

# THE YOUTH'S INSTRUCTOR

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## The Hill Stations of India

WITH the purchase of our Mountain Home comes a special interest in the hill stations in India. As one takes train from the plains, for the Himalayas, there is experienced a rest of soul that is difficult to describe, but is strangely suggestive of the rest remaining for the people of God.

The goodness of the Lord is more fully appreciated in the tropics than elsewhere, when one considers the relations of the highlands to the plains. In the plains we have well-defined wet and dry seasons. During the "rains" the gates of heaven are opened, and floods are poured upon the parched ground. Much soaks into the very level ground, and small dams are usually banked up to hold still more. This is where the rice—the staple food of India—grows so well.

But as the rains subside, the powerful sun pours its heating rays, and soon licks up all moisture. And then is the time the hills serve the plains in a wonderful manner. In the hills the rain soaks in, till they become like sponges filled with water. This water trickles slowly downward in tiny streams, which merge finally into the large rivers that carry thus steadily huge streams of cooling water to the sunburnt plains.

But the hills also serve as resorts for people, especially those of northern birth. Were it not for these hill resorts, or voyages to northern countries, foreigners would soon be no more in India. Thus we learn from another point of view to appreciate God's great purpose in creating the earth's surface with hills and plains.

Here in the hills we have an almost temperate climate. Trees and plants, fruits and vegetables, of a northern type flourish all along the Himalaya ranges; in fact, the food of the hill people is all of that class.

In the plains we have the palms, with their loads of cocoanuts and dates, as well as oranges, mangoes, papias, bananas, and many others. In the hills we find apples, peaches, apricots, strawberries, raspberries, and grapes.

The trip up the hill is a very agreeable diversion of itself. As railways are entering only a very few of the government stations, such as Simla and Darjeeling, other stations are entered by hill carts called *tougas*, and on horseback or in dandies. The latter is a sort of restful invalid chair carried by four men, and is the least wear-

ing method of travel, though a little more expensive than by ponies.

The baggage is carried by special carriers on the backs of short, stout fellows, who seem almost buried under the bulk of parcels, trunks, and bedding. For in India every passenger must take his bedding wherever he goes, besides an unusual amount of wearing apparel made necessary by the excessive heat. But the dandy coolies and luggage coolies are a frugal people, and work hard and cheerfully for a small remuneration, and a few words of appreciation judiciously bestowed



THE DANDY, A VEHICLE COMMON IN THE HILLS OF INDIA

make the journey "up the hill" a great pleasure, and quite refreshing.

LARS F. HANSEN.

## Syria

SYRIA of to-day can not be compared with Syria of twenty-five years ago. Education is working wonders, raising the standard of wages and of living, multiplying and diversifying the requirements of the people, developing the natural resources of the country, and increasing the purchasing capacity of the individual. Illiteracy is on the wane, independent thought in the ascendancy. We have printing-presses, railroads, bridges, carriage roads, postal and telegraph routes. Trade is growing in volume and variety.

Emigration to foreign lands, especially to America, has reacted beneficially on these regions. Large remittances of money are made each year by emigrants doing business in distant lands. Many of these return in person for a shorter or longer sojourn, and quite a number settle down in their original homes. They bring with them

modern ideas and modern ways and the means of introducing labor-saving machinery, and have become a positive asset to western Asia, and especially to Syria and Armenia.—*Selected.*

## Going Straight Home

"I AM going straight home." These words, says a recent writer, fell upon my ears as I was hurrying along in the gathering twilight a few days ago. They were spoken with no thought of their being heard by any but the one to whom they were addressed—by one friend parting from another; but they lingered in my heart for some time afterward, and their echo is there still. We love to go straight home, most of us, at the end of a weary, busy day. We want no wandering or loitering then; home is what we crave. It may be a bright, full home, with noise and light and laughter, or it may be one where a pale invalid or only a little serving maid will give us a smile of welcome; but if it is home, and if rest and peace are there, it draws us straight to itself.

And how is it with that other, better home beyond the river? Are we drawn straight thither through all the toil and weariness of our life's day? Are our faces and our footsteps always steadfastly turned toward that home? Is there no

loitering or wandering by the way? No forgetting of the end of the journey itself? Does it never seem as if we almost lose sight of the Father's house in the many things that distract and distress us on our way thither? We might so fasten our eyes upon that "sweet and blessed country," that the roughness of the road would scarcely cause us a pain or a sigh, and its turnings would all be seen by faith to be part of the King's highway, leading straight to himself.

And O, the welcome and the greetings of that better home! O, the light and beauty and restfulness of that home where our dear ones we shall meet. Yet even their presence will be to us the far lesser joy, when we find ourselves with the Lord, looking upon him whom our souls love, who has washed us in his most precious blood and redeemed us to himself forever. How the weariness and the windings and the conflicts of the journey will all sink into utter insignificance in the joy and blessedness of that home coming! Christians, are we going straight home, although twilight or darkness may be about us?—*Young People's Weekly.*

### Help for Discouraged Young People

MANY times in our Christian experience we meet with obstacles and difficulties seemingly insurmountable. The enemy, knowing his time is short, is seeking to discourage all Christians, especially the youth who are just in their prime to do good service for God. But how thankful we should be that in the Word of God there is a remedy for discouragement. "Be strong and of a good courage," is a direct command from the Lord. To be discouraged, then, is sin, which must be repented of.

The fact that we are called upon to endure trials shows that the Lord Jesus sees in us something precious, which he desires to develop. If he saw in us nothing whereby he might glorify his name, he would not spend time in refining us. He does not cast worthless stones into his furnace. It is valuable ore that he refines. He wishes to prove what temper we are of, and whether we can be fashioned for his work. Both Paul and James assure us that trials and temptations are for our good. James 1:12; Heb. 12:6, 11. By being prepared with the Word, we can defeat the enemy at any time. The Lord has promised to hear us (John 6:37; Ps. 55:22); but the reason why so many are left to themselves in places of temptation is that they do not set the Lord always before them. When we permit our communion with God to be broken, our defense is departed from us. We can be in communion with God at all times; at work, when alone, or even in the crowded streets, our hearts may be uplifted in communion with him.

If we knew our future as God knows it, we would be glad to accept the experiences as they come to us. But we do know that Rom. 8:28 is true. If we could sense the full meaning of that text, there would be less room for discouragement in our hearts. The chapter entitled "The Privilege of Prayer," in "Steps to Christ," and pages 469-516 in "Ministry of Healing," are worth your reading in this connection.

ERNEST A. DUNN.

### Christian Growth

THE farmers' wheat develops first the blade, then the head, after that the full wheat in the head. At every stage of its development it is perfect, but in order to remain alive and mature it must keep growing. Should the blade discontinue its growth there would be no head. Or, if the head should discontinue its growth when it has reached its first stage of development, there never would be any full wheat in the head, and, therefore, no seed for the sower, or bread for the eater.

By carefully observing the germination of the seed and the development of the plant, one may easily learn the lesson of Christian growth.

The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth.

As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continues, so is the development of the Christian life. At every stage of development our lives may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement.

Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase.

We shall become strong to bear responsibility, and our "maturity will be in proportion to our privileges." The plant can not grow of itself, but receives its growing power from God. It sends its roots down into the soil, it drinks in the dew and rain, and, from the air it daily receives the life-giving properties; so we as Christians are to grow spiritually by constantly co-operating with the divine agencies. We are to receive and

walk in every ray of light given us, to gain a deeper experience. As the plant takes root in the soil we are to take deep root in Christ; as the plant receives the sunshine, the dew, and rain we are to open our hearts to the transforming power of God through the study of the Word and earnest prayer to God.

