

A Strip of Blue

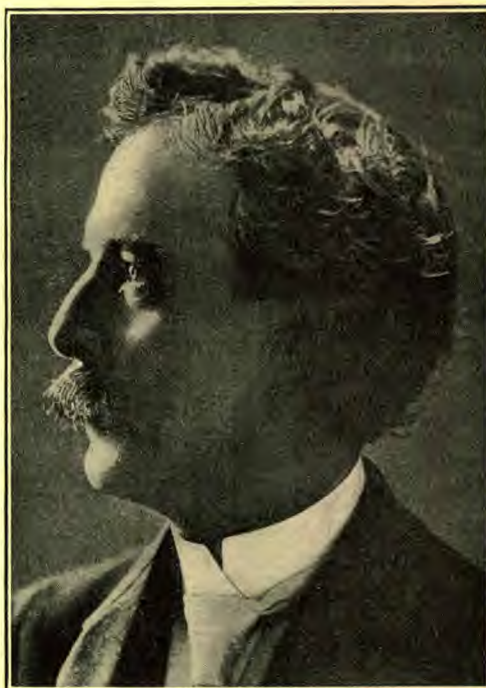
I do not own an inch of land,
But all I see is mine —
The orchard and the mowing fields,
The lawns and gardens fine.
The winds my tax collectors are,
They bring me tithes divine,
With scents and subtle essences,
A tribute rare and free;
And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity,
A little strip of sea.

Here sit I, as a little child;
The threshold of God's door
Is that clear band of chrysoprase;
Now the vast temple floor,
The blinding glory of the dome
I bow my head before.
Thy universe, O God, is home,
In height or depth, to me;
Yet here upon thy footstool green
Content am I to be;
Glad when it oped unto my need
Some sealike glimpse of thee.
— Lucy Larcom.

The Wizard of Fruits and Flowers

LUTHER BURBANK has attracted a vast amount of attention because he has attempted and to a considerable extent has succeeded in doing something quite novel, at least in this country. He is breeding plant, fruit, and vegetable life. He is the godfather of the sugar prune, a giant in comparison to its ancestor, the French prune, of which California produced one hundred and fifty million pounds of the dried product in a year. The sugar prune ripens earlier, and is of immense commercial value. Burbank is also the maker of the seedless plum, which he accomplished by crossing two varieties of the *Prunus triflora*. The white blackberry is another of the wizard of horticulture's triumphs. Sixty-five thousand bushes were used in tests before he developed this phenomenon. He has given to the arid deserts a new species of grass, which will grow on the plains without water. He converted the cactus into an edible plant. The wild potato of South America also received his attention. From a single eye of this potato he developed one hundred and twenty hybridizations, and grew a large tuber of good quality. Mr. Burbank has made endless experiments with the potato. He keeps, on his farm at Santa Rosa, no less than ten thousand varieties for experimental purposes. He has grown potatoes of every shape and color, round, long, short, square, pure white, pink, crimson, purple, and yellow. Burbank potato seedlings have been shipped all over the world. The late Cecil Rhodes planted ten thousand of his seedless plum-trees in South Africa, and now they have multiplied into the millions.

"I worked seventeen years to produce a raspberry, free from all thorns — without a pricker on it nor a particle of rusty brown," he said. Mr. Burbank has eliminated the fuzziness and acid from the quince; in fact, there is hardly a fruit or vegetable that has not been experimented upon by Mr. Burbank, sometimes to their improvement, sometimes unsatisfactorily. In the floral world he has ennobled many flowers. He has grown a crimson poppy, a Shasta or larger growth of the ox-eye daisy, and he has produced various new colors of roses, notably his latest, the blue rose. These results in plant life are obtained through selection and crossing. He implants the pollen



LUTHER BURBANK

of one upon the stigma of the other. He gathers his selections from all over the world, and when the cross produces a seed, he plants it, and experiments until he secures the desired result. A strawberry is crossed with a blackberry, or one of a species with another. Sometimes thousands of plants will grow when but one develops the ideal desired. From three hundred thousand apple-tree seedlings but one was selected. From sixty-five thousand bushes but one white-blackberry was chosen.

Mr. Carnegie's Gift

Mr. Burbank's work has been widely recognized, commented upon, and not infrequently criticized. The Carnegie Institute of Pittsburg awarded him ten thousand dollars a year for ten years for experimental purposes. Mr. Burbank is a living example of his own theory of trans-

mission of traits. His mother's family included the famous horticulturists Ross and Burpee. From his father he inherited a bent for mechanical inventions. As a boy he lived on a farm, and took a great interest in grape growing. He was born in Lancaster, Mass., and educated in the grammar schools, immediately going into the Ames Plow Works, but his love of nature led him to take up experimental work, and he went to California in 1875 to secure a suitable climate. He started a nursery business to maintain his experiments; acquiring sufficient property and achieving notable success, he gave his whole attention to his great passion. Nature has been his only school, for he is not a book scientist. He lives modestly, and is himself a man of the simplest habits and desires. "My aim is to benefit mankind; and if I can improve our fruits, it is my duty to fulfil my destiny," he has said.

He is a tireless worker, a man of quick perceptions and keen discrimination. He eschews publicity, and seldom leaves his farm, shutting himself up and protecting his time from all intruders. He is fifty-eight years old and a bachelor. He never uses tobacco or alcohol in any form, believing them both detrimental to intellectual work. The sum total of his theory of plant life is, to use his own words, "That there is no weed which will not sooner or later respond liberally to good cultivation and persistent selection."—Louis J. Simpson, in *The Technical World Magazine*.

Men Who Have Used Their Eyes

"I HAVE educated five observers," said Louis Agassiz, when asked, after he had spent fifteen years as a teacher of science in this country, what was the best result of his efforts. He thought the noblest profession in all the world was that of a teacher, and that, especially in science, the teacher's most important work was to train the student in habits of observation. Lowell called it a divine art — that of seeing what others only look at. It is, however, an art that may be cultivated, not only by those who enjoy the opportunity of school and college, but by all who are willing to study in God's university.

"Why did he make it upside down?" was the question asked by a Methodist clergyman when his attention was called to the construction of a typewriter. He had occasion to employ the services of a stenographer, and became deeply interested as he watched the working of the machine. The mechanism seemed too complicated; he thought there was great waste of power in lifting the type from below and making it strike the platen with sufficient force to produce the impression. Why not turn the machine over, and let the power of gravitation do a part of the work?

