

**Missing the Mark**

WE purpose to walk in our human strength,
Yet stumble along the rough way,
To suffer repulse and defeat, at length
Go down in the battle's fray.

There's danger in byways to left and right;
True safety lies only before:
The city of refuge from sin's dark night
Sits high, with foundations secure.

For what shall it profit if, gaining all,
We stumble at last in the dark?
The moral man out by the way may fall,
For sin is but missing the mark.

MAX HILL.

Notes by the Way — No. 7

KANSAS CITY is now lost to view, and here we are once more in full view of the Missouri River. It is a wide, and apparently sluggish stream, whose waters are as muddy as ever. It brings to my mind the Ohio River as I saw it at one of the West Virginia camp-meetings. Pure water was at a premium, except as it was stored in fruit. Here we had an abundance of fine watermelons, which we secured from a large field at two cents apiece. These largely constituted the drinking fountain of Elder R. C. Porter and myself during that meeting. The color of these rivers is doubtless due to the clay soil through which they pass. Here the banks have a light clay appearance. Here and there are clumps, or small groves, of trees, which seem to say, Dry weather does not affect us. We are trees "planted by the rivers of water," whose leaf does not wither. Happy is that person whose roots are ever in touch with the river of life. For a distance back, there is a green plain, then a fringe of forest, and beyond these the broken hills that remind one of New England. This causes me to think that no matter where we are in this world, we shall at times come face to face with circumstances and conditions which bring our minds back to scenes and experiences long past.

The clear sky of Colorado is gone, and the dark clouds above make the interior of our car almost gloomy, but farmers whom we see along the way seem happy. Many of them seem to be looking up, studying the sky, and I imagine I can see smiles on their faces, which speak thankfulness for the clouds, and the prospects for rain. This helps to dispel the gloom of our train. What a world this would be if all were thankful for the clouds, yea, for every cloud which darkens their horizon. These clouds seem to say to the farmer, "I bring you a harvest." How much need there is in this world for more interest and sympathy for others' needs and desires. If we lived more for the good of others, if our happiness were obtained more through making others happy, how

much joy we might have, and what a bright world we would find around us. Suppose, to please my personal feelings, these clouds should pass away. Yonder field of corn, waiting eagerly for the first drops of this coming shower, might wither, and the toiler, who has, perhaps, been praying to the Lord of the harvest for rain to fall upon his field, might be sadly disappointed. How wise and good God is to all mankind. With him there is "no respect of persons." He lets his rain fall upon the just and the unjust. He sends it "in its season." The sun continues to shine even upon the men who curse God. Day by day, with a mercy which endureth forever, he demonstrates to the children of men the surety of his promise, "While the earth remaineth, seed-time and harvest . . . shall not cease." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Nothing but sin, with its controlling selfishness and doubt, keeps us from uniting heartily in the Redeemer's prayer, "Thy will be done in earth, as it is in heaven." Reverently, to-night I say these words from my heart. I also pray, O Lord, not to-night alone, while the storm is raging, and the thunder shakes both the sky and the earth; not alone while I am on a train plunging into the darkness of uncertainty; not alone in adversity's hour, but, Lord, every day, under every circumstance of life, I desire, I humbly ask for, a will to do thy will, that in my life I may fulfil my part in the great plan of redemption and salvation from all sin. A. E. PLACE.

Relation of Young Ladies to the Temperance Cause*

IN memory's hall is a life-size picture of a young lady seated in a carriage, waiting in front of an unpretentious little wooden building, on the outskirts of a thriving country town in eastern Iowa. A sentiment had been aroused against the liquor traffic, so that the town had awakened to the fact that spirituous liquor threatened the future success of the boys, was ruining the present patrons of the saloon, causing them to travel the downward road to premature death and destruction, and was bringing untold misery and sorrow into the homes of the people. The citizens being moved to action, the degrading saloon was banished beyond the city limits. But, as might be expected, the saloon element resumed business just beyond the boundary line, and here were the headquarters of the old patrons of the wine cup.

The picture mentioned above was viewed at this stage of the temperance work in that locality; and although many pictures of various designs,

* Synopsis of a paper read at a special meeting of the Loyal Temperance Legion of Centerville, California.

which have found a place in memory's collection, become dull of tint as the years go by, and must be retouched occasionally or they fade from sight, this one retains its hues to a remarkable degree. Think of it—a young lady caring for a team on the outside of a saloon, while her gallant (?) escort evidently was caring for drink on the inside of the saloon! And yet this is not uncommon.

One often sees pictures which reveal much to be admired in the way of beautiful tints and harmonious blending of colors, where all is marred because of some inconsistency in the design, or the perspective is imperfect. So with this. If it is proper for the young man to enter the saloon, it is surely proper for the young lady to do likewise. But as it is grossly improper for either one to enter, it is also very much out of place for one to encourage the other in yielding to temptation. So the whole design is inconsistent, and its gloomy perspective—the future—very displeasing to the eye. Thus the picture, in spite of the glowing tints of youth and beauty which occupy the foreground, is a very sad failure—so different from what it might have been.

Many young ladies consider it a trifling thing that young men indulge in occasional drinks; so it is not so marvelous, after all, that young men pursue the downward way. If a young man finds that he can take a social glass, and at the same time receive the evident sanction, and perhaps co-operation, of his young lady friends, one can not wonder so much at the alarming extent to which the liquor traffic is carried on,—one can not wonder so much at the ruined homes and downtrodden family circle.

But there are in our world to-day a few young women whose society is not to be had at a cheap rate. They have no fear of becoming old maids because of their temperance principles. In fact, they know that to be an old maid is infinitely better than to be the heart-broken wife of a man who drinks. But really, there is little chance for any of them ever to become old maids. Such sensible girls are in great demand, and are much more admired, even by drinking young men, than are those who are so eager to be found in their company.

Loyal temperate young women know that if a young man takes an occasional glass of liquor, the habit is likely to grow with years; and the probability is that later in life he will become a professional drunkard, and, perhaps, a public pauper. Sensible young women do not care to form lifelong partnerships, with misery, degradation, and ruin as the only prospect. It is sad enough when such an experience comes unexpectedly and without warning.

Behold a youth before whom the future holds out flattering prospects. He possesses talent with which to bless the world, and is so pure in thought, and so earnest of purpose, that he will not be seen at the social dance, much less at the enticing saloon. He acquires an education. He is careful to be found in good company, and to lead an exemplary life. He seeks and gains the hand and heart of an estimable young lady. He is prospered financially. Everything seems favorable to a successful career. But, alas! thus late in life he tampers with the luring glass, which marks him as its victim. After a few years, he is but a wreck of his former self. His mother is broken-hearted. His home is ruined. His wife is somewhere in the cold world, striving to make her own living by her own efforts. The very appearance of high and noble manhood has almost disappeared from his countenance. Paralysis has robbed him of his youthful vigor; and at an age when he should be in the very zenith of his strength, he seems tottering on the verge of the grave.

My young friends, this is no idle fancy. This is but another vivid picture which hangs in memory's hall to-day. And this is only what may be looked forward to, to a greater or less degree, by every young man who indulges in an occasional glass of intoxicating liquor. The occasional glass leads to the habitual drink, and to the long list of sins and crimes which follow as the result. Ah! it is hazardous ever to pollute the lips with the deadly liquor cup.