F. A. ZAPPE.

### Beware!

WHEN the writer was a boy, living near the shore of the Atlantic, there was a familiar sight, that of a wrecked vessel, down by the little creek where we used to swim and fish. To look upon a wreck gives one a vague, wondering feeling of sadness, and the imagination pictures the time in the long ago when this broken craft rode the seas as beautifully as any until the fateful day her proud captain bade the crew desert her. The waves of a century had beaten those heavy ribs bare, and left her keel deep in the mud and sand. Many a storm had raged around her, still she stood. Many a smiling day of sunshine, many a calm, clear night, had shown the inviting beauty of the sea, yet forever useless she must stand, save for one mission, to say, "Beware!"



ACTIVE MEMBER OF INDIA'S TRANSPORT COMPANY

A number of years ago there was a brilliant day at Oxford College, England. Among the graduates that day was a youth of promise, who amid the applause of friends, received his diploma for the degree of Bachelor of Arts. A few weeks ago, a man, advanced in years, staggered into a Philadelphia mission, and in pathetic tones, said to the superintendent, "I have not always been as you see me now. I hold an Oxford degree. But I and my degree have just crawled out of the gutter. And I and my degree are here to beg you for a ten-cent lodging." On that graduation day his friends saw the launching of a successful, honored life. The solicitous strangers in that city mission saw a wreck of a man, which said to all, "Beware!" The vessel might have made the harbor safely, but for the rocks. The man might have lived a life of honor and usefulness, but for the rocks of sin.

From New York City to the watering-places along the New Jersey coast are run fast express-trains daily. One hot summer day away down the track a dark speck appeared, and as it swiftly approached, the rushing, swaying outlines of the "Flyer" attracted the gaze of the curious crowd around the country station. Across the track the net door of the little grog-shop slammed shut, and a drunken man came on a staggering run to join some friends on the platform opposite. A

score of voices shouted wildly frantic words of warning, which joined in with the shriek of the engine whistle, but ended in exclamations of horror as a human body rose high in air and shot forward like a batted ball. Where it fell, the hard ground was smeared with clotted blood, and the writer will never forget the scene, as youthful, morbid curiosity impelled his steps to the mangled, dying form. The man still muttered. On his breath was the scent of rum. Through the broken skull the throbbing brain was visible. Drunk and dying, one great lesson gave this lost soul to those who witnessed his tragic death—*Beware of alcohol.*

In the summer of 1898 the Fourteenth Regiment of Pennsylvania Volunteers camped near old Fort Delaware. Daily drills perfected the men in martial tactics; and in readiness for instant call, they waited until the close of the Spanish War disbanded their troops, and all returned home—but *one*. And the waiting loved ones in some little Keystone hamlet were told of the green-sodded mound in the battery graveyard where the absent member was laid, not a victim of Spanish bullets, but of American cigarettes. On his tombstone might be engraved the warning, *Beware of tobacco.*

One more warning. There is a pretty little town not far from the nation's capital where a broken-hearted mother mourns the fate of her only son. Is he dead?—No; he is confined in a mad-house. Only a few years have passed since her boy was the joy of her life, bright and good and kind, until evil associations corrupted his mind, leading to sinfulness that can not be mentioned, and wrecking his life forever. And now the eyes that once shed rays of love on mother and sisters, glare wildly day by day through the grated door. In this same village is a grave where lies another victim of the vileness alluded to. How terrible are the results of sin! Reason and life, our greatest treasures, are lost through sins of this sort. And the warning these sad cases give—though we may blush to speak of it—is, *Beware of impurity.*

And so we might lengthen the awful catalogue of sin and its results. Suffice it to say that there is but One who is able to save us from sin. Jesus is our only hope. Walk with your hand in his. Talk with him. Work for him. Copy his life. Fervently love him. This will give you true pleasure here, and an eternity of joy in his presence in heaven and in the earth made new.

S. W. TRUMP.

### How Cheeriness Helps

THERE'S folks that chide their neighbors,  
And there's folks that pass you by;  
There's folks that tell their troubles  
Till you nearly want to cry;  
There's folks to crush the weaklings,  
And there's folks to curb the strong,  
An' now an' then there's folks that like  
To jolly folks along.

They're better than the blossoms  
That come smilin' in the spring;  
They sound a cheerier greeting  
Than the birds that love to sing;  
And oft when heroes falter,  
An' when wiser men go wrong,  
Some genial feller keeps things straight  
By jollyin' felks along.

—Washington Star.

"CONTRACTORS ditching on the State experimental farm of Minnesota recently found a ship's anchor of antique pattern buried at a depth of six feet in solid clay under sod that had never been broken. The anchor is similar to those used by Norsemen about nine centuries ago. The anchor, it is surmised, is a relic of a Norse exploration voyage during an era when the Red River Valley was a portion of Lake Winnipeg, and could be reached by sail from the Atlantic."



## THE HOME CIRCLE

### A Boy

HE is only a boy, you say,  
And smile my zeal to see.  
But let me tell you, I pray,  
What a boy once did for me.  
When Fate had locked Hope's door,  
His hand came knocking there;  
His loving words up-bore  
My spirit from despair,—  
Just a few sweet, simple words,  
And a touch upon the hair,  
But my drooping heart was stirred  
As if by an answered prayer.  
O, there's much that is good in a boy  
Which eyes that have wept can see!  
You may find the good to your joy,  
For love—just love—is the key.  
—Golden Age.

### A Geometric Application

"GIVEN so-and-so, you must prove so-and-so! How I hate the very sound of it."

So spoke Isabel as she seated herself at the long study table for a wrestle with the morrow's geometry lesson.

Gwendolen opened her blue eyes with characteristic indolence. "I can't imagine why geometry is made a compulsory study here," she said, plaintively. "It is optional in most of the boarding-schools that I know of."

"Miss Erskine is responsible for it," returned Evelyn. "She is firmly convinced that 'the study of geometry is invaluable in forming the mind and developing the reasoning powers.'" she continued, with clever mimicry of the principal's tone; "but I could tell her that so far as my own particular mind is concerned, there is no likelihood of its being affected by the study. I commit the propositions to memory, and if called upon, reel them off as fast as possible. It does not bother me much even if the letters are changed and the figures turned upside down, for experience has taught me how to deal with these emergencies; but as for the sense of the demonstration, if sense indeed it possesses, I utterly decline to perceive it."

So saying, Evelyn opened her book and proceeded, with a system worthy of a better cause, to burden her memory with a meaningless jumble of words. Gwendolen's method was somewhat more intelligent, for she familiarized herself in a vague way with the general nature of the proposition, and had her indolence permitted, could easily have mastered the steps of the argument. The grumbling Isabel did still better, for, being ambitious of a good class standing, she forced herself to give the task her closest attention until she saw clearly not only what was wanted, but also how it could be attained.

"Given so-and-so, the result must of course be so-and-so," she said to herself more cheerfully, as at length she closed the text-book. So absorbed had she been, that it was not until then that the conversation of her companions reached her ears.

"Miss Erskine grows meaner and meaner each day. She has a good salary, but never spends a cent if it can be helped. Her best hat is three years old to my certain knowledge, and her everyday one is prehistoric, I should judge. Besides, did you ever in all your life see any one who professed to be a lady wearing dresses so shiny along the seams?" It was Evelyn who spoke thus critically.

"What people wear never troubles me much," replied Gwendolen. "My grievance is Emily Cairns. I don't mind new girls, as a rule, but Emily gives herself such airs and has such queer, fussy ways that she drives me nearly distracted.

The teachers say that she is nervous; but I knew her years ago, when she was quite unlike what she is now, and it is my opinion that she is simply trying to make herself seem of importance. It is ridiculous the way she jumps and screams if any one so much as speaks to her unexpectedly."

"If you knew as much as I do about Emily, you would not speak of her in that way, Gwendolen," interrupted Isabel. "Emily is something like a proposition in geometry. I mean," she explained as the girls stared wonderingly at her, "that given her so-and-so's, by which in this case I mean Emily's peculiar circumstances, the results must be so-and-so."

