

VOL. LV

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 2, 1907

No. 27

Give Help

"O, LET pity lead to action,
For the world is full of need!
There are many eyes that water,
There are many hearts that bleed,
There are wounds that all want binding,
There are feet that go astray,
There are tears all hot and blinding
That our hands can wipe away.
Let us ever act as brothers,
Ne'er with pity be content,
Always doing good to others
Both in actions and intent.
Though the pity may be useful,
'Tis but little, if 'tis all,
And the smallest piece of needed help
Is better far than all."

Giving God a Clear Road for Action

FACT is more fascinating than fiction. If one could know what is going on around him, how surprised and startled he would be. If we could get *all* the facts in any one incident, and get them colorless, and have the judgment to sift and analyze accurately, what fascinating instances of the power of prayer would be disclosed.

There is a double side to this story—the side of the man who was changed, and the side of the woman who prayed. He is a New Englander, by birth and breeding, now living in a Western State; almost a giant physically, keen mentally, a lawyer, and natural leader. He had the conviction as a boy that if he became a Christian, he was to preach. But he grew up a skeptic, read up and lectured on skeptical subjects. He was the representative of a district of his Western home State in Congress, in his fourth term or so I think at this time.

The experience I am telling came during that Congress when the Hayes-Tilden controversy was up, the intensest Congress Washington has known since the Civil War. It was not a time specially suited to meditation about God in the halls of Congress. And further he said to me that somehow he knew all the other skeptics who were in the lower house, and they drifted together a good bit, and strengthened one another by their talk.

One day as he was in his seat in the lower house, in the midst of the business of the hour there came to him a conviction that God—the God in whom he did not believe, whose existence he could keenly disprove—was right there above his head, thinking about him, and displeased at the way he was behaving toward him. And he said to himself: "This is ridiculous, absurd! I've been working too hard; confined too closely; my mind is getting morbid. I'll go out, and get some fresh air, and shake myself." And so he did. But the conviction only deepened and intensified. Day by day it grew. And that went on for weeks, into the fourth month, as I recall his words. Then

he planned to return home to look after some business matters, and to attend to some preliminaries for securing the nomination for the governorship of his State. And as I understand, he was in a fair way to securing the nomination, so far as one can judge of such matters. And his party is the dominant party in the State. A nomination for governor by his party has usually been followed by election.

He reached his home, and had hardly gotten there before he found that his wife and two others had entered into a holy compact of prayer for his conversion, and had been so praying for some months. Instantly he thought of his peculiar unwelcome Washington experience, and became intensely interested. But not wishing them to know of his interest, he asked carelessly when "this thing began." His wife told him the day. He did some quick mental figuring, and he said to me, "I knew almost instantly that the day she named fitted into the calendar with the coming of that conviction about God's presence."

He was greatly startled. He wanted to be thoroughly honest in all his thinking. And he said he knew that if a single fact of that sort could be established, of prayer producing such results, it carried the whole Christian scheme of belief with it. And he did some stiff fighting within. Had he been wrong all those years? He sifted the matter back and forth as a lawyer would the evidence in any case. And he said to me, "As an honest man I am compelled to admit the facts, and I believe I might have been led to Christ that very night."

A few nights later he knelt at the altar in the Methodist meeting-house in his home town and surrendered his strong will to God. Then the early conviction of his boyhood days came back. He was to preach the gospel. And like Saul of old, he utterly changed his life, and has been preaching the gospel with power ever since.

Then I was intensely fascinated in getting the other side, the praying-side of the story. His wife had been a Christian for years, since before their marriage. But in some meetings in the home church she was led into a new, a full surrender to Jesus Christ as Master, and had experienced a new consciousness of the Holy Spirit's presence and power. Almost at once came a new, intense desire for her husband's conversion. The compact of three was agreed upon, of daily prayer for him until the change came.

As she prayed that night after retiring to her sleeping apartment, she was in great distress of mind in thinking and praying for him. She could get no rest from this intense distress. At length she rose, and knelt by the bedside to pray. As she was praying and distressed, a voice, an exquisitely quiet inner voice, said, "Will you abide

the consequences?" She was startled. Such a thing was wholly new to her. She did not know what it meant. And without paying any attention to it, went on praying. Again came the same quietly spoken words to her ear, "Will you abide the consequences?" And again the half-frightened feeling. She slipped back into bed to sleep,—but sleep did not come,—and back again to her knees, and again the patient, quiet voice.

This time with an earnestness bearing the impress of her agony, she said, "Lord, I will abide any consequence that may come if only my husband may be brought to thee." And at once the distress slipped away, and a new, sweet peace filled her being, and sleep quickly came. And while she prayed on for weeks and months patiently, persistently, day by day, the distress was gone, and sweet peace remained in the assurance that the result was surely coming. And so it was coming all those days down in the thick air of Washington's lower house, and so it did come.

What *was* the consequence to her? She was a congressman's wife. She would likely have been, so far as such matters may be judged, the wife of the governor of her State, the first lady socially of the State. She is a Methodist minister's wife, changing her home every few years. A very different position in many ways. No woman will be indifferent to the social difference involved. Yet rarely have I met a woman with more of that fine beauty which the peace of God brings, in her glad face, and in her winsome smile.

Do you see the simple philosophy of that experience? Her surrender gave God a clear channel into that man's will. When the roadway was cleared, her prayer was a spirit-force traversing instantly the hundreds of intervening miles, and affecting the spirit-atmosphere of his presence.

Shall we not put our wills fully in touch with God, and sheer out of sympathy with the other one, and persistently plead and claim for each loved one, "Deliver him from the evil one, and work in him thy will, to thy glory, by thy power, in the Victor's name"? And then add amen—so it *shall* be; not so *may* it be—a wish—but so it *shall* be—an expression of confidence in Jesus' power. *And these lives shall be won, and these souls saved.*—S. D. Gordon, in "Quiet Talks on Prayer."

Tainted Air

THE last few years have witnessed an enthusiastic agitation against the use of "tainted" money, and the national conscience has been vigorously aroused in reference to the use of tainted foods. The time has now arrived for a much more earnest and energetic crusade against

the use of tainted air; for, where poisonous foods have slain their thousands, tainted bedroom climate has slain its tens of thousands.

The man who is sixty years old has spent twenty of those years in his bedroom. If his mind has been saturated with the old-time delusion that night air is dangerous, he has probably proceeded to make it a hundredfold more dangerous by breathing over and over again the poisons that have been thrown off from human lungs.

Those who sleep in stuffy bedrooms, inhaling air that is so thick that one could almost cleave it with a sword, and who awake feeling as if they had been reciting mental arithmetic all night,—if they would only mend their ways and breathe the air as pure as God made it, they would awake feeling as refreshed as one does after enjoying a delightful sleigh-ride, and they would begin each new day feeling that life is a song.

I have frequently been in the bedrooms of even the well-to-do where the paint line on the windows had never been broken since the house was painted. Such persons nearly always suffer with colds, influenza, or more serious disorders, for their lack of vitality makes it an easy matter for even the ordinary microbes to waylay them.

Lieutenant Peary, living outdoors night and day, exposed to the fierceness of an arctic winter, retained his health, but as soon as he returned to Washington and lived indoors a few days and nights, he contracted a terrible cold. The members of Nansen's arctic exploration party had a similar experience.

Investigators in the University of Wisconsin found pneumonia germs in the throats of nearly all who lived indoors during the winter, while none were found in those who lived almost exclusively outdoors.