The outcome of this careful observation was the construction of a new machine, which is now winning its way to public favor.—*Congregationalist*.



Lessons in Economy and Self-Denial

MUCH might be said to the young people regarding their privilege to help the cause of God by learning lessons of economy and self-denial. Many think that they must indulge in this pleasure and that, and in order to do this, they accustom themselves to live up to the full extent of their income. God wants us to do better in this respect. We sin against ourselves when we are satisfied with enough to eat and drink and wear. God has something higher than this before us. When we are willing to put away our selfish desires, and give the powers of heart and mind to the work of the cause of God, heavenly agencies will co-operate with us, making us a blessing to humanity.

Even though he may be poor, the youth who is industrious and economical can save a little for the cause of God. When I was only twelve years old, I knew what it was to economize. With my sister I learned a trade, and although we would earn only twenty-five cents a day, from this sum we were able to save a little to give to missions. We saved little by little until we had thirty dollars. Then when the message of the Lord's soon coming came to us, with a call for men and means, we felt it a privilege to hand over the thirty dollars to father, asking him to invest it in tracts and pamphlets to send the message to those who were in darkness.

It is the duty of all who touch the work of God to learn economy in the use of time and money. Those who indulge in idleness reveal that they attach little importance to the glorious truths committed to us. They need to be educated in habits of industry, and to learn to work with an eye single to the glory of God.

Deny Self and Improve Talent

Those who have not good judgment in the use of time and money, should advise with those who have had experience. With the money that we had earned at our trade, my sister and I provided ourselves with clothes. We would hand our money to mother, saying, "Buy, so that after we have paid for our clothing, there will be something left to give for missionary work." And she would do this, thus encouraging in us a missionary spirit.

The giving that is the fruit of self-denial, is a wonderful help to the giver. It imparts an education that enables us more fully to comprehend the work of Him who went about doing good, relieving the suffering, and supplying the needs of the destitute. The Saviour lived not to please himself. In his life there was no trace of selfishness. Though in a world that he himself had created, he claimed no part of it as his home. "Foxes have holes, and the birds of the air have nests," he said; "but the Son of man hath not where to lay his head."

If we make the best use of our talents, the Spirit of God will continually lead us to greater efficiency. To the man who had faithfully traded with his talents the Lord said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The one-talented man was also expected to do his best. Had he traded with his lord's goods, the Lord would have multiplied the talent.

To every man God has given his work, "according to his several ability." God has the measure of our ability, and knows just what to lay

upon us. Of the one who is found faithful, the command is given, Entrust him with greater responsibility. If he proves faithful to that trust, the word is given again, Trust him with still more. Thus through the grace of Christ he grows to the full measure of a man in Christ Jesus.

Have you only one talent? Put it out to the exchangers, by wise investment increasing it to two. Do with your might what your hands find to do. Use your talent so wisely that it will fulfil its appointed mission. It will be worth everything to you to hear the words spoken to you at last, "Well done." But only to those who have done well, will the "Well done" be spoken.

No Time to Lose

Young men and women, you have no time to lose. Seek earnestly to bring solid timbers into your character building. We beseech you for Christ's sake to be faithful. Seek to redeem the time. Consecrate yourselves every day to the service of God, and you will find that you do not need many holidays to spend in idleness, nor much money to spend in self-gratification. Heaven is watching for those who are seeking to improve and to become molded to the likeness of Christ. When the human agent submits to Christ, the Holy Spirit will accomplish a great work for him.

Every true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow beings. He may lose his life in service; but when Christ comes to gather his jewels to himself, he will find it again.

ELLEN G. WHITE.

God's Matchless Love

ONE of the most touching illustrations of maternal affection which has ever come to my notice, is to be seen in the railway yards of one of the large cities of the empire.

A poor native woman lost her son in an accident some time ago. He was a fireman upon one of the locomotives, and was her support. Since his death, the mother may be seen, at almost any time of day or night, watching the trains as they come and go.

I have often known of her standing for hours together under the blazing sun, when every one else sought for the shade. Often too, I have seen her absolutely unprotected and drenched from head to foot by the violent rains of the monsoon season. Again I have seen her late at night, watching, watching, ever waiting for the absent one.

One thing only—the longing for her son—could bring her here, for every scream of the engines is a piercing reminder that the one whom she seeks is no more, and the taunting whistles seem to mock her grief. Although trains arrive and depart every few minutes during the day, and the yard engines are shunting continually, the horror and dread of them seems never to leave her, for whenever an engine starts, the hissing steam and deafening puffs cause her weather-beaten form to convulse with dry sobs.

Her eyes are tearless,—the fountain of her grief was dried long ago,—but her face wears a sorrow that haunts one, and the yearning of the countenance is tinged with hopelessness. As if endeavoring to avoid attention, she crouches close to some building or fence, and waits and waits.

Such is the mother love—strongest of human affections. Our God, in his anxiety to have us understand how much he loves, has said, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Even the love of a mother sometimes grows cold, but our Heavenly Father loves with a constant love. Though time should cause the strongest of human affections to lessen, God remains the same. "Behold, I have graven thee upon the palms of my hands." As long as the wounds that Christ received for us remain, how can God forget? Does not such love awaken a responsive chord in your heart?—*Selected*.

John Wycliffe

IN the Dark Ages, which followed the fall of the Roman empire and the infusion of the barbarians, when civil power was trampled in the dust, the Bishop of Rome seized the scepter, and held universal sway. The pope claimed to be Christ's vicar on earth, and declared that no man cometh unto Christ but by the pope. The superstitious and beclouded mind of the Middle Ages believed, and paid him reverence. But such delusions could not endure the growing light of knowledge and the developing spirit of liberty. Rome herself was becoming a mass of corruption, an odium to Christendom. Yet who dared oppose her? "Heretic" was the brand of him who questioned her power; and "heretic" meant the stake. At this trying hour, John Wycliffe, a teacher at Oxford, espoused the cause of truth, and became the champion of reform, heralding freedom, not to England only, but to all Christendom. Long and hazardous was the struggle; but Wycliffe triumphed, dealing the papacy such telling blows that she soon crumbled in her foundation and fell.

