jesus. I send their pictures. They are supposed to be about nineteen years old. No one knows one's own age in Matabeleland, as there is no written language, and consequently no means of keeping a record of anything. A mother may sometimes tell how many moons old her baby is.

A school and Sabbath service were opened at once, and some who lived at a distance were taken into the home. The chief aim has been to teach God's Word and to educate others to read it.

This people was in the darkness of heathenism and superstition, but the change which has taken place since the missionaries came among them is wonderful. They were then ignorant and unlearned, whereas now nearly one hundred are able to read their Bibles, and most of these and many others have turned their eyes from the worship of stones, crocodiles, snakes, and other objects to the true God, their Creator and Redeemer.

These have not all been in our school at any one time, but they come and go, taking their Bibles with them, and we often hear of good results from the influence they exert. Nineteen have been baptized, and a little church has been organized; this is the second church in Matabeleland. I am sure we might have many more had we the workers to open up new places. We have now a strong force of native teachers, and it seems as if they could take the third angel's message to this country in a short time; but the law of the land requires a white man to accompany them. This is one of our hindrances.

Our school here is near the gold-mines, and many young men come to these, sometimes from great distances, seeking employment. After

working as long as they desire, many find their way over to our mission, learn of Jesus and his power to save, then perhaps return to their distant homes, taking the good news of salvation with them. We regard this as one of the means by which much good is accomplished.

The Home Life of the Natives

The people at their homes almost always live in villages, called kraals; indeed, it is a rare thing to see a family living outside or away from the kraal. Their houses or huts are always round and of about the same size, I should think about fourteen feet in diameter. Each kraal is governed by a man called an *induna*, and his word is law among them. They make their living mostly by tilling the soil, but in a very different way from ours. The men chop off the small trees and the branches of the larger ones, and the women dig up the ground with a short-handled and very heavy hoe, and plant the seed. The boys are hurried off to the mines or to the cities at an early age to work for the white man. A man in this country counts his wealth by the number of wives he has, and by the number of daughters he has to sell. This wealth may also consist of a small herd of cattle or a flock of goats. The English law has fixed the price of a wife at from seventy-five to one hundred dollars, and it takes a young man a long time to get that amount together.

The laws of the land require a tax, corresponding to our poll-tax at home, of five dollars from every male of fourteen years and upward. As many can get this money only by going off to work, it keeps them from obeying God's commandments. They do not see how they can get this money and keep the Sabbath. There is a severe punishment to those who do not pay.

Religion of the Natives

The religion of the country is very strange. In their stone worship, they take three stones from the bed of a river, two of them about the size of one's two fists, and the other a little smaller. I was told by one of our students that they represent the Father, Son, and Holy Ghost, but how they learned about them is more than I can tell. They place food and beer and other things before these stones, and also bow down to them.

Devil-worship is very common also. They say there is more bad than good in this world, therefore Satan is stronger than God, and they want to serve the stronger power. They openly worship Satan and claim to be his followers. There is also much spiritualism found among them, and there are just as strange spiritualistic performances done among them as in other countries. At one place while I was among them, they called on the spirits to know the cause of some trouble, and were instructed to kill a child and eat its flesh in order to appease their god, which they did. Truly the devil was here and well fortified on this ground before the missionaries came, and he is making a great and powerful struggle to hold his own. But God is blessing his work here, and those who do break from the chain which binds them and turn to him.

Present Prosperity

Through the blessing of God those in charge of the Somabula Mission have been able to support the school of nearly one hundred boys and girls. About half this number live at the mission. It costs about twenty-five dollars a year to support a child in the mission. One of Lobengula's aged queens came to this mission to attend the services. When asked why she came so far, she said she was tired and soon must die, but she must know about Jesus first.

The Somabula church numbers twenty-five.

Somabula Mission Sabbath-School

Elder W. S. Hyatt, president of the South African Union Conference, writing of a trip to this portion of his field, says: —

It is very interesting to attend our African mission Sabbath-schools, and see the interest that is taken by these natives, who but a few years ago had no knowledge of the true God. At that time their highest ideal of God was to worship

the cold, hard, senseless rock or the deadly adder or momba. Now they pray to "*Baba wetu osezulwini*," "Our Father which art in heaven." They do not forget the Sabbath. They often come ten miles to the services. By far the greater number are young people, but a few fathers and mothers, with their little ones on their backs, usually attend.