In the Presbyterian Hospital in New York City for two years past they have made it a practise to place their pneumonia patients in beds arranged upon the roof. Constant fresh air and proper nourishment were practically all the treatment they received. A series of fifty of these patients made splendid recoveries without receiving a single drop of medicine, while nearly one half of the pneumonia patients in the Philadelphia Hospital died last year under the usual medical treatment.

Several years ago one of the New York insane asylums began placing its consumptive insane patients outdoors in tents. The surprising result was that the majority of them not only recovered from tuberculosis, but also made astonishing improvement in their mental condition, and not a single case of pneumonia developed in this large outdoor colony, while there were one hundred and thirty cases among those who remained in the hospital during the same length of time.

That the outdoor life endows the blood with healing powers is well proved by the results obtained at the Sea Breeze Hospital at Coney Island, whither a large number of sick children are sent from New York hospitals. These children are suffering with tubercular joints, horrible tubercular abscesses, and similar disorders. Breathing the fresh sea air, playing in the sand, eating wholesome food, and sleeping outdoors, they make the most marvelous recoveries. The same kind of blood that can heal such conditions can heal a diseased stomach, a disordered liver, or a wretched nervous system.

But the best time of all to utilize the benefits of the outdoor life is *before* we have any of these diseases. Elbert Hubbard has arranged for half of his workers to sleep in outdoor veranda bedrooms. He says that the "sleep-outs" do twenty-five per cent more work, and that they are twenty-five per cent better natured than the "sleep-ins."

A good way to keep ahead of the microbes, which, like the poor, we always have with us, is to take full, deep breaths a dozen times a day, while the chest is held well erect.

During the summer-time do most of your kitchen work outdoors under the shade trees or under some canvas covering. Set your dinner table out on the veranda. Covet every opportunity to get outdoors. Never mind if your neighbors think you are foolish, because you are endeavoring to live out the full measure of your days while they are cutting theirs short by their folly.

If some of your ancestors died of consumption, by rights you ought to die of the same disease. But instead, determine that you will not claim your inheritance. Bear in mind that no set of selfish men have a corner on the oxygen market. Economize your money as much as you like, but be extravagant in the use of fresh air, and that includes learning how to breathe properly. If you take a genuine full breath only once or twice in a week, the microbes will probably hold a council of war in the air-cells of your lungs and decide to stake out a claim; and do not forget that possession is nine points in law.

Are you looking through such a hazy fog that life seems hardly worth the living? Breathe more fresh air, and you will soon wish that somebody had given you that advice a long time ago. But some will ask, "Do you advise us all to live outdoors?" No, not exactly; although that is where God originally placed man, and it would have been better for his health if he had remained there. If it is not convenient for you to live outdoors, move more of outdoors *indoors*.—*David Paulson, M. D., in Good Health.*

A Bloodhound of the South

From the window I observed a dog of unusual size and appearance. So uncommon a specimen was he, that my curiosity got the better of my timidity; and I made inquiry of the master of this noble canine.

"Sir, will you kindly tell me to what breed of dogs this fine fellow belongs?"

"He is, madam, a Southern bloodhound, such as they trailed negroes and criminals with."

"And will you say what such are worth?"

"O, all the way from fifty dollars to two hundred dollars."

"And are the trained dogs dangerous to those they hunt down? I have heard they were not disposed to do injury."

"Well, their training and habit is to seize their man by the arm, and if he is wise enough to consider himself caught, no harm whatever is done him."

"Ranger" just then came under his master's hand for caress; and while admiring the beauty of his color, I secretly gave thanks that there were now no negroes, save criminal ones, to run down and bring into subjection to the will and authority of another, for when all true delights are told, and all good gifts are numbered, there are none more sweet than personal liberty.

ALICE A. SHEPARDSON.

The Secret of Devotion

I KNOW a fortunate mother who has two excellent young sons, and who enjoys the most radiantly happy motherhood.

They are manly little fellows, intensely interested in all outdoor sports, and manage to concern themselves, it must be confessed, in all sorts of mischief common to boys of their age. But no matter how busy they may be about their own concerns, there is one person whose welfare never appears to be out of their minds—mother.

If they are off for the day with their chums, they will manage to find a telephone, and over the wire will flit some such message as, "All right, mother? Thought we had better call up and see."

The younger boy has a keen eye for beauty, and may quite often be found with a beautiful

flower in his hand which he has purchased with his own pocket-money, or perhaps a handful of wild flowers picked during an expedition to the woods or the "swimmin'-hole." Any one whom he happens to meet is entirely welcome to exclaim and admire, but the flowers do not leave the young knight's hand until he presents them to his lady mother.

Curious to know the secret of this devotion—not exceptional, perhaps, but exceptionally expressed—I questioned this fortunate woman, and she said, smilingly: "It began when the boys were very little fellows, when I tried to show them that these little attentions were necessary to my happiness. As they grew older, I never failed to express my appreciation of the little things they did for me—if it was a tiny shell from the beach, or a smooth stone from the road, or a field flower, I was always delighted with it, and so the giving has become a habit. It means a great deal to me; and I have no doubt some woman will thank me in the future. I have always felt," she added, "that if my boys failed in their attitude to the women who came into their lives, it must not be my fault."—*Jane Howard Latimer, in The Housekeeper.*

Religious Liberty Department

Outlines of Government

GOVERNMENT is a means to an end. The aim of civil government is to secure justice between man and man. Government in some form has always existed. Law and order is the rule of the universe.

Constitutional law is the highest human law. God's law, the constitution of the universe, is as infinitely higher than the highest human law as the Creator is above the creature.

God's law is wholly moral, and its transgression, in thought, word, or deed, is sin. Human law should deal wholly with the relation of man to man, and should never encroach upon the sacred relation which man sustains to his Maker.

Government, properly administered, should secure to each individual all the liberty he can rightfully claim. There is among us a growing class of malcontents styled anarchists, who believe that civil government never can rightfully exist, without depriving the individual of his liberty, and that each should be allowed to do that which is right in his own eyes.

The fallacy of such argument is apparent. No man has a right, or ever had a right, to take the life of a fellow man. No man can rightfully claim the liberty of taking another's property. If the law forbids such practises, does it in anywise rob him of his liberty?—Never! for he never had the liberty to perform such acts. If the law gives to every citizen freedom to do right, and protects him from wrong-doing on the part of others, he has all the liberty he can justly claim.

Should an individual, upon prayerful consideration, decide in his own mind that a law of the land is in conflict with the law of the universe, what course should he pursue? "We ought to obey God rather than men." God's law is supreme, and his demands are invariably just. Therefore the human enactment must be unjust, as entering the realm of religion. The honest individual will therefore be obliged to disobey the law of the land in order to prove loyal to God. Will such a course lead to anarchy?—No, for while rendering obedience to God's requirements, he passively submits to the penalty attached to the human law.

A notable example of this principle of fidelity to God's requirements, in spite of human enactments, is found in the account of the three Hebrew brethren who were cast into the fiery furnace. The Babylonian king had commanded all, at a given signal, to fall down and worship

the golden image which he had set up. To do so would be to break the second commandment of the decalogue. Did they stop to question or argue the matter?—Not for one instant. With the penalty of awful death in the fiery furnace confronting them, they calmly answered, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." And God signally vindicated his loyal servants, so that not so much as the smell of fire was upon their garments.

The same principle is illustrated in the life of Daniel. His enemies persuaded the king to make a decree that whosoever should ask a petition of any god or man for thirty days, save of the king, should be cast into the den of lions. Did Daniel observe the decree, or prove loyal to God? Daniel sent up his petitions to the God of heaven three times a day as he did aforetime. Did this stamp him as an anarchist?—By no means. He, too, calmly submitted to the punishment, and again God rewarded the integrity of his faithful servant.