Such mighty work, however, is not the function of a mushroom. 'Tis the sturdy, deep-rooted oak that stands, unmoved, the tempest when it breaks. In his quest for wisdom, Wycliffe sounded every depth of medieval learning, and anchored so firmly to the rock of truth that the storms of papal passion and battering-rams of papal persecution beat against him in vain. While a student at Oxford, he applied himself untiringly to the study of the Scriptures; and under the direction of his faithful instructor, discovered that for which his soul had longed. Faith in Christ he found to be the only way to peace with God, and he determined to proclaim the truths he had discovered.

At this moment a mighty scourge, known to history as the "black death," swept Christendom. Man became chaff before the mighty tempest. The marts of the large cities became the feeding-ground of vultures. Ships were overtaken at sea, and drifting to land, bore silent witness to the plague's ghastly ravages. One after another of Wycliffe's companions fell. As he beheld his classmates, and even his beloved teacher, lying cold and still in the arms of death, how awful the future appeared! how frail humanity! The world seemed a vast slaughter-house; and as the ax fell, Wycliffe could hear shrieks of horror from the victims. O how his heart yearned for the lost! He there renewed his covenant with God, consecrating all to his service. Time was precious; souls were dying. Towering above the tumult, he proclaimed a crucified and risen Saviour, bidding his companions look and live.

In his first step, Wycliffe saw not whither his feet were tending. But firmness to the cause of truth led him into deadly combat with Rome, which had become the hold of falsehood, the habitation of devils.

His first blow was aimed at the mendicant friars, who in their long gowns scoured England from shore to shore, draining her purse and blighting the nation. They came to Oxford, and the university felt the withering blight. By flattering inducements, and promises of favor with heaven, many students were led to enter the cloister and devote themselves to monastic life, and this against the will or even the knowledge

of their parents. Parents became alarmed, and would not put their sons under such allurements. The attendance at the university fell to six thousand, scarcely one fifth its former number. Even the Catholics themselves saw the evil and raised a protest. But the university found its champion in John Wycliffe, then a teacher in Merton College. He not merely exposed their corruptions, but fearlessly struck the Order, at its foundation, with the very Word upon which it professed to be grounded. The university rewarded him with the mastership of Balliol College.

Four years later he was appointed warden of Canterbury Hall, but was soon ejected by the monkish Langham, the successor of his deceased patron in the Archbishopric of Canterbury. Wycliffe appealed to the pope; but three years passed before the wily pontiff sent his reply. It was during this delay that Wycliffe succeeded in shattering papal supremacy in England. Pope Urban V had demanded tribute, to pay which meant servitude for the English people, to refuse which meant excommunication. In this dilemma, Parliament turned to Wycliffe, who fearlessly opposed the papal claims, and raised such a storm of indignation against the pope that he was silenced on the tribute question forever. A loyal son of Rome, however, challenged Wycliffe to defend his position; this he did, wielding the battle-ax of reason and revelation so effectively that he shattered the bonds of England, and shook the papal throne. Of course the pope sanctioned Langham in expelling Wycliffe from Canterbury Hall. But England saw in him their champion, and he was raised to the chair of theology at Oxford. Henceforth he was regarded as the beacon-light of a new age. The "morning-star" had risen, and was shining with resplendent glory through the darkness, heralding the coming day.

Again Wycliffe was called to defend his country against papal encroachments. Rome was devouring her financially, and she could stand it no longer. Accordingly it was arranged to hold a conference at Bruges in the Netherlands; and Wycliffe with the other commissioners proceeded thither to meet the papal envoys from Avignon. They spent two years here in debate, but accomplished little; yet to Wycliffe personally, the time was not lost. He had opportunity to look behind the scenes. He saw that covetousness, pride, and deception were the gods of Rome. He returned to England to make deeper inroads upon her, and to expose her profligacy and corruption. Moreover, his course at Bruges appears to have been heartily approved by his sovereign, for upon his return King Edward rewarded him with the rectorship of Lutterworth, in which capacity he remained till his death.

Between his preaching at Lutterworth and his lecturing and writing at Oxford, Wycliffe now led a busy life. More and more he condemned the antichristian hierarchy, aiming his blows at the sordid friars and the voluptuous clergy. The pope, also, saw that should Wycliffe's opinions prevail, he must bid farewell to his temporal power, a disaster that must be averted at any cost; and the papal thunders were soon hurled against him. Gregory dispatched three bulls to England—one to the university, one to the king, and one to the Archbishop of Canterbury—demanding the arrest and imprisonment of the heretic. The archbishop issued the citation; the crown and the university were silent.

At the appointed time Wycliffe appeared, unaccompanied by his former protectors; even his faithful friend, the Duke of Lancaster, was not present. The papal dignitaries were exultant. "Men expected he should be devoured," says one, "being brought into the lion's den." But the assaults of Rome had aroused the friends of liberty and truth in England; and they stood at

the place of meeting, ready to defend their advocate with the sword. Scarcely, too, had the prelates opened the sitting when a messenger arrived from the queen-mother, forbidding the court to proceed against the Reformer. The bishops were panic-stricken; and "bent their heads like a reed before the wind." "Their speeches became as soft as oil," says a Catholic historian, "to the public loss of their dignity, and the damage of the whole church." Wycliffe retired unmolested, after handing in a protest. "He who had declared to one of old, 'Fear not, . . . I am thy shield,' had again stretched out his hand to protect his servant." Of course the papal zealots were dissatisfied with the issue, and would have attempted to redeem themselves, had not their commission expired by the death of the pope.

Gregory's death was followed by the election of two rival popes, each professedly infallible, hurling terrible anathemas against his adversary, and calling upon the faithful to assist him in making war upon the other. This circumstance placed a mighty weapon in the hands of Wycliffe, and none could use it more effectually than he. Wycliffe called upon the people to consider how truthful were the two priests in condemning each other as antichrist. "Behold," he says, "the fiend no longer reigns in one, but in two, that men may the more easily, in Christ's name, overcome them both." During this time, also, Wycliffe organized his band of preachers, who carried the light of truth to every part of England. Thus, while the popes were wrangling for supremacy, opportunity was given for the Reformation to grow, acquiring strength for the conflict so imminent.