"But what peculiar circumstances has she?" questioned Gwendolen. "There was nothing peculiar about her family as I remember it."

"Yet I assure you that she did not suddenly become queer and nervous just for her own amusement, as you seem to think," said Isabel, quietly. "It happens that I knew about her before she came to school, but I kept my own counsel, because I thought it might distress her to know that her private affairs were being discussed. She was every bit as well as any of us when I met her for the first time last summer, but that was before the two terrible things had happened that made her what she now is."

"Tell us about them, Isabel," begged both girls interestedly.

"To begin with, the house in which she was visiting was struck by lightning," replied Isabel, gravely. "The bolt came down the chimney into the family living-room, and in some way the shock threw Emily violently from her chair to the floor. She was stunned and bruised, of course, and later on they found that the heel of her slipper had been twisted off, and the metal shoe-pegs melted; but every one said how wonderful it was that she had been hurt so little, and in the general thanksgiving, it was not realized that a grave nervous injury had been done her. In a day or so she was about again, seemingly much as before; and then came the other terrible thing. In some unknown way the little son of her hostess got hold of a half-filled laudanum vial, and later on he was discovered lying in a heavy stupor on the veranda with the telltale bottle in his chubby hands. His mother had violent hysterics when she realized what had happened, and the kind but ignorant Swedish servants were not of the least help. It was Emily who kept her wits about her. She roused him out of his perilous sleep by dashing a pitcher of ice-water over him, then she forced an emetic down his throat, and quite against his will marched him up and down in the fresh air until a doctor could be obtained. By the time he got there, the child was out of danger, thanks to Emily's presence of mind, and the family were grateful to her, I can tell you; but the combined shocks she had had were too much for her, and before long she had a bad attack of nervous prostration. When she began to get better, her people sent her here with the hope that change of scene and a sociable life with other girls of her age might do more for her than medicine."

"The dear, brave thing! Just won't I be my loveliest with her after this," said the contrite Gwendolen.

"Had I suffered Emily's experiences, I am sure I would never have proved myself a heroine," commented Evelyn. "Honestly, girls, I never realized before that every one has 'a so-and-so' behind him, and that it is childish to come to conclusions unless these are taken into

consideration. Just a minute ago I was announcing an unkind and untrue conclusion about Miss Erskine, for I made fun of her shabby clothes, and completely forgot that she has handicaps to start with in the shape of a delicate widowed mother, and three young sisters whom she is educating. Given these conditions, she certainly has a right to dress exactly as she sees fit, and I beg to take back every word I said against her."

"And I take back all my complaints about geometry," added Isabel, "for if it merely teaches us to allow for the given circumstances in other people's lives, I am sure that the hours we spend upon it will be golden ones indeed."—Mrs. C. E. Fraser, in *Young People*.

### Wilful Disagreeableness

"I COULDN'T live in peace if I put the shadow of a wilful sin between myself and God," says George Eliot.

Change the word "sin" to "discord," and apply the text to your dealings with your friends and neighbors, and see how it works.

Don't you often put the shadow of a wilful discord between yourself and others?

Alas! those wilful discords, how often they disturb the peace of what might be a happy home!

Mary has been provoking. We bear it all right for a little while, but Mary does not improve. "Well, I can be disagreeable, too," we say; and straightway we set up the wilful discord between ourselves and Mary.

And does that make things any better? Well, not often, does it? As a matter of fact, it generally does exactly the opposite thing, and gradually Mary grows farther and farther away from us, unless we realize in time whither we are drifting, and try to make amends; and if that time comes, we perhaps find that, after all, Mary's provoking ways have been looked at through a magnifying-glass manufactured by ourselves, and are not so very dreadful, after all. If only we had been patient and forgiving, instead of setting up that wilful disagreeableness, how much ill-feeling might have been spared! Some things are so much better overlooked and forgotten than remembered.

"Other folks' faults always seem unreasonable to us," says an old countrywoman in a well-known book; "but there, us ain't axed to fathom, only to forgive 'em. Happen if us minded how cruel painful our own naters fights agin us at times, us'd be a deal more tender-thoughted toward other people's."

Isn't it perfectly true? But then we judge other people's disagreeableness by such a very different standard from that which we employ for our own.

"Life is not what we find it, but what we make it." You can help to make it unpleasant for others by edging yourself round with those little wilful disagreeablenesses if you will, but in that case don't expect peace and happiness. They do not spring from such a soil. It is in the nature that is "tender-thoughted" to others, because of the knowledge of its own hard-won victories, that you must look for such plants.

"Remember on every occasion which leads thee to vexation," says Marcus Aurelius, "to apply this principle: 'That though this be a misfortune, to bear it nobly is a good fortune.'" Browning tells us:—

"When a fight begins within himself,  
A man's worth something."

(Concluded on page six)



special attention to the work of our young people. This is an important step, and we are earnestly praying that the Lord, who loves the young people, and has bidden them to "be strong," will pour out a blessing and refresh all our hearts.

G. B. THOMPSON,  
Chairman Sabbath-school Dept.

When only is the mind secure against Satan's control? Paragraph 4.

What double result does Satan reap from the perverted mind-cure? Page 243, paragraph 1.

SYMPATHY:—

How may a physician counteract his own efforts in behalf of the sufferer? Page 244, paragraph 2.

Why is great tact needed in acquainting a patient with his condition? Page 245; paragraph 2.

Show how the will may influence disease. Page 246, paragraph 1.

BIBLE PRINCIPLES OF CURE:—

Describe the pitiful condition of many who are sick. Page 246, paragraph 2.

What methods of cure are often used? with what results? Paragraph 2.

What is their only hope of recovery? Page 247, paragraph 2.

HELP IN EVERY TRIAL:—

How is life's burden made "doubly heavy" to bear? Page 247, paragraph 3.

What decides our happiness here and in the life to come? Paragraph 3.

Why do we not need to be anxious about the future? Page 248, paragraphs 1, 2.

Why should one's mistakes not discourage him? Page 249, paragraphs 1, 2.

What makes Christ's sympathy invaluable to one? Paragraph 3.

(Concluded on page six)

Lesson Study for the Young People's Society Program

OPENING EXERCISES:—

- Singing.
- Sentence Prayers.
- Scripture. Philippians 4.
- Singing.

BOOK STUDY: "Ministry of Healing," pages 241-260.

Book Study

MIND CURE:—

Show how the mind and body are intimately related. Page 241, paragraphs 1, 2.

What conditions of the mind promote health?

CONTROL OF MIND OVER MIND:—

Describe the counterfeit mind-cure. Page 242, paragraph 1.

What are two serious objections to this method? Paragraphs 2, 3.

What is God's purpose for the individual? Paragraph 4.

Contrast this with the plan of the deceiver for the individual. Paragraph 4.

Summary of Young People's Work

ANOTHER quarter has quickly passed, and we append the Summary gathered of the work of the Young People's Societies. We have tried to secure reports from all, but after waiting till the very last moment for the report, we are forced to go to press without hearing from some of our conferences. We know from letters received that they have been pushing the work along.

A comparison of this Summary with the one published three months ago shows an increase in nearly all the various lines of work. For instance, there is an increase of thirty-six Societies and five hundred and eighty-seven in membership. Ten thousand one hundred and eight more papers were sold, and over ten thousand more reported as given away. Not quite so much is reported as given to missions.

