

The Glad Sometime

THOUGH darkly lowers the *Present*,
And dreary may seem the way,
We'll firmly trust in the *Future*,
And hope for a brighter day.
Though our tired feet oft fail us,
As upward we strive to climb,
We'll cling to the *hope* before us,
And trust in "The Glad Sometime."

The path may be steep and rugged,
Which leads to the mountain's height,
But the heart of the weary plodder
Keeps the gold-tipped peaks in sight;
And the hands grown weak with clinging,
Pluck the flowers beside the way,
While the lips which but now breathed murmurs,
Are chanting a joyous lay.

List to the song of gladness,
As it rings through the vale below:
"O dwellers within the valley,
Who struggle with sin and woe,
And hearts grown weary with waiting
The coming of Truth and Right,
Come up, from the darkness about you,
And bask in the glorious light."

And—"Courage! ye weary plodders!
Press on, though the way be drear;
Though the flowers grow fewer about you,
'Tis proof that the goal is near!
And the feet so weary with toiling,
But a little longer must climb;
Then—*only To-day—the Present*—
FOREVER—"The Glad Sometime."

—Lu Semans Hadly, in the *Balance*.

Present Duty

If life brings to us, and we impart to other lives, that which our Father designed, every day will bring us lessons to learn. There is no graduation in the University of Life—no diplomas awarded until this mortal shall have put on immortality. Not until then will the summit be reached. Whether it shall be reached, or whether, unwilling to make the requisite effort, we allow ourselves to be overcome by the deadly miasma of the lowlands, all depends upon whether we make "stepping-stones of our dead selves." If it be reached, it will not be by a "single bound," but by steady, persistent, continuous effort. The old-time arithmetic used to ask, "If a frog in a well should jump up two feet each day, and fall back three, how long would it take him to get out of the well?" If by the same method, the Christian on his journey to the heavenly land travel ever so far, and, like Bunyan's Christian, fall asleep and forget his roll, and have to retrace his steps all the distance of the day's travel, when will he reach his journey's end? Not until he has practised better methods, surely.

The apostle says, "Building up yourselves on your most holy faith, . . . keep yourselves in

the love of God." So here is legitimate work for each of us to do,—"building up yourselves"—not on the shifting sand of popular opinion, not on others less strong than we, and equally trial-beset as ourselves, but by sturdy, unflinching effort, with God's grace assisting, eliminating some unlovely trait or unfortunate natural tendency, and planting the "fruits of the Spirit" to grow in their places. Such should be our daily life. "Building up yourselves on your most holy faith" will be the most effective way to "keep yourselves in the love of God." Not by fitful flights and failures, but steadily forward every day with the eye on the goal, so improving upon the opportunities, by doing or bearing, that spiritually and intellectually we may each day "pitch our moving tents a day's march nearer home."

And yet—and yet is there not possible danger of looking so eagerly to the right-to-be-desired beyond, that we shall miss firm footing in the present? An old lady is said to have suggested to an astronomer, who, star gazing, fell into the ditch, "Better not have your head among the stars while your feet are upon the earth."

We often feel the need of faith's forward glimpse beyond the stars while here we "work out" our "salvation with fear and trembling;" but the past, present, and future should be so correctly balanced that neither will gain undue power over our minds, thereby paralyzing our endeavors.

Several years ago a very intelligent woman, cultured as well as educated, whose home was in that portion of the United States known as the South, came to a large institution. She was on her return trip from spending some months among the wonderful natural scenery of Canada. After a few weeks' stay at the institution, she gave her impression of it in substance as follows:—

"I had heard of this wonderful institution through friends who have been here. They insisted that while I was in the North, I should visit it. I thought they had overdrawn the picture, but I found 'the half has not been told.' Aside from a medical point of view, which astonishes me so I have nothing to say, the social, or rather spiritual, atmosphere of the place is so refreshing that it seems to me all must respond to it. I am so thankful I came. Surely, as my friends said, I could not afford to miss such a treat. But shall I speak freely of what impresses me most of all? You surely will not feel that I say it in a spirit of criticism—really, it is the only flaw I have found. The universal kindness and attention are marvelous, and still it seems to me that while I never saw people more loyal to high, and, as they believe, correct principles, there is not a lack of interest, or perhaps of

whole-heartedness, but a division of interests and purposes, that would anywhere, in any enterprise, be somewhat inimical to the best interests of any work. This is the deepest impression that forces itself upon me: every one seems to have something else in view; they are all only preparing. I love to see people ambitious and determined to excel, and truly every step in advance should be a stepping-stone to something beyond. While they are faithful and conscientious, it seems as if there is a little lack of concentration on present duty that is essential to the highest success. To illustrate, that you may not mistake my meaning: I rang for a bell-boy the other day; he did not come. After ringing several times and waiting a while, I went down the hall where the boy was stationed, to see if the bell indicated, or if he was unusually busy. The honest, intelligent-looking boy sat in full view of the indicator—and the indicator was not at fault. The boy was deeply absorbed in solving arithmetical problems in a schoolbook. He looked up and I inquired if he was fond of study, and of his plans and hopes for the future. They were far in advance of his present standing, as they ought to be with all, especially the young. His life-work, if accomplished as mapped, will be a decided success from the highest point of view, because of great benefit to humanity; but will he be as sure of reaching the desired goal as if he held himself strictly to present duty?

"I took the elevator to go to the office. Several others stepped in with me. The young man who was running it had a book in his hand, and was so absorbed that he did not seem to notice that we were all in and expected to go, until we had waited more than one minute, when he started very deliberately, evidently revolving in his mind the thought of what he had been reading. One day his book lay open upon the seat, and to make room for all, some one must take up the book, sit down on it, or stand, as he might choose. The young man did not grasp the situation, although he knew it, as he deposited the book there while we were stepping in. The book, I found was a schoolbook, and the young man, as I made it in my way to become acquainted with him, confided to me his most laudable ambition to acquire an education as soon as possible, and assist his brothers and sisters to do the same.

"One day I had letters to write, and did not wish to take time to dress for dinner, so I sent for a tray. I did not notice how time passed until it was quite late. I knew the way to the tray room, and went down to see about it myself. I could see at a glance that the two young women in charge were rapid and skilful workers. One of the tray boys in his white uniform sat on a corner of the table, and while he was waiting

for trays, was studying aloud a lesson in which all were mutually interested. It is certainly very commendable to utilize one's spare moments. Elihu Burritt, 'the learned blacksmith,' acquired several languages while practising his blacksmith's trade, and his work did not depreciate in value during this time. Some minds are so organized that they can carry several kinds of labor, intellectual or manual, consecutively and successfully, but all are not thus happily endowed. I returned to my room and waited for my tray. In process of time it arrived. After the boy was gone, I discovered there was no knife, fork, or spoon. I did not wish to wait longer, nor disturb them further, so I secured the desired articles from a tray in the hall, and it was only a few minutes' work to prepare them for use. One day a forgotten tray order was found in a boy's pocket several hours after the time for serving meals had passed.

"One day when I was in the bath-room, a woman whom the attendant had arranged in a sitz and foot bath, was left in that situation so long that she went into a severe chill. She supposed the girl understood her business, and that there at least, 'whatever is right.' Her supposed-to-be attendant was in another apartment studying her lesson, and became so absorbed that she did not notice how the minutes flew.

"I sent out my laundry duly listed; when it was returned, I found with it several articles bearing a stranger's name. Of course I returned them, but mentally wondered if the one who assorted them had her thoughts divided between her work and higher arithmetic—perchance Euclid. Many notice these same—I do not like to use the word 'deficiencies,' but what would express the idea?—and complain bitterly to one another. Of course this does not remedy matters; at most it only gives momentary relief to personal feelings. I felt that I could mention these things to you, and that you would understand me; and you do, don't you?"