Wycliffe's labors, however, were suddenly stopped. Unceasing toil and persecution had weakened him; and he fell dangerously ill. Great joy filled the monastery. But to make this joy complete the heretic must recant. Accordingly four friars with four civil officers gathered about the supposedly dying man. "You have death on your lips," they said, "be touched by your faults and retract in our presence all you have said to our injury." He listened in silence; then bidding his attendant raise him in bed, and fixing upon them a piercing look, he exclaimed: "I shall not die, but live, and again declare the evil deeds of the friars." Astonished and abashed, they skulked away in confusion; and Wycliffe recovered to place in the hands of his countrymen the most powerful of weapons against Rome.

The Bible, heretofore, had been accessible only to the learned, being bound up in an unknown tongue, and it was the crowning act of Wycliffe's life to translate it into the vernacular, thus bringing the Word of God within the reach of the humblest peasant. "While all Christendom was filled with tumult, the Reformer in his rectory at Lutterworth, unheeding the storm that raged without, applied himself to his chosen task." At last the work was finished, and scattered to the people, "in whose hands," says a Catholic, "it became an engine of wonderful power. Thus," he continues, "were sown the seeds of that religious revolution which, a little more than a century later, convulsed the nations of Europe."

But Wycliffe never seemed satisfied till he had struck terror at its base. The doctrines of Rome were at fault, and were the source of all her corruption. These were his next points of attack. But in turning thither his friends left him. They could appreciate and applaud his work in fighting the abuses which harassed them daily; but here they could not follow him. The university pronounced him "heretic," and even his heretofore staunch friend, the duke, commanded him to submit to Rome. He appealed to the king; but the king, influenced by the prelates, confirmed the action of the university, and decreed the imprisonment of all his adherents. Wycliffe turned to Parliament. He knew that if the king

and nobles were for the priests, the lower house and the citizens were for liberty and truth. The House of Commons was aroused by his stirring appeal; and remembering that it had not sanctioned the persecuting edict, demanded its annulment.

The papists were indignant at this interference of Parliament, and again Wycliffe was brought to trial; now at Oxford and before the highest ecclesiastical tribunal in the kingdom. Here at last Rome thought to triumph. Here the heretic must recant or leave the court only for the flames.

But he did not recant. Wycliffe fearlessly maintained his teachings, weighing the papal sophistries and deceptions in the balance of eternal truth. As arrows from the Lord's quiver, the Reformer's words pierced the hearts of his hearers. The charge of heresy which they brought against him, he with convincing power threw back upon them. Then boldly turning to the primate, he exclaimed: "With whom, think you, are ye contending? with an old man on the brink of the grave?—No! with truth—truth which is stronger than you, and which will overcome you." So saying, he withdrew from the assembly, and no one attempted to prevent him.

Wycliffe's work was almost done; but one opportunity was yet to be given him to witness for the truth. A letter from the pope summoned him to Rome to answer for his faith before that blood-stained court. Regardless of the danger, Wycliffe would have obeyed the summons had not sickness made the journey impossible to him. He determined, however, to speak by letter. The Reformer, though writing in a respectful tone and Christian spirit, spared not his cutting rebukes. Pope Urban must have raved as he read that ironical missive.

Wycliffe fully expected his life to be the price of his fidelity. "Why do you talk of seeking the crown of martyrdom afar?" he asked. "Preach the gospel of Christ to haughty prelates, and martyrdom will not fail you. What! I should live and be silent? . . . Never! Let the blow fall, I await its coming."

But it never came. The popes were too busy quarreling, and God laid him away in peace. In his church at Lutterworth, with his hands raised in blessing before dispensing the communion, Wycliffe fell, stricken with palsy. He lingered a few hours, and died on the last day of the year (1384); peaceful the end, though stormy the life. He sank to rest at the very moment when by faith he was partaking of the flesh and blood which gave eternal life—"a glorious end to a glorious life."

His remains were interred at Lutterworth, where they remained for over forty years, when they were exhumed and burned, by order of the Council of Constance. His ashes, sown upon the water of the little Swift, were borne to the sea, and thence to the mighty ocean, thus becoming a fit symbol of his doctrine, which now encircles the world.

It was through Wycliffe's writings that John Huss was led to espouse the cause of reform in Bohemia, renouncing many of the errors of Romanism. From Bohemia the light spread to other lands. Thus the world was being prepared for the great Reformation of the sixteenth century. Wycliffe himself, piercing the future, had caught a glimpse of the young monk Luther in his cell at Erfurt, when he declared that "from the very bosom of monkery would some day proceed the regeneration of the church." His prophecy was hastening to its fulfilment. The day was fast breaking. The morning-star had risen; soon the dawn would appear above the hilltops of Bohemia, growing in brightness till the sun, dispersing the clouds, broke forth in all its glory, flooding the world with a knowledge of redeeming love, to gladden the heart and brighten the life.

H. U. STEVENS.



Lesson Study for Young People's Society

EACH Society is expected to make out its own program this week.

The Missionary Volunteer Reading Course

THE art of reading admits us to the whole world of thought. It permits us to associate with the wisest and best people, and gather information otherwise entirely beyond our reach. Doubtless many have felt like the author of an old English song, who said:—

"O for a book and a shady nook
Either indoors or out;
With the green leaves whispering overhead,
Or the street cries all about,
Where I may read all at my ease,
Both of the new and old;
For a jolly good book whereon to look,
Is better to me than gold."

Yet have you ever observed how few read to a purpose? It is a fact that thousands, through wrong habits of reading, not only receive no good, but great harm. Some read in a careless, desultory fashion, and others seem to read for quantity rather than quality, racing through many books with little thought except for present amusement. Such become veritable mental inebriates. Many do not stop to question the character of a book or its author.

Do you, dear reader, realize that the choice of books, like the choice of friends, is a serious duty; that we are as responsible for what we read as for what we do?

It is to assist our young people in the choice of good reading, and to provide a means of home culture, that the Young People's Missionary Volunteer Department of the General Conference has been asked to conduct a reading course.

There is nothing so interesting or important to-day as the history of the great conflict between Christ and Satan down through the ages, and its present development on the foreign mission field, under the sounding of the third angel's message. The first book studied will be "Early Writings," by Mrs. E. G. White, a most fascinating story of the early experiences and views of this chosen servant of the Lord, and a brief history of the whole controversy between good and evil. This will furnish a good foundation for further study of the spirit of prophecy, as well as prepare us for the other books of the course.

The second book will be "Into All the World," by Amos R. Wells,—a book written for young people, giving a brief survey of the world-wide mission field, and sketches of the principal missionaries who have labored in the various fields. This book will be supplemented by a map study, and a consideration of our own missions.