God's requirements are paramount to every human consideration. We have fallen upon perilous times. This generation will witness events that will try men's souls. In view of these facts, the principles of our duty to God, and to civil governments, should be thoroughly understood. Our young people, especially, should become conversant upon the subject of government and its practical workings in the United States, as well as the States; and it is with the hope that some facts may be adduced, and placed in such form that they may be easily acquired, that these outlines have been prepared.

CLIFFORD A. RUSSELL.



Israel's Kindergarten — No. 7

AFTER the passing of the appointed day and the great disappointment in 1844, the believers in the Lord's soon coming began to study more carefully what the Bible says about the sanctuary. Certainly they had made no mistake in the time; it must be that the cleansing of the sanctuary could not refer to the coming of the Lord to this earth. Let us now study this question for a little time, and we shall discover what they found to be the truth of the matter.

In the Bible the terms "sanctuary," "tabernacle," and "temple" are all used in the same way, and they are applied to a "dwelling-place of God." The Bible speaks of three temples. One of these is the human body. "Know ye not," says the apostle Paul, "that your body is the temple of the Holy Ghost which is in you?" It is the desire of Christ that he may use each heart as a throne from which to rule our bodies. He invites us to open our heart's door and let him come in; then our bodies are his sanctuary—his dwelling-place.

Although God lives in us, and his power is seen in every living thing, yet he is a personal being; heaven is his dwelling-place, and his home above is called the sanctuary. 1 Kings 8:39; Ps. 102:19; Jer. 17:12. This temple is mentioned in the Bible many times.

The other tabernacle, or sanctuary, was built by the children of Israel soon after they came out of the land of Egypt. After coming into the land of Canaan, this was replaced by the magnificent temple of Solomon. When the children of Israel sinned and were taken into captivity,

this temple was destroyed by Nebuchadnezzar. Upon their return from Babylon another temple was erected, in many respects similar to the former, yet lacking in beauty and workmanship. About the time of Christ, forty-six years were spent by Herod the Great and others in beautifying and enlarging this structure. But the Jews in rejecting Christ sealed the doom of their nation, and this last temple was destroyed by the Romans in the year A. D. 70.

Now the tabernacle and temples built by the Jews may all be regarded as one; the sanctuary in heaven, the second; and the human body, the third. Let us now discover, if we can, why the children of Israel were required to build the sanctuary and carry on its service.

All will readily recall the story of Joseph, and how Jacob with all his family moved down into the land of Egypt. At first they were treated kindly, but finally there arose a new king who knew not Joseph, and who regarded the children of Israel as his slaves. Harder and harder became the servitude, cruel and still more cruel their treatment, until the Lord finally raised up Moses to lead them out of the land of their bondage.

During their stay in Egypt they had been surrounded by the idolatrous Egyptians, whose religion was a form of animal worship of the most degrading kind. The Sabbath was no longer observed as it should have been; they had no true idea of the holiness of God, the sacredness of his law, or the sinfulness of sin. In this condition he brought them to Sinai, and there spoke the ten commandments and manifested his glory in such a way that they were greatly frightened. In their terror they appealed to Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die." They faithfully promised that they would keep every requirement of his law, but they little realized how weak they were, and did not even understand the need of a Saviour, or the wondrous plan of salvation.

They were mere children in understanding the things of heaven, and to meet this need the Lord provided them with a kindergarten. He instructed Moses to have them make a tabernacle, or tent, its length to be about fifty-five feet, its width and height about eighteen feet each. This was to be divided into two apartments,—the holy and the most holy. In the former were placed the seven golden candlesticks, the altar of incense, and the table of showbread; in the latter was the ark, or chest, containing the law of God written upon two tables of stone.

The ark had a covering of pure gold, called the mercy-seat, upon either end of which stood a golden angel with outstretched wings. This was made to represent the throne of God in heaven (Ps. 99:1), and above the mercy-seat hung a cloud of light called the Shekinah, which was a token of the Lord's presence. Everything was made of costly material and by the most skilful workmanship, and in appearance was of dazzling splendor.

Not only was the tabernacle a pattern of our Father's heavenly abode, but the service likewise was a shadow, or figure, of Christ's work as our great High Priest.

At the time of morning and evening worship incense was burned upon the altar in the holy place,—an emblem of the perfect life of Jesus, which ascends as a sweet savor in behalf of the humble petitioners. While this was taking place, a lamb was offered upon the altar of burnt-offering in the court before the door of the tabernacle. Thus the great sacrifice of Christ was ever to be kept before them.

Likewise when any of the people sinned, an offering was brought by the guilty person to the door of the tabernacle: placing his hand upon the head of the victim, he confessed his sin, and then with his own hands took the life of the innocent creature. In this the individual was to see

that his sins would at last take the life of the innocent Lamb of God.

The priest would then take some of the blood into the sanctuary, and sprinkle it upon the altar, and before the veil that separated the two apartments. Thus does Christ, our Saviour and High Priest, enter the sanctuary above, and raising his wounded hands before the throne, cry, "Father, my blood, my blood in behalf of sinners." That plea is not in vain. The Father himself loves us, and for Jesus' sake forgives our iniquities.

R. F. COTTRELL.



Lesson Study for the Young People's Society Program

OPENING EXERCISES:—

- Singing.
- Roll Call of Favorite Texts.
- Prayer.

BIBLE STUDY: Five Conditions of Prevailing Prayer.

BOOK STUDY: "Ministry of Healing," pages 225-233.

Bible Study*

Five Conditions of Prevailing Prayer:—

1. Entire dependence on the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. John 14:13, 14; 15:16.
2. Separation from all sin. Ps. 66:18.
3. Faith in God's word of promise. Heb. 9:6; 6:13-20.
4. Asking in accordance with his will. Motive must be godly. 1 John 5:14; James 4:3.
5. Importunity in supplication. James 5:7; Luke 18:1-8.—*Selected.*

Book Study

PRAYER FOR THE SICK:—

- When will most men resort to prayer? Page 225; paragraph 1.
- How should the sick be presented to the Great Physician? Page 226, paragraph 1.
- How may the patient be led to feel God's presence in the room? Paragraph 2.

CONDITIONS OF ANSWERED PRAYER:—

- When only can we claim God's promises? Page 227, paragraph 1.
- Why should careful consideration precede prayer for the sick? Paragraph 2.
- Under what conditions might God encourage sin should he manifest his healing power? Paragraph 3.
- What two steps should be taken by those for whom prayer is to be offered? Page 228, paragraph 1.
- Show why confessions should be differently made. Paragraph 2.

SUBMISSION TO GOD'S WILL:—

- Why should cases of prayer be submitted entirely to God? Page 229, paragraph 2; page 230, paragraph 1.
- What example of submission has been given us? Page 230, paragraph 1.
- Does failure to restore to health necessarily mean lack of faith? Paragraph 3.
- Give several reasons why we should wait patiently for God's answers to our prayers? Paragraph 4.

REMEDIAL AGENCIES; BIBLE EXAMPLES:—

* This is not a Bible reading, but the texts given may be studied with profit, and the conditions of prevailing prayer impressed upon the mind.

How may we co-operate with God in answering prayer?

How was Hezekiah restored to health? Page 231, paragraph 3; page 232, paragraph 1. Tell the story of how Christ healed the blind man. Page 233, paragraph 1.

What lesson may we learn from the ten lepers? Paragraph 2.

A Few Thoughts on Prayer

"Practise in life whatever you pray for, and God will give it to you more abundantly."

"Prayer should be prepaid—God's promises are conditional."

"Let us advance upon our knees."—*J. H. Neesima.*

"Prayer is not an overcoming of God's reluctance, but a taking hold of his willingness."