Years have passed. The boys and girls of that day are widely scattered. Some are sleeping. Some are still battling bravely amid life's surges. Some plans have been crowned with completion; some hopes lie buried too deep for earthly resurrection. Wherever true success has been attained, it is safe to say faithfulness to present duty has been the key that unlocked the treasure-house.

Let us "act, that each to-morrow
Find us farther than to-day."

"Not slothful in business; fervent in spirit; serving the Lord."

Never till "this mortal shall have put on immortality" shall we be able to attain to the eternal equipoise; but the Infinite Helper will recognize our earnest desires for symmetrical character, and he who "the balances evenly holds" will help us. MARY MARTIN MORSE.

Notes by the Way—No. 5 Little Bessie

I WANT you to follow little Bessie with me one more day. Let us see her arising next morning from the "damp ground" where she had laid her head during the night. With head still aching and the old pain still gnawing at her heart, we see her start on the sad, sad tramp of another day. This time she goes directly to the saloon, the cause of her father's ruin and of her poor mother's death. With heart too nearly broken for tears, and with her whole nervous system trembling at the thought of possible, yes, probable failure, she faces the vender of licensed whisky. I would you might hear the pitiful plea she makes in behalf of her drunken father. We might give her words, but we can not paint the picture. What response does she get? Listen! Untouched by the plea, which to him has become an old thread-bare tale, he points to his license hanging on the wall, and cries, "Do you see that?

I am doing a *legal business*, and the law stands back of me and my business. The people in this town voted for me to run this saloon. I don't ask your father to come here. He is a curse to me and my business, and so are you. You will ruin my business. If you want to make a fuss, *make it to the men who gave me that license!*" Poor little Bessie, hungry, and cold, and broken-hearted, reels (like her drunken father, but from a different cause) down the steps, and once more reaches the street. For a moment, with her trembling hands pressed over her face as if to shut out some horrid scene, she stands on the pavement, not knowing what to do. Then, with a despairing cry of resolution, whipping her fagged energies, "I'll go to the court;" she hurries thither. Still trembling, she climbs the massive steps, and once more pleads her cause, this time before the law, against the saloon and in behalf of her drunken father, who once loved her and caressed her, calling her his "darling Bessie." I can not restrain the tears as I listen to the pitiful plea. Can you? But what does the court do? With a deaf ear to the child's plea, and in her presence, they issue another license, and they say to the licensed man, "Go ahead, my good fellow; open up your saloon and proceed with your business of breaking hearts, ruining homes, and we will stand by you for another year, and take care of the products of your business, for the city needs your money with which to run *its* business!" An officer of the law takes Bessie's father and lands him in jail, that these "good fellows," the saloon men, may not be further hindered by him in the prosecution of *their legal business* on other fathers who still love their little Bessies!

Will you follow Bessie a little longer? Now, with her last hope shattered, and in the agony of despair, which no one can know but those who pass over the road, she once more turns to find the street, which now seems to be her last and only friend. But the strain has been too much for the weakened, trembling frame. The room seems to be growing dark. What does it all mean? She hastens to the door, that she may look upon the sunshine; but she finds that the sun, too, has ceased to smile upon her; everything turns suddenly black; she utters a feeble cry, and falls *upon the steps of the court of justice*. A little later an ambulance hurries her to a hospital.

We must follow her in, and watch and listen. There she is on that little cot, tossing in delirium. See, she is trying to speak. She is giving utterance to the closing appeal of a crushed and ruined life:—

"Oh,—if—the—temperance men—could only find—

My poor—wretched—father—and talk very kind;—

If they would—stop—him—from—drinking. Then, O, then—Bessie would be—happy again."

A long pause ensues, which seems to be final; but suddenly she rouses up once more with the cry:—

"Is it *too late*, temperance men? Please *t-r-y*. Or poor little Bessie—must soon starve and die. All the day long I've been begging for bread—Father's a—drunkard, and —"

With a wailing cry that comes only from a broken heart,—a cry that caused the heart of the gentle nurse to stand still,—a cry that chills my own pulse as I write,—she finished her awful sentence,—

"M-o-t-h-e-r—is—is—d-e-a-d."

With a gasp or two and a shudder, the little frame fell back upon the cot once more, and—Bessie, too, was dead.

I will let the kind nurse, who has so many times cared for little Bessies, close the eyes and lips now still in death, and prepare her for her last earthly resting-place. Let us draw the curtain over the scene; and I will ask you some solemn questions, and you must answer them honestly.

What killed little Bessie? I hear some one answer, "Rum did it." Yes, that is doubtless true; but I ask again, What killed little Bessie? I hear a chorus of voices replying, "The *saloon* did it!" True again, but bear with me while I ask once more, What killed little Bessie? There seems to be some hesitation. Yes, some one is answering. The tones seem sadder still; listen! "It was the apathy, the neglect, the misjudgment of even Christian men and women in the use, or misuse, or disuse of their God-given powers for the good of humanity." I believe this to be true also.

Conclusions

I hear some one saying, "You have drawn an extravagant and overcolored picture. Do you mean to say that any Bessie has ever pleaded before courts of justice in this way and been refused?" I answer, Yes, I mean to say just that, and more. I mean to say that thousands of little Bessies *have been* pleading day after day, and year after year. I mean to say that their poverty and distress is *to-day* pleading with an unutterable voice, and they *will continue to plead*, not only at the doors of every court of law, but at the door of every Christian church, at the door of every Christian home, and at the heart's door of every Christian man and woman, at the heart's door of every temperance man or woman, at the heart of every lover of home and purity and truth, till some radical change shall be born into this world. It pleads not for high license nor low license, but most eloquently it does plead *for the prohibition of the liquor traffic!*

An overcolored picture, is it? I answer, Pen nor brush can ever paint the picture in full, of the breaking, one by one, of the tender chords of innocence, affection, love, trust, and hope, in *one* little Bessie's heart. Then who can possibly paint the sum total of the *breaking and lacerating* of all heart strings which have been and are being torn to bleeding from the curse of drink? Who is able to paint all the woe, the degradation, and the sorrow, and the shame, which a just God has had charged upon his books above against the rumseller, the license law-makers, or the voters for saloon license? God pities the poor men, but he must have it written down, so that in that day when true character and righteousness is to be vindicated he may "set them in order before their eyes."

Another question or two. How many thousands of children, think you, and how many fathers and even mothers, are to-day and every day passing over this old corduroy road to poverty, shame, and degradation, to broken-heartedness, and to a ruin worse than a thousand deaths? I would that every man and woman in this land might see, *would see*, MUST SEE what I have seen, and what at this moment comes with almost overpowering force before my vision. I see a mighty throng of pale faces, haggard faces, trembling lips and hands; I see ruined homes, once sweet with the voice and song of love and prayer. I seem to feel throbbing hearts slowly beating out life's awful moments of disappointment. I hear the pitiful voices of children constantly making appeal to saloon-keeper and lawmaker to "p-l-e-a-s-e t-r-y, or poor little Bessie must soon starve and die." I see and hear—but I will spare you further.

I repeat, I would that some of the *facts* concerning this awful traffic might be indelibly stamped upon our minds and hearts in such a way that it would cause us to arise as a people, and in the name and by the power of God do our part toward wiping this foul blot from the escutcheon of our commonwealth.

