

THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

VOL. LV

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 30, 1907

No. 18

OUR CONTRIBUTORS

Pundita Ramabai

THERE is perhaps no more distinguished character among the native inhabitants of India than Pundita Ramabai. "Pundit is the Hindu word for teacher, and pundita is the feminine form. A solemn conclave of pundits at Calcutta, astonished at her learning, bestowed upon her the title of Sarasvati (the goddess of eloquence). She is the only native woman who has been permitted to call herself Pundita. Besides being a thorough scholar in English, she has acquired fluency in seven of the leading languages of India.

Her life is devoted to the work of helping the women of India, especially the child widows of the high-caste Hindus. The history of this remarkable Hindu woman and the work she is accomplishing, is exceedingly interesting.

The father of Ramabai, Ananta Shastri, was a high-caste Hindu. While a student at Poona, contrary to all the ancestral traditions of his race he decided that knowledge was a good thing for woman as well as for man, and determined that his wife should be taught to read. Strange to say, however, his desires in this matter were opposed by both his wife and his mother. This strikingly illustrates the awful blindness of superstition and tradition.

Years passed, and his wife died. According to the custom of the Brahmans, he took another child wife, and fled with her into the forest, where he cared for her and taught her to read. Here in this forest home Ramabai, the subject of this sketch, was taught, and Sanskrit, in which all the classics of Hinduism are written, became to Ramabai as her mother tongue. When eighteen years of age, she had committed to memory eight thousand verses of the Puranas, one of the sacred Hindu writings. Under the instruction of her parents and brother she became a "prodigy of erudition."

Though her father was an honored pundit, and had acquired wealth, in one way and another he lost all his property. In his old age, infirm and blind, with his family he experienced deep poverty. During the famine in the Madras Presidency which reached its climax in 1876-77, much suffering was experienced, though they prayed to stone and metallic gods day and night. Death finally ended his sufferings.

After the death of her father Ramabai and her brother wandered in different parts of India. It was during these wanderings that her faith was first shaken in the Hindu religion. "They had been taught that in the Himalayas there was a lake in which were seven mountains, the

forms in which seven sages, or mahatmas, appeared. When sinless pilgrims came to the shore, the mahatmas floated toward them, and received their worship; but before the wicked they were immovable. During their journeyings, Ramabai and her brother, to their surprise and joy, found themselves near this lake, and beheld the mountains. They prostrated themselves, but received no sign. The priests warned them against going into the water, lest they be devoured by crocodiles; but the brother, early in the morning, when the priests were not on the watch, dared the crocodiles, and swam out to the mountains. He found them to be masses of stone and mud planted with trees, standing on rafts. The whole mystery was soon cleared. Behind the mountains a little boat was concealed. When a poor pilgrim, desirous of being sinless, crossed the palm of a priest's hand with sufficient coin, and called on the mahatmas to float toward him, a priest in the boat gave the raft a push toward him, and he went away happy in the delusion."

Ramabai and her brother gradually developed into public lecturers, and while journeying from place to place she had free access to the high-caste Hindu homes, and saw in detail the sufferings of the women, especially the child widows. Ramabai was finally married to an educated Bengali, who died in a short time, leaving her a widow, with a little girl, named Manorama, or heart joy.

Ramabai's lectures concerning the evil custom of confining high-caste women within the walls of the zenana, attracted attention, and in various other ways she was brought into notice. Up to this time she was unacquainted with the English language, and still adhered to the Hindu religion, though she had become somewhat acquainted with the Christian Scriptures.

Feeling her need of a wider training, she went to England, and while there professed the Christian religion, and with her daughter, was baptized according to the custom of the Church of England, Sept. 29, 1883.

After one year spent in study at Wantage, she received an appointment to teach Sanskrit in the Cheltenham Ladies' College, and while teaching pursued her studies further. Eighteen months later, receiving an invitation from a high-caste Hindu relative who

was studying medicine at the Woman's Medical College, Philadelphia, to attend her graduating exercises, she came to the United States, where she remained in school for three years. While in America, she wrote a book entitled "The High-Caste Hindu Woman," thus breaking, what Dr. Bodley in the preface declares, the "silence of a thousand years." She also lectured in various places, and a society was formed to assist her in the work in India.

In 1888 she returned to India, and began the special work of her life, by opening a "Widows'

Home" in Bombay, entitled the "Sharada Sadan" (Abode of Wisdom). In a year or so the institution was moved to Poona, where, through the generosity of friends in America, a bungalow, standing in the midst of a small plot of ground, was purchased as a home for the Sharada Sadan.

In starting the Sharada Sadan, Ramabai announced that those who came would be perfectly free to adhere to their Hindu religion if they



PUNDITA AND HER DAUGHTER

chose, and this plan has been adhered to. But as Ramabai has experienced from time to time a deeper and more complete consecration to God, and the beauty and power of the Christian religion has unfolded more and more to her mind and heart, and workers of ripe Christian experience have become connected with the institution, a strong Christian influence has been exerted, and the power of the Holy Spirit has been manifest in the conversion of hundreds of the Hindu widows.

Pundita Ramabai has developed into a strong spiritually minded Christian, who believes in the atoning blood of Christ for sin. One hundred and nine were baptized into the Christian religion upon one occasion. This shows the Christianizing influence of her institution. Ramabai revisited the United States in 1898. Her daughter, Manorama, was also educated in the States, and is now an able assistant to her mother. Soonderbai Powar, a native Christian, is also an able assistant.

Since the opening of the school known as the Sharada Sadan, at Poona, about one hundred and twenty miles southeast of Bombay, the work has greatly enlarged. To meet the growing demands upon the school, a large institution has been opened at Khedgaon, some forty miles in the country. In 1897 the new settlement was dedicated, under the name of *Mukti*, which means

salvation. Other buildings have been added since that time, one called the *Kripa Sadan*, or Home of Grace, is a rescue home.

Concerning the work of the institution, Ramabai in her report issued in 1900, said: "From a small beginning of temporary character, the Mukti school has grown into a permanent and large institution. Three hundred girls rescued from starvation in 1897 have received regular secular and Christian instruction. . . . There are five hundred and eighty girls in the Mukti Sadan, and sixty in the Kripa Sadan, being trained to lead useful Christian lives. . . . Including the one hundred girls of the Sharada Sadan, I have, altogether, nearly seven hundred and fifty girls under training. . . . I have only sixteen paid teachers, from outside, in these homes. There are eighty-five other persons to help me in the three institutions. Thirty-three teachers, ten matrons, and forty-two workers in different branches of industry, are daily laboring for the good of their sisters and their own improvement."

The work has greatly increased since this report was rendered. A church has been built, and at the present time there are probably two thousand pupils in the school. Upon a certain occasion special revival services were held, and over seven hundred were baptized in one month. Eleven hundred are reported as being baptized as a result of this revival.

A number of industries are also carried on, such as printing, tinning, shoemaking, house-keeping and culinary work. I had hoped to visit this institution, but was unable to do so. This work prepares the way for the last message of mercy, which the Lord is sending to this world.

G. B. THOMPSON.

The Destruction of Port Royal

(Concluded)

HENRY BLEBY, in his "Sketches of Missionary Life in the West Indies," describes the great catastrophe as follows:—

It is the morning of a lovely day in June. The blue tropical day is clear and cloudless, a scene of perfect beauty reflected in the gently rolling waters of the Caribbean Sea. But the air is hot and sultry. Although the sun has nearly reached the meridian, no refreshing breeze has appeared, but the waters of the ocean, smooth and unbroken as a sheltered lake, seem to glisten fiercely, as, like a silvered mirror, they throw back the fervid rays of the glistening sun.