Young ladies who are so obliging (?) as to hold the reins of horses in front of saloons, should remember that at the same time *they possess the power to hold the reins of the liquor traffic.* If young women would think more of true womanhood than ever to be found in the society of young men who tamper with the intoxicating cup, a decisive blow would be dealt to the saloon business,—a blow from which it could never recover. At this period in life, the sensible young man may be influenced by the good advice of the young ladies whose society he seeks. Let this opportunity pass by unimproved, let the standard of temperance trail in the dust until evil habits have become established, and the probabilities are that reformation will never come. Instead of criticizing young ladies for thus elevating the standard of morality, every sensible young man would feel in his heart to say, "Those are the young ladies I admire. Those who are so cheap that they do not object to one's going into the saloon, or to partaking of intoxicating beverages themselves, are not safe to risk as companions in life's joys and sorrows."

The young woman who marries the intemperate young man, thinking that he will heed her advice by and by, and reform, does so at the peril of her soul. He will surely know the advice should have been given sooner, and that he is under no special obligation to her to heed it. She has deliberately entered the spider's web, and will be compelled to suffer the consequences. Let the young women of to-day awake to their opportunity, and enlist in a grand crusade for bettering and uplifting the homes of America and of the world. Let the idea strengthen with years, that life is too precious to be wasted in the company of young men who consider it a light thing to cross the threshold of the saloon, and partake of its fatal draft. Let them but present a solid phalanx to the enemy, and the enemy will be compelled to retreat.

Our dear, lamented Frances Willard once related an incident of the early days of the white ribbon movement, when the significance of "W. C. T. U." was not so fully understood as it is at present. When the temperance movement appeared in a certain town, people began to inquire as to the meaning of the mysterious letters. At last the conclusion was reached that to those in

favor of temperance, they meant, "We've come to unite." The saloon element heard about it, and admitted that to them the meaning was, "We've come to upset." O that the saloons throughout the world might accept this interpretation, and that the interpretation might prove true!

The very screen in front of the saloon testifies that saloon-keepers and their patrons are ashamed of the liquor traffic. It is gratifying to believe that there are moments when saloon-keepers look into the future with an inward hope that some day they will change their business, and engage in something that will be a credit to themselves, and to the community in which they live,—something that will not drag human beings down to eternal death. God has a better place for every saloon-keeper if he will only take it. And God has better employment for every patron of the saloon than that which robs him of time, of money, of self-respect, of good character, of life itself, both temporal and eternal.

Let young women be careful not to lend their influence to the upbuilding and strengthening of such a nefarious business. Let them rise in all the dignity of high and noble womanhood, and unhesitatingly persuade young men that the only way to their society is over the royal temperance road; and it is but reasonable to believe that many will bid a final farewell to this downward way, with all its evil associations, and gladly pursue the upward path. Try it, girls. You will never regret it.

MRS. M. A. LOPER.



Israel's Kindergarten — No. 8

(Concluded)

LET us in imagination visit the land of ancient Israel to study the sanctuary service. Throughout the entire year we see the morning and evening ceremony carried on with great faithfulness. We behold many each day bring their individual sacrifices to the tabernacle, confess their sins, kill the victims, while the priest takes some of the blood into the holy place. Thus their sins in shadow are taken into the sanctuary.

The first day of the seventh month is "a memorial of blowing of trumpets." As their solemn peal is heard throughout the land, the people are reminded that they are nearing the day of atonement, the intervening time being called, "The ten days of repentance." During this time, we are told, the most careless and indifferent devotes his time to the service of God.

Then comes the tenth day of the seventh month. Said the Lord, "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. . . . It shall be unto you a Sabbath of rest." Lev. 23: 29, 32. All business is laid aside, and the day is spent in deep searching of heart.

The high priest makes an offering for himself and his family. Then two kids of the goats are brought to the door of the tabernacle, and lots are cast; one goat is chosen for Christ, and the other to represent Satan (Azazel). The first goat is then killed as a sin-offering for all the people, and its blood is taken by the high priest alone into the most holy place, and sprinkled upon the mercy-seat. This is the only time throughout the entire year when the second apartment is entered. After this is cleansed by the blood, the priest passes out into the holy place, where he lingers a moment to make an atonement for it. He has now gathered up all the sins that have been taken to the sanctuary during the year. Before the door he places both his hands upon the head of the live goat, and confesses upon him

all the sins of the children of Israel for the past year. Then a suitable man is chosen to take the goat into the wilderness, "unto a land not inhabited," where he is to wander about until he dies. In this way the people feel that they are freed from their load of sins.

Everything connected with the sanctuary and its service is a pattern of things in heaven. Ex. 25: 9, 40. Paul in speaking of the priesthood of Christ said: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2. So Christ as the Lamb of God bore our sins upon the tree, then ascended to heaven as our high priest. For more than eighteen hundred years he has ministered in the holy place of the heavenly sanctuary, there offering our prayers to the Father with the incense of his own righteousness, pleading his blood in behalf of our sins.

But now a change takes place. Our sins when forgiven are taken to the heavenly sanctuary; and before the coming of the Lord it is necessary that the sanctuary in heaven should be purified. Heb. 9: 23. Thus when we read that the sanctuary is to be cleansed at the end of the twenty-three hundred days, which terminated Oct. 22, 1844, it does not mean that Christ should come to earth, but that he should change his position from the holy place to the most holy place of the sanctuary above.

Daniel thus describes the occasion: "I beheld till the thrones were cast down [placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." This does not assert that the Son of man comes to earth, but to the Ancient of days, whose throne is in the most holy of the sanctuary. The books are opened, and the great day of atonement begins.

The names of all those who have entered the Christian pathway are written down in the book of life in heaven. Luke 10: 20; Phil. 4: 3. The heavenly stenographer keeps a faithful record of the words and actions. And now the time of investigation has come. As our Advocate, Christ will surely put away all sins that have been given over to him; but if the individual has not been faithful to his trust, his name is blotted out of the book of life. Acts 3: 19; Rev. 3: 5.

Other books of record are likewise kept in heaven, but as this judgment deals with only those who have enlisted for eternal life, all of them are not used at this time. This judgment takes place while men are living upon the earth. Day by day individuals are deciding their destiny for eternity. Some will be absorbed in their business, some engaged in the mad rush for pleasure, when the final sentence is pronounced.

Are we not thankful that God has loved us, and given us the light of prophecy that we may know when the court of heaven is in session, and that Christ is our great Advocate in the trial? Every individual has a soul to save or lose.

"There is a house in heaven built,
The temple of the living God,
The tabernacle true, where guilt
Is washed away by precious blood.

"Long since our High Priest entered there,
Who knows the frailties of our frame,
Who loves to hear his people's prayer,
And offer to our God the same.

"The daily ministry he bore,
Till ended the prophetic days;
He opened then the inner door,
To justify the sacred place.

"Before the ark of ten commands,
On which the mercy-seat is placed,
Presenting his own blood, he stands,
Till Israel's sins are all erased."

R. F. COTTRELL.

Word from India

ELDER and Mrs. Haskell recently received a letter from Brother and Sister Burgess in Dehra Dun, India, who left this country about a year ago to establish a mission station in the west of India. Our readers will be interested in hearing from these friends concerning their work for the Hindustani people. Mrs. Burgess writes:—

It has been several weeks since we wrote you, but we thought we would wait until we could write definitely in regard to our plans for the summer.