Of course they are clad in their best. The men and women usually wear their native skins about their loins. A few years ago the young people were clad in the same way, but now the most of them have European clothing. While learning to wear our clothing, they frequently get it on in queer ways. A girl may have a skirt made by taking several yards of print, and cutting through the middle of it lengthwise, have a long narrow piece of cloth. This they gather into a skirt, which is very short and full. If they can get a wide leather belt, which they often wear just under their arms, and a bit of print tied about them, they feel that they are well dressed. One young man came to church with a pair of celluloid cuffs about his ankles. Collars are frequently worn upside down. Umbrellas are in great demand.

During a visit to Matabeleland, I spent three Sabbaths at the Somabula Mission. There were from one hundred and forty to two hundred present at the Sabbath-school each Sabbath; however, their usual number is about one hundred. These are divided into eleven classes. There seemed to be a good interest on the part of both teachers and pupils.

The school was opened in the usual way, with a song, in which all heartily joined. Then followed a prayer and another song. After this the school was divided, and some classes went out under the trees to recite. After a half-hour they reassembled, and the offering was taken, which amounted to \$5.30. Some who had no money came the next day with a little basket of grain for their offering. The usual service, consisting of a sermon, and sometimes a social meeting, follows the Sabbath-school.

As money is scarce among these natives, we have taken the Sabbath-school offering but once each month. During the last six months this school has given \$21.04 toward the opening of a Kafir mission. We are very thankful for these little tokens from the natives, which show their desire to serve the Lord.

Our native people are anxious to see missions opened and Sabbath-schools started in sections where there are none, and they are willing to sacrifice to see the work advance. From these Sabbath services the light is shining out to hundreds of these sons and daughters of the Dark Continent.

Speeding the Message in Africa

The awakening of Africa and the most effective methods of carrying the message to the heart of the

Dark Continent is well set forth in the following report from Elder Hyatt: —

For many years the missionaries in South Africa labored without much fruit of their efforts. But a few years ago a change came. The native mind began to reach out for light. Independent churches were organized. Some saw light on baptism and accepted it, and thus brought in another division. Again the light from the sanctuary shone upon this people, and they saw the truth in the ordinance of humility, and these were called the Cushites. Recently an old native who has kept the Sabbath for many years was found by our brethren. A native who worked in the post-office at East London accepted the truth. He at once wanted to return to Kafirland to tell his people, but the brethren feared he did not understand the truth well enough to go. But he would go, and God went with him. We soon had the report that several were keeping the Sabbath. A Zulu in Natal heard the Sabbath truth, accepted it, and then went up through Zululand preaching it everywhere. These, and many other things, prove, without doubt, that Ethiopia is stretching out her hands unto God.

(Concluded on page six)



HARRY SIBAGOBA AND WILLIAM
MZILETI



"Keep a Stiff Upper Lip"

THERE has something gone wrong,
My brave boy, it appears,
For I see your proud struggle
To keep back the tears.
That is right. When you can not
Give trouble the slip,
Then bear it, still keeping
"A stiff upper lip!"

Though you can not escape
Disappointment and care,
The next best thing to do
Is to learn how to bear.
If when for life's prizes
You're running, you trip,
Get up, start again—
"Keep a stiff upper lip!"

Let your hands and your conscience
Be honest and clean;
Scorn to touch or to think of
The thing that is mean;
But hold on to the pure
And the right with firm grip,
And though hard be the task,
"Keep a stiff upper lip!"

Through childhood, through manhood,
Through life to the end,
Struggle bravely and stand
By your colors, my friend.
Only yield when you must;
Never "give up the ship,"
But fight on to the last
"With a stiff upper lip."

— Alice Cary.

The Little Substitute

SEVERAL years ago, when I was a teacher in a large school, I had occasion to reprove a pupil for his inattention and disobedience. My words failing to produce an effect upon him, I was obliged to resort to punishment, and accordingly I called him up, and commanded him to stand for a quarter of an hour in a corner of the school-room.

As he was going there, a little fellow, much younger than the guilty one, came to me and requested that I would allow him to take the place of the lad who had offended. This request surprised me; however, I was not inclined to put any question to the child, and contented myself with observing to him, that if I granted his request, he should pass the whole of the time in the corner, "and," I added, "a quarter of an hour is very long, when one must spend it in punishment." These words did not shake him. I then pointed out to him the disgrace which attaches to a child who undergoes punishment, telling him that in the eyes of all the visitors who might enter the school, he would appear a naughty and unruly child. Nothing, however, changed his purpose; he still persevered in his resolution. I then allowed him to take his companion's place in the corner.