The leaves of the cocoanut palm, that wave to and fro with a gracefulness all their own when the cool, gentle breezes from the sea set them in motion, now droop in perfect stillness as if, under some powerful enchantment, they had been suddenly divested of all elasticity and life.

Worried out of life by the perverse, impracticable men he has to deal with, and the difficulties of his position, the governor, the Earl of Inchiquin, has recently been consigned to the quiet of the grave; and the administration of the government has devolved on Francis Watson. The gentleman is seated in the shade of the piazza, in company with the rector of the town, and they agree that it will be a very good thing to seek relief from the overpowering heat that oppresses them, in the discussion of a glass of wormwood wine.

When the dial indicates that in twenty minutes the sun will be in his meridian glory, the gentlemen become sensible of a gentle tremulous motion beneath their feet. Immediately a more violent shock takes place, accompanied with the hollow, rolling noise so familiar to those who inhabit these western isles, and resembling the sound of a heavy wagon passing over a roughly paved road. They rise, alarmed, from their seats. "Sir," says the rector, "what is that?" More self-possessed than his companion, the president replies, "It is an earthquake; don't be afraid; it will soon be over." But it is not destined to be so. Those were the last words to fall from his lips. He was never seen again.

The rector, as soon as these words are spoken, and he realizes the idea of the calamity that is coming upon them, rushes at once out of the piazza, and makes his way toward an open space near Morgan's fort, to escape from the danger of falling houses, which he now sees crumbling into heaps of ruins in all directions; for a third

shock has succeeded, far more violent than the preceding ones, shaking down buildings of all sizes, and burying multitudes, crushed out of all semblance to humanity, under the crumbling mass of stones and timber and rubbish which have fallen upon them.

The rector, leaving his boon companion, the president, to his fate, gains the open space near at hand, and is saved. But what appalling scenes present themselves to his view! The ground is rolling and trembling under his feet, but it does not sink from beneath him. Close at hand, however, he sees the earth open and swallow up a multitude of people of all classes, who, terror-stricken, are rushing hither and thither, not knowing where to fly for safety.

Houses, stores, wharves, the government buildings and barracks, all sink before his eyes far down into the deep; and the sea, mounting in upon them in a vast tidal wave, comes rushing with stupendous sweep over the fortifications. Thus the receptacle of so much wealth, the scene of such abounding wickedness, goes down into the sea, and thousands of the inhabitants instantly disappear, literally swallowed up, and water stands fathoms deep where, a few moments ago, the crowded streets displayed the glittering treasures of Mexico and Peru.

In the openings of the earth the houses and the inhabitants sink down together; and some of the latter are driven up again, by the rushing in of the sea, and marvelously escape with life.

This is the case with a French gentleman, named Lewis Galdy, who was swallowed up—engulfed with house and property—by one shock of earthquake, and by another shock that quickly followed was thrown up alive and uninjured, into the sea.

These are but the beginning of sorrows to the guilty land. The tremendous convulsions were repeated with little intermission for three weeks; and every fissure in the rocks, every cleft in the cracked and parching earth, was streaming with sulphurous fumes. The air reeked with noxious miasmata, and the sea exhaled an offensive, putrid vapor, which destroyed a great proportion of those destitute and wretched beings whom the convulsion itself had spared.

To this day the ruins of old Port Royal may be seen far down beneath the surface of the harbor. Thus vanished the glory, wealth, and vice of the most flourishing emporium of the New World, and the people, laden with iniquity, were overwhelmed in sudden and unexpected ruin.

GEO. F. ENOCH.

A Trachoma Parable

MIRIAM ZARTARIAN is a pleasant-faced, attractive young Armenian girl, who was kept in the detention-pen of the Boston Immigration Station for nearly two years. What was the cause of this long imprisonment?—That disease of the eyes, trachoma, which is so properly dreaded in this country that those afflicted with it are not permitted to land. Miriam was a victim of the disease, but she could not be sent back to Turkey because her parents lived in Boston, and she was coming over to them.

Well, for two years Uncle Sam has been a foster-father to this Armenian girl, and you may be sure she has had the best of care. She came to love the immigration officials and the attendants at the station, and they came to love her. At last it was thought that her eyes were cured. A medical board of special inquiry was constituted by the Washington authorities. The newspapers aroused public interest in her case, and the verdict was eagerly awaited. At last a telegram was received bearing the good news from Secretary Straus. The Armenian captive was free, and all Boston rejoiced.

Now I see in this incident a striking illustration of the conditions that bar souls from heaven. There is only one prohibition, only one thing that can not enter there,—the terrible disease of sin.

No one charges the government of the United States with tyranny because it forbids the coming of trachoma. The law is reasonable and necessary. The people would insist upon such a law if there were none. It is even more reasonable and necessary that sin should be shut out of heaven. Sin is a disease far worse than tra-

choma. It is more contagious. It is more hurtful. Heaven would not be heaven if it were admitted.

And, just as all Boston was glad when Miriam Zartarian's eyes grew better so that she could come in, so there is joy among the angels of God when one sinner repents, and enters into the blessed citizenship of heaven. Whether admitted or excluded, it is all of righteousness, and it is all of love.—*Caleb Cobweb, in Christian Endeavor World.*

The Westland

THE clouds o'er the Westland are drifting,
The sunlight falling between;
While mountains their snow peaks are lifting
O'er hills of emerald green.

The wind from the ocean is blowing
O'er valley and mountainside,
And soft ferns their verdure are showing
Where silvery streamlets glide.

The river's bright waters are laving
Its ancient, verdure-clad shore,
While weirdly the fir-trees are waving
Their branches forevermore.

The clouds from the ocean are drifting,
The sun is shining between;
And mountains their summits are lifting
O'er hills of emerald green.

J. FRED SANTEE.

Wonders of Little Things

THERE is a certain fly that makes four hundred and forty steps in running three inches, and all in one-half second of time. To equal this, in proportion to his size, a man would have to run at the rate of twenty miles a minute.

The common flea leaps two hundred times its own length. To show like agility a man six feet tall would have to leap a distance of twelve hundred feet.

The cheese mite is about one quarter of an inch in length, yet it has been seen to take the tip of its tail in its mouth, and then, letting go with a jerk, leap out of a vessel six inches in depth. To equal this a man would have to jump out of a well from a depth of one hundred and forty-four feet.

Equally strange things are found among the plants and vegetables. A student of nature once tested the growing force of a squash. When it was eighteen days old and measured twenty-seven inches in circumference, he fixed a sort of harness around it, with a long lever attached. The power of the squash was measured by the weight it lifted. Two days after the harness was put on, it lifted sixty pounds. On the nineteenth day it lifted five thousand pounds.

The seed of the globe turnip is about one twentieth part of an inch in diameter, and yet, in the course of a few months, this seed will be enlarged by the soil and the air to twenty-seven million times its original bulk, and this in addition to a bunch of leaves.

It has been found by experiment that a turnip seed will, under fair conditions, increase its own weight fifteen times in one minute.—*The Sunday School Advocate for Boys and Girls.*

Some Hymns and Their Authors

"HARK, the herald angels sing," is the only hymn by Charles Wesley that is included in the "Episcopal Book of Common Prayer." It with five others, was put in by a printer in 1818, who found six pages vacant in his form, and, without asking anybody's permission, filled them with hymns. Nobody knew how they were introduced, and after the printing was done, there was no authority for their removal.

"Rock of Ages," was written by Toplady. It was originally entitled, "A living and dying prayer for the holiest believer in the world." It has been translated into many European lan-

guages, and everywhere has been popular. Gladstone has made Greek and Latin versions of it. "Jesus, lover of my soul," was written by Charles Wesley just after an escape from a mob. He took refuge in a tool house attached to a foundry, and wrote the hymn with a piece of lead hammered into a pencil.