The Lord has certainly led us in a way that we knew not. When we left Calcutta, we expected to go direct to Almora, as some thought that might be the place for the "Mountain Rest Home." As we proceeded on the way, we met with one delay after another through missing trains, and accidents on the road. It seemed that we should not be able to reach Almora before the Sabbath, and as we all sought the Lord to know his will, we felt that he was turning us in another direction. Instead of going to Almora, we visited several hill stations in search of a suitable place for the Home. When we reached Mussoorie, it seemed evident to all that we had found the right location for the Home. Negotiations are now under way for a place there that seems in every way adapted to the purpose for which it is desired by the mission.

Dehra Dun is a large station just at the foot of the mountains fourteen miles from Mussoorie. Being so near the mountains, and having an elevation of twenty-five hundred feet, it is much cooler than other places in the plains. You know how hot it becomes in Calcutta in February. In fact, when we were there in January, I wore my thinnest summer clothes. It is now almost the first of April; but it is so cool here even now that we need a fire mornings and evenings.

When it was decided to have the Mountain Home in Mussoorie, Brethren Shaw, Thompson, and Miller all felt that it would be desirable to have native work started in Dehra Dun at the foot of the mountains. They therefore requested us to remain over a few days in Dehra, and see what the prospects were.

The Lord has opened up things for us in a marked way here, which we can not fail to recognize as his leading. In the first place, he has given us a nice little cottage in the best part of Dehra Dun in every way adapted to our work, for a very reasonable rent. This cottage belongs to an independent, self-supporting body of native Christians in Dehra, who though knowing we are Seventh-day Adventists, were glad to have us take the cottage. The pastor lives in the same compound with us, and is very friendly.

During the past week the yearly conference of that people has been in session, and delegates are here from a number of distant places. Mr. Burgess has been kept busy talking with different ones of them on points of present truth. One of these ministers has become deeply interested in the truth, and has accepted every point he has studied, with the simplicity of a little child. The soon coming of the Lord took hold of him as I have never seen it take hold of a native of India before, and in the season of prayer with him following this talk, the Spirit of God came into our midst in a marked way. As he, in tears, pleaded with God that he might have complete victory and be fitted for his kingdom, the Holy Spirit seemed to fill the room. We have just had another season of prayer with him and another young man who also is deeply stirred, and God's Spirit was present in just as marked a manner.

We have been making our noon-time praying season a time for specially seeking the Lord that he would send to us some who would make workers for the Hindustani people, and we feel that this is a direct answer to our prayers.

Mr. Burgess is studying the Sabbath question with this gentleman now, and he has accepted all they have studied. Instead of attending their conference meetings, he comes here to study the truth. We know that you will unite in prayer with us that God will use him mightily in carrying this message to the Hindustani people. We

have been seeking the Lord to send us some to train for the work, and were planning to hold a training-school during the rainy season, but the Lord has not waited for the rains. Our training-school has already begun.

We expect to have with us in our little cottage this season two of our new American workers who wish to take up the study of the Hindustani, and one who is studying Bengali. We feel anxious to do all we can to encourage those who are studying the language.

The Mountain Home will be within about three hours' distance from us, and if at any time it gets too warm here, we can run up there for a change.

Last week we received fifty-five dollars direct from Brother Sweaney, in Albuquerque, N. M.; so you see the money still keeps coming. We are planning to reprint that little tract on the first angel's message, also to get out some literature in the Persian character at once, as that is the character read most largely in this section.

We feel sorry to leave Almora, but I expect it will be this way until the end—"no abiding city." Sister Smith, however, one of our nurses, who was run down in health and probably would have had to return to America if she had not had a change, has gone to Almora and taken up that work in the Hindustani gentleman's home, and is very happy in her work. We also have several other of our people living in Almora, so we feel that the place has not been left without witnesses.

"Tenderly He leads us
Every step we go.
O, how sweet to trust him
All the way below!"

GEORGIA BURGESS.



INDIA has, according to its population, it is said, more daily papers than any other country.

"THE world must be the Christian's parish," says H. G. Bissell, of India, "or they will both perish."

"CHINA is moving fast. The spirit of the modern world has seized her brain; what of her heart?"

CHARLES M. JACOB, the world's famous tunnel digger, said to a reporter, "I'm too busy doing things to talk about them."

Two physicians have recently made the discovery that if cocain is injected in the body, the person becomes insensible of pain, while retaining his consciousness.

NEARLY three hundred students are in the canvassing work, trying to earn scholarships for the coming year. There is room in the field for more canvassers, and the scholarship offer is still good.

GLOVES for swimmers are now on the market. These give the swimmer the assistance the duck derives from its webbed feet, since they, too, have webs of cloth extending from the little finger to the thumb.

It is reported that a machine somewhat of the nature of a phonograph has been invented, whereby a student can learn his lesson while he sleeps. This may encourage some to attend school who had thought it hardly worth while.

AN oblong sheet of steel may now be turned into a bath tub in six minutes. There is only one manufactory in the world that can do this remarkable feat. It is located at Detroit, Michigan. The steel tubs are enameled inside and outside.

TWENTY-FIVE thousand eight hundred and thirty-seven persons died in India last year from snake bites. The English government is taking

strenuous measures to lessen the number of fatalities by lessening the number of snakes. Rewards are offered for every poisonous reptile killed. Last year 762,221 were destroyed.

MR. WILLIAM BRIGGS says: "Californians have solved the problem of the alchemists, and are making gold out of sea water. The golden State has taken golden treasure out of her mountains, has made her valleys yield millions of dollars' worth of golden fruit, has amassed tourist gold in exchange for her sunshine, and now turns to the great lazy Pacific and ransacks its coffers." This last statement refers to the manufacture of salt from the sea water, which is being carried on extensively in some sections of California.

THE burdock plant, so common in this country, and regarded everywhere as a worthless weed, possesses medicinal properties that demand its importation from Europe in large quantities. Roots, seeds, and leaves are all of value. It is said that at least fifty thousand pounds of the roots alone are annually brought into this country from Belgium. The jimson-weed, common throughout the warmer sections of the country, is also in great demand. More than one hundred thousand pounds of the leaves are imported into America every year.

"DAMAGES exceeding one hundred million dollars every year are done in this country by rats. All the harm done to the trees of New England by the Gipsy and brown-tail moths; all the destruction of cotton in the South by the boll weevil, is nothing as compared to the destructive work of rodents. So says the United States Biological Survey, which continues to proclaim the rat the most vicious and destructive of all pests in existence. According to D. E. Lantz, assistant biologist, the evil done by those little animals is so great that an infallible method of exterminating them would be "worth more to the people of the United States in a single decade than the Department of Agriculture has cost since its establishment."

Making Pencils of Potatoes

THE State Department in a formal document from one of the consuls has been informed that a company has been organized in Europe with a large capital to make potato lead-pencils, and that their product will soon be placed upon the market. The high price of cedar and its scarcity suggested to an inventor the desirability of a substitute, and the result is a composition formed principally from potatoes, which has been found satisfactory. By using the new composition the highest grade lead-pencils can be manufactured at a cost of less than one cent each, while ordinary good-grade pencils can be turned out at a cost of half a cent.—*Selected.*

Will Put Ants to Work

SEVERAL thousand acres of mountain land have been purchased by a New York syndicate to be used in propagating red ants, which will be used in the manufacture of formic acid. No other form of life is so richly provided with formic acid as the small red ant, which builds huge mounds of sand. To utilize the insects has always been a problem.

The solution was accidentally discovered by Moses Brought. He stumbled over an ant-hill, and some particles of the sand collected upon his lips. The sharp vinegar taste of the acid manifested itself instantly. Several bushels of the ant-hill were taken home, and the water in which the sand was washed yielded two ounces of acid.