Young Men

I appeal once more to the young men among us, yes, to the young men everywhere who shall read these pages. Young man, my brother, I am interested in your present and your future. Once

more let me ask you, for the sake of everything that is good or worth hoping for or desiring, I appeal to you to *shun tobacco* and the *saloon* as you would shun a viper. I ask you to shun tobacco, because *I know* it to be one of the strong engines of the devil drawing toward ruin. I know it tends toward the saloon. I admit that many use it who do not go to the saloon, but nevertheless it tends that way, and strongly too. Let it alone. I appeal to you to shun everything which your better judgment tells you is taking away from you your power to think and act soberly, honorably, and grandly. *Shun* the society of every one who visits, or asks you to visit, the smoking-room, the pool-room, or the saloon, or who would entice you to smoke or chew tobacco, or practise any known vice. If your eyes are open, my young friend, you can see to the end of the road. Do not enter unless you are satisfied with the pay at the end of the race. Better, far better, yes, a thousand times better, that you should live without the society of any young man, and maintain a clear conscience and a clean record before God and man, than to be carried on the shoulders of a multitude going the wrong way. O that you, young man, would harken to my counsel, to the counsel of true fathers and mothers, to the counsel of the Redeemer, that your peace might be like a river, and your righteousness like the waves of the sea.

I wish you would commit to memory the little story of Bessie which I have written out for you, and for the sake of father and mother, home and heaven,—

"Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose true,
Dare to make it known."

A. E. PLACE.

Popular Sayings from Pope

ALTHOUGH the poems of Alexander Pope are seldom read at the present day, people, without knowing it, quote him more frequently than any other author or book, with the exception, perhaps, of the Bible, Shakespeare, Milton, Byron, Isaac Watts, Benjamin Franklin, and Æsop. The following list of quotations, taken largely from Pope's "Essay on Man," will give some idea of his popularity:—

Shoot folly as it flies.
Man never is, but always to be, blest.
All are but parts of one stupendous whole.
Whatever is, is right.
The proper study of mankind is man.

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with his face,
We first endure, then pity, then embrace.

He can't be wrong whose life is in the right.

Order is Heaven's first law; this confessed,
Some are and must be greater than the rest.

Honor and shame from no condition rise;
Act well your part—there all the honor lies.
Worth makes the man, the want of it the fellow.

An honest man's the noblest work of God.
Look through nature up to nature's God.
Just as the twig is bent the tree's inclined.
Who shall decide when doctors disagree?
A little learning is a dangerous thing.
To err is human, to forgive divine.
Fools rush in where angels fear to tread.
Willing to wound, and yet afraid to strike.
Welcome the coming, speed the parting guest.

That mercy I to others show,
That mercy show to me.

Party is the madness of many for the gain of a few.

Let not this weak, unknowing hand
Presume Thy bolts to throw,
And deal damnation 'round the land
On each I judge thy foe.

—Selected.

"ADVANTAGES are obligations."

Dying in Harness

THERE was once a faithful, trusty horse that had been driven many years over the hard pavement of a certain city, until he became old and stiff. There was no rest for him, only when his driver was sick. He knew no life but that in the harness. Scarcely able to draw a load, he patiently toiled on day by day, year by year, yet never once flinched or faltered.

Finally, one day, while straining under a heavy load, he stopped, trembled, and fell as if shot. A few struggles, with bloody foam at the bits, drawn muscles, glassy eyes, a few feeble attempts to rise, and all was over! Dead! and in harness! No more would he feel the stinging lash of the driver's whip. Those galled shoulders would never press the collar again. Those painful, worn feet had touched, for the last time, the flinty, unyielding pavement. Other help must be secured to even draw the creaking cart out of the way of the passer-by.

Died in the straps, with shoulders pressed close up in the collar! Listen! May these words, "Died in harness," burn themselves indelibly into the heart of every reader in such a way that the lesson will flash from heart to heart until we know what it is to *live* for Him who *died* for us.

What if we do fall, if we fall in harness? "Blessed are the dead which die in the Lord." Better to die *at* our post than to *live* away from it. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Then if we are the Lord's, why should it matter with us?

"Anywhere with Jesus I can go to sleep,
When the gloomy shadows round about me creep.
Knowing I shall waken nevermore to roam;
Anywhere with Jesus will be home, sweet home."

May God help us to stand with shoulder in the collar, and if necessary, fall in harness. The painful conflict with sin is a life-and-death struggle. The battle is waging sore. A desperate conflict is on! Intensity is taking possession of everything everywhere. Fearful, panoramic scenes are shifting past at lightning speed. The finger of time is rapidly pointing off the years as they flit by. Soon the very last year, yea, the last day and hour of probationary time, will be chronicled, and Christ will say, "It is finished." Unless we quickly arouse and mightily bestir ourselves, this climax will burst upon us like a clap of thunder on a clear day. Let us get into harness, and say, "Thy will be done."

CHAS. G. BELLAH.

Don't Stop for the Thorns

"WELL, I declare!" exclaimed one of a dozen berry pickers. "If Maud hasn't filled another basket! Her row must be a good one."

"O, no, it isn't," replied another girl; "for it was all picked over day before yesterday. It is just because she doesn't stop for the thorns, that's all."

"Well," said the other, impatiently, "I am glad I can wear gloves and don't have to tear my hands out for a few pennies."

Of course Maud paid her way to college that fall. The other girls didn't. Why? Not because they didn't have any chance.

Such is human nature. A great chance came to Maud that summer in fruit and berry picking. She saw it, and, although it was a way of thorns and pain and inconvenience, she was strong enough and brave enough to go ahead and win.
—The Home Herald.

Not Safe

COCO-COLA contains cocain, so says the chemist. Many persons who indulge in this new drink with its fascinating name, do not realize that they are taking cocain into their system.

But it would seem that no one would venture in these days to use as a beverage a substance the composition of which one is ignorant.

The Christian especially should give care to this point, lest by his influence he injure others, and lest he defile the temple of God, his own body.

Should not all who profess the name of Christ arise in the full strength of their powers, and fight for freedom from the liquor curse?

The Power of Punctuation

THE following lines, found in an old book, improbable as they may seem on first reading, lose all their improbability by inserting colons after the words in italics:—

"I saw a *cloud* begirt with ivy round
I saw a sturdy *oak* creep on the ground
I saw an *ant* swallow up a whale
I saw the boiling *sea* brimful of ale
I saw a vial *glass* fifteen yards deep
I saw a *well* full of man's tears that weep
I saw man's *eyes* all in a flame of fire
I saw a *house* high as the moon or higher
I saw the radiant *sun* even at midnight
I saw a man who saw this wondrous sight."

—Selected.

Very Human

A WRITER tells of seeing two dray-horses standing near a street corner. Two banana skins were lying on the street in front of them. The horse nearest the sidewalk reached down and picked up one skin and proceeded to eat it as if it tasted good. The other horse, seeing the treat, reached down for the remaining skin, but the first horse put his foot on it, covering it up and holding it until he had finished the first skin, when he reached down, picked up the second skin, and calmly devoured it. His mate looked at him with an expression which said as plainly as anything could, "That was the most piggish thing I ever knew you to do."—Selected.



SEVEN million children and more are without school accommodations in Russia.

POCKET umbrellas are very popular in Paris. Both the handle and ribs telescope, so that an umbrella of ordinary size may be carried in a pocket.

THE demand for Portland cement has increased during the last thirty-five years from three thousand barrels a year to four million. The amount used last year would have built a first-class sidewalk five feet wide three and one-half times around the world.

AN ingenious street-car safety device has been invented. Whenever a passenger stands on the steps of a car, a buzzer sounds in the motor-man's compartment, and does not cease until the person steps on the ground or on the platform of the car.