"Just as I am," first appeared in the "Invalids' Hymn-Book," in 1836. It was the work of Charlotte Elliott, who became an invalid in 1821, and remained such until her death, 1871.

"And are we yet alive?" is by Charles Wesley. It is the opening hymn used by Methodist conferences the world over, and has been so employed for a hundred years.

"Nearer, my God, to thee," was the work of Sarah Flower Adams, and first appeared in a volume of hymns and anthems, published in 1840, by the Rev. W. J. Fox.

"Hark, the glad sound," is regarded as the masterpiece by Philip Doddridge. It was written by him to be sung at the close of a Christmas service in 1735.

"All hail the power of Jesus' name," was written by Edward Perronet, 1779. All else from the pen of this writer has been forgotten.—*Our Young Folks.*

The Rift of Interest

HAVE you ever noticed, on a day when the lesson seemed especially interesting—every one paying close attention to the teacher, stimulated by the congenial atmosphere—how suddenly a covert whisper from one scholar to another caused a break in the absorption of the class, and all the teacher's efforts could not reconnect it?

The whisper was very short, barely a few words, but it did its work. An opening was made, and in pushed a distracting thought. We do not always realize the far-reaching results of these little things.

Every summer for seven years I have seen, during my vacation, a young tree which grows up through a cleft in a huge granite boulder. It sent out its tiny shoot through an almost imperceptible crack in the rock when first it sprang up from Mother Earth. With every passing year those immense walls of granite, which a score of men could scarcely dislodge, have given way, hairbreadth by hairbreadth, before the abounding young life, until now you may put your arm down into the opening beside the trunk of the tree, which measures about ten inches in circumference.



This proves how important the first rift in the rock may be. We are apt to fancy that we can cause such a rift, and then reunite at will. The growing of the acorn snapped the granite. Think of this before you lightly break in upon the united attention your teacher is obtaining from the class. A slight distraction of mind may prevent the one who sits beside you from receiving some uplift and inspiration which would bear fruit in after life.—*Mary L. Cummins.*

What Mr. Gladstone Thought of Jesus

DR. BRYCE TUPPER was at one time delivering a sermon in New York. The mayor of the city was in the congregation, and said to him at the close of the discourse, "I am intellectually convinced of the deity of Christ, but it would be a buttress to my faith if I could have a declaration from a man like Mr. Gladstone." Dr. Tupper then wrote to Mr. Gladstone, and asked him how he would answer, from his own experience, the question, "What think ye of Christ?" The premier's response was, "All I think, all I write, all I am, is based on the divinity of Jesus Christ,

the central hope of our poor wayward race." These words were inscribed on the Hawarden memorial to Mr. Gladstone.

Be Ready for Duty

"I CHOSE you," says Jesus, "that ye should go and bear fruit." When Captain Yashiro, of the battle-ship "Asama," called for volunteers to take a steamer into the mouth of Port Arthur and sink it, more men volunteered than he could use. He had to choose the number he required. Lining them up on the deck of the vessel, he gave each one a drink of cold water from a large silver loving-cup. "In sending you on this duty, which affords you but one chance out of a thousand of returning alive," he said, "I feel as if I were sending my own sons. But if I had a hundred sons, I would send them all; and had I only one, I should send him. In performing your duty, if you lose your right hand, work with your left; if you lose both hands, use your feet; if you lose your feet, use your head, and faithfully carry out the orders of your commander." Christian, you are a picked man! Be about your mission. Use all that God has given you.—*W. L. Abernethy.*



"The Hour of His Judgment Is Come"—No. 5

WHEN Paul was making that most eloquent address upon Mars Hill in Athens, he told his hearers that God had "appointed a day, in the which he will judge the world;" and when before Felix and his wife, Paul caused the hardened Roman governor to tremble as he pictured the scenes of a judgment to come. The reader can find in the Bible many other texts which tell of a time when the Judge of all the earth will pronounce sentence upon all who have lived. But the first angel of Revelation 14 announces the startling fact that this time has at last arrived when "the hour of his judgment is come."

Between the years 1833 and 1844 this message was preached with great power by more than three thousand ministers throughout the earth. In many places men began preaching without knowing that others were doing the same thing. Prominent among these noble servants of God, were William Miller of the United States, Joseph Wolff of Asia, and Irving of England. In Sweden and other countries of Northern Europe where the laws prohibited free preaching, the Lord used little children to proclaim that "the hour of his judgment is come." In this way many heard the message and prepared to meet their Lord.

The prophecy upon which Mr. Miller and his fellow workers stood firm is found in Dan. 8:14. It reads, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." If you follow closely, you will see how they made their reckoning.

In this chapter we also find a ram, a goat, and a little horn which Daniel saw in vision. In the latter part of this chapter Gabriel explains to him these symbols. But before he gave the meaning of the twenty-three hundred days, Daniel fainted and was sick for some time. As

he recovered, his mind was much perplexed over the twenty-three hundred days (evening-mornings, margin) for he supposed they referred to the temple (sanctuary) in Jerusalem, which had been destroyed by Nebuchadnezzar.

As he was earnestly praying for light, the angel again appeared to Daniel, telling him that he had now come to give him understanding. "Seventy weeks," said Gabriel, "are determined [cut off] upon thy people and upon thy holy city, to finish the transgression." It is certainly clear that if these seventy weeks are "cut off" from something, they must be "cut off" from the twenty-three hundred days, for that was the very period of time that troubled Daniel. Only one other had been given in the book of Daniel, and that had been fully explained.

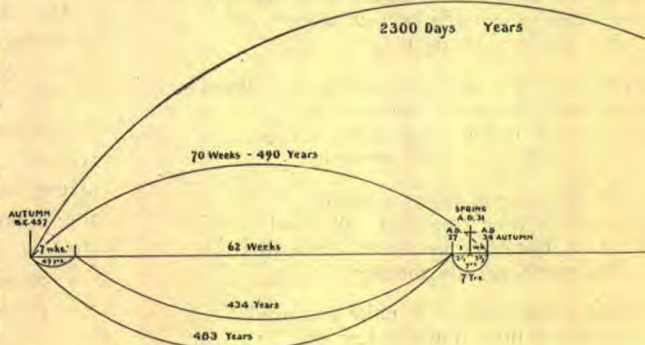
The angel then relates that the seventy weeks begin with the commandment to restore and to build Jerusalem; and it is certain that the twenty-three hundred days must also begin at that time, as we have only the date for the beginning. The principal decree to rebuild the city of Jerusalem was issued by Artaxerxes in the year 457 B. C. Two previous kings had made decrees, but they were not so full and complete as this one, and but few of the Jewish people returned to their home country. But this decree made every needful provision; the people responded; the work was pushed rapidly forward; and the Bible sums up the three decrees as one commandment. We feel sure that 457 B. C. is correct. As the INSTRUCTOR readers study this more fully, they will find the year to be fixed absolutely by eclipses of the sun that were recorded in the time of those ancient kings. Astronomers can tell us accurately when eclipses will occur in the future; they have also reckoned backward to those that took place in the time of Babylon and Medo-Persia; and thus no doubts remain.

Now for the key to unlock time when it is given in prophecy where symbols are used. We know that beasts represent kingdoms, and we find that days represent years. The key is given us in Num. 14:34; Eze. 4:6.

Seven weeks—forty-nine real years—were to be used in rebuilding the walls about Jerusalem, and history tells us that it required just forty-nine years to do that work. The angel said that sixty-two weeks more, which would make sixty-nine when added to the seven weeks, would reach to Messiah the prince. *Messiah* in the Hebrew, *Christ* in the Greek, and *Anointed* in the English all have the same meaning. John 1:41, margin. Jesus was anointed, and in that way became the Messiah at his baptism. Acts 10:38; Matt. 3:13-17.