I was deeply moved, and I silently prayed to the Lord to give me a little of that wisdom which cometh from above, in order to draw from this incident some instruction which might be profitable to the children under my care.

When the quarter of an hour was expired, I released the little boy, and asked him if it was

his companion who had induced him to take his place.

"No, sir," he replied.

"Do you not think that he deserved to be punished?"

"Yes, he deserved it," he replied.

"What, then, is the motive which has led you to bear his punishment in his place?"

"Sir, it is because I love him."

What a touching reply! The other children had listened with deep attention to this conversation. I then called the disobedient boy, and ordered him to go in his turn to the corner. At these words there was a clamor of protestation. A multitude of little voices cried out at the same time, "O, sir, that would not be right! that would not be right!"—"not just, either," added one of the boldest.

"Why would it not be just?" I replied, thinking to disconcert the boy who had thus expressed himself. "Has not your school fellow disobeyed?"

"Yes, sir, but you have allowed Joseph to be

him, because he loved him. Can you tell me why Jesus wished to die in the place of sinners?"

"It was also because he loved us."

"Repeat a passage from the Bible which proves that."

"The Son of God, who loved me, and gave himself for me." Gal. 2:20.

"You told me just now that it would not be right, nor even just, to put the naughty boy in the corner after having punished Joseph in his place; what instruction may be drawn from this fact?"

"We learn from it the assurance that God can never punish any sinner who believes in Jesus Christ as his Saviour; and" added a little boy, "he will never do so; for the Bible tells us that 'God so loved the world, that he gave his only begotten Son,' in order that 'whosoever believeth in him should not perish, but have everlasting life.'" John 3:16.—*The Pilgrim.*

The Boy Princes of Serbia

NOR since the famous days of the little Princes of the Tower in England, has a more interesting situation arisen over two young princelings than that now on hand in Serbia, where the fate of the nation is taking its course about these boys.

A recent dispatch to a newspaper bureau from Vienna states that unless some sudden "upheaval should previously remove the Kara-george dynasty" (or family), to which they belong, from Serbia, Prince Alexander will be the next sovereign of that unhappy country, instead of his elder brother, the Crown Prince George.

The Crown Prince seems to be a wild young fellow, and "of late his excesses have become more frequent and outrageous, and have gone far to substantiate the reports that he is mentally deranged and utterly unfit to rule the country. These reports are, of course, officially denied, but mad or sane, it appears certain that George will never be allowed to succeed his father on the throne. In fact, it is now stated in court circles that the succession will pass to Prince Alexander, who is as much liked as the Crown Prince is disliked.

"Just eighteen years of age, Alexander is a handsome youth, with a good figure. Physically he strongly resembles his elder brother, but in temperament and mental equipment he presents a striking contrast to him. George has the ungovernable temper of a maniac, Alexander is always amiable; George is lazy, his brother is studious; George is stupid, Alexander is clever. The one is coarse, the other refined; the one dissolute, the other leads a clean life. It is a puzzle of heredity that these two brothers should be so different.

"Like his brother, Alexander was sent to the school for imperial pages in St. Petersburg, but the climate proved too severe, and he had to leave the city. Before doing so, it was feared he had developed consumption, but these symptoms have since passed away, and he is now in excellent health. Nevertheless the king has decided not to send him back to Russia, but to keep him at Belgrade. Recently he was delegated to assist



В. КРАЉ. ВИС. ПРЕСТОЛНАСЛЕДНИК БОРЂЕ

PRINCE ALEXANDER

punished in his place; you should not then, on that account, punish him."

My prayer, I thought, was heard; and I continued in these words:—

"Does what has just happened recall anything to your minds?"

"Yes, sir," said several voices: "it reminds us that the Lord Jesus bore the punishment of our sins."

"What name would you give to Joseph now?"

"That of *substitute.*"

"What is a substitute?"

"One who takes the place of another."

"What place has Jesus taken?"

"That of sinners."

"Joseph has told us that he wished to take his school fellow's place, and be punished instead of

at several functions at which the Crown Prince was conspicuous by his absence. When the king appears in public, too, he is usually accompanied by Alexander, seeming to feel that the lad's popularity affords him some measure of protection on his throne. There can be no doubt that the Serbs would hail with delight the substitution of Alexander for George as heir to the throne.

"Should Prince Alexander for any reason not come to the throne, there is yet another promising candidate for the throne of Servia, the fourteen-year-old Prince Paul, son of Prince Arsen, King Peter's younger brother. Despite his extreme youth, Paul is popular among all classes of people, and gives every indication of developing into a fine man. His succession, however, would involve a long regency, that would give opportunity for plots and conspiracies.