A TERRITORY in China as large as the State of New York, is absolutely without food, only as it is carried in by relief agencies. Millions of human beings are starving to death. The people have been eating grass, roots, and bark of trees, sweet potato leaves, and the putrid vegetation left rotting in the ground by the falling away of the waters. The famine was begun by a heavy rainfall which caused the rivers to overflow the land and wash away the crops. So great is the

desperation at present, that children are bartered away for a few dollars, and in some instances for a dish of rice.

"Two hundred and ninety-nine big sacks of mail were lost when the 'Dakota' went down off the coast of Japan. Eighty bags floated ashore, and were recovered by the postal officials who were patrolling the shore. Divers from the navy were sent down to search the vessel and the ocean bottom, but failed to recover anything, as the sacks had floated away. The recovered mail was sent to Tokyo, where it was carefully dried, and after enclosure in official envelopes, forwarded to destination. Over 20,000 letters and 533 registered packages were thus dispatched."

"Out on the plains of Kansas, in the little city of Downs, Mrs. D. E. Allen, the librarian, has evolved a new way to use the telephone as a distributor of information. The surrounding country is populated by farmers and stockmen who are subscribers to rural lines. 'I am writing an essay on John Hay; please tell me something about him,' a schoolboy telephones the librarian from his home on the farm. Mrs. Allen makes a note of the request, and during her spare time finds the information desired, and then calls up the student struggling with his 'composition,' and gives him over the wire the data he needs about Hay. The library is well supplied with reference books, and Mrs. Allen has made the institution popular with the aid of the telephone.

Not only the school pupils, but nearly everybody in the community utilizes the telephone library, and votes it an extremely useful combination."

BIBLE READERS COURSE

Familiar Quotations of the Bible (Continued)

11. Showing the debasing effects of an atheistic spirit, "Let us eat and drink; for to-morrow we die."

12. Showing the hardening tendency of a long course of sin, "Can the Ethiopian change his skin, or the leopard his spots?"

13. Showing the danger of trifling with conviction and warning, "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

14. "Not by might, nor by power, but by my Spirit, saith the Lord," showing use of means, but dependence only on God.

15. "Thou shalt not follow a multitude to do evil." A most necessary warning, for, alas! how many do "custom and example" lead "to swerve from the truth."

16. "Every imagination of the thoughts of his [man's] heart was only evil continually." A strong statement; but showing the need of divine grace and discipline.

17. "Seekest thou great things for thyself? seek them not."

18. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

19. "Shall not the Judge of all the earth do right?"

20. "Shall we receive good at the hand of God, and shall we not receive evil?"

Memory Text

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

MANY ask, "O, why didn't God make man so he could not sin, when he knew all the time that man would sin?" I find an excellent answer in D. L. Moody's words: "God wants sons and daughters in heaven, not mere machines or slaves. He could break our stubborn hearts, but he wants to draw us toward himself by the cords of love; and if you are lost, it will not be because Adam fell, but because you spurned the remedy offered to save you. It is better to look at the Remedy than at the wound."

HATTIE ROSSER HICKOK.

"Unworthily"

1 Cor. 11:27

THE chief of sinners, Lord, I come
To this, thy sacramental board,
The emblems of thy love to take—
The broken bread, the wine outpoured.
Thy bounteous mercies, Lord, I plead:
My only worthiness, my need.

If I should wait till worthy grown,
In vain would all my waiting be;
For none is worth that sacrifice—
That thou shouldst die for such as we.
Thy bounteous mercies, Lord, I plead:
My only worthiness, my need.

But thou hast bidden me to drink,
Thou hast invited me to eat.
I dare not disobey thy Word—
Refuse that invitation sweet.
Thy bounteous mercies, Lord, I plead:
My only worthiness, my need.

ELIZABETH ROSSER.



Lesson for the Young People's Society Program

OPENING EXERCISES:—

Song.
Responsive Scripture Reading.
Prayer.
Singing.

BIBLE STUDY: Sickness.

BOOK STUDY: "Ministry of Healing," pages 219-224.

Bible Reading

Upon what condition were the children of Israel to be blessed with health? Ex. 23:25.

What must always precede sickness? Prov. 26:2; Ps. 31:10; Jer. 31:29.

To what cause may some suffering be attributed? Luke 13:16; Job 2:6, 7.

What is one of the chief causes of disease? Hosea 7:5. "Intemperance commences at our tables, in the use of unhealthful foods."—"Healthful Living," paragraph 692.

How is God's mercy often revealed in time of sickness? Phil. 2:26-30.

What promise is of special comfort to the Christian who is sick? Ps. 41:3.

Whose aid is needed in recovery? 2 Chron. 16:12, 13; Isa. 38:2-5.

What should be our attitude toward those in sickness? Matt. 25:36, 40.

Book Study

IN THE SICK-ROOM:—

Mention some qualifications of an attendant in the sick-room. Page 219, first and second paragraphs.

How should the attendants' health be guarded? Page 220, first paragraph.

How may the spreading of non-contagious diseases be avoided? Second paragraph.

Describe the sick-room. Third paragraph; page 221; first paragraph.

What care must be taken of the patient's diet? Second paragraph.

What are the duties of an attendant? Third paragraph.

Why should few visitors enter the sick-room? Page 222, first paragraph.

How may sympathy for the suffering be expressed? Second paragraph.

INSTITUTIONAL NURSING:—

What influence has the constant association of the sick upon the nurses? Page 222, third paragraph.

Why should they study the Bible daily? Page 223, first paragraph.

How alone may physicians and nurses hope to draw the sick to Christ? First paragraph.

To whom does the healing power of Christ come? Page 224; first paragraph.

"If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely would be tender;
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss, indeed,
Its sweetest consolation."

"During the life of Christ, the sick and afflicted were objects of his special care. When he sent out his disciples, he commissioned them to heal the sick, as well as to preach the gospel. When he sent forth the seventy, he commanded them to heal the sick, and next, to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order to prepare the way for their minds to be reached by those truths which the apostles were to preach."—"Gospel Workers," page 403.

MATILDA ERICKSON.

The Convention at Wolf Lake, Indiana

A PLEASANT and profitable occasion for old and young was the Young People's convention held at Wolf Lake, Indiana, May 10-12. The Societies at Wolf Lake and Ligonier were represented at the convention. Mrs. R. W. McMahan, State Educational Secretary, acted as chairman. Other conference workers present were Elder J. W. Covert and Brother A. C. Ford.

The program included papers on a number of subjects of vital and practical importance to our young people, the reading of each paper being followed by an open discussion. The subjects considered were: The Young People's Missionary Movement, Relation of Young People to the Church, Relation of Young People to the Sabbath-school, How to Win and Hold Our Young People to the Service of God, The Spiritual Needs of Our Young People, The Social Needs of Our Young People, Opportunities for Young People, Young People's Society Programs, and Literature for Our Young People. The musical part of the program included several special duets and quartet selections.

One of the resolutions adopted by the convention recommended that large Societies divide into smaller bands of two or three for prayer, and study, and plans for service, at the same time retaining their corporate organization and continuing regular meetings.

The closing address, by Sister McMahan, was full of practical instruction on themes pertaining to spiritual life.

Perhaps the most encouraging feature in all the meetings was the spirit of co-operation and sympathy manifested between the young people and older members of the church. Several of the young people are just now taking up the canvassing work, and we believe that the convention was held at an opportune time. No doubt it will be long remembered by all who were present as a season of special blessing.

ARCHER WRIGHT.

CHILDREN'S PAGE



Clovers

THE Clovers have no time to play.
They feed the cows and make the hay,
And trim the lawns and help the bees,
Until the sun sinks through the trees.

And then they lay aside their cares,
And fold their hands and say their prayers;
Then bow their tired little heads,
And go to sleep in Clover beds.

But when the day dawns clear and blue,
They wake and wash their hands in dew;
And when the sun climbs up the sky,
They hold them up to let them dry;
And then to work the whole long day;
For Clovers have no time to play.