"Prayer deepens and strengthens the desires which gave them birth."

"God answers prayer; sometimes, when hearts are weak,

He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence, when he does not speak;
For he whose name is Love will send the best.
Stars may burn out nor mountain walls endure,
But God is true; his promises are sure
To those who seek."

—*Plautz.*

"No large growth in holiness was ever gained without taking time to be often and long alone with God."—*Austin Phelps.*

MATILDA ERICKSON.

Sabbath-School and Young People's Convention

By appointment of the General Conference, there will be held, July 10-21, at the Mount Vernon (Ohio) Academy, a Sabbath-school and young people's convention. In this number of the INSTRUCTOR will be found the daily program of the convention.

At the recent council of the General Conference Committee held at Gland, Switzerland, a new department of the General Conference was organized, to be known as the Young People's Department of the General Conference. A chairman and a secretary have been chosen for this department, the same as for other departments of the General Conference, who will study and plan for the work of the department. At the Mount Vernon convention the work and policy of the department will be arranged, and plans of work adopted. This convention will certainly mark a new era in the work for our youth, and, we believe, for our foreign mission operations also.

We hope that all our young people who can do so, will plan to attend this meeting. By a study of the program you will see that leading Sabbath-school and young people's workers from various parts of the United States are planning to be present, as well as several members of the General Conference Committee, including the president and the secretary.

We hope to see a very large attendance at this meeting. We would urge that ministers and workers in the adjoining conferences, at least, come, as far as possible, and assist in the meeting. We would be glad to see a large number of church and Sabbath-school officers from the churches within a reasonable distance, at this meeting.

The Ohio Conference will arrange entertainment for all who come, at as reasonable a price as possible. Let those who are planning to attend write to Elder J. E. Shultz, Box 187, Mt. Vernon, Ohio.

We hope our Young People's Societies, and all others who are interested in the progress of this message, will make this convention a subject of special prayer, that the Lord will come into the meeting with rich blessings. Pray that the Holy Spirit may be present and preside in the convention, and direct in all the deliberations.

We are near the end, and need especial wisdom from the Lord for the work.

G. B. THOMPSON,

Chairman Sabbath-School Department.

Program of Sabbath-School and Young People's Convention

To Be Held at Mt. Vernon, Ohio, July 10-21, 1907

WEDNESDAY, JULY 10

10:00 A. M. Address of Welcome, Allen Moon. Responses: G. B. Thompson, Frederick Griggs. Organization, selection of committees, etc.

3:30 P. M. Paper, "Our Mission to the World," A. G. Daniells. Discussion led by G. A. Irwin and H. H. Burkholder.

7:30 P. M. Address, "Providences in Modern Missions," W. A. Spicer.

THURSDAY, JULY 11

6:00 A. M. Talk, "Jesus," C. C. Lewis.

8:00 A. M. Devotional exercises, led by J. E. Shultz.

9:15 A. M. Paper, "The Training of State and Local Leaders of Young People's Work: the Possibilities of Our Young People when Organized for Service," M. E. Kern. Discussion led by Luther Warren and Miss Mary Cook.

10:45 A. M. "Our Young People and Bible Study," B. G. Wilkinson. Discussion led by Meade MacGuire and S. M. Butler.

2:30 P. M. Paper, "Facilities for Finishing the Work," M. N. Campbell. Discussion led by O. J. Graf.

4:00 P. M. Reports of committees.

7:30 P. M. "Our Young People and Prayer," Luther Warren.

FRIDAY, JULY 12

6:00 A. M. Talk, "Moses," E. T. Russell.

8:00 A. M. Devotional exercises, led by Wm. Covert.

9:15 A. M. Paper, "How to Bring Our Young People under Training for Service," M. E. Cady. Discussion led by W. B. White and R. A. Underwood.

10:45 A. M. Paper, "The Sabbath-school and Young People's Work as Training-schools for Workers," W. D. Curtis. Discussion led by E. C. Silsbee and W. W. Ruble.

2:30 P. M. Reports of committees.

7:30 P. M. Sermon.

SABBATH, JULY 13

6:00 A. M. Talk, "Jacob," R. F. Cottrell.

9:00 A. M. Sabbath-school.

10:30 A. M. Sermon, S. N. Haskell.

3:00 P. M. Social meeting, led by R. S. Owen.

7:30 P. M. Round-Table Conference.

SUNDAY, JULY 14

6:00 A. M. Talk, "Joseph," C. Sorenson.

8:00 A. M. Devotional exercises, led by R. A. Underwood.

9:15 A. M. Paper, "Why Have Young People's Societies?" O. J. Graf. Discussion led by M. E. Ellis and Meade MacGuire.

10:45 A. M. Paper, "How to Inaugurate Young People's Work in a Conference," F. J. Wilbur. Discussion led by H. M. Hiatt and J. W. Christian.

Paper, "How to Give Permanence to the Young People's Work in a Conference," J. E. Shultz. Discussion led by Luther Warren and Miss Alma J. Graf.

2:30 P. M. Reports of committees.

4:00 P. M. Open.

7:30 P. M. Address, "Religious Liberty," K. C. Russell.

MONDAY, JULY 15

6:00 A. M. Talk, "Saul," Miss Matilda Erickson.

8:00 A. M. Devotional exercises, led by F. J. Harris.

9:15 A. M. Paper, "Literature for Our Young People," C. L. Benson. Discussion led by O. J. Graf.

10:45 A. M. Paper, "The Young People's Work a Strength to the Church and the Conference Work," Meade MacGuire.

Paper, "How May We Best Work for Our Young People at Camp-meeting," B. E. Huffman. Discussion of both topics led by conference presidents.

2:30 P. M. Reports of committees.

4:00 P. M. Paper, "Our Young People and Home Missionary Endeavor," E. R. Palmer. Discussion led by Mrs. L. Flora Plummer, Mrs. S. N. Haskell, and M. E. Ellis.

7:30 P. M. Paper, "Our Young People and the Medical Missionary Work," W. A. Ruble.

Paper, "Our Young People and Our Educational Work," Frederick Griggs.

TUESDAY, JULY 16

6:00 A. M. Talk, "David," C. L. Benson.

8:00 A. M. Devotional exercises, led by C. L. Stone.

9:15 A. M. Paper, "Study of Languages an Aid in Missionary Effort," C. C. Lewis. Discussion led by B. G. Wilkinson and A. G. Daniells.

10:45 A. M. Paper, "The Work of the State Secretary," Miss Myrta M. Kellogg. Experience meeting—five-minute talks by secretaries.

2:30 P. M. Reports of committees.

4:00 P. M. Paper, "Society Meetings," Miss Nora Hough. Discussion led by Miss Winnie Hunt.

Paper, "Our Isolated Young People," Mrs. Mettie Lenker. Discussion led by Miss Bessie L. Jackson.

7:30 P. M. Address, "India as a Mission Field," G. B. Thompson.

WEDNESDAY, JULY 17

6:00 A. M. Talk, "Paul," W. J. Fitzgerald.

8:00 A. M. Devotional exercises, led by B. L. House.

9:15 A. M. Paper, "Purpose of the Sabbath-school," G. B. Thompson.

Paper, "Principles of Organization as Applied to Sabbath-school Work," Mrs. V. J. Farnsworth. Discussion led by Miss Edith Starbuck and J. E. Shultz.

10:45 A. M. Paper, "Sabbath-school Lessons: Grading, Form of Publication," Mrs. L. Flora Plummer. Discussion led by W. A. Spicer.

2:30 P. M. Paper, "In the Sabbath-school."