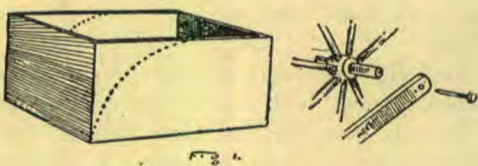
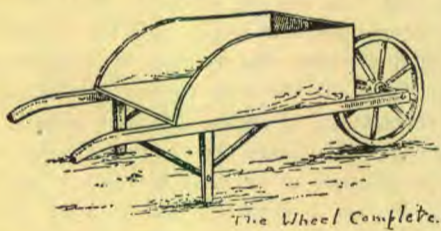
"Meantime, Prince George shows no disposition to mend his ways, and instead of profiting by his younger brother's example, seems bent on doing everything he can to accentuate the contrast between them. It is stated that he smuggled companions, far beneath him, into the palace to hold drunken orgies; that he forced all manner of indignities on the soldiers on guard, and that cruelty to animals is a pet diversion."

So the three princes are the current topic of interest in Belgrade.

FELIX J. KOCH.

An Easy-Made Wheelbarrow for Boys

ALMOST every boy likes to own a wheelbarrow of his own. If he can make it himself, his pride in its ownership will be so much the greater. Here is an easy way to accomplish the desired result. Select a stout grocery box, like that shown in Fig. 1. This should be of the shape that it is desired the body of the wheelbarrow should be. Remove the front end and cut away the sides as suggested in the dotted lines. Two handles are now to be made. These should be a trifle longer than twice the length of the box, and the front ends may be curved down a little. If this is not easy to do, the handles will be all right if straight from end to end. Almost every boy owns a broken-down cart, one of whose wheels, at least, is whole. Fit a piece of old broomhandle into the hub, allowing it to project on both sides to meet the rear ends of the handles. A screw or nail through the hub into the shaft will prevent the wheel's turning upon the shaft. This wheel shaft turns upon the stout wire nails



A Handle.

driven through the rear ends of the handles, as suggested. These nails must enter the wheel shaft in a perfectly straight line, that the wheel may turn easily. A hole should be bored in each end of the shaft to receive the nails.

The body is screwed or nailed to the handles, and two legs are added, as shown. These should have a cross-brace between them, and from each a brace should pass up in the rear to meet the handles.

Paint the whole some bright color, and the wheelbarrow is ready for service.

In selecting a grocery box get one that has its sides each made of a single board; otherwise

it will be necessary to place a cleat on either side to keep the boards in place.

If it is desired to have this wheelbarrow made with removable sides, take the sides off carefully, put two cleats across each side piece, the one in the middle projecting below the lower edge. Now nail a cap piece along the top of the rear end, projecting on each end. A moment's glance at any "grown-up" wheelbarrow will show how to finish this. In general, however, it will be as well not to attempt to make the side pieces removable, unless one is willing to put considerable work into the barrow. It will answer a boy's purpose very well indeed if left as shown in the cut, and will be very much easier to make.—*Selected.*

A Bluebird

THE SNOWS were still behind the fences, and the gales came chill from Labrador, but we were looking for the springtime soon to be, Glad springtime over rocks and meadowland, When, all at once, a carol—O how grand!

It burst like springtime in full jubilee. It seemed to come from yonder leafless tree. We looked and listened, sought to understand. 'Twas he—the bluebird! Whence came he so soon?

The early flowers had not begun to spring: But O! 'twas he! we heard his notes of joy. He could not tarry from us until June; He came to make our hills and valleys ring. The frosts could not his happy song destroy.

B. F. M. SOURS.

Recipe for Happiness

To watch the corn grow or the blossoms set; to draw hard breath over plowshare or spade; to read, to think, to love, to pray—these are the things that make men happy.—*John Ruskin.*

Our Field—The World

(Concluded from page four)

It will not be necessary to establish missions in every part of the country, but at great centers where we can reach many tribes, and there gather in young men and teach them the truths of the last message. As these learn the truth, the Spirit fills them with an intense desire to go to their people and spread the glad tidings abroad. At some of our missions we have boys representing six or eight different tribes and tongues. These are longing for the time to come when they can return to their homes and take up this work. We know of no other way for the truth to go to the many tribes of Africa. Our constant prayer is that God will lay the burden of Africa heavily on the hearts of his people, so that we may have both teachers and funds for this work, and we are sure he will not disappoint us.

MRS. L. FLORA PLUMMER.