Now the commandment to rebuild Jerusalem did not go forth until the autumn of 457 B. C., so there were but four hundred and fifty-six and one-half years really remaining before Christ. From this reckon four hundred and eighty-three years, and we find it will bring us to the autumn of 27 A. D., the very year that Jesus was baptized in the Jordan River (483 — 456½ = 26½ = autumn of A. D. 27).

Only one week of the seventy now remains, and Gabriel further said that in the midst of this one week, Christ would cause the sacrifices to cease. This he did by his own death, which took place just three and one-half years after his baptism,



at the passover feast in the spring of 31 A. D., which would be the middle of a week of prophecy,—seven years. Christ, the great Passover, had come, and when he died upon the cross, there was a great earthquake, and the veil of the temple was rent in twain. This showed that the temple service was over, and that there was no more value in their sacrifices.

When Jesus was upon earth, he worked especially for the Jews, and after his ascension the disciples did the same for three and one-half years. At that time Stephen was stoned for preaching in the name of Jesus, and upon his death there arose a great persecution about Jerusalem. This was in A. D. 34. The seventy weeks were ended, the Jewish people by their own headlong course had cut off their connection with God, and the followers of Jesus were compelled to leave them and go to the Gentiles with the gospel of salvation. R. F. COTTRELL.

NOTE.—This subject will have added interest if the readers will compute for themselves with pencil and paper, the various divisions of this wonderful prophecy. Next time we shall study the conclusion of the two thousand three hundred days.

Choice German Tracts

Second Coming of Christ

	Each	per
	\$	100
His Glorious Appearing, Illus., 96 pp. . . . .	.15	
Last Day Tokens, 130 pp. . . . .	.15	
Earthquake, Illus. (San Francisco) . . . . .	.20	
(3 for 45 cents)		
Alarm of War . . . . .	.04	\$3.20
Can We Know? . . . . .	.01	.80
First Angel's Message . . . . .	.04	3.20
Is the End Near? . . . . .	.03	2.40
Prophetic Word and Last Warning Mes- sage . . . . .	.06	4.80
Second Angel's Message . . . . .	.03	2.40
What Do These Things Mean? . . . . .	.02	1.60
Immortality Question		
Rich Man and Lazarus . . . . .	.10	
Departing and Being with Christ . . . . .	.02	1.60
Thief on the Cross . . . . .	.05	4.00
Spiritualism		
Spiritualism . . . . .	.02	1.60
The Law		
Law and Gospel . . . . .	.02	1.60
Three Law Chart . . . . .	.01	.80
The Sabbath		
Hill's Bible Class . . . . .	.15	
Candid Admissions . . . . .	.40	
Father O'Keaf on Sunday . . . . .	.02	1.60
Jewish . . . . .	.01	.80
Sabbath of the Lord . . . . .	.02	1.60
Why Not Found Out Before? . . . . .	.01	1.60
The Millennium		
The Millennium . . . . .	.02	1.60
Bible Study		
Family Bible Teacher (28 lessons) . . . . .	.20	
Scripture Reference . . . . .	.04	3.20
Gospel Stories		
How Esther Read Her Bible . . . . .	.01	.80
Religious Liberty		
Civil Government and Religion . . . . .	.15	
Pope and the Roman Church . . . . .	.05	
What is God's and What is Cæsar's? . . . . .	.02	1.60
Miscellaneous		
Way to Christ . . . . .	.03	2.40
Full Assurance of Faith . . . . .	.02	1.60
Sufferings of Christ . . . . .	.04	3.20
Have Faith in God . . . . .	.01	.80

Order of your Tract Society or of the International Publishing Association.

Reveries of a Boy

Who mends my coats when they are torn,
And darns my hose when they are worn,
And calls me early every morn?
My mother, fondest mother!

Who cuts my hair and shines my shoes,
And finds the cap I often lose,
And see I tooth-brush daily use?
My mother, careful mother!

Who nurses me when I am ill,
And with wise thoughts my mind doth fill,
And by her love my heart doth thrill?
My mother, only mother!

When I grow up, I'll make her glad,
For every hour I made her sad,

And then she'll know that boys feel bad
For mother, patient mother.

LILLIAN S. MARDEN.



Lesson for the Young People's Society Program

OPENING EXERCISES:—

Song.

Prayer.

BIBLE TOPIC: Prayer.

BOOK STUDY: "Ministry of Healing," pages 183-200.

Bible Study

Repeat the Lord's prayer. Matt. 6:9-13.

What warning follows this prayer? Verse 14.

What exhortation is given us to pray? Phil. 4:6; 1 Thess. 5:18.

What example is left us in the life of the Saviour? Luke 6:12.

What example is given us in the life of Paul? Acts 16:25.

What in the life of Daniel? Dan. 6:10. Was this public or secret prayer?

What exhortation is given for secret prayer? Matt. 6:6. What promise is given?

What promise has the Lord made to those who ask in faith? Matt. 21:22.

Book Study

THE HOMELESS:—

What was God's original plan for the poor? Page 183, paragraph 3.

What provision was made anciently for the poor? Page 186, paragraphs 2-4.

HOMES IN THE COUNTRY:—

What blessing would come to many who live in the city if they would move to the country? Page 190, paragraph 2.

What would be more real to them? Page 192, paragraph 1.

MISSIONARY FAMILIES:—

Who are needed in the waste places? Page 194, paragraph 3.

What has God placed in the rough places in nature? Paragraph 4.

What does the Lord expect his followers to be? Page 196, paragraph 1.

What about our homes? Paragraph 2.

How should we help the disheartened? Paragraph 3.

What did the Saviour not seek? What did he ignore? Page 197, paragraph 2.

Whom did he choose for disciples? Paragraph 3.

GOD GIVES SUCCESS:—

To what should our life testify? Page 198, paragraph 3.

Who may be workers? Page 199, paragraph 1.

What must God's children meet? Paragraph 3.

When is the Lord's power especially revealed? Paragraph 4.

Should apparent failure discourage us? Page 200, paragraph 3.

Note

The following beautiful words from the pen of Sister White should greatly encourage all the Lord's children to pray:—

"We need never to distrust God. The just Judge repulses no one who comes to him in contrition. He has more pleasure in his church, struggling with temptation here below, than in the imposing host of angels that surround his throne. Not one sincere prayer is lost. Amid the anthems of the celestial choir God hears the cries of the weakest human being."

G. B. T.

Working for Young People of Other Denominations

IN working for young people outside of our denomination it should be remembered that they are not so very different from ourselves. They have aims and ambitions; it is true they may not always be worthy ones, but they are just as real to them as our hope in the second coming of Christ is to us. It is for us to give this truth to these persons, and the question is, How shall it be done? There is a class of young people whose minds are open to the influence of the Holy Spirit. They are living earnest Christian lives, and many of these will follow Christ in keeping his commandments when the light of truth is brought to them. They are found in the young people's societies of the various churches. They are always glad to welcome strangers, and if the meetings were attended regularly and the testimony meetings participated in, great care being taken not to antagonize any one, there would soon be an opportunity to drop a word of truth. Then as acquaintances were made, personal invitations could be given to attend our Society meetings. We have some instruction in regard to this in "Testimonies for the Church," Vol. VI, page 75. What is said here of the Young Men's Christian Association may be applied to the young woman's association also, I am sure.