1. "How to Make Opening, Closing, and General Exercises Most Profitable," Miss Pearl Hallock. Discussion led by Miss Fannie Fondersmith.

2. "The Review Exercises," Mrs. Lee S. Wheeler. Discussion led by Miss Myrta Kellogg.

4:00 P. M. Paper, "Teaching the Lesson."

1. "The Senior Class," C. C. Lewis.

2. "The Primary Class," Mrs. Carrie R. King. Discussion led by Prof. F. Griggs and Mrs. L. M. Calkins.

7:30 P. M. Address, "Africa as a Mission Field," G. A. Irwin.

THURSDAY, JULY 18

6:00 A. M. Talk, "Judas," E. W. Farnsworth.

8:00 A. M. Devotional exercises, led by W. T. Bland.

9:15 A. M. Reports of committees.

10:45 A. M. Paper, "Study of the Lesson; as Individuals; as Families," Miss Mary C. Cook. Discussion led by Miss Margaret Haughey.

Paper, "Training of Teachers," Mrs. Fannie D. Chase. Discussion led by Meade MacGuire.

2:30 P. M. Reports of committees.

4:00 P. M. "What Our Sabbath-schools Have Done and May Do for Missions," A. G. Daniells. Discussion led by W. A. Spicer.

7:30 P. M. Open.

(Concluded on page seven)



The Purple Lilacs

"Ah! I've seen the pussy-willows
With dainty, furry faces;
I've found the pretty violets
Abloom in shady places;
The jonquil and the crocus
Have told me of the spring;
And in the orchard up and down
Has glanced the bluebird's wing.

"But here's the purple lilac
That lifts its fragrant plumes
And sends a waft of sweetness
Through homely cottage rooms,
It's hardy branches tapping
Against the farmhouse eaves;
The flowers it gives us growing
In generous, waving sheaves!

"I'm sure the mother robin
Is very glad to see
The lilacs' screen about her
Wee nest and fledglings three;
And father wren is singing
In pure delight to-day
That spring is here already,
And summer on the way.

"And I am glad our Father,
Whose love is over all,
Who counts the stars by number,
And sees a sparrow fall,
Has sent again the lilacs
To make the garden fair,
And waft their honeyed sweetness
Upon the wandering air."

The American Flag

DID you ever think how we came to have our "bonny flag,"—the red, white, and blue banner which we all love so well?

The history of our flag from the birth of the nation down to the present time is one of unusual interest.

From the period that marked the supremacy of England in the New World up to a short time before the Declaration of Independence, the colonies retained the standards of the mother country. Then at the beginning of the Revolution a great many flags were displayed, such as the one with the pine tree, the ones upon which were the inscriptions, "Don't tread on me," and, "Unite or Die."

Although America had had many flags, the history of the star-spangled banner is the most interesting to all. As it was the desire of the Americans to become a free and independent people, it also became evident that they would need some flag to use as a national emblem.

Then in the latter part of May of the year 1777, Congress appointed a committee, which consisted of Washington, Franklin, and Robert Morris, to decide upon some design for a flag. Washington drew a rough design, which consisted of thirteen stripes, red and white, alternating, the red being placed on the outer edges in order to make the flag look more firm, and of thirteen stars cantoned in a blue field, which represented a new constellation.

In Philadelphia at one time there lived a little girl named Elizabeth Griscom. Her parents were Quakers, and her father helped to build the famous Independence Hall. When Elizabeth was a little girl, she learned to do fine needlework. At the age of twenty-one she was married to Mr. John Ross, after which she lived on Arch Street. Mrs. Ross, known as Betsy Ross, was famous as a designer, so the flag committee took

their design to her. She examined the sketch, and after making a few suggestions she consented to make the flag. The committee had used six-pointed stars, but Mrs. Ross, thinking they were not so pretty as the five-pointed star, hastily cut from a piece of paper a star with five points, and upon showing it to the men, they agreed with Mrs. Ross, and resolved that the five-pointed star should be used instead of the six. Perhaps this is the reason that the stars on the flag have five points, while those on the coins have six.

The next day the committee returned. Mrs. Ross had the flag finished, and it was greatly admired. It was then adopted by Congress on June 14, 1777, and ever since this date has been observed as Flag day, or the birthday of "Old Glory."

This was the basis of the present United States flag, which differs only in the number of stars, and is the first recorded legislative act for the adoption of a national flag in this country.



THE BOYS' BATTLE OF MANILA

The first flag of this kind was used by Paul Jones, who was appointed commander of the "Ranger" on the very day that Congress adopted the flag.

It is not accurately known by whom the stars were first suggested. Some ascribe the suggestion to John Adams, some say that the whole flag was taken from the arms of the Washington family, while others maintain that the blue field was taken from one of the Scottish flags, and the red and white from the flag of Great Britain. The stars were arranged in a circle, probably to symbolize the perpetuity of the Union.

After Kentucky and Vermont were admitted to the Union in 1791 and 1792, the stars and the stripes were each changed to fifteen. Then in January, 1817, Capt. Samuel C. Reed, a naval officer, presented a bill to Congress recommending that the stripes be reduced to the original thirteen, to remind them of the thirteen original colonies, and that whenever a new State was admitted to the Union, a new star should be added to the flag on the fourth of July succeeding the admission of that State.

This bill was met with approval by the president on April 4, 1818, and the law is still observed; and at the present time there are forty-six stars arranged in the blue field. Besides this flag

there is the Union Jack, the Revenue, Yacht, and Admiral flags, all of which resemble, in some way, the nation's flag, which is the most beautiful and honored of all.

The old house where Mrs. Ross made the first flag still stands on Arch Street, and is honored by every nation in the world. The "American Flag House and Betsy Ross Memorial Association" has its office there, and is trying to secure money to purchase the flag house so that it may belong to the nation. The house is decorated with flags, and bears a large tablet on which are inscribed the following words:—

BIRTHPLACE OF OLD GLORY

THE FIRST AMERICAN

FLAG ADOPTED BY CONGRESS

JUNE 14, 1777, AS THE

NATIONAL STANDARD

WAS MADE IN THIS HOUSE BY BETSY ROSS

Whenever we see our flag floating in the breeze, it represents to us a free country. The colors suggest something to us; the blue might represent truth, faithfulness, and loyalty; the red, love; and the white, purity.

"O bonny flag, our country's flag,
We love your colors bright.

In truth and love and purity
Our hearts shall take delight."

— Our Boys and Girls.

What a Song May Do

We may not always see the fruits of our labors, nor know the good that is accomplished by our words, looks, and actions, but occasionally our Father permits us to get a glimpse of them that we may be encouraged to other effort. Sometimes we may perform a kind act or say a kind word that will be a savor of life unto life, and yet be perfectly unconscious of the good we are

doing. Such acts are usually the most helpful.

Last winter a little girl handed me a slip of paper on which was printed the following poem. She said she was once on the train with her mother, and as she sang the song, "Jesus Loves Me," a lady in the seat behind them overheard it and composed the poem. It tells its own story, and shows what a child may do by living close to Jesus:—

"Jesus Loves Me"

in the crowded railway train,
Dimpled cheek against the pane,
Sang a baby, soft and low,
"Desus loves me, 'iss I know."

Then, unconscious, clear and strong,
"Ittle ones to him belong,"
Rose the dear voice at our side;
"Desus loves me, he who died."

Hushed the hum of voices near,
Hoary heads bent low to hear,
"Desus loves me, 'iss I know,
For der Bible tells me so."
So, 'mid silence, tearful, deep,
Baby sang herself to sleep.