Colonies of ants will be planted on the mountain land, and each week regularly during the summer their homes will be destroyed, and the sand sent to a refinery. New hills will be built by the industrious ants in that length of time.—*Selected.*



Lesson Study for the Young People's Society Program

OPENING EXERCISES:—

Song Service.

Prayer.

Responsive Scripture Reading.

BIBLE STUDY: "Daily Life."

BOOK STUDY: "Ministry of Healing," pages 234-240.

Bible Reading

Who is the author of this earthly life? Gen. 2:7.

How is it daily preserved? Ps. 36:6; Acts 17:28.

To whom, then, does it belong? Rom. 14:8.

What tends to prolong it? Deut. 30:20; Prov. 10:16.

How may this life be made one of prosperity and true enjoyment? Ps. 128:2.

How should it be spent? Eccl. 3:12.

What use did Paul make of the life God gave him? Acts 20:24.

What did Christ ask Peter concerning his life? John 13:38.

Why should we be willing to give this life to Christ? I John 5:11.

For what should the Christian especially be grateful? Ps. 27:1; 23:6.

Book Study

THE USE OF REMEDIES:—

What always precedes disease? Page 234, paragraph 1.

Mention some of the chief causes of sickness. Paragraph 2.

How only can health be maintained? Paragraph 3.

What are the first steps to be taken by one who has succumbed to disease? Page 235, paragraph 1.

How may diet be made to help nature in regaining health? Paragraph 2.

What remedies are advised in case of overwork? Page 236, paragraph 1.

Mention several remedial properties of the gift God gives us so freely. Page 237, paragraphs 1 and 2.

BENEFITS OF EXERCISE:—

Show how the universal law of activity operates in the human body. Page 237, last paragraph.

Why is exercise conducive to health? Page 238, paragraph 1.

How should those whose physical or mental powers have been overtaxed, seek to secure health? Page 238, paragraphs 3-5.

What relation does the will sustain to disease? Page 239, paragraph 2.

Mention at least three blessings which light employment will bring the invalid. Page 240, paragraph 1.

What kind of exercise is preferable? Why? Page 240, paragraph 4.

Outline an economical course for preserving health. Paragraph 5.

Notes

"Wrong habits of life have lessened our mental and physical sensibilities; and all the strength we can acquire by right living, and placing ourselves in the best relation to health and life, should be devoted unreservedly to the work which God has assigned us."—"Gospel Workers," page 196.

"Those who are engaged in constant mental labor, whether in study or preaching, need rest

and change. The earnest student is constantly taxing the brain, too often while neglecting physical exercise, and as the result the bodily powers are enfeebled, and mental effort is restricted. Thus the student fails of accomplishing the very work that he might have done, had he labored wisely."—"Gospel Workers," page 173.

"Health is an inestimable blessing, and one which is more closely related to conscience and religion than many realize. It has a great deal to do with one's capability."—"Gospel Workers," page 175. MATILDA ERICKSON.

Report from Hutchinson, Kansas

THE Hutchinson Society is about five years old. It has a membership of twenty-five. These are all young people. We elect officers every three months. We follow the program given in the INSTRUCTOR. Brother Benson was here in the interest of the young people's work about five months ago. He formed several bands,—the Christian Help Band, Literature, Correspondence, Cottage Prayer-Meetings, and Personal Bands. We have from two to eight in each of these bands, and they are creating a true missionary spirit among us. We have from each a report every Sabbath. We gave a little program a short time ago, consisting of special music, anthems, duets, and solos, together with recitations. Ten girls acted out the parable of the ten virgins. We were told that a sermon could not have made a better impression on an audience than this did. Our church was crowded, and some had to be turned away.

LEADER OF THE SOCIETY.

Religious Liberty Department

Outlines of Government—No. 3

THE United States is a federal republic consisting of forty-six States, the last one admitted being Oklahoma.

Our government is divided into three separate and distinct departments; namely, legislative, or law-making; executive, or law-enforcing; and judicial, or law-interpreting.

The legislative department is vested in Congress, which consists of two houses—the Senate and the House of Representatives. Congress meets regularly at Washington on the first Monday in December. There have been fifty-nine sessions of Congress, two consecutive sessions being numbered one.

The executive department is vested in the president.

The judicial department is vested in the various United States courts.

The Senate is composed of *ninety-two* members—two from each State to represent it in the national government. Senators are chosen for *six* years by the various State legislatures. A senator must be at least thirty years of age, a citizen of the United States nine years, and an inhabitant of the State which he represents. Vacancies are filled by the legislature if it is in session, but if not, by the governor until the next session of the legislature. The Senate shares with the House of Representatives the lawmaking power, and confirms or rejects treaties, and also appointments made by the president.

The House of Representatives is composed of *three hundred and fifty-six* members, who represent the people of the various States. The number from each State is according to the population, which is ascertained by a census taken every ten years. Each State is entitled to one representative for every 174,463 population. Representatives are chosen at the fall election, which occurs the first Tuesday after the first Monday in November of every second year. A representative must be at least twenty-five years of age, a resident of the United States seven years,

and an inhabitant of the State from which chosen. In case of a vacancy, the governor issues a writ of election to be held in the district where the vacancy occurs, the officer thus chosen holding his position during the unexpired term. The House of Representatives shares with the Senate the treaty-making power. All bills for raising revenue must originate in the House of Representatives.

Executive Department

The president of the United States is chosen by electors, who in turn are elected by the people at the fall election. His term of office is four years, and he may be re-elected as many times as the people desire. The president must be at least thirty-five years of age, a resident of the United States fourteen years, and a native-born citizen. The number of electoral votes from any State is equal to the number of senators and representatives. The president's duties are: to execute the laws; sign or veto bills; call special session of Congress; recommend measures to Congress; grant reprieves, commutations, and pardons; make treaties and appointments, with the advice and consent of the Senate; he is also commander-in-chief of the army and navy of the United States. The president's cabinet, chosen March 4, 1907, is as follows: Secretary of State, Root; Secretary of Treasury, Cortelyou; Secretary of War, Taft; Secretary of Navy, Metcalf; Secretary of Interior, Garfield; Secretary of Agriculture, Wilson; Secretary of Commerce and Labor, Strauss; Postmaster-General, Meyer; Attorney-General, Bonaparte.

Judicial Department

The Supreme Court of the United States consists of a chief justice and eight associate justices. They are appointed by the president, approved by the Senate. They hold office during life or good behavior. Melville W. Fuller is Chief Justice. The United States is divided into nine judicial circuits, and sixty-nine judicial districts in which circuit and district court is held respectively. The foregoing may be summarized as follows:—

UNITED STATES FEDERAL REPUBLIC, forty-six States.

LEGISLATIVE, vested in Congress; meets yearly at Washington; first Monday in December; 1906-07, was fifty-ninth Congress.

Senate, ninety-two members; two from each State; chosen for six years by State legislature. They must be thirty years old, citizens of the United States nine years, and residents of the State. Vacancies filled by legislature if in session, if not, by the governor. Helps make laws, confirms or rejects treaties and appointments made by the president.

House of Representatives, three hundred and fifty-six members, number dependent upon population; term, two years; chosen by people first Tuesday after first Monday in November; twenty-five years of age, a United States citizen seven years, and resident of State. Vacancies filled by governor's issuing writ of election for that district, and people choose one to fill term. Assist in making laws.