A very serious question that confronts us at the present time, is how to reach the idle, distinctly worldly young people. They have wealth, social position, and everything, it seems, but the one thing really worth while. They will not attend our meetings, and, as a rule, our literature would not be read if it were placed in their hands. Some of this class, however, might be reached thus: Perhaps some morning a young woman is wondering what she will do that day to kill time. Just then the mail arrives with an invitation to join this theater party, or that dinner. This is all an old story, only noticed because of the social obligation it involves. Another envelope is opened, and there is a leaflet on the signs of the times, perhaps. It is read, and the seed is sown. The sender's card with name and address might be enclosed, and who knows but that this might open the way for Bible studies? But I believe that most of this work must be done by individual effort. Who is it that has access to the homes of the wealthy more than any other? Here is home missionary work for physicians and nurses. They enter these homes in times of sickness and sorrow, when the mind is more susceptible to the influence of the Holy Spirit than at any other time.

No doubt as we look back over our past lives, we can see many unrecognized and neglected opportunities, neglected perhaps because it seemed the little we could do would not amount to much. The spirit of prophecy says that thousands of hearts can be reached in the most simple, humble way. The most intellectual, those who are looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words that flow from the heart of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things his mind contemplates and feeds upon. Often the words well prepared and studied have little influence. But the true, honest words of a son or daughter of God will open the door to hearts long locked. And do not forget that when these other young people decide to follow Christ, it is often at the sacrifice of not only social pleasures and friends, but home and family ties as well; so give them Christlike love and sympathy. And above all in this world of dishonesty and inconsistency, it is the earnest, consistent Christian life that counts every time. The Christ must come to men in what we say and what we do, till they discern his beauty and obey and love him too.

MRS. J. W. HOPKINS.



Rain in Summer

How beautiful is the rain
After the dust and heat
In the broad and fiery street,
In the narrow lane;
How beautiful is the rain!

How it clatters along the roofs,
Like the tramp of hoofs;
How it gushes and struggles out
From the throat of the overflowing spout!

Across the window-pane
It pours and pours,
And swift and wide,
With a muddy tide,
Like a river down the gutter
Roars the rain, the welcome rain!

The sick man from his chamber looks
At the twisted brooks;
He can feel the cool
Breath of each little pool;
His fevered brain grows calm again,
And he breathes a blessing on the rain.

From the neighboring school come the boys,
With more than their wonted noise
And commotion;
And down the wet streets
Sail their mimic fleets,
Till the treacherous pool
Engulfs them with its whirling and turbulent
ocean.

In the country on every side,
Where far and wide,
Like a leopard's tawny and spotted hide,
Stretches the plain,
To the dry grass and drier grain,
How welcome is the rain!

In the furrowed land
The toilsome and patient oxen stand,
Lifting the yoke-encumbered head,
With their dilated nostrils spread,
They silently inhale
The clover-scented gale,
And the vapors that arise
From the well-watered and smoking soil.
For this rest in the furrow after toil,
Their large and lustrous eyes
Seem to thank the Lord
More than man's spoken word.

Near at hand,
From under the sheltering trees,
The farmer sees
His pastures and his fields of grain,
As they bend their tops
To the numberless beating drops
Of the incessant rain.
He counts it as no sin
That he sees therein,
Only his own thrift and gain.

These, and far more than these,
The poet sees!
He can behold
Aquarius old
Walking the fenceless fields of air,
And from each ample fold,
Of the clouds about him rolled,
Scattering everywhere
The showery rain,
As the farmer scatters his grain.

He can behold
Things manifold,
That have not yet been wholly told,
Have not been wholly sung or said;
For his thought, that never stops,
Follows the water drops

Down through chasms and gulfs profound
To the dreary fountainhead
Of lakes and rivers underground;

And sees them when the rain is done
On the bridge of colors seven
Climbing up once more to heaven,
Opposite the setting sun.

—H. W. Longfellow.

How Violet Stayed Up

THERE was a sound of pattering feet, and Violet leaned over the arm of grandma's big chair.

"Tell me a sto'y, gran'ma."

Now grandma had been away on a visit, and the undisturbed stillness of her own room was very welcome to her; besides, she had kissed all around the laughing little group of faces that greeted her in the hall, remembered each one with some little gift, and retailed generously all through tea-time the small incidents of her trip; so she laid her head back against the cushioned chair a little wearily. "Isn't it Violet's bedtime?"

"Oh, no!" said the little girl, and the curly head shook vigorously in protestation. "I's bigger now, I stay up a long, long time," and she stood up very straight indeed just then, and looked at grandma, "Don't you think I've grown?"

Grandma turned her face toward the open fire, and tried to appear as if she were trying to decide, but in truth her lips were shut tight to keep back a smile. She had been gone little more than a week! At last she trusted her mouth to say, "I guess so, dearie."

Satisfied, the little girl hung over the chair-arm again. "It's awfully bootiful to sit up late nights, gran'ma!"

"Perhaps so; but the turkeys and chickies and birds go to bed as soon as it grows dark, and then in the morning before you and I are awake, they begin to peep and chipper and move about again after bugs and worms. I think it is 'bootifuler' to get up early mornings."

Violet looked at grandma very steadily for a minute or so, and the older pair of eyes thought the young eyes were very big.

"My peepers won't come open early," she said at last. "The dark gets them full of sticks."

Grandma smiled again, but she only said, "Birds sing sweetest in the morning, the flowers are brightest, and everything is fresh and green and sparkling with dew. Even winter mornings are sometimes enchantingly lovely. You saw the forests this morning all covered with ice, and the sun shining on them like fire. Didn't it look like fairy-land?"

"Yes, and I saw a squir'l."

"Where?"

"In the woods. Johnny and I rode out on the sled when papa went after wood. It kept bobbing up and down against the stumps, and the great big oxes wallowed so deep they scared us. Johnny and me held on to us tight."

There was another one of grandma's smiles.

"But where was the squirrel?"

"Oh, he came down a tree and looked at us when papa was loading the sled, and we ran 'round and 'round on his tracks in the snow. What teenty, weenty tracks they make!"

"They have slim, teenty, weenty feet. I guess

he thought you and Johnny were queer animals. What color was he?"

"Gray, and he held his tail straight up. Such a perfectly bootiful tail!"

"Probably he was proud of it, and held it up for you to see. When your papa was little, we lived where the woods came very near the house, and one winter morning I noticed a large gray squirrel sporting about in a maple tree close to the door. He came several mornings after that, and at last I opened the window, and put out some corn on the sill. Of course he ran away, but he soon came back to look at it from his perch in the tree. Then he disappeared."

Here pussy-cat walked demurely across the floor, and seated herself on the rug before the fire place, where the flames were dancing merrily, and Violet, fluttering away from grandma's chair, flung herself beside her, stroking her soft fur.

"The next morning before it was fairly light," grandma went on, "I heard an odd little sound on the window-pane, and rising up so I could peep out from my room, I spied Mr. Grayback greedily stuffing his cheek pockets with corn. He came every day then, and after a time brought two others with him. They were there more or less all winter, and grew so tame that they would come to the window when I was on the other side sewing. After they got what corn they wanted, they would run up the tree and leap to the roof, a distance of four or five feet, and disappear in the forest behind the house. Back of the shed was a high knoll, and any one standing on it could easily reach the shed roof. Out there one day in the spring, I discovered a quart or more of corn snugly tucked away from wind and rain on a board under the eaves. But the truants never returned for their treasure. Doubtless with the coming of warm weather they found food and friends to lure them in other directions."

"Well," said papa, who had dropped in to sit down a minute, "I wouldn't believe a flying squirrel could go as far as one whose tracks I saw this morning. I was within five or six rods of the edge of the woods when I noticed the footprints coming toward me. A step or two farther were the sliding lines on either side where he had scaled along lightly as he neared the ground from some tree top. There were no other marks between me and the woods. He must have come all that distance in the air."