—Josephine Jellyffe.

Learning His Letters

JOHN loved his little brother, and desired to see him become interested in schoolbooks and reading-matter.

Elvyn was too young to go to school with the rest of the children, so John thought of a plan that might be well should he be able to carry it out.

He called Elvyn to him one day and proposed that they study the alphabet together and continue until they had learned it. On learning by inquiry that his new book, "Best Stories," contained the alphabet, Elvyn quickly agreed to learn it.

A was thoroughly considered and reproduced in many different ways. B followed in the same way; also C and D, and the others.

But before they were one fourth through, Elvyn saw something new — a new thought. Then he proceeded to show John before he could go further. How he chanced to get it was by their considering each letter separately, for they would turn to the page of the book and find as many of that letter as they could in a certain length of time, and then pass on. In so doing he found his surprise.

He turned his laughing eyes up toward his brother, and said, "Well, John, I didn't know that before."

"What?" answered John.

Then placing his finger on the page, Elvyn said, "All this reading in this book is just these A, B, C's put together."

From these words of his little brother, John got a precious thought, and that is that the great columns of our lives are made up of nothing greater than the little deeds done moment by moment.

JOHN H. BUNK.

Some Boys' Mistakes

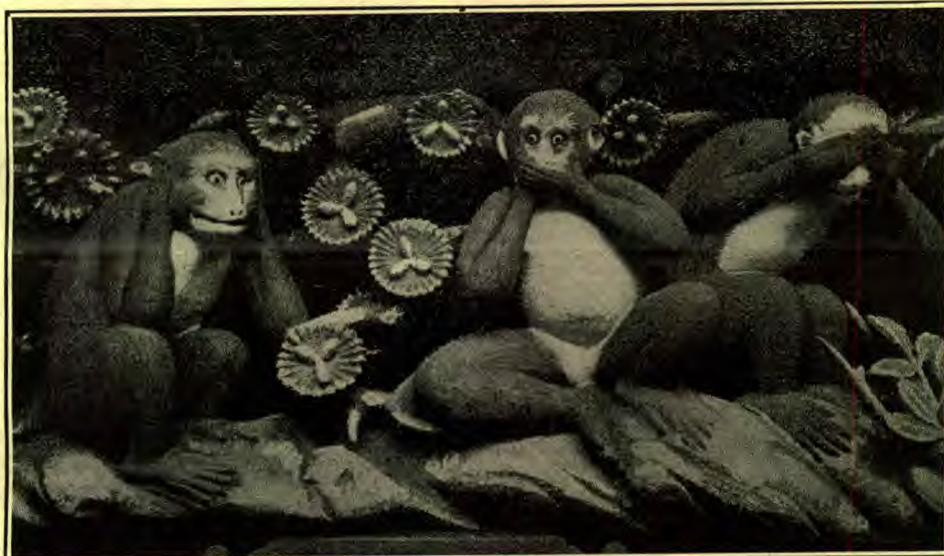
It is a mistake for a boy to think that a dashing, swaggering manner will commend him to others. The fact is, that the quiet, modest boy is much more in demand than the boy of the swaggering type. More than one boy has lessened his chances of success in life by acquiring in boyhood a pert, smart, dashing manner particularly offensive to men of real intelligence and refinement. Modesty is as admirable a trait in a man as in a woman, and the wise boy will

find it to his distinct advantage to be quiet and modest in manner, and respectful to all.

It is a mistake for a boy to put too high an estimate on his own wisdom. He will find it to be to his advantage to rely on the far greater wisdom of those much older than himself. And he will find it still more to his advantage to rely on God's Word for direction in all the important affairs of life.

It is a mistake for a boy to feel at any time in all the days of his boyhood that it is not his duty to be respectful and deferential to his father and mother. The noblest men in the world have felt this to be their duty not only in boyhood, but when their boyhood days were far behind them. It is a bad sign when a boy begins to show signs of disrespect to his parents.

It is a mistake for a boy to suppose that there is any better or safer place for him than his own home after nightfall. The boy who forms the habit of running the streets at night is sure to fall in with evil companions, for the better class of boys will be in their own home at night.



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This group of monkeys represents a favorite maxim of the Japanese:

"Hear no evil, speak no evil, see no evil."

Records of crime prove that many a boy has begun a criminal career by strolling the streets at night. There is no better place for young people than the "sweet, safe corner of the household fire."

It is a mistake for a boy to feel that there is any better way of acquiring a dollar than by honestly earning it. The real "royal road to fortune" is by the road that requires honest toil, and the giving of the best one has to give in return for money received. Every right-minded boy will want to earn his money, and will ask nothing at the hands of mere fortune. It is true, as Benjamin Franklin once said, that "industry and patience are the surest means of plenty."

It is a sad mistake for a boy to feel that religion is something intended for women and girls, and that it is unmanly for him to go to church and Sabbath-school. The world has never known better or manlier men than those who have been faithful attendants at both church and Sabbath-school. Real piety is the foundation of all character, and the scoffer at religion is never respected by those whose respect it is worth while to have.

It is a mistake for a boy to do anything "on the sly." The sly boy is sure to be found out, and when he has once lost the confidence of his

friends, it is extremely difficult for him to regain it. The wise boy will be "as honest as the day." Woe to him if he is not.

It is a serious mistake for a boy to feel that he can get along in life just as well without an education as with one. Of course, there are men who have attained a high degree of success in life with but a limited education, but these men will admit that the degree of their success might have been greater had they had the distinct advantage of a good education.—*The American Boy.*

Peter, the Ship's Pet

ONE day, on a ship, a nest of young rats was found. They were at once tossed overboard, with the exception of one, which the cabin-boy gave to the ship's cat, lying near by in a box with her baby cats. Instead of eating it, as expected, she adopted it.

She examined it carefully, and, deciding that it needed a bath, she gave it one, cat fashion,

after which she adjusted her family so as to make room for the foundling, and tried to induce it to nurse. It tried, but its mouth was too small. The crew became interested, and a medicine dropper was hunted up. The fat cook, who had been fiercest in the war of rat-extermination, was seen more than once with the helpless little creature in his hand, trying to teach it to use its nursing-bottle.

And he was usually surrounded by a lot of seamen anxiously watching the outcome. As soon as the "bottle baby" learned to take nourishment, it was christened Peter.

He soon became an object of general interest to passengers and crew, and it became quite a pastime, and indeed a

much-coveted privilege, to pick Peter up and feed him. It is a wonder he did not die of indigestion, it was so much fun to see him nurse. But he waxed fat and happy, and was a great pet for many voyages.

He soon learned his name, and would always come when called, and often when he wasn't.

He had the freedom of the ship, and was a law unto himself in all things. Being a loving little animal, and perfectly harmless, he never got into any mischief. As the best of everything was freely offered him, he had no temptation to do so.

He nested with the kittens for a while, his foster-mother treating him as her own son, as far as she could, and mewing anxiously when he developed a tendency to roam afar.

His foster brothers and sisters never fellowshipped with him entirely, and always had a somewhat impolite habit of spitting at him whenever he came upon them unexpectedly. Either for that reason, or from a natural bent in that direction, his roving disposition increased. He soon got into the habit of sleeping wherever night overtook him, generally in a bunk with some of his sailor friends. If one was partially awakened in the night by the touch of a soft little body nestling against his face, no alarm was felt, but

a protecting hand cuddled Peter closer, and both friends sank into a peaceful slumber.

For fear of accident a nest of cotton was made for him in a little cage, and a sumptuous feast was spread therein every day, in the hope that he would stop his roving life, with its attendant dangers. He spent part of his time there, but the door was never closed, and he came and went as he pleased.