The third book is "Pastor Hsi [She], one of China's Christians," the life story of this, perhaps the most remarkable native Christian worker yet developed in China. He was a wicked Confucian scholar, a hater of Christianity. In a remarkable way he was converted, and spent the remainder of his life in earnest labor in the opium refugee and evangelistic work.

Remarkable examples are given of answers to prayer, in the healing of the sick, and casting out of evil spirits. This book is written in a very fascinating way, and can not fail to interest every one. It brings the reader nearer to the actual work of preaching the gospel in China

than do most books on Chinese missions.

The importance of this reading course for our young people can scarcely be overestimated. "It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the regions beyond, let them become acquainted with these lands and their peoples. . . . Instead of dwelling on the exploits of the Alexanders and Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat, and Livingstone, and Carey, and the present daily unfolding history of missionary effort."—"Education," page 269.

All heaven is astir, and the theme of earnest consideration there is the finishing of the work of salvation in this world. For this, Jesus gave his life, and to-day he ministers in the heavenly sanctuary. What a privilege that we can unite with Jesus and the angels in the work of reclaiming the lost! It means full consecration and diligent preparation. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." As missionary volunteers, we must understand our mission field,—the world,—and know something of the manner in which the work is to be done.

Most of you know something of the great generals of the world, and of the great battles that have been fought in bloody strife. You know something of the relative strength of the great world powers to-day, and what the national and international political issues are. Are you acquainted with the lives of the men who have fought the battles of the Lord? Are you acquainted with the great spiritual conflicts and conquests? Do you appreciate the reports that come from our fellow workers in the advent message who are at the front?

Information is the key to interest. "Know, and you will feel; know, and you will pray; know, and you will help. You will be ashamed of the sluggishness, of the isolation, of the selfishness which has made you think only of your own people and your father's house."

This course will begin in the INSTRUCTOR of October 1, and will continue eight months. There is no expense, except the cost of the INSTRUCTOR, books, and map: INSTRUCTOR, 75 cents: "Early Writings," 75 cents: "Into All the World," cloth, 50 cents; paper, 35 cents: "Outline of Mission Fields," by the Seventh-day Adventist Mission Board, will be sent free to all who order "Into All the World:" Colored Map of the world, showing prevailing religions, 45 cents; mounted, 65 cents: "Pastor Hsi," cloth, \$1; paper, 50 cents.

Suggestive questions will appear in the INSTRUCTOR each week, and at the close of each book, questions will be sent out by the Conference Missionary Volunteer secretaries for written review. All who satisfactorily complete the course will receive a certificate showing that fact.

Who will join the circle in this our first Missionary Volunteer Reading Course?

Thousands of young people to-day, who do not have the light we enjoy, are studying missions: shall we be behind them? Can you not arrange to take this course? You can if you will. Most people squander as much time in the course of a few years as would be necessary for obtaining a good education.

Order your books and map of your tract society or publishing house, and send your name to your conference Missionary Volunteer secretary for enrolment.

M. E. KERN.

A Library in Every Church

"But the end of all things is at hand: be ye therefore of sound mind and be sober unto prayer." 1 Peter 4:7, R. V.

Good books are an inspiration to youth, a comfort to old age. They will, in time, permeate life's

thought-world with good and noble thoughts whose purifying influence will be a shield to the soul in the hour of temptation. They will almost invariably drop into the life the seeds of kind words, and inspire the reader to good works. They compress into hours the works of years; "they are machines and tools to utilize strength and to realize what would be impossible without their help." They are one of the chief vehicles in which wisdom travels down through the centuries. They are our unchanging friends, ever ready to comfort, to advise, to inform. They give the peasant as warm a welcome as the ruler of a kingdom ever receives from their pages. Those who form the habit of reading good books may enjoy the companionship of the true and noble of all ages; for "they are never alone who are accompanied by noble thoughts."

The young people's workers throughout the field realize that the influence of good reading is very important. The following resolution, passed at the Mount Vernon Convention, gives evidence of this deep interest:—

"We recommend that all our churches establish a church library adapted to the needs of the children and youth, and that this work be under the supervision of a committee composed of the librarian, the Sabbath-school superintendent, and the leader of the Missionary Volunteers."

To every church comes the question, "Where is the flock that was given thee, thy beautiful flock?" And every wide-awake church is seeking to solve the problem of how to keep her youth from leaving the fold for the world and its allurements. How can their interest be enlisted?

Embers may be fanned into flame, but fuel must be added to keep up the fire. Knowledge is the fuel of the fires of interest and sympathy. We have no interest in the unknown truth; we extend little sympathy to the mission field of which we know nothing. "'The Life of Brainerd' sent Henry Martin and Samuel Marsden to the field. William Carey was aroused to see the condition in the heathen world, by reading 'Cook's Voyages,' and Fuller's tract convinced him of the duty of Christians to give them the gospel. The memoirs of William Burns turned John Kenneth Mackenzie toward China." These few examples show how good literature may turn the current of young lives into channels of blessing for humanity. When the church realizes the powerful influence of good books to hold the youth in pursuit of our aim as a denomination, libraries will spring up more speedily. A well-selected, well-used church library will also be of great service to the Missionary Volunteer Society meetings in furnishing material for interesting, instructive, and soul-winning programs.

The necessity for care in the selection of these books is obvious. The counterfeits of good reading are legion. Often threads of deception are woven skilfully in with strands of truth. To aid in making this selection, another phase of the resolution quoted in part above provides "that the General Conference Missionary Volunteer Department prepare a list of books from which these libraries may be selected." This list is prepared by the young people's workers, and the assistance of the Missionary Volunteers in your church is solicited. Kindly send to the department the names of books which you have good reason to believe will lead others to form noble personal characters, and to live better and more useful lives.

"This world is the place to gather in for heaven, and we shall find there the treasures we have gathered here." There was as much electrical energy in the world one hundred years ago as there is to-day. The force was waiting for men of that age to harness it into willing service. But they did not appropriate it; for they knew not its possibilities. Just so we are in danger of

(Concluded on page eight)

CHILDREN'S PAGE

Nature's Playmates

THERE'S a rich little lassie that people call poor,
But her playthings are plenty, her dolls are a
score,
For they grow on the bushes, they spring from
the ground,
And their dresses are dock leaves with grass
sashes bound.
They fall from the pine-trees, and they glisten
with dew,
Like bright rainbows they're colored with every
hue,
For a garden grows thickly right up to the door
Of this rich little lassie that people call poor.
She has pebbles to build a white castle so strong,
Flower people to fill it, a wonderful throng!
For sweet Blush Rose in oak leaves is Queen o'
the May;
Glossy Tulip, all scarlet, her waiting-maid gay;
There are tall corn-cob ladies, with hair of fine
silk;
Pansy dollies of purple, and lilies like milk.
Happy child! She has only to choose from her
store,
This rich little lassie that people call poor!