"They are beautiful creatures," said grandma. "I remember one which the cat caught—all white underneath and a reddish color on top. The membrane between the front and hind legs was so thin and clear we could almost see through it. They are odd wings!"

Grandma's eyes sought the fire, and presently she arose and tiptoed softly over to the pets on the rug. Pussy was blinking knowingly, but Violet was fast asleep.

ELVIRA A. WEBBER.

How to Make Big Bubbles

THIS is the way to make big soap-bubbles, so tough that they roll about over the carpet for ever so many minutes before they think of breaking. Into a pint of warm water shave a piece of strong, brown laundry soap about an inch

square. When this is thoroughly dissolved, add a tablespoonful of gum arabic and stir until melted. Then a teaspoonful of glycerin is necessary, and lastly a quart of cold water. If the bubble makers are not very strong and know how to keep the water out of their mouths, wonderfully colored ones can be made by separating this mixture into cups and adding a pinch of different colored dye to each. For little people strawberry or currant juice for pink bubbles and orange juice for yellow are perhaps safer. The lye in the soap plus the glycerin increases the brilliancy of the bubbles, and the gum gives them elasticity. Hot water is necessary to dissolve the various ingredients, but unless cold water is added, they expand and break too rapidly in the blowing. A curious pipe that will blow several bubbles can be obtained from any kindergarten supply house for about fifteen cents.—*J. J. L., in Good Housekeeping.*

A Gentleman

I KNEW him for a gentleman by signs that never fail;
His coat was rough, and rather worn, his cheeks were thin and pale—
A lad who had his way to make, with little time for play;
I knew him for a gentleman by certain signs to-day.

He met his mother on the street—off came his little hat;
My door was shut—he waited there until I heard him rap;
He took the bundle from my hand, and when I dropped my pen,
He sprang to pick it up for me—this gentleman of ten.

He does not push and crowd along, his voice is gently pitched,
He does not fling his books about as if he were bewitched;
He stands aside to let you pass, he always shuts the door,
He runs on errands willingly to forge and mill and store.

He thinks of you before himself, he serves you if he can;
For in whatever company, the manners make the man.
At ten or forty, 'tis the same—the manner tells the tale,
And I discern the gentleman by signs that never fail.

—Margaret E. Sangster.

A Light Home-Made Boat

THE following gives an easy method of making a light and serviceable bateau, which any boy, with moderate ingenuity or skill, could easily construct:—

Select two boards, about three quarters of an inch in thickness, eighteen or twenty inches in width, and twelve feet in length, which we will consider the required length of the boat. These boards should be well seasoned, and free from knots, and at least one of the sides should be straight.

Next with the aid of a draw-shave, proceed to shape the ends of one of the boards, as seen on our diagram, *e* representing the forward, *g* the stern. The curve of the bow should begin at about four feet from the end, and take a rounded slope upward, leaving about ten inches of width at the end of the board *c*. The stern should be cut at the angle shown at *g*, beginning at about two feet and a half from the extremity of the board, and continuing upward to about ten inches from the upper edge. The board thus shaped should now be laid evenly on the other, and the outlines of the cut portions carefully scratched upon it, after which the second board should be cut in a similar manner as the first, so as to form an exact duplicate.

This being accomplished, the two should be laid evenly, one over the other, and the exact center

of their long edges ascertained, marking off about five inches on each side of this center on both boards.

Next procure another board about ten inches in width, three feet in length, and perfectly squared at the ends. Nail each end of this piece securely and squarely in the space marked on each of the long boards. Then turn the pieces carefully over and nail another board across the bottom, directly opposite the first. We will now leave them, and give our attention to the bow pieces, which is the next requisite. This is shown at *a*, and consists of a solid piece of oak or other hard wood, well seasoned, and hewn out in the arrow shape indicated in our illustration. It should first be cut three-cornered, the inside face being about eight inches, and the other two ten inches. Its length should be about eleven inches, and its under side should be sloped off on a line with the under curve of the bows. At about five inches from the inner face, and on each side, a piece should be sawn out, one inch in thickness, thus leaving on each side a notch, which will exactly receive the sideboards of the boat, as seen at *a*.

The piece being thus ready, the bow ends of the boards should be drawn together, fitted in the notches, and securely spiked with large nails. A bow piece of this kind adds greatly to the strength of a boat,

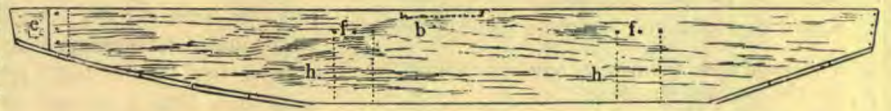
and will stand much rough usage. The board for the stern should next be prepared. This should be ten inches in width and two feet in length, and should be securely nailed between the ends of the boards at the stern, as shown at *g*, being afterward overlapped on the top by a board of similar size, as our illustration shows, at *c*. The bottom of the boat is now easily made by nailing boards crosswise, sawing off the projecting ends close to the curve of the sideboards. After the pieces are all nailed in place, the seams and crevices should be calked with hemp, using a blunt chisel or hard wooden wedge and a mallet. The seats should now be put in, as these are not only a matter of comfort, but of necessity, acting as braces to the sides of the boat. They should be two in number, one being placed three feet from the stern, and the other one foot beyond the brace board originally nailed across the top of the boat. The seats should be cut at the ends in a curve corresponding to the part of the boat in which they are placed, and should be situated about a foot from the bottom of the boat, their ends resting on short boards beneath them against the sides of the boat. These are indicated by the dotted lines (*h h*) in the diagram. When thus resting, they should be securely fastened in place by strong screws driven through the sides of the boat into their ends (*f f*), allowing some one to sit on the seat meanwhile, to keep it in place. Small cleats should now be tacked to the bottom of the boat beneath the seat and underneath the seat itself, in order to keep the props in place, after which the original brace board across the top of the boat may be knocked off, and the bateau is ready for service. A boat thus made is quite comely in shape, and may be painted to suit the fancy. Should a rudder be required, the broad board at the stern offers a good place of attachment, and oar-locks may be adjusted at the proper places. These may consist of a pair of cleats attached to the inside of the boat, as seen in the illustration. In case it may be found difficult to obtain the large single boards for the sides of the boat, two or more narrow ones will answer the purpose, although not as perfectly. In this case they should first be firmly attached together by cleats, securely screwed to the inside. When first put on the water, the boat will probably leak in places; but if left to soak for a few hours, the wood

will generally swell sufficiently to completely close the crevices. If, however, the leak should continue, that particular part of the boat should be recalced and smeared with pitch. This latter substance is of great value to the trapper, not only in boat building, but in the construction of his shanties and in other ways. It will most effectually stop almost any leak in a canoe or boat, and of course should always be applied hot.

The Scow

The bateau we have already described is built so as to allow for considerable speed in the water, either in rowing or in sculling; but where this speed is not especially desired, the pointed bows may be dispensed with, and the sides of the boat made perfectly straight. In this case the bottom takes equal slopes at the ends, and both bow and stern are of the same width, and an ordinary flat-bottomed boat with parallel sides is the result. In many cases a scow of this kind answers every purpose, and is certainly much more easily made.

We have thus described a few of the most common instances of boats used by trappers, and with our full description and illustration no one can go astray. A boat of some kind is almost an indispensable requisite to the trapper, and any



one of the foregoing will be found sufficient for all ordinary purposes.