BIRKENDALE, ONTARIO, March 19, 1907.

DEAR EDITOR: Thinking you might like to know what we are doing, I will write to you, as I am renewing my subscription for the INSTRUCTOR.

We are holding Bible readings in our home every Wednesday night, to which quite a number come. The people choose the subject for each week. We hope to be able to keep up the readings through the tourist season.

We are also giving away copies of the *Signs of the Times* and *Life Boat*, and tracts and *Signs of the Times* leaflets, as we can not sell them.

This part of Muskoka is but sparsely settled, and is rough and rocky, but none the less beautiful. The roads are often bad, so it is difficult to get around. We have recently found a lady keeping the Sabbath eighteen miles from us. Over a year ago I wrote a letter to the Letter Box. Some one sent this sister a copy of the INSTRUCTOR in which my letter was printed. How glad we were to find one of our faith so near us!

My brother and I have school at home, with

mama as our teacher. We find many pieces in the INSTRUCTOR that help us with our lessons.

We have Sabbath-school at home. We use the Youth's lesson. Friday evening we study the Intermediate lesson.

Wishing God's richest blessing upon you and the INSTRUCTOR, I am,

Yours in the faith,

LURA G. ROBSON.

ACORN, ARK., March 10, 1907.

DEAR EDITOR: I am a constant reader of the INSTRUCTOR, and it is a welcome visitor in our home. I am glad to see so many joining the Reading Circle, and will add my name to the list. I have selected the following books: "Patriarchs and Prophets," "Christ's Object Lessons," "Testimonies for the Church," Vol. II, "Thoughts from the Mount of Blessing" and "Rise and Progress of Seventh-day Adventists."

If Miss Annie Watson sees this letter, I should be glad to hear from her. Some time ago I wrote a letter to the INSTRUCTOR in which I stated that I should like to correspond with some one; but the responses have simply overwhelmed me, and I take this opportunity to say to all that I highly appreciate their excellent letters, but can not possibly reply personally to each one.

With best wishes to all, and many thanks, I am

FAY FELTER.

Miss Fay's letter shows clearly that it is not a good plan to ask others to write to you. The editor wishes that no one would again make such a request.

THE INTERMEDIATE LESSON

V—The Fall—A Saviour Promised

(May 4)

LESSON SCRIPTURE: Gen. 2: 16, 17; 3: 1-24.

MEMORY VERSE: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

Lesson Story

1. Adam and Eve were very happy in the garden of Eden. Wherever they looked, they saw the signs of God's love and tender care. Every flower, every leaf and blade of grass, every vine and shrub, the sun by day and the moon and stars at night, repeated the story of his wisdom and goodness. The trees, laden with fruit so pleasing to the eye and so delicious to the taste, showed them again how God had provided for their needs. In all the earth there was nothing to hurt or to destroy. There was no fear, no pain, no sin; all was gentleness and peace and love.

2. God created man upright; that is, he was just and honest, and had right thoughts and desires. God tells us that obedience brings happiness, and disobedience brings pain and sorrow and death. Each man must decide for himself whether he will serve and obey God, or whether he will obey Satan.

3. Even in Eden, Adam and Eve had to decide whether or not they would obey God's command. There was in the garden one tree of which he said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

4. But the serpent, who is also called the devil and Satan, came into the garden and tempted Eve. "And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

5. Instead of turning away from the tempter at once, Eve stayed to talk with him. The fruit was beautiful to look at; she longed to taste it. But she knew well that God had forbidden them to touch it. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

6. "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

7. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

8. So Adam and Eve disobeyed God, and sin and death came into the world. Adam and Eve were afraid and sorry when they had sinned; but their sorrow could not take away their sin, or give back to them a life like the one they had lost. But God did not leave Adam and Eve without hope in this dark hour. He gave them the promise of the Seed, the Saviour, who would come to the earth, and die for man, that man's sins might be forgiven, and he some day have a life like the one he had lost.

9. To Adam God said, "Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

10. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

11. "So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Questions

1. Describe the garden of Eden.
2. How did God make man? Why does God desire us to be obedient? What must each one decide?
3. What command did God give to Adam and Eve in Eden? What would happen if they disobeyed this command?
4. Who came into the garden? What did he do? What question did he ask Eve?
5. What should Eve have done? What did she do? What did she know? How did she answer the serpent's question?
6. What did the serpent then say to the woman? What did he say would happen if she should eat of the fruit?
7. What did the woman then think that she saw? What did she do? To whom did she give the fruit?
8. What came into the world as a result of Adam's and Eve's disobedience? How did they feel after they had sinned? Could their sorrow take away their sin? What promise did God give to Adam and Eve in this dark hour? What is the wages, or price, of sin? Memory Verse. What is eternal life called? Through whom does this gift come to man?
9. What did God tell Adam should be done to the earth because of his sin? What would it bring forth?
10. Why did God send man out of the garden of Eden? Tell how the garden was guarded.