EXECUTIVE, vested in president; term, four years; elected by electors chosen by people at fall election. Electoral votes equal total number of representatives and senators. President must be thirty-five years of age, native born, and lived in United States fourteen years. Executes laws, commander-in-chief of army and navy, signs or vetoes bills, helps in making treaties and appointments.

JUDICIAL, vested in courts.

Supreme, appointed by president and senate; chosen for life; eight judges and one chief justice; Melville W. Fuller is chief justice.

Circuit, nine circuits.

District, sixty-nine districts.

CLIFFORD A. RUSSELL.



How Nick Learned Manners



HELLO there, Doc. Where'd you get that horse?" called Nick Hammond as he approached his father and Dr. Morris, as they were talking at the gate one evening.

"Why, hello, little man! I got this horse over the river. Ever see him before?" answered the old doctor, genially, little

thinking that he was somewhat to blame for Nick's lack of good manners in thus accosting an older person.

When the doctor had gone, Mr. Hammond called Nick to him and said, "Nick, didn't your mother tell you last evening not to say 'Hello' when you meet people?"

Nick's eyes fell, for he remembered, and he said, "Yes, sir."

"Then why did you say it to Dr. Morris this evening?"

"Oh, I don't think he cares what I say to him."

"No, I don't suppose he does care, but I do, and I think if your mother had heard you address the doctor as Doc., she would have been very much ashamed, for she has tried so hard to teach you good manners."

"Well, everybody says 'Hello,' papa, and I can't help it, and I'm sure Mr. Evans said 'Doc.' when he was talking out there this evening."

"It is true that a great many people do use both those words, but that is no reason why you should use them when you have been told not to do so. There is also some difference, I think, between the age of Mr. Evans and yourself. Men can say things to one another that would be quite improper for a boy to say to a man. Now I want you to be more careful and speak respectfully to every one you meet."

Nick went to his play, but he took up a string of reasoning like this, "Because I'm the only boy, mama has set out to make me as good as Mabel, and she doesn't allow me to say slang nor anything of the kind. I know if there were half a dozen boys here, it would be different. I s'pose it's all right for girls and women, but bah! I can't be a goody-good. I'm only a boy, I guess it won't pay to bother about good manners like a girl. I'm too busy these days when there's no school to learn manners or anything else anyway," and he went off with his goat to forget everything else.

Time after time Nick failed to heed what he had been told, and each time he had to suffer a just penalty, but it seemed as if he never could learn manners. The real reason was that he had no desire to have good manners.

One morning Mrs. Hammond said, "Now, Nick, I am expecting your Aunt Ella and Uncle Alfred to-day, and I want you to be on your

guard while they are here and not act as if you were a backwoods boy who doesn't know anything. I especially want you to be gentlemanly, for Uncle Alfred is such a stranger to us yet that he will not understand you, and will think less of your papa and myself for seeing you rude and ill-mannered. You see you owe it to yourself to make every one like you as much as possible. They live so far away that it may be a long time before they see you again."

"Well, I'd like to see my new Uncle Alf., but I hope they won't stay long, for I do hate to be afraid to hello and do things."

"Now, don't say Uncle Alf., Nick. You know better than that. Say Uncle Alfred, but don't say it too often. As for making a noise, you can relieve yourself when away from the house, but I do not want you to talk when others are talking, and above all, do not contradict them, no matter what they say."

"All right, mama, I'll try," promised Nick. But alas for this promise! It belonged to the large family of promises that Nick had been making for many months. It was as easily broken as a broom straw. Aunt Ella, and her husband, who was president of a great Western college, were not long in seeing the worst side of little Nick.

He repeatedly did the very things his mama had primed him not to do, and was recklessly disobedient in general.

The last day of the visit was to be spent with some distinguished friends of Uncle Alfred's at the Lake House, nine miles away. Mr. and Mrs. Hammond were going with them, and Nick was determined to go too. When his mama went to her room to get ready, Nick followed her and begged her to take him. "No, Nick," she said, in a positive way, "I shall not take you anywhere until you learn to behave as a boy of your age should. Go to the dining-room and wait there until we are ready to start, and then you can come down to Grandma Hammond's and stay until four o'clock."

He knew it was no use to tease, so he went to the couch in the dining-room. He felt very sullen and bitter, and threw himself down on the friendly pillows to indulge in a few tears. In a few moments he heard subdued voices on the veranda just outside the window. Aunt Ella was saying, "I know they would both enjoy the drive this lovely day." "Of course they would," said Uncle Alfred, "and I would like to have them with us, but what would Dr. and Mrs. Watson think of Nick? He surely is the rudest child I have ever known. I am sorry to cheat Mabel out of pleasure, for she is a dear little girl, but really, Ella, I would be ashamed of Nick's behavior, wouldn't you?"

Nick waited to hear no more. He slipped out quickly and said to the cook in the kitchen, "Please tell mama I didn't wait, I've gone to grandma's."

He was so quiet and gentle all day that Grandma Hammond worried a great deal, saying, "I never saw the like of it. The boy is either sick, or something is going to happen to him."

That something had already happened to him, but grandma was not aware of it. For the first

time in his life Nick felt ashamed of himself. During that long, long day he made a strong resolve which he never purposely broke. That was never to do anything to make himself or anybody else ashamed.—*Atwood Miller, in Youth's Evangelist.*

The Lost Children of Greater New York

A poor little miserable heap, he stood on the corner, crying as if his heart would break. He couldn't have been more than six years old, and in his hand he held a crumpled bit of paper which he was taking home to show to mother,—his first proud efforts as a kindergartner. He had lost his way, and who among that great hurrying throng was willing to stop and inquire the cause of his trouble?—No one; for crying children were no unusual sight in the great city of New York. The rumbling of the cars on the elevated track overhead, the crashing of wagons, and the buzzing of the surface cars that passed beside him constantly, so bewildered poor little Tim that he was on the verge of desperation.

It was then that a big, blue-coated policeman caught sight of the crying little body. In a moment Tim was snatched up in the strong arms and was being borne rapidly away, now along the busy street, now up the steps to the elevated car station. When they were seated, Tim nestled down into the great protecting arms, and then they had as gay a time as ever Tim had with his own father at home. The officer was trying to find out the lost child's home, but it was very little that Tim knew of his home, except that "mama" was mama, and "papa" was papa. "Then we must go to the station-house," said the officer. And soon the car was stopped at the point nearest the place designated. It was miles from the child's home, but it is the duty of the policeman to take lost children to the station-house within his own precinct.

In an incredibly short time they had reached the station-house office. Here the policeman filled out a blank, giving the child's name, age, sex, the number of officer by whom he was found, and the place and time of finding. Then Tim was taken into the "back room" to wait. Little Tim at first opened his eyes in a dazed sort of way, as he watched the figure of the big, rollicking man who had befriended him vanish from the door; then he turned his attention to his surroundings. The room was not altogether devoid of entertainment. A number of children were busy making play of their own station-house experiences. They took turn about playing "lost" and "being found" and restored to their parents. Here was a little fellow trying on a policeman's hat; yonder was a little waif, using his club for a gun. Considering the fact that these little ones were separated miles from their parents and guardians, they were wonderfully composed. Little could they realize the gulf of surging humanity between them and those who were wont to protect them.