A paddle may be used, and in shallow or muddy water a pusher, or mud stick, will be found useful. This should consist of a pole seven or eight feet in length, supplied at the ends with an attachment of the shape of the letter U. This may be constructed in two pieces, firmly screwed to opposite sides of the end of the pole, and so formed as to present a curved crotch. Such a stick will be found very useful for pushing through weeds and muddy places. A simple pole trimmed so as to leave a crotch at the end will also answer the purpose very well.—*Selected.*

[The foregoing article seems to require another illustration, which will be given next week, if it can be obtained.—Ed.]

Answers to Last Week's Bible Questions

1. Cyprus Acts 27: 4
 2. Obadiah 1 Kings 18: 5
 3. Uriah 2 Sam. 12: 9
 4. Nimrod's Gen. 10: 9, 10
 5. Solomon 1 Kings 10: 28
 6. Ezra Ezra 7: 9-11
 7. Laban Gen. 29: 18-30
 8. Leprosy 2 Chron. 26: 19
 9. Omri 1 Kings 16: 23, 24
 10. Ruth Ruth 4: 10-17
- C-O-U-N-S-E-L-L-O-R. Isa. 9: 6.

D. O. REAVIS.



EDMORE, MICH., Feb. 28, 1907.

DEAR EDITOR: I have been a constant reader of the INSTRUCTOR for over twenty years. It is an instructor for the old as well as for the young. Although I am within a month of being seventy-six years old, I enjoy its weekly visits. Especially do I enjoy looking up the Bible questions. With this I will send the answers to twenty-five. I wish more of the young readers would study

them. Hoping this letter will not be out of place, I remain,

Yours in the Master's work,
MRS. NANCY D. FOUGHT.

We are always glad to hear from our aged friends, glad to know that they with the younger ones enjoy the INSTRUCTOR. Your list of answers, Sister Fought, was correct.

THE INTERMEDIATE LESSON

VI—Cain and Abel

(May 11)

LESSON SCRIPTURE: Gen. 4:1-15.

MEMORY VERSE: "By faith Abel offered unto God a more acceptable sacrifice than that of Cain." Heb. 11:4.

Review

The name of the first man was —, and the name of the first woman was —. The Lord gave Adam and Eve the — for their home. In it there grew every tree that was pleasant to the —, and good for —. The — also grew in the midst of the garden. Adam and Eve were forbidden to eat of the fruit of one tree, the —, or even to touch it. But they listened to the voice of the —, and disobeyed God. Then God drove them out of —, and set — at the gate of the garden, to keep the way of the —. But God did not leave Adam and Eve without hope. He promised them a Saviour, who would give his blood for man's sin.

Lesson Story

1. In order that men might never forget that the Saviour would some day come to die for them, and to show that they believed that his blood would cleanse them from their sins, God taught Adam and Eve to offer sacrifices. A lamb was chosen for this offering. When men saw the lamb killed, and its blood shed, they would think of Jesus, the Lamb of God, "which taketh away the sin of the world."

2. Besides this sacrifice, a thank-offering, made up of the first ripe fruits, was brought to the Lord. This offering showed that those who brought it were grateful for God's love and care in providing for their daily needs. It did not take the place of the lamb offering, but was to be brought in addition to it.

3. Adam and Eve had two sons. Cain, the elder, was a tiller of the ground; and Abel, the younger, was a keeper of sheep.

4. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof.

5. "And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.

7. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against his brother, and slew him.

8. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

9. "And Cain said unto the Lord, My punishment is greater than I can bear. . . . I shall be a fugitive and a vagabond in the earth; and it

shall come to pass that every one that findeth me shall slay me.

10. "And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him."

Questions

1. Who taught Adam and Eve to offer sacrifices? What animal was chosen for this sacrifice? Of whom would men think when they saw the lamb killed? What is Jesus called? What does he do for the world?

2. Besides this sacrifice, what other offering did men bring to God? What did this offering show? Could it take the place of the lamb offering? Why not?

3. What were the names of the two sons of Adam and Eve? What work did these brothers do?

4. After a time what offering did Cain bring to the Lord? What did this offering lack?—While it showed that Cain was grateful for the blessing of food, it did not show that he was sorry for his sin, and felt the need of a Saviour. What sacrifice did Abel bring? What did his sacrifice show?—That he believed in the promised Saviour, who would save him from his sins.

5. Which of the two offerings did the Lord accept? What was it that made Abel's offering "more acceptable" than Cain's? Memory Verse. Abel's *faith* in the promised Saviour made his offering acceptable with God. How did Cain feel when he saw that his offering was not accepted?

6. What questions did the Lord ask Cain? What was promised to him if he should even now do well? Why was he not accepted?

7. Did Cain repent? What did he do when he and Abel were together in the field?

8. What question did the Lord ask Cain? How did Cain reply? What did the Lord say about Abel's blood? How was Cain cursed because of his sin? What was he told that he would become in the earth?

9. When Cain heard that he was to be a wanderer in the earth, what did he say? Of what was he afraid?

10. What did the Lord say should be done to any one who would kill Cain? How did the Lord protect Cain?

Suggestive Thoughts on the Sabbath-School Lesson Cain's Mark

"No, I do not know what the mark was like," says Mr. Ridgeway. "All I know is that there are many young men, and older ones, too, who carry the marks of sin all over them. An unseen hand has been painting their faces, and no special work is needed." One of the old rabbis suggests that in Cain's case the mark was a symbol of forgiveness of some sort set by God upon him. We do not know that Cain even truly repented of his sin, but we know that the mark was something to restrain others from injuring the criminal; it was a symbol at least of God's mercy toward the erring man. It was an answer of love to Cain's pitiful pleading when told what his punishment was to be.

CAIN and Abel were members of the same family, they had similar training and home influences; but there came to be a very great difference in their characters because of the difference in their choices. Abel chose to follow God's directions implicitly, while Cain chose to follow his own desires and inclinations.

And this little seed of selfishness, of wilfulness, in Cain's heart, was cherished and allowed to grow until it caused him to commit the first crime of the world. The following illustration suggests truthfully and forcefully the fact that no man is strong enough to withstand the enemy's temptation if he suffers the seeds of unbelief or disobe-

dience to be constantly growing in his life.

"In a gun factory a great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Near by a common bottle cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again and again and again for ten minutes, and lo! at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later, and the chill was followed by vibrations. At the end of half an hour the great bar was swinging like the pendulum of a clock."

THE YOUTH'S LESSON

VI—God's Eternal Purpose

(May 11)

MEMORY VERSE: "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Ps. 147:11.

Questions

1. When was God's purpose for his children determined? Eph. 1:4.

2. What is this purpose called? Eph. 3:11; note 1.

3. In whom does this purpose center? 2 Tim. 1:9.

4. What was the condition of the earth included in God's plan? 2 Peter 3:13.

5. What kind of people will inherit this sinless earth? Rev. 14:5.

6. What is God's feeling toward sinful man? 2 Peter 3:9.

7. Upon whom will he bestow his mercy? Ps. 18:25; Matt. 5:7.

8. Can men afford to trifle with God's mercy? Isa. 55:6, 7.

9. What appeal does God make to every sinful one? Isa. 1:18.

10. What promise does he make to those of his children who have wandered away from him? Micah 7:18, 19.

11. When only does God turn from the transgressor? 2 Chron. 36:15, 16.

12. How do the wicked reach such a condition that God must turn from them? Heb. 3:12, 13.

13. Wherein, then, lies our greatest danger? Prov. 29:1; note 2.

14. In following our own inclinations where do we place ourselves as regards God's purpose? Note 3.

15. What class are included in God's plan? How does he regard these? Ps. 147:11.

Notes

1. "Eternal purpose," literally "the purpose of the ages," the purpose of God before the world was, the purpose in the creation of man, the purpose in the patriarchal age, in the Levitical age, in the Christian age; it is the same eternal purpose of the unchangeable God through all the ages.