— Alice Van Leer Carrick.

Primroses

AUNT AGNES, with her nephews and nieces, had been out on a rather long primrosing expedition; and though they had not felt in the least tired while they were gathering the beautiful flowers, now that they had started on their walk home, they looked rather a subdued and sober little party.

"Come along, old Lazybones; we shall never get home at this rate!" shouted Reggie to his younger brother Frank, who was lagging behind.

"Oh, oh! I do feel so tired!" sighed poor Frank, who was never at any time celebrated for his energy.

"Why, you didn't pick half so many primroses as I did," cried Reggie, "so you ought not to be tired."

"All the same I am," rejoined Frank.

"And so am I!"—"And so am I!" echoed the little girls, Lily and Marjorie.

"Well, children," said Aunt Agnes, "what do you say to making an acrostic?" (a favorite occupation with the children.) "Perhaps we shall not feel the walk so long if we are using our brains as well as our feet."

This suggestion was greeted with a chorus of, "O, yes, auntie, do let us!" The tired feelings seemed to vanish as if by magic, for it was quite an excited and animated little group that crowded around Aunt Agnes.

"What word shall we take?" asked Frank.

"Let's have 'Primrose,'" said Marjorie, burying her nose in the basketful she had gathered.

"Very well," replied her aunt, "if every one agrees."

"Yes; and let us try to recall, if possible, a text of Scripture to suit each word," said Reggie.

"Well, what word can we think of beginning with the first letter, 'P'?" The primroses to me look so beautifully *Pure*," said Aunt Agnes, "not a spot or blemish upon them; perfectly fresh and clean and pure."

"Blessed are the pure in heart: for they shall see God," said Lily, softly.

"Yes, dearie, it is only sin that spoils everything and separates us from God. But if our sins are forgiven and put away for Christ's sake, then we, like the primroses, shall be pure."

"I have thought of '*Rejoicing*' for 'R,'" said Reggie, "because the primroses always look such jolly, happy little things. They seem to say,

'Rejoice with us; spring is here, and summer is coming!'"

"Rejoicing in hope," said Frank.

"Yes; if our hearts are made pure, then we can indeed rejoice, and without fear look 'for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.'"

"Would '*Innocent*' do for 'I'?" asked Marjorie; "for I can not think of anything else."

"Well, they certainly are dear, innocent, little flowers," said Lily. "Aren't they, auntie?"

"Yes, that's all very well," replied Reggie; "but how are we to find a text for that? I can't think of one."

"Nor can I," said Frank.

"Strange to say, I came across one this morning," chimed in their aunt, "when I was reading a modern translation of Rom. 16:19: 'I want you to be well versed in all that is good, and innocent of all that is bad.'"



"The rich little lassie that people call poor"

"When I was sitting down in the woods," said Frank, "looking at the primroses as they grew, every now and then, when the breeze blew over them, they would nod their heads, and it seemed as if they were smiling and laughing and enjoying themselves thoroughly; so the word I have chosen for 'M' is '*Merry*,' for it made me merry even to look at them."

"Just so God wants his children to be happy," said Aunt Agnes. "When I was a girl, I used to think that if I became a Christian, I should have to go about with a long face and never laugh, and give up everything I enjoyed, and so for a long time I was afraid to give my heart to God; but since then I have learned that true Christians are the very happiest people on earth."

"But we have not found a text to go with it yet," said Frank.

"I have thought of two," answered Lily, "and as I do not know which to choose, I think I must give you both: 'A merry heart maketh a cheerful countenance,' and, 'A merry heart doeth good like a medicine.'"

"Peace in the heart shining out in the face, and influencing all around," said their aunt. "But now for the next letter, 'R.'"

"Ready," said Reggie; "only I don't know how to apply it to primroses."

"Why, when I see them growing together in the woods," said Aunt Agnes, "they always seem to me to say, 'Here we are, ready to stay and make this bit of the woods prettier and brighter; or we are quite ready for you to pick and take us to cheer some poor, sick person.'"

"Auntie, I expect you mean that we should be 'ready to do whatsoever my Lord the King shall appoint,'" said Lily.

"I think 'O' is the hardest letter of all," said Marjorie; "for I can not think of any word that will do."

"Well, I must say it puzzles me too," said Aunt Agnes. "But how would '*Overcome*' do?"

"But how can you fit '*overcome*' in with primroses?" asked Reggie.

"Do you know I think even these little primroses have had some battles to fight, and in their brave, little way have overcome many difficulties. What about the cold, white frosts we had, and the snow early in the year, and then the bitterly cold east winds in March? But these brave little flowers, though checked for some time, persevered, and here they are all the stronger; and they seem even more beautiful than ever this year, I think."

"Be not overcome of evil, but overcome evil with good," said Frank.

"O auntie, I have thought of such a nice word for 'S.' Didn't the little primroses look just like little *Sunbeams* scattered all over the woods? and it would fit in with my favorite hymn so nicely, wouldn't it?"

"Jesus wants me for a sunbeam,
To shine for him each day;
In every way try to please him—
At home, at school, at play."

"Yes, darling. Jesus does want all his children to be bright, happy sunbeams for him. And I think the last letter, 'E,' of our word will fit in so beautifully; for primroses are '*Early*' flowers, aren't they? And when is the best time to come to Jesus?"

"Those that seek me early shall find me," said Lily.

"Yes, now, while it is still early is the best time to come, that Jesus may have the very best of our lives."

"Why, auntie, here we are at home! Who would have believed it?" exclaimed Reggie.

"And I don't feel in the least tired now," said Frank, as he opened the garden gate.

"I don't think I shall ever forget about the primroses and what they teach us," whispered Lily to Aunt Agnes.—*The Children's Missionary Magazine.*

Answers to the Acrostic Questions

THE answers to the Bible acrostic in last week's paper are as follows:—

1. Fig.
2. Elijah.
3. Elisha.
4. David.
5. Miriam.
6. Yoke.
7. Luke.
8. Amos.
9. Manna.
10. Balaam's ass.
11. Seven.

"Feed my lambs," is the Saviour's command which results from combining the initial letters.