Sometimes, as the shades of evening began to fall, a curious sight might be witnessed, if one could take a seat near the cage and sit for a time perfectly motionless. Peter would come along, look in at his door, and note the abundance of good things set out in such profusion, nibble a few bites, and go away. Presently a scurrying would be heard, and back Peter would come with a gang of ship rats at his heels, whom he had evidently invited to dine. They would frolic and eat, and have a general good time, till the observer was obliged to make some motion, when they would disappear like a flash.

Peter's liberality and open-handed hospitality was the cause of his ultimate undoing, as happens sometimes with two-legged rodents. On account of Peter's generous habits, the rats and mice soon increased rapidly. So a large brindle cat was procured at the next port. He saw the ship's pet peacefully sunning himself on a coil of rope; there was a spring, a faint squeak, and poor Peter's happy life was over.—*Viola Gardner Brown.*

Birds as Surgeons

SOME interesting observations relating to the surgical treatment of wounds by birds were recently brought before the Physical Society of Geneva by M. Fatio. He quotes the case of a snipe which he has often observed engaged in repairing damages. With its beak and feathers it makes a very creditable dressing, applying plasters to bleeding wounds, and even securing a broken limb by means of a stout ligature. On one occasion he captured a snipe which had on its chest a large dressing composed of down taken from other parts of the body and securely fixed to the wound by the coagulated blood. Twice he had brought home snipes with interwoven feathers strapped on to the site of the fracture of one of the limbs. The most interesting example was that of a snipe, both of whose legs he had unfortunately broken by a cruel shot. He recovered the creature only on the day following, and found that the poor bird had contrived to apply dressings and a sort of splint to both limbs. In carrying out this operation some feathers had become entangled around the beak, and not being able to use its claws to get rid of them, it was almost dead from hunger. In a case observed by M. Magnin, a snipe that was seen to fly away with a broken leg was subsequently found to have forced the fragments into a parallel position, the upper fragments reaching to the knee, and secured them there by means of a strong band of feathers and moss intermingled. The observers were particularly struck by the application of a ligature of a kind of flat-leaved grass wound round the limb, of a spiral form and fixed by means of a sort of glue.

These facts are full of interest, and they ought to suggest to our sportsmen that they often cause great suffering in birds by wounding and not killing them.—*George T. Angell.*

The Height of the Tree

To know how one may without instruments—and with approximate accuracy—obtain the height of trees, buildings, and similar lofty objects which are inaccessible to measurement "by hand," is a bit of simple knowledge that may sometimes be of great value, and is always sure to be amusing and instructive.

For purposes of illustration, any tall tree that

stands upon fairly level ground may be chosen.

Make a rough guess at the height of the tree, and mark a point that distance away, and on as near a level with the foot of the tree as possible. Accuracy depends largely upon this.

At the point selected set firmly upright a rod of known height—for convenience call it seven feet above the ground. The operator must now obtain, if he does not already know it, the height of his eyes above the ground. For a man of five feet ten and a half inches, let us say, this measurement is likely to be five feet six inches; that is, four and one-half inches less than the height. But if a tape is at hand, it is better to make an individual and accurate measurement.

Now let the "surveyor" lie flat on his back with his heels close against the bottom of the pole. By "sighting" over the top of it, he must bring the top of the tree in direct line.

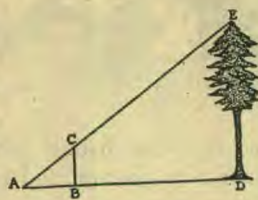
In order to do this, it may be necessary to make one or two experiments by setting the pole forward or backward.

Care must be taken, however, not to force the alignment by any stretching or "scrouging" in order to bring the eye into the desired plane.

When the proper point is found, as indicated in the figure, the surveyor will see that he has furnished himself with the two similar triangles ABC and ADE. The length of the side AB is known to be, in this case, five feet and six inches; the side BC is seven feet; the side AD is quickly measured, and found to be, let us say, sixty feet.

The geometry student will turn naturally to the proposition about similar triangles and their homologous sides when he reaches this point. But for the general convenience, the simple arithmetical process is given. Write out the proportion—or carry it in your head if you can—AB is to AD as BC is to DE. Putting this in figures: $5\frac{1}{2}$ is to 60 as 7 is to the unknown quantity—the height of the tree. Multiply AD (60) by BC (7) and divide the result by AB ($5\frac{1}{2}$), and the result is approximately 76 feet 4 inches, the desired measure of the tree.

With this formula firmly in mind, the surveyor may secure the same result by a simpler method on the same principle. Drive the pole into the ground until the top is just at the level of the eyes; then lie down and "sight" as before. Since the lines AB and CB thus secured are equal, the lines AD and DE will also be equal, and it is only necessary to measure the line AD in order to obtain the height of the tree. If the surveyor knows the length of his step, he can pace the distance, and thus measure the tall tree pretty accurately without the use of foot rule, tape, or anything of the kind.—*The Youth's Companion.*



tioned in the INSTRUCTOR. These are some I have read: Bible half through, "Addresses to Young People," "Life of Elder Bates," "Talks to My Students," "Making Home Happy," "Education," "Patriarchs and Prophets," "Great Controversy," and I have begun to read "Living Fountains or Broken Cisterns."

I wish you success with your work for the INSTRUCTOR, and may its good work long continue.
F. G. WELLS.

We are glad to add your name to our Reading Circle whether you are in the States or not. You are at liberty to choose for your reading any five books of merit that you wish.

THE INTERMEDIATE LESSON

XIII—Review

(June 29)

1. THE first chapter in the Bible tells us how the earth was made, and how man and all the animals came to live upon it. "In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep." These words tell us what the earth was like on the first day of creation week. "And God said, Let there be light: and there was light." Light was made on the first day. On the second day God made the firmament, or sky. On the third day the dry land appeared, and the waters were gathered together. Grass, herbs, and trees were also made on the third day. On the fourth day the sun, moon, and stars were made light bearers to the earth.

2. Fishes and birds—all the creatures that fly in the air or that live in the sea—were made on the fifth day. On the sixth day the cattle and beasts and creeping things were created. When all this was done, God created man.

3. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

4. Though all the earth was beautiful, God chose one part of it to be the special home of man. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord God commanded the man, saying, . . . of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

5. But man disobeyed God's command. Satan, in the form of a serpent, came into the garden of Eden, and tempted Eve. Instead of turning away, Eve listened to his lying words. Finally she ate of the fruit of the tree, and gave some of it to Adam. Thus Adam and Eve disobeyed God. Because of this sin, they were driven out of the lovely home that God had made for them. But God did not leave Adam and Eve without hope. He gave them the promise of the Saviour, who would give his life for man's sins.

6. Cain and Abel were the sons of Adam and Eve. When they were young men, both Cain and Abel brought an offering to the Lord. Abel brought a lamb from his flocks, thus showing that he believed in the promised Saviour. But Cain brought only a thank-offering of the fruits of the field. "And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." Then Cain, in his anger, killed his brother. For this great sin the earth was again cursed; and Cain himself was cast out to become a fugitive and a wanderer in the earth.

7. After the death of Abel, other children



PORT OF SPAIN, TRINIDAD.

DEAR EDITOR: In these few lines I wish to express myself to you in behalf of the INSTRUCTOR. Truly in the INSTRUCTOR I find a friend. It has cheered me many a sad hour. When everything looked dark, I have taken my Bible with the INSTRUCTOR, and gone to some cool, quiet place, and studied the many promises of the Word, then read the bright stories of the paper, all of which have been so good and inspiring that I can not say I like any one better than another.