Fortunately, Tim had but an hour to wait, when his tearful, anxious mother burst into the room and claimed her bonny boy. "And how did she know he was there?" Well, she had some trouble to find him, but there is a very good system of

hunting lost children. She went directly to the nearest police station and gave the name of the child, when he was lost, etc. Failing to find him there, the officers telephoned to the different stations over the city, giving particulars describing the child. When a favorable reply was received, the mother was directed to the proper place, and here she found him, safe and sound. Oftentimes the children are found miles from home.

But not all children are as fortunate as was Tim. Sometimes the parents do not come to claim them so soon. If the lost one is unclaimed until five o'clock in the evening, he is removed to the Central Office. Very likely this journey is made in the arms of a big officer. Here again, his record is taken, in red ink if he be a negro child, in yellow if he be Chinese; then up he goes, through mysterious passages, and along dark corridors, until he comes to the "sky parlor" kept by Mrs. Travers. Here he is washed and fed, and put to bed to wait for his parents to come and claim him. Sometimes the parents are foreigners and ignorant as to the means of finding their little ones, and then it may be some time before they are recovered, and the aid of the police must be sought to locate them. In most cases, if the parents do not claim their children within thirty-six hours, they are taken to some charitable home or institution, where they are cared for until they can be provided for in some other way. Sometimes parents purposely abandon their children because they no longer care for them,—poor little ones. And sometimes when there is a festal day, and a mother wishes to attend, she purposely "loses" her baby. She gives a boy a penny to take the little one to the police station and report it "lost." Then the mother goes her way, satisfied with the thought that her child will be well fed and cared for during her absence. In the evening she will return and claim it. Such children come to feel quite at home at the Central Office, and make use of all the privileges to which they are entitled.

The number of children lost in the course of a year varies considerably. The largest number of children ever sheltered at the Central Office in the course of a year was in 1892, the year of the Columbian celebrations. Then, during twelve months, more than five thousand six hundred children were under the care of the motherly Mrs. Travers. Fully two thirds more children are lost during the summer than during the winter.

The "star day" of all the year for lost children is the first opening of the public schools, after the summer vacation. Many little ones go to school for the first time, and are too small to find their way home at noon; so the mother doubtless gives the teacher very explicit directions to keep "Ikey" or "Rebecca" until her arrival at noon. Now to the bewildered teacher, all pupils, at first, appear alike, therefore it is not strange that she fails to remember which is "to be kept till called for;" so, when school is out, many little ones find themselves in the street, not only totally ignorant of how to reach home, but frequently of where home is located. They wander aimlessly about, sometimes going surprising distances, and finally, tired out and discouraged, they begin to cry. Here some officer comes to the rescue, and by night the majority of them will be enjoying the city's hospitality at the Central Office.

Perhaps the queerest of these rescued children was a little Indian girl from Caughnawaga. She had been sent to her father in Brooklyn. For some reason he failed to meet her at the station, and the bewildered child soon found herself in the street. She was in full Indian dress, which attracted no little attention among the crowds of people. Unable to speak a word of English, she could not ask her way; so she plodded through the streets until either she, or the crowd following her, attracted the attention of an officer. As it

was impossible to gain any information from her at the station-house, she was sent to Police Headquarters. Here the officer tried in seven languages to talk to her, but his efforts were in vain.

As for the child herself, there she was, not frightened, but just stolid-like. She wouldn't eat nor drink; she just sat there till her father came, which was inside of an hour. He was half crazed with worry, having been to the station and found she was gone. You'd have thought she'd have been pleased to see him; but she didn't seem so, though her poor face did brighten a bit when he talked to her in her own language. But her father was grateful, and took the poor little thing away, fairly dropping to sleep from fatigue. Her little moccasins were almost worn through the soles from her long tramp over the pavements.

Sometimes among the little unclaimed waifs a mother finds one who reminds her of her own little one now dead. When such is the case, she generally finds room in her heart and home for the helpless little orphan, and she leads it proudly and happily away, the light of mother love coming back into her face in the joy of finding her empty hands filled again, and the anticipation of having her home resound again with the joyous peals of childish merriment.—*Pearson's Magazine.*

Some Curious and Interesting Facts about the Figure Nine

WRITE down in a row all the numerals except eight, thus:—

1 2 3 4 5 6 7 9

Now choose any one of these numerals and multiply it by nine. Suppose we choose two, which multiplied by nine will, of course, give us eighteen.

Then multiply your row of figures by this:—

$$\begin{array}{r} 12345679 \\ 18 \\ \hline \end{array}$$

$$\begin{array}{r} 98765432 \\ 12345679 \\ \hline \end{array}$$

$$22222222$$

The answer, you see, is all two's. If you had chosen three, the answer then would have been all three's; and so on.

Another curious fact is that if you write down any number in three figures and then reverse those figures and subtract the lesser amount, you will find that the middle figure of the amount of the answer is always nine:—

Try it thus, write 763
Now reverse them 367

$$\begin{array}{r} 763 \\ 367 \\ \hline 396 \end{array}$$

Now reverse again, but this time
add to the amount 693

$$\begin{array}{r} 396 \\ 693 \\ \hline 1089 \end{array}$$

Your answers will always be the same, 1,089—except in one instance, if the first two figures you write are alike and the last figure next in regular order, as 778, 887, 776, 998.

In that case you will get 99 for your answer, but by again adding this, and then adding this sum reversed, you come back to your 1,089.

Example:—

$$\begin{array}{r} 776 \\ \text{Reversed } 677 \text{ Subtracted} \\ \hline \end{array}$$

$$\begin{array}{r} 99 \\ 99 \text{ Added} \\ \hline \end{array}$$

$$\begin{array}{r} 198 \\ \text{Reversed } 891 \text{ Added} \\ \hline \end{array}$$

$$1089$$

Of the many curious results reached by the various combinations of the number 9, the following is not least remarkable:—

Take any number you please (provided the

number does not read the same backward as forward) and, having written it down, write it backward, that is, make the last figure of the first the first figure of the second, and so on, so that the first figure of the first shall be the last of the second; subtract the lesser from the greater, and multiply the remainder, or difference, by any number you please. From the product thus obtained rub out any one figure (provided the figure is not 9) and add together the remaining figures, as if they were all units. If the sum contains more than one figure, repeat the operation, that is, add together the figures of the sum as if they were all units, and continue to thus repeat until the sum is expressed by a single figure. The figure rubbed out will always be what it is required to make 9 when added to this final figure.

For instance, suppose the sum of the figures of the product when added together, after rubbing out one figure, be 157; this, being expressed by more than one figure, is again added—1 and 5 and 7 make 13; this, again, being likewise more than one figure, is again added—1 and 3 make 4. Therefore the figure rubbed out was 5, that being the number required to make 9.

So, if the final figure be 6, the figure rubbed out was 3; if the final figure be 2, the figure rubbed out was 7; if the final figure be 9, the figure rubbed out was 0. This result will never fail.

An amusing game can be built up on this. One of a party, without knowing what were the numbers used, or the figures rubbed out, by the others, can instantly declare the latter, in each case, upon being told what is the final figure of the calculation.—*Saint Nicholas.*

Some Curious Things About China

We bake bread; they steam it.

In rowing a boat we pull; they push.

We use a soft pillow; they use a hard one.

Our sign of mourning is black; theirs is white.

Our windows are made of glass; theirs of paper.

We shake a friend's hand; they shake their own.

We locate the intellect in the brain; they locate it in the stomach.

We are taught to study in silence; they are taught to shout aloud.

We think milk and butter almost indispensable; they use neither.

Here, hotels provide the bedding; there, most travelers carry their own.

Here, desserts are served at the close of a meal; there, at the beginning.