2. Our danger lies, not in the failure of God's grace or purpose or plan or mercy. His mercy and grace are inexhaustible. Our danger lies in rejecting his mercy till we can no longer discern his voice, no longer see his message, no longer feel his presence. We may harden our hearts till God is compelled to leave us alone to reap the fruit of our own sowing.

3. God's purpose is only and ever to do good. That, however, can be worked out only in harmony with righteous principles. All outside of that purpose is outside of the great channels of life, and must perish. When, therefore, we reject or refuse God's plan to save us, we put ourselves outside of God's purpose and plan, and must perish.



ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.
TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	\$.75
SIX MONTHS	.40
THREE MONTHS	.20
TO FOREIGN COUNTRIES	1.25
CLUB RATES	
5 to 9 copies to one address, each	\$.55
10 to 100 " " " "	.50
100 or more " " " "	.45

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

"YOUNG men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical employment."

The Weakened Magnet

EVERY principle of the gospel, it would seem, is written in some natural object or physical law by the Creator of all things, he who knew the end from the beginning. The parable of the talents teaches that if a person fails to improve or use his talent, he finally loses it. This truth is written everywhere in nature, in the plant world, in our own bodies, and also in the magnetic field. It is a well-known fact that an unused magnet deteriorates. Often physicists take magnets that have been weakened by non-use and put them through a course of treatment that restores their initial power. After suspending such magnets they are loaded heavily with weights hung upon an armature, a new weight being added each succeeding day, until the restoration is complete.

So the Christian, by active service for others, renews his own spiritual strength, which was lost through inactivity.

Are You Going to Do It?

"A CHANCE for an education,"—there have been many boys and young men whose blood flow would have been considerably quickened by a glimpse at the foregoing words. But quite frequently now in our own State or conference papers, one sees these words occurring as a heading to an article which offers to our young people a year's schooling in one of our training-schools for the selling of a given number of dollars' worth of our books. I am wondering how many young men and women are going to avail themselves of this offer. It seems to me that scores, if not hundreds, should do this. Why not? The people are more ready than ever to purchase our books, the Lord has given command that we all make haste to do everything possible to get the truth before them, and the reward for your earnest service is sure—one entire year in school, with all expenses paid. Surely none who really sense the value of an education, yet who have not the means for acquiring it, will fail to take advantage of this opportunity.

Why Have a Temperance Number?

THE following words from Mrs. E. G. White give the reason:—

"The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance."

"There is no man whose interests the liquor traffic does not imperil. There is no man who

for his own safeguard should not set himself to destroy it."

"Every true reform has its place in the work of the gospel, and tends to the uplifting of the soul to a new and nobler life. Especially does the temperance reform demand the support of Christian workers. They should call attention to this work, and make it a living issue. Everywhere they should present to the people the principles of true temperance, and call for signers of the temperance pledge. Earnest effort should be made in behalf of those who are in bondage to evil habits."

"Many are the outcasts who will grasp the hope set before them in the gospel, and will enter the kingdom of heaven, while others who were blessed with great opportunities and great light which they did not improve will be left in outer darkness."

Counsel for Many

THE *Christian Endeavor World* not long ago asked many experienced ministers what advice they would give to young ministers. Some of their replies embody such generally helpful principles that we reprint them for the benefit of our young men and women who are preparing for Christian service:—

Aim to be Christlike in everything.

Be patient; and then be patient some more.

Remember that people can be led, but never driven.

Know every person in your parish by name, even the children.

Cultivate diligence, patience, meekness. Know thyself, the Father, the Son, and the Holy Spirit.

Emphasize your pastoral work. A house-going pastor will make a church-going people.

Be neither boss nor drudge, but train the church to share the work and responsibility.

By your consistent daily life compel men to believe in you, that you believe your own message, and that your supreme motive in everything is to save souls.

Love humanity, all sorts and conditions of men. You can not be a good minister, you can not fill the highest place, unless you love humanity with a passion to save it.

Listen kindly to the opinions and counsel of others; yet have a mind of your own, but without stubbornness or too much self-confidence.

A minister's great opportunity and obligation is his Bible school and Endeavor Societies. Wise preparation for the directing of these, and diligence and tact in the handling of these forces, is the most important thing for a young minister.

Give yourselves utterly without reserve to your people, making everything that concerns any one or all of them your own interest. No minister is worthy of even the humblest parish whom the parish does not own, and who does not own it.

Do not let your work, and the interruptions which are inevitable in a parish, rob you of the opportunity for physical, mental, and spiritual self-culture. In other words, do not let your work drive you, but be yourself the driver.

The practical management of a parish depends on the practical management of one's self, to keep the health good, the mind clear, the heart pure, the spirit in vital touch with the Master; to think more than one speaks, to love more than one tells, to be broader than one's work, to put the whole force of one's personality behind words and deeds, to get the right things done.

Answers to Correspondents

"UNGRACIOUSNESS in rendering a benefit, like a hoarse voice, mars the music of the song."

When in public places should friends call each other by their given names?

Too much freedom in this respect is certainly

inappropriate, and more formality is expected of gentlemen and ladies when addressing one another in public than of two girl friends or two young men.

How long should young men and women be acquainted before calling one another by their given names?

Questions beginning with "How long" are not so readily answered as one might think. That old saying, "Circumstances alter cases," is so very true, and has so wide an application, that it seems to present itself as an answer to all such questions. Unless the friendship is very close, it is often in better taste always to use the title. But with grammar and high school pupils, the free and intimate associations of the school and class room make it allowable to drop the titles Mr. and Miss when the young people feel well acquainted. The considerate young man and young woman, however, will not be in haste about taking the initiative in dropping titles, lest the other might be displeased. Good sense, combined with a spirit of true courtesy, will usually dictate to one the proper course to be pursued in all such questions.

What should one who thinks the Bible teaches that the Christian should not wear jewelry, do about that which is given one?

We are sometimes inclined to feel that the Lord makes needless prohibitions. When we get better acquainted with him, we shall see clearly that he never does this. His prohibitions are always made in love and for our eternal good. Now the Lord made the gold and silver and precious stones. He knows they are beautiful, and he recognizes the fact that the Christian admires them, and receives much pleasure from their exquisite colors and designs; for he has promised that the redeemed shall walk upon golden streets, have a golden harp and crown, and that the jasper, jacinth, sapphire, chalcedony, onyx, beryl, and amethyst shall form the foundation stones of the city of God, in which we are invited to make our eternal home. The twelve gates of the city, too, will be of pearl.

When the Lord first made the earth, he placed the gold, silver, and precious stones on top of the ground; but when he found that their beauty and value stole men's hearts from their Creator, he buried them at the time of the flood deep in the earth. I doubt not but the old earth will some day yield up her hidden treasures, and the redeemed who inherit the new earth will find the ruby, emerald, carnelian, and diamond as plentifully scattered about as some of the common rocks are at the present time.

Our Father wants our hearts. He has prepared a home for us, glorious beyond anything we can conceive; and if he knows of anything that is not harmful in itself in this world, but that tends to wean our affections from him, that keeps him from being first in our hearts, he simply asks us not to have anything to do with it for a little while. By and by when our hearts are sealed, and we are made wholly his, and are clothed with immortality, he will allow us to enjoy these things, together with jewels of infinite worth forever. Should we not all, then, as young people gladly lay aside our rings, bracelets, and other needless articles of ornamentation, lest the enemy, who knows so well how to use little things to lure the heart away from right and truth, should through them make us forget that only eternal things are important?

No true friend who has made one a gift of some piece of jewelry would ever seriously object to its not being worn if told frankly the reason for one's not wearing it.

Memory Text

"For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." Deut. 20: 4.