We write this just as we are leaving to attend the Sabbath-school and young people's convention at Mt. Vernon, Ohio. We are expecting great and lasting blessings at this meeting. A new department has now been formed to give

Summary of the Young People's Work for Quarter Ending March 31, 1907

Name of Conference	No. Societies	Membership	Isolated members	Miss. letters written	Miss. letters rec'd	Missionary visits	Bible readings	Subscriptions taken	Papers sold	Papers given away	Books sold	Books loaned	Pages tracts sold	Pages tracts given away	Hours Christian help work	Persons fed Clothing given	Home Missionary Work	Foreign Mission
Africa	5	105	...	41	11	29	12	5	956	1746	...	5	2475	10427	...	...	\$ 17.48	.....
Alabama	3	64	...	30	30	167	21	...	306	709	1	3	32	168	756	44	.....	.....
Alberta	1	23	...	...	1	1	...	...	...	497	...	...	...	2476	...	...	18.05	\$ 11.55
Australasian Union	40	863	55	290	107	444	137	70	9622	13130	75	198	22	19637	116	112	27.40	141.09
British Union	5	100	...	11	3	71	4	...	4298	220	26	5	...	2001	55	6	.....	.....
California	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....
Central New England	3	100	...	90	40	62	...	10	765	967	14	11	400	5306	158	16	9.43	5.22
Chesapeake	4	163	...	57	35	86	10	...	1140	2736	81	220	872	4136	3	17	9.77	15.00
Colorado	20	516	11	470	329	404	123	71	763	3909	213	73	...	197163	264	42	29.54	104.34
Cumberland	4	97	10	97	43	362	198	4	699	1472	31	22	150	5485	299	86	10.62	31.00
District of Columbia	3	65	...	103	23	76	69	3	10	1456	1	6	9726	...	...	10	15.76	68.38
East Michigan	13	194	...	18	23	68	145	30	467	1080	4	15	258	2346	153	22	18.09	2.23
Eastern Pennsylvania	8	103	1	54	10	414	186	21	1576	213	924	112	134	4681	179	55	5.85	26.45
Florida	2	19	22	32	26	151	116	5	1745	588	36	7	...	18556	242	6	9.00	2.30
Georgia	2	23	3	7	4	28	8	4	32	472	8	5	48	40	82	1	3.11	.75
Hawaii	1	7	...	...	...	...	39	...	...	431	...	...	...	76	...	...	.....	.....
Indiana	5	131	15	45	10	134	50	5	173	277	5	2	...	12622	342	17	5.66	9.70
Iowa	20	244	23	138	50	443	194	10	17	1821	14	13	72	12334	805	191	37.63	21.13
* Jamaica	9	195	10	56	10	24	13	89	14	11	5	4	7	80	73	14	.90	1.16
Kansas	16	297	...	118	34	134	77	72	205	1163	112	54	74	3361	80	221	11.25	9.12
Louisiana	6	78	2	62	35	46	172	21	354	646	...	7	1650	4347	45	25	17.27	37.68
Maine	2	49	3	148	102	147	94	48	912	80	12	...	...	10669	221	1	20.52	5.80
Manitoba	1	35	...	10	5	10	...	2	400	175	...	...	...	...	...	...	15.75	2.00
Mississippi	8	77	4	164	115	207	20	6	212	1438	11	1	449	649	155	32	.....	2.17
Missouri	7	101	...	24	16	47	56	8	710	1700	79	18	...	6752	50	8	.55	22.81
Nebraska	12	...	...	179	78	15	4	26	...	807	...	...	1898	32503	129	...	40.50	195.00
Newfoundland	1	24	...	...	...	...	...	...	102	...	...	...	...	...	...	...	.....	.....
New York	2	45	11	353	44	181	44	19	177	317	77	17	5	1196	157	18	6.27	18.74
North Carolina	3	55	...	...	...	...	...	10	21	30	...	...	...	39	...	...	.....	.....
North Dakota	1	28	...	7	4	...	...	...	200	...	...	...	32	...	...	...	.....	.....
Northern Illinois	3	66	...	47	34	43	13	7	235	352	8	38	243	953	360	53	4.25	80.74
North Michigan	10	141	9	42	38	131	42	9	43	1432	27	31	218	3026	263	49	14.39	4.60
Ohio	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....
Oklahoma	4	163	...	15	3	56	...	1	637	404	41	6	...	395	102	7	14.43	32.00
Ontario	2	22	...	40	10	47	...	5	...	1720	2	10	...	3750	47	10	3.87	.....
Quebec	...	28	...	18	19	10	1	...	13	181	2	17	31	518	29	4	1.00	2.50
Southern California	6	155	...	91	11	24	29	1	1	1745	125	6	...	12342	68	...	1.99	44.35
South Caribbean	1	...	...	57	39	119	116	2	1522	86	52	22	...	1436	298	33	.....	.....
South Carolina	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....
South Dakota	2	59	...	23	13	9	...	...	29	409	...	10	...	138	15	7	7.78	15.10
Southern Illinois	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....
Tennessee	4	...	3	38	15	59	93	3	39	453	161	...	...	16523	5	2	5.47	3.40
Texas	9	211	...	90	24	119	127	37	96	724	12	20	85	1765	25	9	15.17	17.53
Upper Columbia	6	229	40	104	50	918	37	21	146	1254	3	31	199	4582	250	63	8.95	25.85
Utah	3	40	5	43	23	109	79	43	31	280	4	10	...	2067	113	4	3.25	7.30
Virginia	1	15	...	163	29	254	24	15	100	208	...	7	7050	2099	...	...	1.00	4.20
West Michigan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....
Western New York	5	50	...	20	10	43	5	...	23	185	100	8	...	3455	29	6	3.20	2.47
Western Oregon	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.....	.....
West Pennsylvania	6	76	10	26	6	38	14	14	314	218	...	4	...	601	...	3	.....	.....
Western Washington	4	107	...	63	16	28	1	72	1194	640	53	14	5124	...	...	6	.....	8.30
Total	272	5163	237	3496	1528	5757	2373	769	30209	48382	2319	1032	31254	410700	5968	1200	\$415.15	\$981.96

MRS. L. FLORA PLUMMER,  
Secretary of Young People's Department.

\* Report for quarter ending Dec. 31, 1906.

# CHILDREN'S PAGE

MIDLANDS, MUSSOORIE, U. P., INDIA.

TO OUR DEAR INSTRUCTOR FAMILY: I write you a few lines to let you know how the work is going in India. We have now been here more than five years, and our love for India increases with the years. I am sure that our INSTRUCTOR readers would like it here as well as we do, should they only make up their minds to come.

You all must have some aim for the future, and I wish that the aims of scores of the young people would be to come and help do the closing work in this most needy field.

There are now sixty workers in India, but what is such a small band of workers to labor for such a multitude—three hundred millions—of benighted people?

There are some converts from the natives, both from Burma and India, who are doing what they can to push the third angel's message. The Burmese seem especially enthusiastic. They are stable and trustworthy in every way. They do not consider any sacrifice too great to make for God or for God's people.

Among the natives of India we find some who are staunch and God-fearing. We recently have come in touch with a very interesting case. An aged native missionary by the name of "Last" came to Dehra Dun to attend a native missionary conference. God had ordained that Brother and Sister Burgess should be living in the very compound where this conference was held, and this Mr. Last became acquainted with them, and through them became interested in the truth. Within a few weeks' time he became established in our message. Brother and Sister Burgess say they never saw any one on whom the truth seemed to make a more solemn impression.

Our workers have recently been cheered and blessed by the purchase of a "Mountain Home." For years our workers in India have had to return home to regain their health, almost as fast as their places could be filled by new workers. But now, with this beautiful home, where every one who is very tired or sick can go and get strong again, we hope no one will have to leave India on account of ill health.

This "Home" is located in one of the most pleasant and driest of the hill stations in India. It is situated on a hillock by itself. There are about twenty-one acres of land well adapted for gardening and for fruit trees. All our workers thus far have been delighted with the place. You will read descriptions of it in other of our papers, but what I want especially to tell you about is the fact that we lack a little money. Now all young people spend money for things they do not absolutely need; if you could all save a little, even at a sacrifice, and send the India Mission field what you could, I am sure you would be greatly blessed.