Suggestive Thoughts on the Sabbath-School Lesson

The Conscript's Substitute

WHILE the fierce war of 1848 was covering the beautiful hills and valleys of Italy with the dead and wounded, a young man was, by the law of conscription, called to leave his comfortable home for the perils of the battle-field. The tender affection of his father led him to try every means to procure a substitute. He put advertisements in the papers, made applications to the recruiting officers, and offered a bounty of four

hundred dollars, but his efforts were all in vain.

The day of departure came, and the young soldier, in silent despair, set off with his knapsack on his back, his gun on his shoulder, and filled with grief at being separated from his beloved parents. One of his cousins, whose noble and generous heart was touched at the sight of his deep grief, followed him to the barracks, and, having arrived at the conscript's office, he took his hand and said, "Dear Cesare, thy sorrow is worse than death to me. Come in; *give me thy uniform; it will fit me as well as it does thee.* I will go to the battle-field in thy stead. I am an orphan; thou art not. If I should die, only remember that I have loved thee."

The conscript at first refused; he could scarcely believe that his cousin was in earnest; and if so, how could he accept the generous offer? But as the brave fellow persisted in his determination, and pleaded earnestly with him, he succeeded at last in persuading Cesare Manati to accept this great proof of his friendship, and they went together to the War Office in order to settle the substitution. One undressed himself, and the other put on the military attire.

Who can tell the admiration of the parents of the redeemed conscript for the generous substitution, and their joy in seeing their beloved son forever relieved from the danger of perishing on the field of battle? In the excess of his gratitude, the conscript's father offered the cousin five hundred dollars; but he refused it, and said, "I go as a friend, not as a hireling. It is love, not money, which leads me to take Cesare's place." He went—he fought—he died! A grateful heart raised a monument to his memory, with this epitaph, "The redeemed conscript Cesare Manati, to his voluntary substitute, Carlo Donaldi."

This beautiful incident is but a faint shadow of the unbounded love of Jesus, who was the Son of God. Sin had entered into the world, and death by sin. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The claims of a holy and righteous God must be met, and the Saviour knew that there was no substitute willing, loving, capable, except himself. "None can by any means redeem his brother, nor give to God a ransom for him." He came and gave "his life a ransom for many." He died to save poor sinners like you and me; and, by believing that Christ "once suffered for sins, the just for the unjust," we are delivered from death. This faith in his voluntary sacrifice has power to bring every kind of sinner near to God. "As many as received him, to them gave he power to become the sons of God." O, trust in his love! Believe in his atoning work. Receive him, and you will be saved.—*The S. S. Evangelical.*

Sin's Continuance

IN a great many minds there exists the query as to the wisdom of God in permitting sin to continue after its revelation in heaven, and as a consequence flooding the world with misery, marring God's image in the human family, and causing the loss of many souls. Various reasons can be given, but a simple illustration may help to make it clear to younger minds.

The day's work is finished, and a father wends his way homeward, joyfully anticipating a warm welcome. As he nears home, the door quickly opens, and a bright little face, beaming with happiness, runs to meet him. He lifts her into his arms, kisses her, and with her arms entwined around his neck, they enter the home. This continues day after day, and who would even think of destroying the confidence of the child in her parent? One day a change is noticed in the father's face, no longer kindness, but anger; he passes the little one by, and then deliberately sets fire to their home. What has happened to papa? Why is he angry? Why such a manifes-

tation of wrath? This would have created a feeling of estrangement, of fear and dread, and never again could that child have the same feeling of confidence and trust in that parent.

Just so with God. There existed between the angels in heaven and their Creator the most abiding trust. Had God revealed his wrath, and destroyed Satan instantly, that confidence would have been destroyed. No; sin must be allowed to grow, to develop, to reveal its hideousness, so that when at last God's wrath is revealed, and sin is eliminated from God's universe, every mind will be satisfied, and from every heart will come the acknowledgment, "Just and true are thy ways, thou King of saints." Sin's continuance has been but as the swing of the pendulum of a clock, compared with eternity. Blessed be God, the pendulum has almost reached its limit, and when it swings back, it will be into the eternal ages of righteousness and holiness.