But the darling never knew
How the message, sweet and true,
Raised one heart from dull despair
To the Love that lightens care;

But I think beside the King,
I shall some day hear her sing,
"Jesus loves me, this I know,
For the Bible tells me so."

SAMUEL WRIGET.

Shoes for Geese and Spectacles for Cows

IN Bohemia when geese are to be driven long distances to market, they are shod for the journey. The method of shoeing is as simple as it is effective. The geese are made to walk repeatedly over patches of tar mixed with sand. This forms a hard crust on their feet, which enables them to travel great distances without becoming foot-sore. Even more useful than shoes for geese are spectacles for cows that feed on the Russian steppes. Forty thousand cattle in smoke-colored spectacles are found in that region, where the snow lies white for six months of the year. The cattle pick up a living from tufts of grass which crop above the snow. The sun shines so dazzlingly upon the white surface that many animals formerly suffered from snow-blindness.—*The Round Table*.

A Cow the Size of a Newfoundland Dog

J. H. OVERBY, of Atlanta, is the owner of the smallest cow in the world. Though two years old, and apparently fully developed, the animal is not so large as the average Newfoundland dog. She is twenty-seven inches high, and weighs only seventy-five pounds.

This cow was bought six months ago for one dollar. Mr. Overby has since refused an offer of five hundred dollars for a half interest.

Already her fame is spreading through the city, and scores of persons have called at the residence to view the strange freak of nature. She is named "Bessie Brown," in honor of "Brown Bessie," a cow that was sold at the World's Fair in Chicago for twenty-one thousand dollars.

The Full Account

A PROSPEROUS liquor dealer was boasting to a group of men standing near his saloon of the amount of money he had made.

"I have made one thousand dollars in the last three months," he said.

"You have made more than that," quietly remarked a listener.

"What is that?" was the quick response.

"You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made much more than that, I reckon, but you'll get the full account some day!"—*The Ram's Horn*.

South American Geography

COLOMBIA is ten times as large as New York State; as long from north to south as from St. Paul to New Orleans. Its coast line is equal to the distance from New York to Chicago. It has produced over six hundred million dollars' worth of gold.

Ecuador is larger than Texas. Its capital, Quito, is one thousand feet higher than Mt. St. Bernard, and has fifty thousand population.

Chile is the narrowest (in proportion to its length) country in the world. It has a coast line that would reach from New York to Salt Lake. Its width is about equal to the distance from New York to Philadelphia.

A railroad crosses the Andes at 12,340 feet, and cuts down the time between Santiago and Buenos Ayres sixteen days.

Street-car fares are one cent in Chile.

American plows, thrashers, and reapers cover the fields of Argentina.

The Chilean coal-mines are under the Pacific Ocean.

Argentine Republic is larger than that portion

of the United States east of the Mississippi, and twelve times larger than England. Every third man there is a foreigner. Pullman cars cross it in twenty-four hours.

Buenos Ayres is said to increase in population one hundred thousand a year. Its present population is upward of two millions. It is the largest Spanish-speaking city in the world, and half again as large as Madrid.

Uruguay, the smallest of South American republics, is as large as Missouri.

Rio de Janeiro has the finest harbor in the world. It is one of the oldest cities of our hemisphere. It is the largest Portuguese-speaking city in the world. There are more people in Rio de Janeiro than in all Portugal.

The Valley of the Amazon is as wide as from New York to Ogden, Utah. The fall of the river in two thousand miles is not over two hundred feet.—*Lyceumite*.

Napoleon and Religion

ONE evening as Napoleon was walking upon the terrace of his garden at Malmaison, most earnestly conversing with some influential members of the government upon the subject of religion, he used the following language: "Religion is something which can not be eradicated from the heart of man. He *must* believe in a supreme being. Who made all of that?" he said, pointing to the brilliant, shining stars in the evening sky. "Last Sunday evening I was walking here alone, when the church bells of the village of Ruel rang at sunset. I was strongly moved, so vividly did the image of early days come back with that sound. If it be thus with *me*, what must it be with others? Let your philosophers answer that, if they can. It is absolutely indispensable to have a religion for the people. In re-establishing Christianity, I consult the wishes of a great majority of the French nation."

His wife, Josephine, had very little religious knowledge, yet she had beheld its ennobling influences, even when encumbered with the grossest superstition. On the other hand, she had seen, and dreadfully felt, that while France was without religion, marriage was a mockery, conscience a phantom, and death an eternal sleep. She therefore most warmly seconded her husband in all his endeavors to restore again to desolated France the religion of Jesus Christ.

The next morning after issuing the proclamation announcing the re-establishment of public worship, a grand religious ceremony took place in honor of the occasion in the church of Notre Dame. Napoleon, to produce a deep impression upon the public mind, invested the occasion with all possible pomp. As he was preparing to go, one of his colleagues, Cambaceres, entered the room.

"Well," Napoleon said, rubbing his hands in fine spirits, "we go to church this morning; what say they to that in Paris?"

Cambaceres replied, "Many people propose to attend in order to hiss the piece, should they not find it amusing?"

"If any one takes it into his head to hiss, I shall put him out of the door by the grenadiers of the consular guard."

"But what if the grenadiers themselves take to hissing like the rest?"

"As to that, I have no fear. My old mustaches will go here to Notre Dame just as at Cario they would have gone to the mosque. They will remark how I do, and, seeing their general grave and decent, they will be so too, passing the watchword to each other, *Decency!*"

His proclamation issued upon this great event, reads as follows:—

"An insane policy has sought, during the Revolution, to smother religious dissensions under the ruins of the altar, under the ashes of religion

itself. At its voice all those pious solemnities ceased in which the citizens called each other by the endearing name of brothers, and acknowledged their common equality in the sight of heaven. The dying, left alone in his agonies, no longer heard that consoling voice which calls the Christian to a better world. God himself seemed exiled from the face of nature. Ministers of the religion of peace! let a complete oblivion veil over your dissensions, your misfortunes, your faults. Let the religion which unites you, bind you by indissoluble cords to the interests of your country. Citizens of the Protestant faith! the law has equally extended its solicitude to your interests. Let the morality, so pure, so holy, so brotherly, which you profess, unite you all in love to your country, and respect for its laws; and, above all, never permit disputes on doctrinal points to weaken that universal charity which religion at once inculcates and commands."

This is surely a triumph for Christianity. A man like he, even though not at that time a believer in its divine origin, was so perfectly satisfied of its beneficial influence upon mankind, that, as a matter of state policy, he felt compelled to reinstate its observance. D. P. ZIEGLER.

It Is High Time

JUDGE JOHNSON, of California, while passing sentence of death upon a criminal said:—

Nor shall the place be forgotten in which occurred the shedding of blood. It was one of those antechambers of hell which mark like plague-spots the fair face of our State. You need not be told that I mean a tippling shop—the meeting-place of Satan's minions, and the foul cesspool which, by spontaneous generation, breeds and nurtures all that is loathsome and disgusting in profanity, and babbling, and vulgarity. I would not be the owner of a groggery for the price of this globe converted into ore. For the pitiful sum of a dime he furnished the poison which made the deceased a fool and this trembling culprit a demon! How paltry a sum for two human lives! This trifling is tolerated by law, and therefore the vender has committed an act not recognizable by earthly tribunals; but in the sight of Him who is unerring in wisdom, he who deliberately furnishes the intoxicating draft which inflames men into violence, and anger, and bloodshed, is *particeps criminis* in the deed. Is it not high time that all these sinks of vice and crime should be held rigidly accountable to the laws of the land, and placed under the ban of an enlightened and virtuous public opinion?



BELLINGHAM, WASH., May 26, 1907.