My brother and I are attending school this year. We like it very much. We have been studying at home before. I am now fourteen, and my brother is eleven. He is learning the Urdu language. We hope to join in the work when we are older.

FLORENCE L. HANSEN.

## How Leona Won Her Cat

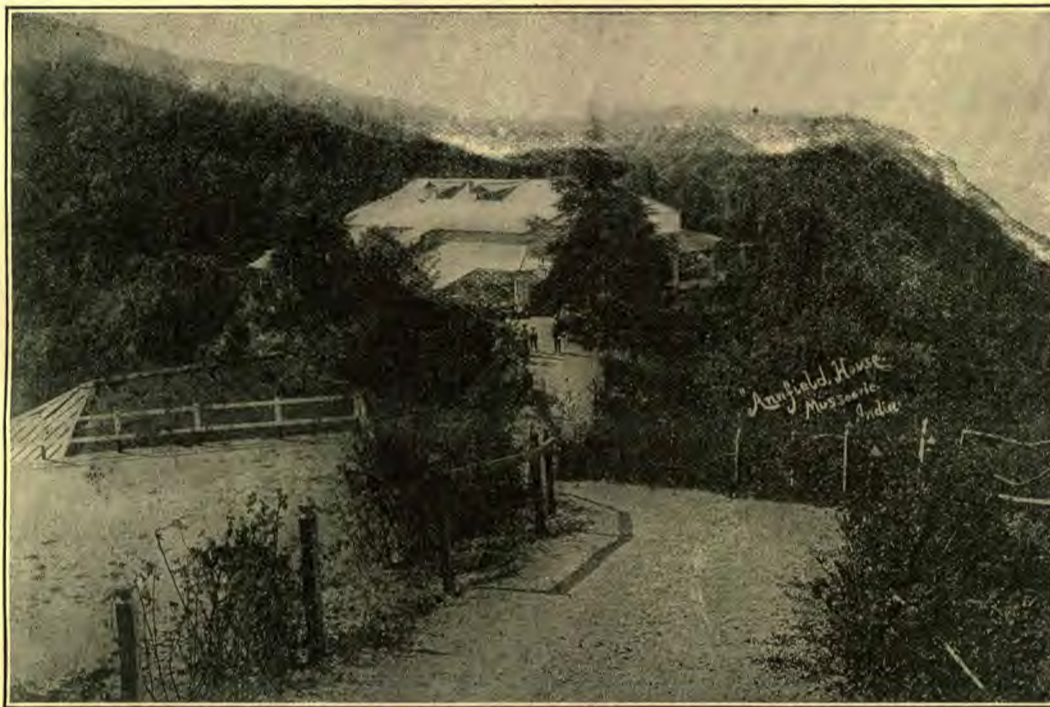
RECENTLY a peculiar case came up in a San Francisco court, in which the central figure of interest was a large and valuable cat. This animal belonged to the Angora variety, part yellow and part black, weighed twenty-four pounds, and was valued at two hundred dollars. His name was Tom, and he was the personal property of Leona Coffey, a thirteen-year-old schoolgirl, the daughter of a prominent San Francisco merchant. As a matter of fact, Leona had raised Tom from a wee kitten, and was greatly attached to her favorite pet, which affection was warmly reciprocated by the animal.

Many weeks ago Tom suddenly and mysteriously disappeared, and all efforts to discover his whereabouts proved fruitless. Finally there was good reason to believe that the cat was in the restrained possession of one John Rippe, who lived a few blocks away from Leona's home. This the man stoutly denied. A search warrant

hand. "Tom," she called out in a clear tone, "Tom, you come to me, sir." And Tom did. He sprang eagerly over the bald-headed clerk, past the bailiff, past Rippe (his unlawful captor), over a dozen lawyers, scampering, scattering papers and books right and left. He fairly flew straight into the outstretched arms of Leona. He purred, he rubbed his velvet cheeks against her face, he kissed her, he rolled over in her lap in ecstasy. A more delighted cat was never seen.

Everybody applauded loudly, especially the school children and the ladies, and the judge did not chide them. Judge Cabinniss laughed himself, and said: "Miss Coffey has clearly won her case and her cat. I turn Thomas over into the possession of his little mistress."

Both Rippe and his attorney looked very crestfallen as Tom was borne in triumph from the court room, followed by crowds of happy school children.—*J. Mayne Baltimore, in the Children's Visitor.*



## New York's Animal Hospitals

NEW YORK has more hospitals for the care of animals than any other city in the world. The time when the ordinary veterinary surgeon could treat the numerous ills of dogs, cats, horses, and birds is past, for nowadays there are specialists in the study and care of the various kinds of animals and their ills.

One of the largest and best-equipped animal hospitals is located at the far end of the Bronx. Nearly all the sick animals from the parks and circuses are treated there. In the spring of the year, a great many animals that have been "conditioned" at

the farm during the winter, are exchanged for the tired animals of the parks. Animals are as much in need of a rest-cure as are hard-working human beings. This institution is conducted by a New York animal dealer, and it is there that the traveling showman buys most of his "fierce and fiery-eyed" lions and tigers.

A very interesting ward in the hospital is the one devoted to reptiles. Many sick snakes are sent there for treatment. A snake is a delicately constructed creature, and is subject to more diseases than any other inmate of the entire hospital. This is accounted for by the fact that a snake never becomes accustomed to captivity.

During the process of skin shedding many snakes are sent to the hospital; there they are put in boxes prepared especially for them. These boxes, or "shedding cages," as they are called, are lined with silk; every day the silk is coated with olive-oil. Under the silk there is a bed of cotton, beneath which steam pipes are laid, keeping the box at a certain temperature so that the snake may not take cold. In captivity a snake catches cold very easily, and may die in consequence. The oiled silk surface is very smooth, and is purposely kept so that the delicate new skin may not be scratched or injured. A marred skin detracts from the value of the snake from fifty to one hundred dollars. The movement of the snake's body over the smooth surface of the silk, the softening effect of the oil and heat, make

was issued by Judge Cabinniss, and Tom was discovered a captive. As Rippe still claimed the cat and would not relinquish it, the case was brought into court. The large court room was packed, principally by women and school children, the playmates of Leona. Every one had a curious interest in Tom's fate, and Leona had the sympathy of all. Leona was there too, accompanied by her aunt. She was considerably frightened, but the judge's smile reassured her.

Tom was brought into court in a big wooden cage by the bailiff, accompanied by Rippe and his attorney. The animal's size and beauty created quite a sensation in the court.

"How can you prove that this cat belongs to you, Miss Leona?" asked the judge, kindly. "I can prove, Mr. Judge, he is my cat," she answered, tremblingly. "I will call him, and he will come to me. I'll tell him to kiss me, and he will do it."

"Very well," said the judge, with a smile. "That will be excellent evidence. Mr. Bailiff, turn Thomas, the prisoner, loose."

Tom stepped timidly forth. He blinked his eyes slowly, and looked around in a dazed way. Like Leona, it was his first experience in a court.

Leona stood up on the other side of the wide room. Her little heart was in her mouth. Every eye, including the judge's, was riveted upon her. A dead silence fell on the great crowd. It was the crisis of Tom's fate. Leona held up her

the shedding of a skin a very simple matter, while, before this method was adopted, it was often necessary for men to assist the snake in shedding and thus run the risk of tearing the new skin. If the new skin is bruised within a short time after shedding the old, a cancer is liable to result; this means death to the snake within a very short time.