JOHN N. QUINN.

THE YOUTH'S LESSON

V—The Extent of His Purpose

(May 4)

MEMORY VERSE: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3.

NOTE.—Read carefully Ephesians 1 before beginning the study of the lesson.

Questions

1. When did God choose the characters of those who will reign with him throughout eternity? Eph. 1:4.
2. What did he then do for these? Who are these? Verse 5, first part; note 1.
3. According to what did he foreordain us? Verse 5.
4. To whose praise are we foreordained? Verse 6, first part.
5. What rich blessing comes to each one thus predestinated? Verse 6.
6. What more do we have from this same source? Verse 7.
7. According to what abundance is this redemption given? Verse 7, last part; note 2.
8. With all this what has God made known to us? According to what has he made it known? Verse 9.
9. What is the mystery of his will? Verse 10.
10. What more have we obtained through Christ? How? Verse 11.
11. For what purpose? Verse 12.
12. What is given to every one who believes? Verse 13.
13. What is this gift of the Spirit? Verse 14; note 3.
14. What prayer does Paul offer for every one who receives the Spirit? Verses 17-23.
15. What knowledge concerning God's purpose for each one of us may we have? Verse 18.
16. What power is given us that we may fulfil his purpose? Verses 19, 20.

Notes

1. "Predestinated," "foreordained," "marked out,"—God marked us out in that character to which he called us. That is his plan for us. That is our worth to him. That is what he will work out in us if we will yield all to him.
2. "According to the riches of his grace"—not our poor conception, not just enough to meet our needs, but grace superabounding over all sin.
3. When a person buys a piece of property of another, he often pays a part down to bind the bargain. This is "earnest" money. Thus God pledges the fulfilment of all his promises, and places in us the life pledge,—the Holy Spirit,—the earnest of all the glorious, eternal things promised.



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EDWARD ATKINSON said: "Every man is an optimist who sees deep enough." This is true. However dark may have been the past, and though the future promises increased darkness, greater depths of sin and wretchedness, yet to the Christian who has his vision strengthened by the Word of God and the spirit of prophecy, the future is bright. He knows right and truth will triumph, and this fact insures constant peace and joy. Even in face of the severe trials that will come in the final overthrow of earthly things, when men's hearts are failing them for fear of what is coming upon the earth, the Christian is still an optimist, because he sees deeper than do those who have not anchored to the eternal Rock, Christ Jesus.

Illustrations for the Sabbath-School Lessons

Two persons have responded with helpful illustrations on the Sabbath-school lesson. There are eight lessons left. Are there not others sufficiently interested in this work to send in illustrations on the remaining lessons? We hope for a generous response. The lessons yet to appear are:—

May 11: Cain and Abel. Gen. 4: 1-15.

May 18: From Adam to Noah: Enoch. Genesis 5.

May 25: Building the Ark. Genesis 6.

June 1: The Flood. Genesis 7.

June 8: Coming out of the Ark. Gen. 8: 1-19.

June 15: The Rainbow. Gen. 8: 20-22; 9: 1-16.

June 22: The Tower of Babel: Gen. 11: 1-9.

June 29: Review.

A Mother's Love—and a Greater Love

THE grandmother of Mr. John Paton, the pioneer missionary to the New Hebrides, was an accomplished woman, with a strength of affection rarely seen. Her son Walter's business called him from home. He corresponded with her from various counties of England, and then suddenly disappeared. She never learned whether he was dead or alive. "The mother-heart in her clung to the hope of his return. Every night she prayed for that event, and before closing the door threw it wide open, and peered into the darkness with a cry, 'Come home, my boy Walter, your mither wearies sair;' and every morning, at early break of day, for more than twenty years, she toddled up from her cottage door to a little round hill, and gazing with tear-filled eyes toward the south for the form of her returning boy, prayed the Lord God to keep him safe and restore him to her yet again."

While this incident shows the strength of a mother's love, yet the Lord assures us that his

love for us surpasses even that of the mother. "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

Smiles Sink Down

CULTIVATE a cheery, kindly expression as a deed of charity due the world round about. It is a sure way of letting sweetness and sunshine sift down into the hidden nooks of the inner self. One can not wear smiles habitually on the surface alone; they will win their persuasive way deeper and deeper within until the very soul smiles also. Try it the next time you are tempted to mope or sulk. "Assume a virtue if you have it not." Put on the look and action of one born to a heritage of happiness and determined to improve it to the utmost. Break out into blithe, merry song when you feel an attack of the blues pressing on, . . . and you will melt imperceptibly into the mood you have counterfeited. The melody in your soul will echo the melody you have sung.—Sara A. Hubbard.