DEAR FRIENDS: This is the first letter I have ever written to the YOUTH'S INSTRUCTOR, although I have taken it several years. I think it is an excellent paper for the youth because of so many Christian examples taught in it.

I will be sixteen this summer. I have one sister and one brother living, and one asleep in Jesus. We have very recently moved here from Minnesota, and of course everything is strange; but I promised the Lord that if I came, I would work for him, so I must keep my word.

It seems good to have a chance to attend Sabbath-school and church regularly. Before coming here we lived in the country about thirty-five miles from a Seventh-day Adventist church. I have read the Bible through once, and over to Isaiah in it again, but I don't think a person gets as much good as he does to take each topic separately. I am trying to be faithful so I can be able to see Jesus coming in the clouds of heaven with power and great glory. I hope to meet all the readers in the new earth.

ELIZABETH J. GOTT.

There are advantages in topical Bible study, but it is not well to read the Bible through con-

secutively also? If one did not do this, there must certainly be some portions that would never receive a reading.

Program of Sabbath-School and Young People's Convention

(Concluded from page four)

FRIDAY, JULY 19

- 6:00 A. M. Talk, "Daniel," Mrs. S. N. Haskell.
8:00 A. M. Devotional exercises, led by W. D. Curtis.
9:15 A. M. Question Hour.
10:45 A. M. Paper, "Personal Work," Mrs. Jessie L. Adams. Discussion led by Miss Ida M. Walters and Mrs. R. W. McMahan.
Paper, "The Home Department," Miss Ella Merickel. Discussion led by Miss Edith Starbuck and Miss Sue M. Andrews.
2:30 P. M. Reports of committees.
7:30 P. M. Sermon.

SABBATH, JULY 20

- 6:00 A. M. Talk, "Jeremiah," W. E. Videto.
9:00 A. M. Sabbath-school.
10:30 A. M. Sermon.
3:00 P. M. Social service.
7:30 P. M. Open.

SUNDAY, JULY 21

- 8:00 A. M. Devotional meeting, led by A. G. Daniells; topic, "The Results of the Convention."

It is not for the fame of our work that we are rewarded, but for our faithfulness in it.—*Brethren Evangelist*.

At a recent legislative hearing in the State of Maine, strong accusations were brought against the beaver. A forester said: "There are thousands of beavers in the northern part of Somerset County, and there are many dams two hundred feet long, which have been built by these animals. Their work has become such a nuisance, such a pest and so destructive, that we ask you to pass a law so that they may be captured at some season of the year. They increase so rapidly that they are a menace to our property. They cut down trees from two to twelve inches in diameter."

BIBLE READERS COURSE

Familiar Quotations of the Bible

(Concluded)

21. "Their strength is to sit still." "In quietness and in confidence shall be your strength."
22. "How should man be just with God? . . . [since] he can not answer him one of a thousand."
23. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."
24. "We are but of yesterday, and know nothing."
25. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."
26. Where is a king spoken of as "the breath of our nostrils," applied sometimes since in flattery to modern monarchs?
27. Who first employed that powerful simile, now become proverbial, "As a wild bull in a net"?
28. Christ on two occasions quoted the words, "I will have mercy and not sacrifice." Where are they to be found in the Old Testament?
29. Who said, "No doubt but ye are the people, and wisdom shall die with you"?
30. Where is to be found the declaration, "Man looketh on the outward appearance, but the Lord looketh on the heart"?—*J. H. Vincent*.

THE INTERMEDIATE LESSON

II — Abraham and Lot

(July 13)

LESSON SCRIPTURE: Genesis 13.

MEMORY VERSE: "Look not every man on his own things, but every man also on the things of others." Phil. 2:4.

Review

What man did the Lord choose to be the father of a great nation? Why did he choose Abram? Tell seven promises that the Lord made to Abram. Read Gen. 12:2, 3.

Lesson Story

1. The Lord greatly blessed Abram and Lot while they were in Egypt, so that when they came back to Canaan, after the famine was over, they were very rich. They had a great deal of silver and gold, and many cattle and sheep.

2. Abram and Lot brought their families and their servants and their flocks and their herds to the place near Bethel where Abram had built an altar to the Lord when he first came to Canaan. And here they pitched their tents, and pastured their flocks. But there was not grass enough to feed so many sheep and cattle, and very soon strife arose between the men who kept Abram's cattle and the men who kept Lot's cattle as to which should have the best pasture.

3. The Lord had told Abram that the whole of this land was to be for him and for his heirs, yet Abram had no thought of choosing the best place for himself. He did not seek his own; he did not take even what belonged to him; he acted unselfishly toward Lot. Notice how gently he rebuked Lot, and how kindly he offered Lot his choice of all the land.

4. "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

5. Lot seems to have been eager to choose a good place for himself. He looked about and saw the plain of Jordan—a beautiful plain, well watered, and very fertile. So Lot chose that part of the land of Canaan; and taking his flocks and his herds, his family and servants, he left Abram, and went to the plain to live.

6. Now there were two very wicked cities in this plain, Sodom and Gomorrah. The Bible tells us that "the men of Sodom were wicked, and sinners before the Lord exceedingly." But in spite of this, Lot "pitched his tent toward Sodom."

7. "And the Lord said unto Abram, after that Lot was departed from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

8. "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

9. "Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."

Questions

1. What did the Lord do for Abram and Lot while they were in Egypt? After the famine was over in Canaan, where did they go? What did they have?
2. To what place did Abram and Lot come in Canaan? What had Abram once built at this place? What trouble arose between Abram's and Lot's herdsmen?

3. What promise had the Lord made to Abram? In what way did Abram show an unselfish spirit? What does our Memory Verse tell us that every one should do? Would there be any strife or quarreling if every one followed this rule?

4. What did Abram say to Lot? Why should there be no strife between them? What did Abram offer to Lot? What did he say he would take?

5. Was Lot willing to take the first choice of the land? What part did he choose? Why did he choose the plain of the Jordan?

6. Name two cities in this plain. What does the Bible tell us about the men of Sodom? Where did Lot pitch his tent? Did Lot make a wise choice? Why?

7. After Lot had gone away, what did the Lord tell Abram to do? What did he promise to give to Abram and to his descendants? How many did he say that Abram's seed, or descendants, should become?

8. After Abram had looked north and south and east and west, what did the Lord tell him to do? What did the Lord again promise that he would do?

9. Where did Abram make his home after this? What did he build there?

THE YOUTH'S LESSON

II — Power of Choice in God's Covenant

(July 13)

MEMORY VERSE: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

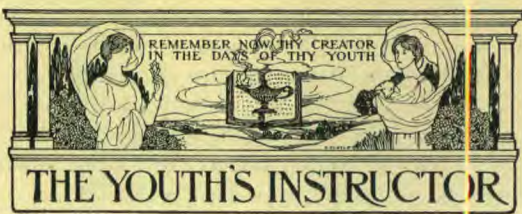
Questions

1. What condition must exist where God rules? 1 Cor. 14:33.
2. What spirit will be manifested by each individual where there is a condition of perfect harmony? 1 Peter 3:8.
3. Whose mind will control? Phil. 2:5.
4. Whose mind did Jesus have? John 6:38.
5. Where is God's mind, or will, expressed? Ps. 40:8.
6. What liberty has God given to each individual?—The power of choice. Prov. 1:28-31.
7. What goes with the power of choice?—Responsibility.
8. Does God seek to influence man in making his choice? Acts 14:16, 17.
9. Through what agency does he especially seek to aid man in making the right choice? Gen. 6:3.
10. Can one choose to do that which he is not able of himself to perform? Rom. 7:18; note 1.
11. How can one do the good that he chooses to do? 2 Cor. 12:9.
12. Since God desires harmony, and gives man strength to make the right choice, what must be the penalty for wrong choosing? Isa. 65:12-15; note 2.
13. To whom must we be in subjection in order to have eternal life? Heb. 12:9.