Religious Liberty Department

Proclaim Liberty

HE who can see the real character of the struggles of to-day between man and man, nation and nation, is favored indeed. To statesmen and rulers they mean war; to the child of God they mean a preparation for the end of the world. The principles of God's kingdom are, like heaven, stirring up the governments of the world. The light of his Word must be given to every nation, kindred, tongue, and people.

Rays of Light in Rome

Those in the dark lands of Roman rule are also to have the light from the Sun of Righteousness. The spirit of prophecy says: "It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to his Word, and therefore they do not discern the truth. . . . God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them."—*Great Controversy*. But before this can be accomplished, the people must be wrenched from the iron hand of their oppressor. During the last few years this has been going on so rapidly as to strike the beholder with wonder. France, Italy, Spain, and several republics of South America have made giant strides toward freedom from Catholic dominion. A score of years ago we might have thought with Habakkuk, "Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you." Hab. 1:5.

Rome Regains Control

The angels are holding the four winds; a little time of respite is given us to hasten on with the gospel message. Christ revealed to the Jewish Christians in Jerusalem just the time to flee from the city—when the Roman army should stand in a certain place. One writer, speaking of this time, says: "By the special providence of God, after the Romans under Cestius Gallus made their first advance toward Jerusalem, they suddenly withdrew again, in an unexpected, and indeed an impolitic manner. By this means, they gave, as it were, a signal to the Christians to retire."—*Doddridge*.

To-day we see Rome apparently losing ground. To us it means that we must move swiftly in our work. Just as surely as the Roman army returned and captured Jerusalem, just so surely will Rome again secure control over her former subjects. So says the spirit of prophecy: "The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed." "She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and undo all that Protestantism has done."—*Great Controversy*.

God Rules in the Affairs of Nations

That the wise men of this world are not ignorant of the workings of God among the nations, even to-day, may be seen from the following quotation, taken from a memorial address delivered by the historian, George Bancroft, before the two houses of Congress, on the life and character of Abraham Lincoln:—

"That God rules in the affairs of men is as certain as any truth of physical science. On the great Moving Power which is from the beginning, hangs the world of the senses and the world of thought and action. Eternal wisdom marshals the great procession of the nations, working in patient continuity through the ages, never halting and never abrupt, encompassing all events

in its oversight, and ever effecting its will, though mortals may slumber in apathy or oppose with madness. Kings are lifted up or thrown down, nations come and go, republics flourish and wither, dynasties pass away like a tale that is told; but nothing is by chance, though men, in their ignorance of causes, may think so. The deeds of time are governed, as well as judged, by the decrees of eternity. The caprice of fleeting existences bends to the immovable Omnipotence, which plants its foot on all the centuries, and has neither change of purpose nor repose. Sometimes, like a messenger through the thick darkness of night, it steps along mysterious ways; but when the hour strikes for a people or for mankind to pass into a new form of being, unseen hands draw the bolts from the gates of futurity; an all-subduing influence prepares the minds of men for the coming revolution; those who plan resistance find themselves in conflict with the will of Providence, rather than with human devices; and all hearts and understandings, most of all the opinions and influences of the unyielding, are wonderfully attracted and compelled to bear forward the change, which becomes more an obedience to the law of universal nature than submission to the arbitrament of man."

CLAUDE E. HOLMES.



Accidental Discoveries and Inventions—

No. 5 Coal-tar Colors

THE hundreds of fires one sees from the train as it rushes along through our coal-producing States is an interesting sight; but far more interesting is the story of what we get from one of the products of those fires—coal-tar, a residue found in the furnace. Benzene, turpentine, creosote, tar, pitch, paint, carbolic acid, a thousand beautiful colors for dyeing purposes, perfumes, flavoring substances, explosives, a kind of sugar, photograph developers, disinfectants, and medicines are a part of the list of coal-tar products.

If instead of heating coal in contact with air and allowing it to burn, we heat it in a closed vessel, such as a retort, certain chemical changes take place, and a number of gaseous, liquid, and solid substances are formed. This method of burning coal is known as dry distillation, and it produces gas, ammonia, coal-tar, and coke.

Coal-tar Once Given Away

Coal-tar was produced as early as 1680 by a German chemist, but was put to very little use until fifty years ago. Large gas manufactories would give it to those who would cart it away. But in the year 1856, through the accidental discovery of Sir William Henry Perkin, who was then but eighteen years of age, coal-tar soon became no longer a waste product, but one of the most important and interesting substances known to the chemist and manufacturer. Even the crude tar is now used for fuel, gas making, lampblack manufacture, or as a paint for wood, masonry, roofing, felt, metals, and it also serves for disinfection, and a remedy against vermin in agricultural districts.

Coal-tar is very complex, one hundred and fifty different substances having already been discovered in it, with no assurance that the limit has been reached. Through the process of fractional distillation its various useful products are obtained. This depends upon the fact that heating a mixture of liquids with different boiling-points, as alcohol and water, the one having the lowest boiling-point will be converted first into vapor and pass over into the distillate. Since alcohol

boils at 78° C., while water requires a temperature of 100°, the alcohol vaporizes before the water, so the two liquids can be thus separated. It is the same principle that makes it possible to get from coal-tar so many useful products. Creosote, which is so valuable as a wood preservative, was early obtained. This discovery considerably increased the value of coal-tar, for all timber which was to be buried underground or submerged in water was impregnated with this antiseptic creosote in order to prevent decay. All wooden sleepers over which our railways are laid, telegraph-poles, the timber used in constructing piers, etc., are treated or "pickled" with this product of coal-tar.

But the discovery that gave to coal-tar its present unique position in the commercial and chemical world is the discovery of Mr. Perkin. He was conducting some experiments for the purpose of producing quinine artificially. He was treating aniline, a coal-tar product, with an oxidizing agent, when, much to his surprise, a substance which gave to the solution a beautiful violet color was produced. He separated this coloring matter from the solution, and gave it the name of mauve. Just about the same time a Mr. Natanson accidentally produced a red coloring matter while performing experiments with aniline and bichromate of potash. Two years later another chemist produced accidentally the same coloring matter from aniline and another oxidizing agent. Within four years after the discovery of the aniline red dye known as magenta, its production became an important branch of industry. Very soon a beautiful blue color also was obtained from aniline, and the work of producing new colors has gone steadily on until the magic touch of the chemist can now produce from that heavy, black, oily substance known as coal-tar a thousand delicate tints, hues, and shades of all the principal colors. The discovery and manufacture of the coal-tar dyes have almost entirely supplanted the use of the older vegetable dyes that were so long depended upon.