We give special attention to our collars and cuffs; they direct it to their white socks.

Here, physicians provide their own conveyance; there, it must be provided by the patient.

Our children stand facing the teacher to recite their lessons; theirs turn their backs to the teacher.

We look forward and hope for a glorious future; they look backward and live in their "golden" past.

We count soap among the common necessities of life; the majority of Chinese have never owned a cake.

We bury our dead a few days after their decease; they often keep theirs in the house in heavy, sealed coffins for years.

We trim our finger nails; they think it aristocratic to have the nails from one to five inches long, often protecting them with a silver or other metal sheath.—*Selected.*

My message shall be an appeal to enthusiasm in things of life, a call to do things because we love them, to love things because we do them, to keep the eyes open, the heart warm, and the pulses swift as we move across the field of life.—*David Starr Jordan.*

THE INTERMEDIATE LESSON

V — Abraham's Faith Tested

(August 3)

LESSON SCRIPTURE: Genesis 22.

MEMORY VERSE: "Without faith it is impossible to please him." Heb. 11:6.

Review

Why did the Lord call Abram out of his own country? Into what land did he lead Abram? To whom did the Lord tell Abram he would give this land? Had Abram yet any children? When Abram was ninety-nine years old, what name did the Lord give him? What does the name Abraham mean? — It means *father of a great multitude*. What did the Lord again promise Abraham at this time? — He said, "Thou shalt be a father of many nations."

Lesson Story

1. Abraham was a hundred years old when the promised son was born. Abraham and Sarah called the child Isaac, and they loved him better than their own lives. They saw in Isaac not only a dear little son, but they believed that through him the promises of God to Abraham would be fulfilled. God had said, "In thee shall all nations be blessed;" and Abraham understood that it was in some family of his descendants that the Saviour of men would be born as a little child.

2. There had been a time when Abraham had not fully believed God's promise. So when Isaac was about eighteen years of age, God tested Abraham to see if he believed and trusted fully now. It is easy to believe God's promises when we can see them fulfilled; but God wants us to *believe* when we can not *see*. This is faith. And because Abraham had failed to fully believe when he could not see, God tested him again.

3. The Lord said to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

4. Abraham did not question God, or plead with him to spare Isaac. He had learned to trust his Heavenly Father; he believed that if Isaac was slain, God would raise him to life again. "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

5. "Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6. "And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7. "And Isaac spake unto Abraham his father, and said, My Father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

8. "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

9. "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

10. "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son."

11. Then the Lord spoke to Abraham again, and said that because Abraham had not withheld his only son, the Lord would bless him, and make his seed as the stars of heaven. "And in thy seed," he said, "shall all the nations of the earth be blessed; *because thou hast obeyed my voice.*"

Questions

1. How old was Abraham when the promised son was born? What name did Abraham and Sarah give to the child? What special promise had God made to Abraham? What did this promise mean?

2. When is it easy to believe? At what other time should we believe God's promises? What is this belief and trust called?

3. What hard thing did the Lord now tell Abraham to do?

4. What had Abraham learned? What did he believe? What did he do early in the morning? Whom did he take with him?

5. On the third day what did Abraham see? What did he say to the young men? What did he say that he and the lad would do, after they had worshiped? What does this show? — That Abraham believed that God would raise Isaac from the dead.

6. What did Isaac carry as he and his father went on alone? What did Abraham carry?

7. As they walked along, what question did Isaac ask of his father? How did Abraham answer his son?

8. When they came to the place that God had told Abraham of, what did Abraham do?

9. Who spoke to Abraham when he was about to slay his son? How did Abraham answer? What did the angel tell him not to do? What did the Lord say that he now knew?

10. When Abraham looked up, what did he see? What did he do with the ram?

11. What promises did the Lord again make to Abraham at this time?

12. What is faith? Why must every one who loves God have faith? Memory Verse.

THE YOUTH'S LESSON

V — The Steps in Renewing the Covenant

(August 3)

MEMORY VERSE: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Questions

1. What led Adam and Eve to disobey God, and thus break his covenant with them? Heb. 11:6; note 1.

2. How only, then, can the covenant be renewed? Mark 1:15; note 2.

3. What always accompanies true faith? James 2:18-20.

4. What promise did God make when man broke his covenant? Gen. 3:15.

5. How much was embraced in this promise? — Every good thing, even eternal life. Rom. 6:23.

6. What means was established by which man could show his faith in this precious promise? Heb. 11:4.

7. By what ordinance is faith expressed in the same promise to-day? 1 Cor. 11:23-25; Acts 2:38; note 3.

8. What is done for the person who thus exercises faith in Jesus? Rom. 3:24-26.

9. How does faith work? Gal. 5:6.

10. How do we show that we love God? 1 John 5:3.

11. How is this made easy by the new covenant? Jer. 31:33.

12. Name the steps on man's part in the renewing of the covenant. Note 4.

13. Name the steps on God's part in dealing with each case. Note 5.

Notes

1. Satan deceived Adam and Eve, and led them to distrust God, so that they fell through unbelief.

2. Since man fell by a disobedience which was the outgrowth of a lack of faith in God, it must be evident that man can be reinstated only by obedience which is the outgrowth of faith in God.

3. Before the death of Christ, sacrifices and offerings constituted the appointed way of expressing faith in a coming Saviour. So now the Lord's supper and baptism are the appointed ordinances by which we show our faith in a Saviour who has died, risen, and is coming again. Faith may be expressed in other ways, but in no case could these be substituted for those appointed by God.

4. The steps of a man in entering the new covenant are: (1) repentance toward God, including a confession of, and a turning away from, sin; (2) faith in Christ as expressed in God's appointed way, and thereby receiving the righteousness of God; (3) this faith working by love and leading the man to obedience.

5. On God's part the steps are: (1) accepting man's repentance and faith in Christ, forgiving sin, and imputing to him God's righteousness; (2) writing his law in the man's heart by the Holy Spirit, so that the man can keep God's commandments; (3) eventually in the judgment blotting out the record of sin from the books of heaven.

BIBLE READERS COURSE

Bible Questions from Ontario

1. Who called himself a prisoner of Jesus Christ?

2. Who was promoted; set above all the princes that were with him; spoke ill against God's people; but was afterward hanged?

3. Who was the son of Amoz?

4. Who said, "I pray you, brethren, do not so wickedly"?

5. To whom was it said, "What is this that thou hast done"?

6. About whom was it said, "This is one of the Hebrews' children"?

7. Who said, "Art thou that my lord Elijah"?

8. Who was the son of Lamech?

The first letters of these names, put together, spell the name of a book in the Bible.

EMILY M. WILSON.



ST. MARYS, OHIO, Jan. 17, 1907.

DEAR EDITOR: Intending to join the Reading Circle for 1907, I thought I would write a letter. The books that I have chosen to read are as follows: "Steps to Christ," "Christ's Object Lessons," "Early Writings," "Coming King," and "Story of Daniel." I have been a student in church-school for two years. Miss Rilla M. Gooden is my teacher this year. We have ten students in our school. I am secretary of the Young People's Society. I am fourteen years of age. I attend Sabbath-school every Sabbath. I was baptized one year ago last fall.

RUTH GERALDINE POTTS.



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Any Honest Work

If you want to go to school, and are willing to work for the means to defray your school expenses, then write to the principal of the school in your conference about the matter. He may be able to suggest a plan that will at once make it possible for you to attend school.