A snake's tail is exceedingly delicate and sensitive. Those accustomed to handling snakes govern them almost entirely by a pressure of the tail. When a performer is handling a snake, if it becomes restless, he immediately buries his thumb nail in the end of the tail, which has a tendency to make the reptile relax, taking its strength, as it were, for the time being, and then the performer is quite safe. If this is repeated too often, it causes necrosis, or death of the bone, when no amount of care will save the snake. Death from this cause is very slow, and when such trouble is discovered, the snake is sold to some small showman for from five to ten dollars. These are the "wonderful" snakes exhibited in the side-shows at the circuses; they are too sick to make any disturbance, and permit themselves to be "charmed" by the hour.

Sore mouth and decayed teeth are common troubles. It is necessary to extract teeth and cauterize sores. Snakes are attracted by red, so a funnel is made of red paper, which is waved in front of the reptile until he raises his head, when it is slipped over the head and neck, the attendant deftly catching the snake at the base of the head; he is then enabled to work on the mouth of the most dangerous of reptiles. The snake is a cold-blooded creature, its normal temperature being so low that it is sure death to give it chloroform, or any kind of an anæsthetic. At least once a year nearly every animal in a traveling circus goes to the farm. They are then treated for falling hair, bruises that a life on the road has kept from healing, and their teeth are attended to. In the dental department, an immense amount of extracting is done.

Park and circus animals are especially subject to corns. These are caused by their standing so long in one position. Not having a chance to run or walk, they wear callouses on their feet. These are always removed.—*William S. Birge, M. D., in the Wellspring.*

### Wilful Disagreeableness

(Concluded from page three)

It may mean a fight, but we have no more right to put a wilful disagreeableness between ourselves and our neighbors than we have to put a wilful sin between us and God.

Of course, we shall stumble many times, and very likely often be just as disagreeable as we were before, but an occasional sudden lapse is quite a different thing to setting out in the morning with the full intention of making ourselves unpleasant.

Unkind words and acts are such humiliating things to have to afterward recognize as one's own. But from every such experience we shall, if we are wise, learn that which will help us to do better in the future. This is the only way in which the great lessons of life are learned.

Every day we are all learning lessons either good or bad; but we are human, and to learn them thoroughly and well is but a slow business. But it is a step on the right road that we should wish to make ourselves more perfect.

"I count life just a staff  
To try the soul's strength on, educe the man  
Who keeps one end in view, makes all things  
serve."

Try your soul's strength, and see if in future you can not do better than ever before.—*Home Chat.*

"Whoso keepeth his mouth and his tongue  
keepeth his soul from troubles."

### Lesson Study for the Young People's Society

(Concluded from page four)

Show the danger of dwelling on one's emotions. Paragraph 4.

GRATITUDE AND PRAISE:—

Give two excellent reasons for being grateful and happy. Page 251, paragraph 1.

What time of our daily program should be devoted to praise? Page 253, paragraph 2.

How may our conversation be ordered to God's glory? Paragraph 3.

What reasons does the hymn on page 254 give for offering praise?

What is the virtue of song? Last paragraph.

DOING GOOD:—

What is a hindrance to speedy recovery? Page 256, paragraph 1.

What, besides prayer, is essential to recovery? Paragraphs 2, 3.

Who are blessed by good deeds? how? Page 257, paragraph 1.

How may we avoid living in the atmosphere of selfishness? Paragraph 2.

#### Notes

The beautiful poem by Horatius Bonar at the close of this good chapter, reminds us again that we should profit by the experience of the children of Israel. Marah was the first station of the Israelites after crossing the Red Sea. (The incident is mentioned in Ex. 15:23, and Num. 33:9.) Soon after leaving Marah, they came to Elim. Read Ex. 15:27 and Num. 33:9. What a contrast! Marah had offered them bitter water to drink. Here they quenched their thirst



THE LONG BEACH CHURCH-SCHOOL

from springs of fresh water, and rested in the shade of the beautiful palms. From these records the poet paints a wonderful picture of human experiences. When refreshing the memory of these events, the reading of the poet's splendid application will encourage each to render more cheerful service daily.

This chapter is exceptionally long; for this reason the usual Bible study is omitted. This may give opportunity to put special study upon the excellent Bible references found in the lesson.

MATILDA ERICKSON.

### The Harps of Heaven

O MUSIC, angelic and saintly,  
That swells in yon uppermost sphere,  
Ye come to earth's dwellers but faintly,  
And we *feel* the strains, rather than hear.  
But the songs that are sung up in glory,  
Will lighten the gloom of the years,  
For their echoes breathe out the glad story  
Of a land all unsaddened by tears.

The music of harps 'neath deft fingers,  
Thrilling soft with their promise of peace,  
In the hearts of the world-weary lingers,  
Foretelling the soul's glad release,  
Foretelling the wondrous forever,  
That shall thrill with the rapture of heaven,  
Of the glorified life that shall never  
To burdens of sorrow be given,

Where smiles light the beautiful faces  
Of the dear ones who'll gather above,  
Where the storms of the earth leave no traces  
On the brows all transfigured by love.

Ah, the heavenly strains throb and linger  
In the hearts that are burdened with care;  
For the harps touched by heavenly fingers,  
Breathe sweet of the home "over there."

O, would I could trace for your pleasure  
The thought that those harps bring to me,  
The music, so rich in its measure,  
The cadence, so glad and so free,  
Of the glory the mortal world knows not,  
Of the trust that abides to the end,  
Of the faith, all enduring, that goes not,  
More dear than the love of a friend.

L. D. SANTEE.



LONG BEACH, CAL., May 25, 1907.

DEAR FRIENDS IN FAR-AWAY AFRICA: This is a letter from the Long Beach church-school situated in the southern part of California, on the shore of the Pacific Ocean. Knowing that Africa is a land where the gospel is being given to the people who know not of God or the Saviour, we have endeavored to help the best we can. Even though we are far away and are only children, we want to help spread the gospel, so that our Saviour will come the sooner to receive his own.

Our church-school is located on an area of about two lots. On the northern border of this, a plot of ground was reserved for a little park, or garden. Not long after the opening of our school, our teacher divided the plot and also the school, giving one half of the ground to Class A, and the other half to Class B.

We then began operations. The ground, through neglect, had become quite hard and dry, but after the winter rains, the teacher and the boys spaded it up.

Tools were needed, and the pupils were asked to bring these from home. After raking and leveling, the ground was in fine condition to receive the different vegetable seeds.

It was a bright, sunshiny afternoon when we planted our first seeds. Of course we were careful to get the rows straight, and by the aid of the measuring rod, we succeeded fairly well. After thirty minutes of pleasant work we entered the schoolroom and made this memorandum in the little books reserved for the purpose:—

"JAN. 13, 1907.—Began to plant to-day—eight rows of onions, one foot apart and two inches deep; three rows of turnips, two feet apart and two inches deep; also prepared a portion of our ground for a flower bed."

Each day from this time on, a similar memorandum entered the books. Spinach, turnips, lettuce, carrots, beets, and other hardy vegetables were planted. The school took an interest in the work, and I am sure the manual-training hour was a source of interest to all.

But we children were not so careful nor so watchful as we should have been, and would step on or jump over the rows of sprouting vegetables, and our teacher put a tax upon us. Each person found guilty of stepping on or over any plant whatever, was to be taxed one penny. Several of us were unlucky the first day, but as the days passed by, we became more careful.

Our teacher was not exempt from these rules, and he was found guilty more than once. In the meantime, our garden flourished, and the vegetables were soon ready for sale.

Our first selling day was on the third of March. We have had sale days ever since, and many nickels and dimes have found their way to the teacher's desk.

In the afternoons after school the pupils would go from house to house soliciting orders, and the next day we would deliver them. This work lasted during the spring, and now the worms have taken possession of what was left of our garden.

We had nine dollars as proceeds from the vegetables, and as we all had little afternoon lunches from our garden, we planned each to give a nickel to make up the ten dollars,—the sum

we wished to get together for dark Africa. There are twenty of us in the school, so that just made up the amount. We hope it may be used in the most needy place, and that some soul may be led to Jesus Christ by its means.