Although I am not in the States to join the Reading Circle, I read some of the books men-

were born to Adam and Eve. The name of the first was Seth. He was a good man, and lived to be very old. Enoch, the seventh from Adam, was a good man. He did not die, but the Lord took him to heaven to be with him. Methuselah, the grandson of Enoch, lived to a great age. He was 969 years old when he died.

8. As men increased on the earth, they forsook the service of the true God, and worshiped idols. Instead of trying to please God, they were proud, and lived only to please themselves. Because the earth was so corrupt before God, he decided to destroy it by a flood. To Noah, who loved and served him, the Lord revealed his purpose. He also commanded Noah to build an ark, that he and his family might be saved when the flood should come.

9. For one hundred and twenty years Noah worked at building the ark. When it was finished, and the storerooms were filled with food, the Lord told Noah to take his wife, and his three sons with their wives, and go into the ark. Seven pairs of each kind of clean beasts and birds, and one pair of each kind of unclean beasts and birds, also went into the ark. When Noah and his family and all the beasts were in the ark, "the Lord shut him in." After seven days the waters of the flood were upon the earth. "All the fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." During these days every living thing that was in the dry land died. "Noah only remained alive, and they that were with him in the ark."

10. After many months, when the waters had dried away, and things had begun to grow, the Lord told Noah to take his wife, and his three sons and their wives, with all the animals of every kind, and go out of the ark.

11. As soon as Noah came out of the ark, he built an altar, and offered sacrifices to God. The Lord was pleased with this offering, and he said, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." He also made a covenant, or promise, with Noah and all who should live after him, that he would not again destroy the earth by a flood. As a token, or sign, of this promise, he placed the rainbow in the cloud. As often as the bow is seen in the cloud, he says, "I will remember my covenant, . . . and the waters shall no more become a flood to destroy all flesh."

12. Though the earth had been destroyed by the flood, the seeds of sin were still in men's hearts. And so, as people again increased on the earth, sin increased also. One large company of Noah's descendants found a beautiful, fertile plain in the land of Shinar, and they decided to live there. "Let us build us a city and a tower," they said, "whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad." They wished to make a name to bring honor to themselves; and they thought that if they made their tower high enough and strong enough, they could go into it and be safe, if another flood should come. They did not feel any need of the Saviour; they thought they could *save themselves*. But the Lord came down from heaven, and changed their speech. Then, when they could no longer understand one another, "they left off to build" the city and the tower, and were scattered abroad.

Questions

1. What does the first chapter in the Bible tell us? By whom was the earth made? What was it like at first? What was created on the first day? On the second? Tell what was done on the third day. On the fourth day.

2. What were made on the fifth day? Tell what were made on the sixth day. When was man created?

3. What did God do on the seventh day?

For whom did God make the Sabbath? Why?

4. What home did God make for man? What grew in this garden? What was man forbidden to eat or even to touch?

5. Tell how man disobeyed this command. What came into the world as a result of this sin? Where did Adam and Eve have to go? What promise did God give to Adam and Eve at this time?

6. Tell the sad story of Cain and Abel. Why was Abel's offering accepted, and Cain's rejected?

7. Who was Seth? What kind of man was he? What can you tell about Enoch? Who was the oldest man? How long did he live?

8. Why did the Lord decide to destroy the earth by a flood? What man did he tell about the flood? What did he command Noah to build?

9. How long was Noah building the ark? When it was finished, what did the Lord tell Noah to do? When Noah and his family and all the animals were in the ark, what did the Lord do? Tell how the flood came. At the end of the forty days who alone remained alive?

10. When the waters were dried away, and things had begun to grow, what did the Lord tell Noah to do?

11. What was the first thing that Noah did when he came out of the ark? What did the Lord say should not cease as long as the earth remained? What other promise did God make to Noah, and those who should live after him? What token, or sign, of this promise did he place in the cloud? As often as he sees the rainbow, what does he remember?

12. In what plain did some of Noah's descendants decide to make their home? What did they want to make for themselves? What did they start to build? Why did they wish to build this tower? Tell how their work ended. What became of them?

Suggestive Notes on the Sabbath-School Lesson

The Rainbow

ALL that long spring day the dull gray fog had blanketed the great Walla Walla Valley, blotting out every familiar land-mark. Occasionally the moisture would condense sufficiently to fall in a slow, cold rain, adding to the dismalness of the scene.

As the hours wore on, it seemed that, unwarmed by any ray of sunset light, the gray monotony of the day would darken into a more cheerless night, when suddenly there came a rift in the clouds, and through a break in the far-away mountain range, where rolls the Columbia, the low-lying sun shot its level rays through the mist-filled air, transforming the colorless landscape to a beautiful scene of shifting, lustrous gold. And then instinctively we turned to the east, where a panorama of wondrous grandeur met the eye, of which the other was but a foretaste.

Spanning the sky was a magnificent rainbow with two perfect reflections, each as bright as the ordinary bow. The major bow from horizon to horizon was a marvelous combination of glowing, effulgent color, seeming to scintillate with light as from precious stones.

With this glorious scene still on my vision, I seemed to hear the words of Inspiration: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

When the clouds hang low, and darkness fills the soul, He makes a rift in the clouds and shines into the soul his blessed light. And as the rays of the sun, shining upon the clouds, produce the rainbow with its beautiful blended colors, so rays from the Sun of Righteousness, shining upon the clouds that surround the soul, produce the beautiful colors of character—love, joy, peace, long-

suffering, gentleness, meekness, and temperance.

As the scene faded from before my eyes, I thanked God for the beautiful picture in the sky, but thanked him more for the never-fading lesson impressed upon my soul of his marvelous transforming power in the beings of his creation.

MINNIE C. CADY.

Made in the Image of God

MEN are so intent upon excluding God from the sovereignty of the universe, that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of his power, when he came to crown his glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life.—*Mrs. E. G. White.*

THE YOUTH'S LESSON

XIII — The Gift of Prophecy

(June 29)

MEMORY VERSE: "The testimony of Jesus is the spirit of prophecy." Rev. 19:10, last part.

Questions

1. What is the gift of prophecy? 1 Cor. 14:3; note 1.

2. What class especially is to be benefited by this gift? Verse 22.

3. For what purpose is it placed in the church? Eph. 4:12.

4. How long will this gift be needed in the church? 2 Peter 1:19; note 2.

5. By what is every prophet to be tested? Isa. 8:20; note 3.

6. Taking the illustration of the human body to represent the gifts, what are the offices of the prophet?—That of seeing and speaking the things revealed. Ex. 4:10-16.

7. What was the one on whom this gift was bestowed called? 1 Sam. 9:9.

8. What promise has the Lord given of the renewal of this gift in the last days? Acts 2:17-20.

9. Among what people will it be manifested? Rev. 12:17; 19:10.

10. What therefore should we not do? 1 Thess. 5:20.

11. What is our duty? 1 John 4:1.

12. What will follow the manifestation of all the gifts in the church? 1 Cor. 1:7.

13. What kind of church as the result of these gifts will Jesus find when he comes again? Eph. 5:26, 27.

Notes

1. "Prophecy" is something foretold. But the word hardly covers the office of the prophet, as all the prophecies which have come down to us demonstrate. The prophet spoke for God as Aaron spoke for Moses. He was God's messenger to speak God's message. He reproveth, rebuked, warned of present and coming danger, instructed in righteousness and present duty. Foretelling was frequently a small part of his work.

2. Till "that which is perfect" is come, the church of God will need prophetic guidance. 2 Peter 1:19; 1 Cor. 13:8-10.

3. There is a profound reason why, when God's law ceased to be recognized, prophecy ceased, even though good men lived. If the Lord had allowed prophecy to flourish, there could have been no standard of testing. The spirit of prophecy is restored to the church at the same time that God's law is restored among his children. False prophets also abound, but we have the infallible standard by which to test them—God's law.