You should write in the early summer. Then begin to plan just as if the matter had been definitely decided in your favor. Frequently persons wait until near the beginning of the school year, and if the principal at the last does secure an opening for them, they are not ready to accept it. They were not sure of getting a chance to go, so they did not make the necessary preparation. The better way is to get ready, and bide your time. Then when the call comes, you can start at once.

Do the First Thing

Be willing to do the thing that comes your way first. Mr. John T. Fairs, in a recent number of *The Wellspring*, gives the experiences of some young college students in earning their way through school:—

One young man who found it difficult to make ends meet, did not wait for work to find him. He hunted for work, and took the first that offered, which happened to be a twenty-five-cord pile of wood. His willingness to do this job, and to do it well, procured for him other employment. Another student, in great need of funds, was asked to act as play-companion to two young boys. Others had had the opportunity, but they had considered it beneath their dignity to "play nurse." The wise student took the chance, and by faithful service proved himself fit for better things. A third student heard some of his fellows say it was impossible to procure employment; they had tried, but in vain. One day he heard the village doctor say that he wanted some one to care for his stable. Thereupon he offered his services. Prior to this, the doctor had asked several of the very boys who complained of lack of work to take the place, and had been disappointed by their refusal. However, he was not disappointed in the man he had at last secured. Several of the students looked down on their stable-boy classmate, as they called him; but he won the respect of most of his acquaintances, and paved the way for a more lucrative situation.

But the most striking incident which I recalled was from the experience of a young woman, as told by herself in a recent contribution to a woman's magazine. She had to have work, and, after many failures, succeeded in obtaining it in the office of a business man notoriously difficult to please. He told her the appointment was only temporary. I have known some people who, under like conditions, would have thought they need not bother much about temporary work. But she resolved to do just as well as she could as long as she did remain. The story of how she kept her resolution has been helpful. "I absorbed myself completely in the one thing before me," she wrote. "I believe the world, for me, narrowed itself down to that one thing. . . . I began to study the convenience of my employer. I did not take my noon hour when the regular

time came, because he was still at his desk, and might need me. . . . I go for my luncheon at any hour I find suits him, sometimes as early as eleven in the morning, sometimes as late as three in the afternoon. I have never spoken of the matter; he has never shown that he noticed it; but as long as he sits at his desk, I am at mine. . . . I found things in my desk which needed attention, things which my predecessor had neglected. . . . Quietly and opportunely I learned from others in the office what they were intended for. . . . Then one day when my nervous employer just happened to remember that these matters must be out of gear, and came jumping around to my desk to investigate, he found them all neatly arranged and brought up to date. Not one word did he say, but I saw a relief . . . which repaid my efforts. . . . One constant watch I have maintained over myself: no matter how long, how trying, or how tiresome the dictation, no gesture of fatigue is allowed to escape me. I smother yawns, I seldom change my position, I never ask questions." No wonder the temporary employment was made permanent!

But not the least significant word about this worker's experience was this: "Why have I studied so persistently to make a success of this trying position? Entirely for the sake of compensation so sorely needed?—A thousand times, no! Had that been the underlying and deepest motive, let me tell you frankly the success would not have followed. The success came partly because I strove to understand my employer. . . . I put myself in his place. . . . I strove to see in just what way quiet, effective, helpful service could be rendered. . . . There was infinite compensation wrapped up in this. I came into an understanding of another's trials. Partly, also, the success is the result of the fine discipline this hard position has worked in me. My nerves are steady and clear, for all day long I think not of myself, but of offering the best help to some one else. I am quiet and happy and contented. At night I go home feeling that my part in the world's earnest work has been a real one, and well done."

Is it any wonder if I regard that street-car ride which brought these matters to mind as one of the most profitable little trips I ever have taken?

"He Never Disappointed Me Before"

In a little collection of narratives of God's guidance in temporal matters, entitled "God in Business," among some incidents that have befallen personal friends of ours, we find the following account of an experience of D. M. Heydrick, a city missionary of Brooklyn, New York, and for years a reader of *The Christian*.

Upon one occasion a gentleman who was associated with Mr. Heydrick in the mission ordered for the school a number of reversible seats. The bill was three hundred dollars. By the time the seats were delivered, this associate had severed his connection with the school. He kept delaying the payment for the seats until the creditor became impatient, and one day he told Mr. Heydrick that he would have to sue the purchaser of the seats.

Mr. Heydrick said: "Let us see what the Word says about the matter." He opened to these words: "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?"

The surprise of the merchant at the aptness of the passage was complete. Mr. Heydrick said: "Give me a month, and I will pay for those seats myself."

The merchant agreed to this. One month later Mr. Heydrick called upon this man. He said: "I promised to pay you three hundred dollars to-day. I haven't got the money. I am very sorry. I wish you would give me a little more time."

"Certainly," was the reply. "But I thought the Lord always helped you to keep your promises."

There was no answer.

"How is this?"

"I can not understand it. God has never disappointed me before. I am sorry to be obliged to ask for an extension of time. I will surely

have it for you in a month's time. Good-by."

"Good-by," said the manufacturer. "O, stay! I saw a person in the street to-day who was inquiring about you. I answered that you would be at my office to-day. I was asked to give you this letter. I had almost forgotten it."

Mr. Heydrick opened the letter. On a sheet of paper were these words: "Use this in the Lord's cause."

Enclosed in the letter were *six new crisp fifty-dollar bills*.

Mr. Heydrick handed the money to the merchant, with the words: "There's your three hundred dollars. Give me a receipt. God has not disappointed me. Blessed be his holy name forever."—*Editor of the Christian*.

Answers to Correspondents

"As the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous in their behavior to their inferiors."

If a person bores one, is it polite to let him know it?

A little book entitled "Don't," says: "Don't show repugnance to a bore. A *supreme test* of politeness is submission to various social inflictions without a wince." Daisy Eyebright in her "Manual of Etiquette" relates an incident which shows that a person in his attempt to rebuke a bore may place himself at a greater disadvantage than was the one whom he attempted to reprove.

"A gentleman met a man in a stage-coach who was doubtless well-meaning, but pathetically ignorant of the first claims of propriety. After depositing his blue cotton umbrella at one side, he drew out a flaming yellow and red bandanna handkerchief, much the worse for wear, and spread it over his knees to protect his butternut trousers from the dust, and then turned to a bright-eyed, rosy-cheeked damsel who sat by his side, and in a nasal tone demanded: 'Where from?'

"The girl gave as direct a reply.

"'Where goin'?"

"Again she answered to the point.

"'What name?"

"A blush suffused her face as she gave the name of Mary Jones.

"With perfect complacency the interrogator turned to his opposite neighbor with the same questions. Then he turned to our friend, who to the question, 'Where from?' replied, 'I took the stage at Freeport.'

"'Where goin'?"

"'Where I please.'

"'What name?"

"'None of your concern.'

"Then the countryman surveyed his friend critically from head to toe, looking as if he had met with a very strange animal—one who could not make a decent reply to a proper question.

"And the gentleman really regretted that he had not replied in the same manner as his stage companions, and felt that the rudeness was entirely upon his side, and the countryman had the best of it."

Is it good form when in the street, to point to objects?

No, it is not the proper thing to do. All honor to the true-hearted countryman; but this habit of pointing to objects in public is said to be the "countryman's distinguishing mark."

If one calls upon a friend who is already entertaining a caller, what is the proper thing to do?

Good form demands that the first visitor shall leave, not immediately after the second person arrives, but within a very few minutes after.

Memory Text

"It is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12.