Notes

1. The control of the will is not entirely vested in the character of the one choosing, for it is possible to will to do a thing entirely out of harmony with one's character. Thus an evil person may will to do a good thing, even though unaided he can not accomplish it.

2. There can be no choice of the good unless there is the possibility of rejecting the good, which is to choose evil. God placed before his creatures the way of righteousness, to refuse which was to choose the way of sin; one way terminating in life, the other in death. Since harmony can exist only when all wills are in harmony with one supreme will, it is apparent that death must be the result to the one who persists in wrong choosing. Hence the covenant is "obey and live."



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.

Alaska and the Temperance Number

ELDER A. M. DART, in Skagway, Alaska, writes: "Please send INSTRUCTORS according to enclosed order. This is a most excellent number, and I wish I could take a *thousand*. Can they be had later? Don't forget to answer."

The "Bulletin"

THE Young Men's Literary Society of Takoma Park, D. C., has just issued the July number of the *Bulletin*. It is devoted to the subject of non-flesh eating. The articles are well-written and convincing. Five cents, if sent to the editor, C. E. Holmes, will insure you a copy of this attractive number.

A New Series

MR. CLIFFORD RUSSELL has kindly prepared for the INSTRUCTOR a series of articles on government. These present very clearly the true principles underlying earthly governments, and show the relation of human to divine law, and our relation as Christians to both. Our young people, I am sure, will want to make a careful study of this important series.

The Sting of Second-Hand Criticism

CRITICISM seems to grow in power to hurt in direct proportion to its distance from the original source. It is dangerous enough at its best, when spoken face to face in love and tactfulness; but when it becomes second-hand, and reaches the one criticized in an indirect way, it has usually lost in its love and gained in its sting during the journey. We can not control the criticisms of ourselves that reach us in this thoughtless or cowardly fashion; but we can see to it that we never have any part in thus hurting others. Two simple rules will insure this: resolutely refuse to pass on a criticism of another that has come to our ears; if we have any criticism of our own to make, make it directly to the one needing it, and never mention it to another soul. Sometimes we shall find that if we forbid ourselves second-hand criticizing, the criticism will not be made at all. — *Sunday School Times*.

Christ Keeps His Word of Honor

DAVID LIVINGSTONE was once surrounded by foes in the heart of Africa. His enemies were more than a hundred to one, and they seemed bent on mischief. So far as any human foresight could see, he was to perish there alone without an opportunity of letting the world know how he died. The sun was going toward its setting, and he thought this likely to be the last time he would see it on earth. He went into his tent, took up his well-worn Bible, and turned to the words that

Christ gave to his disciples as a last love message before his final ascension into heaven: "Go ye, therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." Livingstone closed his Bible and said, "That is the word of a gentleman, and he will never break it." He went to bed as usual, and slept in peace. The next day he was able to settle all his difficulties with his enemies peaceably, and went on his way rejoicing.— *Selected*.

Light on the Billow's Crest

THERE is a story of a shipwreck which tells how the crew and passengers had to leave the broken vessel and take to the boats. The sea was rough, and great care in rowing and steering was necessary in order to guard the heavily laden boats, not from the ordinary waves, which they rode over easily, but from the great cross-seas. Night was approaching, and the hearts of all sank as they asked what they should do in the darkness when they would no longer be able to see these terrible waves. To their great joy, however, when it grew dark, they discovered they were in phosphorescent waters, and that each dangerous wave rolled up crescented with light which made it as clearly visible as if it were midday.

So is it that life's dreaded experiences when we meet them carry in themselves the light which

A MORNING PRAYER

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.— *Robert Louis Stevenson*.

takes away the peril and terror. The night of sorrow comes with its own lamp of comfort. The hour of weakness brings its secret of strength. By the brink of the bitter fountain grows the tree whose branch will heal the waters. The wilderness, with its hunger and no harvest, has daily manna. In dark Gethsemane, where the load is more than mortal heart can bear, an angel appears ministering strength. When we come to the hard, rough, steep path, we find iron for shoes. — *Kind Words*.

Little Helps for Home Makers

HAVE several good clean blotters within easy reach of the kitchen and dining table. In case fruit juice is spilled on the table-cloth, or spattered on the clothing while preparing the meals, the edge or corner of the blotter instantly applied to the spot will entirely remove the juice and save an ugly stain.

Give plenty of room between the pansy plants, a foot or more, and have the soil very rich, very well cultivated, and remember sand keeps the soil porous.

Do you want a sure relief from water-bugs and roaches? If so, try this method which is in use in the post-office in London, England: Take plaster of Paris and confectioners' sugar in equal parts, and mix thoroughly by sifting through a flour sieve; place in dry spots on kitchen tables, shelves, and around the sink; these pests are very fond of sugar, and will eat this mixture with avidity; it is sure death every time, literally turning them to stone. It is best to repeat the process the second time, to take off any stragglers that may be left after the first application.

If your hair is falling out, rub the scalp with a freshly cut onion. Nothing is better.

Wash articles or brass which are tarnished in the water in which potatoes have been boiled, and they will be as bright as if new.

If a gloss is desired on linen, add a teaspoonful of salt to the starch when making.

"To remove fly specks from varnished surfaces use equal parts of water and skim milk warmed."

The so-called dry-cleansing process is a solution made from a teacupful of soap-suds and sufficient gasoline to immerse a garment to be cleansed. Rub any very soiled places much in the same way as you would when washing in water, then rinse in clear gasoline and hang up to dry. No ironing is required.— *National Magazine*.

Answers to Correspondents

Should one use the handkerchief at a meal?

It may be done without offense, but one who has a delicate sense of regard for the feelings of others will never allow the use of the handkerchief anywhere in the presence of others to be accompanied by the "blowing of trumpets," as it were. I know a young woman, pretty, refined, and who, almost without exception, manifests a delicate regard for those with whom she is associated; but who will on almost any occasion, whether she is in church, on the street, at the table, or in the parlor with callers, use her handkerchief noisily and with increasing vigor, until the feat seems to her to have been satisfactorily performed. This young woman is quite unconscious of the unpleasant feeling her thoughtless act has occasioned those in her company. One eminent authority says that it is far better to ask to be excused to one's private apartment if one has a cold than to make any noisy demonstration before others. Good form demands that as little display as possible should be made of the handkerchief. It also demands that spitting, hawking, yawning, or stretching should never be done in the presence of others.

On being complimented should one say "Thank you" for the compliment?

If the compliment has been sincerely expressed, it should be acknowledged by some expression of appreciation, as "Thank you for the compliment," "I am glad you think so," "I hope I deserve that," or simply "Thank you."

If a girl friend and I are walking down street alone, and a gentleman acquaintance of my friend meets us and walks along with us, should I leave or remain with them?

Under the circumstances it is proper for you to remain if you desire to do so; but if you are quite certain that the time would be more agreeably spent by your companions if they were alone, you could graciously excuse yourself, and return home. The latter course would doubtless be as satisfactory to all concerned. It would, however, be ungenerous in the gentleman or lady to suggest in any way that your company was not desired.

What should one do when introduced the second, third, or fourth time to the same person?

I should make an energetic effort to prevent the third or fourth introduction, at least, by saying to the one about to make the introduction, "I think I have had the pleasure of meeting Miss —." Any pleasant remark that would preclude the embarrassment consequent upon repeated introductions, would be timely. Few pass through the ordeal of introductions graciously enough to desire repetitions.