SUSIE BROWN.

## BIBLE READERS COURSE

Answers to Enigma in "Instructor" Dated July 23, 1907

1. Paul. Philemon 1.
2. Haman. Esther 3:7.
3. Isaiah. Isa. 1:1.
4. Lot. Gen. 19:6, 7.
5. Eve. Gen. 3:13.
6. Moses. Ex. 2:6.
7. Obadiah. 1 Kings 18:7.
8. Noah. Gen. 5:28, 29.

Name of Book, Philemon.

EMILY M. WILSON.

### Bible Questions

1. WHAT SON did not see his father for five years because he killed his brother?
2. What priest was chosen by the Lord to be a prophet?
3. How many generations from Abraham unto Christ?
4. In the days of what king of Judah was there an earthquake?
5. Where are ivory beds spoken of?
6. In what city were there more than one hundred and twenty thousand persons who could not discern between their right hand and their left?
7. Of what king is it written, "He loved husbandry"?
8. Where is the "white of an egg" mentioned?
9. Where only does the word "outlandish" appear?
10. Give the exact day the king of Babylon set himself against Jerusalem.
11. Of whom is it said, "Thou art wiser than Daniel"?
12. Of what king of Judah is it written, "He shall be buried with the burial of an ass"?
13. Where is the longest verse?
14. What king had made engines which would shoot arrows and large stones?
15. In what psalm does the phrase "for his mercy endureth forever," appear twenty-six times?
16. Where does the word "earth" appear three times in succession?
17. In what psalm does the same verse appear four times?
18. Where are the mistakes of King Amaziah recorded?
19. Who said, "I was an herdman, and a gatherer of sycamore fruit"?

LELA WARNER.

## THE INTERMEDIATE LESSON

### VII — Jacob and Esau; Birthright and Blessing

(August 17)

LESSON SCRIPTURE: Gen. 25:27-34; 27:1-40.

MEMORY VERSE: "The life is more than meat, and the body is more than raiment." Luke 12:23.

#### Review

Who was Isaac? On what errand did Abraham send Eliezer to Mesopotamia? Why did he not wish Isaac to marry one of the women of Canaan? Tell how Eliezer met Rebekah, and how he knew that she was the one whom the Lord had chosen to be the wife of Isaac. Was

Rebekah willing to go with Eliezer? How soon did she start? Where did she meet Isaac?

#### Lesson Story

1. Isaac and Rebekah had two sons. Their names were Jacob and Esau. Esau was the elder. The Bible tells us that "the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents."

2. One day when Esau came in from the fields where he had been hunting, he saw Jacob making a pottage of lentils. Now Esau was weary and hungry, and he said to his brother: "Feed me, I pray thee, with that same red pottage; for I am faint." But Jacob, instead of giving Esau what he needed, said that he would sell him food in exchange for his birthright.

3. Now the birthright belonged to the eldest son of every family. The one who had the birthright would inherit most of his father's wealth, and would be the head of the family when his father was dead. Besides, there was a special blessing connected with the birthright in this case; for it was in some family of the eldest sons of the descendants of Abraham that the Saviour would be born.

4. Jacob prized this blessing, and longed for it; but it was not right for him to try to get it from Esau in this way. When he said to Esau, "Sell me this day thy birthright," Esau answered, "I am at the point to die: and what profit shall this birthright do to me?" And he sold his birthright unto Jacob. "Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

5. Many years passed after this. The young brothers had become middle-aged men, and their father, Isaac, was very old, and his eyes were so dim he could not see. He knew that the time was near when he must die, and he wished to bless his elder son before his death. So he sent for Esau, and asked him to prepare some savory meat from venison, and bring it to him, that he might eat, and bless him before he died.

6. Rebekah heard Isaac's words. She knew that Esau had sold the birthright, and she knew how greatly Jacob prized it. But instead of leaving this matter in the hands of the Lord, she planned to get the blessing for Jacob.

7. She told Jacob to go quickly to the field, and bring her two kids of the goats. When they were brought, she made savory meat, such as Isaac liked, and sent Jacob to carry it to his father. Before he went in, she put Esau's best clothes upon him, and bound the skins of the kids about his hands and neck, so that Isaac, if he should feel of Jacob, would think he was Esau.

8. When Jacob went in with the meat, Isaac asked, "Art thou my very son Esau?" and Jacob answered, "I am." He also told other falsehoods to his father: for when Isaac asked how it was that he had found the venison so quickly, Jacob answered that the Lord had helped him. It was very wrong for Rebekah and Jacob to deceive as they did in this matter; and they had to bear a great punishment for their sin.

9. Isaac believed Jacob, and gave him the blessing. Hardly had Jacob gone out from his father's presence before Esau came in from his hunting. He was very angry when he found what Jacob had done. He was sorrowful, too, and wept bitterly, and begged that he also might have "one blessing." So Isaac blessed Esau with the fatness of the earth and the dew of heaven; but he told him plainly that he should serve his brother.

10. Esau "despised his birthright" while he had it. He cared only for the things of the world, for what he could eat and drink. He did not prize the blessing that went with the birthright, except for the earthly riches it would bring to him. Every one who loves the things of this world—its beautiful garments and dainty food, its wealth and pleasures—more than the eternal

riches that may be his, is making the same mistake that Esau made.

#### Questions

1. Give the name of the two sons of Isaac and Rebekah. What did Esau do? What did Jacob do when he was a young man?

2. What did Esau ask Jacob to do one day when he came in from the fields? When Jacob knew of his brother's hunger, what should he have freely done? On what condition did he say he would give him the food?

3. What was the birthright? What special blessing went with the birthright with the descendants of Abraham?

4. When Jacob said, "Sell me thy birthright," what did Esau answer? What did Jacob then give Esau? What does the Bible say that Esau did in thus selling his birthright?

5. When Isaac was very old, and he could not see, what did he ask Esau to do?

6. Who heard Isaac's words? What did she know? What should she have done?

7. What did Rebekah tell Jacob to do? What did she make? What did she put upon Jacob? Why did she do this?

8. What did Isaac ask when Jacob came to him with the savory meat? How did Jacob answer? What other falsehood did Jacob tell?

9. Did Isaac finally believe Jacob? What did he give to him? Who came in as soon as Jacob had gone out? How did Esau feel? What did he do? For what did he beg? What blessing did Isaac give Esau?

10. How did Esau treat his birthright? For what only did he care? Is there any danger that we may do as Esau did? What is of more importance than food and raiment? Memory Verse.

## THE YOUTH'S LESSON

### VII — The New Covenant — Covenant of Liberty

(August 17)

MEMORY VERSE: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

#### Questions

1. To what is man in bondage? John 8:34.

2. Who alone can set him free? Verse 36.

3. What did Satan promise Adam and Eve when he tempted them to break God's covenant? *Ans.*—Greater liberty. Gen. 3:4, 5.

4. What was and is always the result? Rom. 6:16.

5. Who are really free? John 8:36.

6. What are these admonished to do? Gal. 5:1.

7. How may one continue in this liberty? Ps. 119:45.

8. What is God's precepts, or law, called? James 2:8-12.

9. What will follow if one does not stand fast in the liberty of Christ? Gal. 5:1.

10. What is the yoke of bondage? Note.

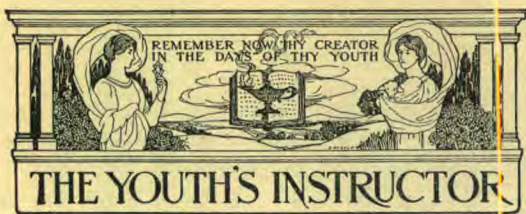
11. When God confirmed his covenant with Abraham, what was done? Gen. 15:5, 8-10, 17.