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"HARDLY could a more inspiring, helpful book be found than Dr. S. D. Gordon's book, 'Quiet Talks on Prayer.'"

What the School Officials Say

DR. LILLIS WOOD STARR has been lecturing to the children of the public schools of San Bernardino, California, on the subjects of alcohol and tobacco. "The W. C. T. U. women," Dr. Starr writes, "are endeavoring to furnish some literature for me to give these children to help make the work more effectual and more lasting. When I presented the W. C. T. U. leaflets to the school officials to see if we might put literature in the hands of the children, I also took a copy of the Temperance number of the INSTRUCTOR with me, and the men *very decidedly* chose the INSTRUCTOR as being the most suitable to give the children. Then I had to submit the matter to the women again, and they are also pleased with the paper, and will get the money together at once to pay for them." The Doctor sent an order for *fourteen hundred* copies.

Panama Canal Comparatively Small Undertaking

THE building of the Panama Canal has been unduly magnified as an engineering undertaking, although it is the largest job of its kind to date. It is estimated to cost about one hundred and fifty million dollars, but this is less than two dollars for each man, woman, and child in the richest country in the world, or about twenty-five cents annually for each person for eight years. That certainly will not ruin us.

The distance from ocean to ocean is only forty miles, and the chief engineer can go over the entire line and return by rail between breakfast and supper. Everything that modern science, in all its branches, can contribute is being utilized to do the work economically, speedily, and safely. In a single machine, coal and steam, with an engineer under a canopy, do the same work which if performed in the old way would make a thousand men with shovels and wheelbarrows toil under a relentless sun. The working conditions are really easy and comfortable as compared with the privations, hardships, and dangers which, in the early days, beset the construction of hundreds of miles of railroad in the United States.

There are at this moment right here at home not a few engineering works under way, and financed by private capital, too, which in the aggregate will cost several times as much as the canal. In many respects the engineering difficulties are vastly greater than those at Panama, and, barring the one item of climate, the dangers to life and limb are even greater.

And yet so familiar are we with these things that they create wonder for a few days only, and after that scarcely a passing comment. In New York City alone the great works of tunnels under city and river, railway terminals and depots, water-supply, and other similar enterprises now in progress aggregate the enormous sum of six hundred and twenty-five million dollars, or more than four Panama canals, while three of the undertakings amount to one hundred million dollars each.

A railroad builder in Chicago whose reputation is national among railroad men, said: "The digging of the canal is, of course, a big thing, but considering the facilities available for the work, is relatively not a bit bigger than lots of engineering work which the railroads of the country have been doing for years past. They have not made any fuss or splurge, and for the most part the public has never even heard about it. In constructing the first track across Arizona, for instance, the men were in constant jeopardy of death from hostile Indians, thirst, starvation, poisonous reptiles, and sunstroke, and could not communicate with nearest headquarters for weeks at a time. Scores lost their lives or were devoured by wild beasts of the deserts or mountains, and to this day no trace of them has ever been found. To a railroad constructor the canal job does not present the formidable obstacles which loom up like mountains to so many people." — *Popular Mechanics*.

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. . . . For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God." Job 22: 21, 26.

Every Common Day

EVERY common day of our lives is clasped and jeweled with love, The stars of night are beneath it, the morning stars above. The peace of God broods on it, as a bird on the nest she built, And over its weariest moments the music of hope is spilt.

So when my work is finished, and I go to God for my wage, I wonder if he can give me a heavenlier heritage Than to feel that each day that I live is clasped and jeweled with love, With the stars of night beneath it and the morning stars above.

— *Ethelwyn Wetherald*.

Answers to Correspondents

"THE gentle mind by gentle deeds is known; For a man by nothing is so well bewrayed As by his manners."

When one is introduced to a stranger whom one never expects to meet again, is not a bow and pleasant look sufficient recognition?

There may be circumstances where nothing more is required; but ordinarily a greater degree of cordiality is desirable.

Should a young woman use the title Miss in writing her own name?

On her visiting cards it is expected that a young woman will use the title Miss, but never in her ordinary correspondence. In business communications where she is a stranger to the person addressed, she should prefix the title Miss, making sure to enclose it in parentheses.

Do you think it is wrong for Seventh-day Adventist young people to have parties, and also to attend those given by others?

Social gatherings, if rightly conducted, are helpful for both young people and older ones. But even good things may become an evil if participated in too frequently. But those gatherings ordinarily called "parties," are seldom helpfully conducted. They more often do actual

harm to the participants. Mr. Meade McGuire, in a recent article on the subject of "Innocent Amusements," in the *Educational Messenger*, gives some very pertinent suggestions, which I quote for the benefit of those who have been troubled on this question:—

The remark is often made that young people *must* have some amusement, and so the attempt is made to provide so-called "innocent amusement." We heartily agree that the children and youth should have pleasure and enjoyable recreation, but we have noticed that Satan is always on hand with suggestions about furnishing the "innocent amusement." I will relate one incident.

Revival services were in progress. The pastor had labored for two weeks to arouse the church to activity. The interest was steadily rising, and outsiders were beginning to come. Showers of grace were beginning to fall. Satan was alarmed.

Just then the pastor and the officials and church-members, and even the more thoughtful "sinners," were surprised at the announcement that Miss —, one of the leading members of the Young People's Society, was to give a party; that numerous invitations had been sent out; and that the young people of the congregation were going to attend.

Many of them did attend. It was an evening of fun and frivolity, well calculated to dispel religious thought and feeling. There were many empty seats at church that night. The pastor's face was pale, and his eyes betrayed the fact that he had been weeping. The "faithful ones" looked into one another's faces and mutely expressed their sorrow. Every one was depressed. The meeting was fruitless.

"The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into the most distressing perplexity. The genuineness of their faith will be proved. . . . They have not been willing to give up the world, but have united with them, have attended picnics and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown THAT IT IS JUST SUCH INDULGENCES THAT SEPARATE THEM FROM GOD, AND MAKE THEM CHILDREN OF THE WORLD. God does not own the pleasure seeker as his follower."—*Testimonies for the Church*, Vol. I, page 269.

"Parties for frivolous, worldly pleasure, gatherings for eating, drinking, and singing, are inspired by a spirit that is from beneath. THEY ARE AN OBLATION TO SATAN."—*Vol. VIII*, page 66.

"I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity, and the scene is one of weakness and folly. Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations."

"The hours so often spent in amusement that refreshes neither body nor soul, should be spent in visiting the poor, the sick, and the suffering, or in seeking to help some one who is in need."—*Vol. VI*, page 276.

There are many more solemn words of warning and counsel along this line in the *Testimonies* which we would do well to study and heed.

Again and again I have seen such parties as are here condemned used by Satan as an entering wedge into a Young People's Society, so effectually crippling the real purpose of the organization that the Society had to be broken up. Let us be very careful that we do not foster and encourage a principle which can bring only perplexity and finally disaster to our work.

We are here in this world, NOT TO SEEK FOR A GOOD TIME FOR OURSELVES, BUT TO SEEK AND SAVE THAT WHICH IS LOST. May God help us to be loyal to our calling and our Master.

"Prophecy is fast fulfilling. The day is at hand when the destiny of every soul will be fixed forever. The day of the Lord hastens on apace. The false watchmen are raising the cry, 'All is well;' but the day of God is rapidly approaching. It overtakes the pleasure lover and the sinful man as a thief in the night. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised."—*Special Testimony*.

Let us use great care to avoid everything that will weaken our spiritual and moral powers, and give the enemy the advantage in our lives.