Does an Education Pay?

DOES it pay to learn to make life a glory instead of a grind?

Does it pay to open a little wider the door of a narrow life?

Does it pay to push one's horizon farther out, in order to get a wider outlook, a clearer vision?

Does it pay for an acorn to become an oak?

Does it pay for a chrysalis to unfold into a butterfly?

Does it pay to taste the exhilaration of feeling one's powers unfold?

Does it pay for a rosebud to open its petals and fling out its beauty to the world?

Does it pay to know how to take the dry, dreary drudgery out of life?

Does it pay to escape being an ignoramus?

Does it pay to fit one's self for a superior position?

Does it pay to get a glimpse of the joy of living?

Does it pay to learn how to focus thought with power, how to marshal one's mental force effectively?

Does it pay to acquire power to get out of life high and noble pleasures which wealth can not purchase?

Does it pay to acquire a character-wealth, a soul-property which no disaster or misfortune can wreck or ruin?

Does it pay to make friendships with bright, ambitious young people?

Does it pay to become familiar with all the lessons that history and science can teach us in regard to making life healthy and successful?

Does it pay to change a bar of rough pig iron into hair-springs for watches, thus increasing its worth to more than fifty times the value of its weight in gold?

Does it pay to have expert advice and training, to have high ideals held up to one in the most critical years of life?—Orison Swett Marden, in "Success Nuggets."

Answers to Correspondents

"BETTER too much form than too little."

Should one urge callers to remain after they have signified their intention to depart?

It is not considered at all necessary for the hostess to urge her guests to prolong their visit. In the case of very intimate friends this may be done, but to do so with mere acquaintances is not considered good form. The guests simply rise when it is time for them to take their leave, it being unnecessary to say anything about their intended departure. The hostess then rises, and

speaks of the pleasure their coming has given her (if it has afforded such), and invites them to repeat their visit. Even in the case of intimate friends, undue urging may become oppressive.

Should one, while eating at a friend's home, praise the food served at table?

"Praise is comely," or beautiful, said the psalmist David, and I think this is applicable both in our relations to the Lord and to our friends. One must avoid saying too much, for overpraise seems insincere, and is discomfiting to the hostess. But a sincere, honest word of praise is certainly a proper thing to give to one who has made a special effort to serve tempting dishes for her guest.

When being served at table, should one wait until all have been served before beginning to eat?

As soon as one is served, it is perfectly proper to begin eating, but one should not appear in haste, but should make some attempt at beginning. Such a course makes it easier for the one serving, and it prevents the stiffness and formality incident when all wait until the final serving. In case of the dessert, however, all wait until the hostess is ready to partake of hers.

Will you not give some suggestions relative to one's conduct in a church or lecture hall?

Never consult your watch in the presence of one who is lecturing or preaching. It is disconcerting to the speaker, for it seems to him that you are not interested in what he is saying, but are anxious for the lecture or sermon to be concluded. If he is uninteresting as a speaker, this will tend to make him more so, and you, therefore, do both yourself and him an injustice. The same rule applies to yawning, whispering, or noticeable restlessness. A suggestion that will, if followed, insure model church behavior, is to sincerely and interestedly watch closely throughout the sermon for some special message sent directly to you by the Father, whose thought is ever toward his children.

The Lord himself gave a suggestion of the way he regards the place where he is to meet with his children when he told Moses to take off his shoes, because the place whereon he stood was holy ground. Then when he came down on Mount Sinai to give the ten commandments to Israel, no one was to be allowed to touch the mount, under pain of death.

We recall with what care the sacred vessels of the tabernacle were to be handled, and how Uzzah was suddenly smitten with death because he touched the ark. The Lord does not now show his disapproval of one's course as he did long years ago; but he is the same particular God, and expects the same reverent behavior when in his presence.

An officer is continually on guard at the tomb of Napoleon, and if a man sits or wears his hat in the presence of the tomb, the officer quickly reprimands him, and insists on observance of all the outward forms of respect. But many persons are less respectful and reverential in the house of God than one is allowed to be at the tomb of Napoleon.

Mrs. E. G. White says: "When the Word is spoken, listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that you need most,—the very words which, if heeded, would save your feet from straying into wrong paths. Sometimes young men and women have so little reverence for the house of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them, and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers."

"What is worth doing at all is worth doing well, and what is worth doing well is worth doing quickly, so that you may have an early start to do something else better and quicker."