12. What did this divided sacrifice represent? *Ans.*—It represents our sacrifice who is both Son of God and Son of man, or Immanuel.

13. How do we retain our liberty under the new covenant? Rom. 8:1, 2.

#### Note

The bondage is sin, or transgression of the law. Christ alone can save the sinner, and make him righteous or obedient. When a man assumes by his own works to make himself righteous, he is taking upon himself an obligation that he can never bear. The more one seeks to justify himself by his own acts, the more he becomes entangled in the yoke of bondage, or sin. Any theory or system which seeks righteousness by works is but a yoke of bondage.



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**Coming into Line**

THE Sabbath-school and young people's convention, held at Mount Vernon, Ohio, July 10-21, marked a new era in the work of God. Representatives of our young people's work from every part of the United States were present, and the convention showed clearly that the Lord is turning the hearts of his people to the youth of our denomination. It showed, too, that our youth are turning their hearts longingly toward a perishing world, and are lining up everywhere for service.

Happy is the young person who at this time closes his eyes and ears to everything that would allure him away from God, and resolutely sets his face Zionward.

The loud cry of the third angel's message is sounding. The marvelous way in which our literature is being sold and given away to willing readers, together with the remarkable progress of our work in foreign lands, evidences this fact. Even in territories where it has been thought scarcely anything could be sold, the canvasser is meeting with very unusual success.

The Lord expects much of the young people of this denomination, and a glorious opportunity is theirs, that of rallying together for the finishing of the work of God in the earth, and hastening the return of our Lord. May none neglect to ally themselves to the work of the Missionary Volunteers, the new name given by the convention to the members of all our Young People's Societies.

**Scatter the Tracts and Papers**

A LADY who became somewhat disturbed on the Sabbath question, went to a prominent member of her church, who she thought might give her some help on the subject, and asked him to explain to her the point. The gentleman said he would be glad to be of assistance to her, but as he did not have the time then to sit down and talk it over with her, he would send her something on the subject to read.

Soon after this he was passing through the railroad station where he saw a paper rack that our people had placed there. He noticed a tract entitled "Seven Reasons for Sunday-keeping." Thinking this was just the thing he had been wanting to find to help set the sister right on the Sabbath question, he eagerly took it from the rack. Without waiting to read it himself he sent it to the lady. It did set her right, for she is now an active member of the Seventh-day Adventist Church.

Our work is to scatter the pages of truth, leaving God to see that they accomplish his purpose in the salvation of souls.

A minister who had occasion to visit a drug-store quite frequently, sometimes took a paper in

his pocket, and left it with the gentleman. Though he wouldn't attend any of our services, he did read the paper, and became very much interested in it, so much so that he finally asked to have the paper sent regularly to him. He acknowledged later that he never invested one dollar and fifty cents more wisely.

**The Little Missionaries**

SO often had two little people, three and five years of age, heard their parents speak of selling papers and tracts that they caught the missionary spirit, and wanted to do something too. They asked their papa to let them sell some copies of the *Signs of the Times*. He thought they were too young, and tried to persuade them to think so. Not succeeding in deterring them from their purpose, he gave each of them about a dozen copies, and let them go out with them. When they returned, they had sold all the papers.

Later a lady called at the children's home and asked if the little people that had been selling the *Signs of the Times* lived there. On being told that they did, she said she had read the paper and liked it very much. She had observed that there was a series of them, so she came to get the entire series. She is now having Bible readings at her home, and is deeply interested in studying the various points of our faith.

**Now Is the Time**

SEVEN persons out of one Sabbath-school class in a little church in northern Vermont are planning to attend one of our training-schools the coming autumn. Our young people are waking up on the subject of education. God is calling loudly to them to make preparation for service in his work. And it is right, it is wise, that so many are responding.

Are there not others who should now turn their eyes toward one of these schools? Some of our young people have just finished a high-school course and are looking toward their life-work. We hope none of these will overlook the need of laborers in the Lord's great harvest-field, but will at once plan to enter upon some line of work for the Lord, or to take a course of training for such service in one of our denominational schools.

Evidences showing that we are in the time of the loud cry of the third angel's message are increasing. If you want ever to have a part in the closing up of the work of God in the earth, now is the time to enlist for service.

**Courtesy to a Stranger**

A NOT overstrong woman was taking a journey. The train was many hours late. There was the usual congested situation when a large fair and an excursion combine to render great discomfort. The arrival of the train was the signal for a rush something like a stampede of wild horses, and the strongest secured seats and standing room while many were unable to do either, and remained behind. The woman, with many others, considered herself fortunate to be among those who secured standing room. Many men(?) sat grimly "holding the fort," while others, respecting the manhood within them, relinquished their seats, and sent indignant glances and remarks toward those who had not. But had they not paid for their seats, and did not woman often accept them as theirs by right without even a nod of recognition?

After standing as long as she could, the woman, being near the door, managed to get to the car steps, where she sat till the night air pierced her through. Re-entering the crowded car, and still feeling that she could not stand, she asked permission of the occupant to sit on the arm of one of the seats. A young girl, apparently thirteen or fourteen years of age, in a near-by seat sprang

to her feet and offered her seat. The woman at first declined, but the girl insisted. Neither had ever seen the other, and they have not met since, and probably the sweet-faced girl will never see these lines, but the circumstance has not been forgotten. The dear girl will perchance never know how much this one kind act meant to the recipient of the favor.

MARY MARTIN MORSE.

**The Ideal Missionary**

AT the conference of Christian workers in Brummana, Syria, each of the two hundred delegates was asked to write on a paper the "three most important characteristics of the ideal missionary." The following are some of the responses:—

- Sound in body and mind.
- Able to eat all kinds of food.
- Prepared to rough it if necessary.
- A natural gift for languages.
- Able to preach Christianity, and not laugh at the superstitions of the people.
- Earnestness in prayer and soul winning.
- An overflowing, Spirit-filled life.
- Tact, courtesy, and kindness to other missionaries and the people.
- The ability to set others to work.
- Interest in every person he meets.
- A warm heart, a hard head, and a thick skin.
- Selflessness in accepting the station assigned.
- One who lives up to what one preaches.
- Of a single purpose.
- Baptized with the Holy Spirit.
- Much in prayer and intercession for others.
- Of unflinching faith.
- Holds on, though seeing no fruit.
- Belief in God, that he will have all men to be saved.
- Sure of the ultimate triumph of the gospel.
- Constrained by the love of Christ.
- Willing to efface self and exalt Christ.
- A Christlike humility.
- Emptied of self.
- A keen ear to detect God's whisper.
- Gentle to all.
- Apt to teach.
- An unadvertised self-denial.
- A firm belief in the people.
- A life laid down at the feet of Christ.
- A Christlike love for souls.
- Sanctified common sense.
- Able to understand the people and win their confidence.
- All things to all men.
- Patience.
- Power of living at peace with all men.
- A divine sense of proportion, putting things first which are first.—*Selected.*

**Uncle John Vassar's Way**

"Go out into the highways and hedges, and constrain them to come in." Uncle John Vassar was one who literally obeyed these instructions. Dr. Thomas E. Vassar relates this incident: Night after night a young man had been coming to the revival meetings held in a certain town, but so quickly would he slip out after the meeting was over that no one could speak to him. Uncle John was determined to find him, and accordingly went to the farm where he lived, arriving there just as the family were sitting down to an early dinner. Being urged to partake with them, he sat down, but noting the absence of the young man he sought, excused himself from the table. In and out among the farm buildings he hunted for his man, without success. About to acknowledge himself defeated, he walked to the farther end of the corn-crib, and there in an old hogshead he found him crouching low. Leaping over into the strange hiding-place, he knelt by the side of the runaway, and prayed him into the kingdom.—*W. S. Abernethy.*