Uses of Coal-tar

The production from coal-tar of fragrant perfumes—as heliotrope, vanilla, and bitter almond—is quite as marvelous as the production of the coloring substances. These substances are not found naturally in the coal-tar, as they are in the plants, but are built up by the chemist from this complex coal product.

From a study of the solar spectrum (the rainbow colors) it has been found that the ordinary photographic plate is much more sensitive to blue and violet than to yellow or red, so that in photographing colored objects the picture gives a false impression of color intensity, the violets and blues impressing themselves too strongly, and the yellows and reds too feebly. It has been found that if a photographer's sensitive film is slightly tinted with certain coloring matters, the sensitiveness for yellow and red can be much increased, so that the picture is a truer representation of the object. The substances that give the best results are found among the coal-tar dyes.

These dyes are also of service to the physician in detecting tuberculosis and other disease germs, as these organisms, in many cases, have a special liking or affinity for particular coloring substances. Mr. Koch has found that the tuberculosis germ can be identified with certainty by its affinity for methylene blue, a coal-tar dye. Many of these dyes have been of service in similar work.

Germany, which was one of the first countries to pursue the line of research indicated by the first discoveries, now exports coal-tar products in the form of colors, perfumes, drugs, etc., to the value of one hundred million dollars annually. America, with other countries, has reaped large benefits from the coal-tar industries.

Every department of science, both theoretical and practical, can cite many instances which show that accidents are not always unfortunate

occurrences. To the keen and thoughtful observer they have often been the occasion of revealing some useful law or substance. F. D. C.

THE INTERMEDIATE LESSON

XII — Joseph and His Brethren

(September 21)

LESSON SCRIPTURE: Gen. 37:12-36.

MEMORY VERSE: "Whosoever hateth his brother is a murderer." 1 John 3:15.

Review

How many sons had Jacob? Which one did he love best? What did he make for Joseph? How did Joseph's older brothers feel toward him? What happened to make them hate Joseph still more? Why would it have been better for Joseph not to have told these dreams? For what should he have waited? Where did Joseph's brothers go to find pasture for their father's sheep?

Lesson Story

1. After Joseph's brothers had been away from home for some time, Jacob called Joseph to him, and said: "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again."

2. Joseph started willingly, on foot and alone, on this long journey. But when he came to Shechem, fifty miles from home, his brothers were not there. Weary and troubled, he wandered up and down in a field. Here a man found him, and asked, "What seekest thou?"

3. Joseph answered, "I seek my brethren: tell me, I pray thee, where they feed their flocks." And the man said, "They have gone to Dothan." Now Dothan was nearly twenty miles farther off, but Joseph at once started there to find his brothers.

4. They saw him coming; but instead of giving him a kind welcome, they planned together how they might kill him. For a long time they had envied Joseph; this envy had turned to hatred against him; and now they were ready to kill him. The Bible tells us that, "Whosoever hateth his brother is a murderer;" for the feeling of hatred, if it is kept in the heart, will lead to this terrible sin.

5. "And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."

6. "And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again."

7. "And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it."

8. "And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content."

9. "Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt."

10. "And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?"

11. "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not."

12. "And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days."

13. "And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

14. "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard."

Questions

1. On what errand did Jacob send Joseph to Shechem?

2. When Joseph reached Shechem, what did he find? How far was Shechem from Hebron, where Jacob lived? What did he then do? Who found him there? What did this man ask?

3. What did Joseph ask the man to tell him? What did the man answer? What did Joseph at once do? How far away was Dothan?

4. Who saw Joseph coming? What did they plan to do? What does the Bible say of one who hates his brother? Memory Verse. To what does hatred lead?

5. What did Joseph's brothers say when they saw him coming? What did they plan to do?

6. Who heard their plan? What did Reuben say to his brothers? What did he really hope to do?

7. What did Joseph's brothers do as soon as he came where they were? Where did they put Joseph?

8. While they were eating, whom did they see coming? Where were these Midianites going? What did Judah say to his brothers? What did they decide to do?

9. When the Midianite merchants came near, what did the brothers do with Joseph? For how much did they sell him?

10. When Reuben came back, and found that Joseph had been taken out of the pit, what did he do? What did he say to his brothers?

11. After this what did Joseph's brothers do with his beautiful coat? To whom did they take it? What did they say to Jacob?

12. What did Jacob say when he saw his son's coat? How did he show his grief?

13. Who tried to comfort him? What did Jacob say he would do?

14. To what country did the Midianites bring Joseph? To what man did they sell him?

THE YOUTH'S LESSON

XII — Ratification of the Covenant

(September 21)

MEMORY VERSE: "Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21.

Introductory Note

We have found that the covenant was confirmed of God in Christ; the Son to furnish a perfect obedience and to meet the penalty for man. When this is done, then the covenant must be ratified, first between the Father and the Son, and second between the Father and each individual who is found in Christ.

Questions

1. What kind of life did Christ lead? 1 Peter 2:22.

2. How did his experience compare with that of his followers? Heb. 4:15.

3. What did he take in man's stead? Gal. 3:13.

4. What was his object in going through this experience? Gal. 3:14; 4:5.

5. What homage did he refuse immediately after his resurrection? Why? John 20:17.

6. For what purpose did he ascend to his Father? Note 1.

7. What did he present before God? Heb. 9:14.

8. What incident upon his return to earth shows that the Father had accepted the sacrifice? Matt. 28:9.

Covenant Ratified with Each Sinner

9. What is required of those who abide in Christ? 1 John 2:6.

10. How can they thus walk? 1 John 5:4.

11. As they thus walk in Christ, what takes place in their hearts? Heb. 10:16, 17.

12. In connection with what event does the final blotting out of sin take place? Acts 3:19-21.

13. In this act of blotting out sin what takes place? Note 2.

14. What relation is then completely ratified? Rev. 21:7.

Notes

1. "Jesus refused to receive the homage of his people until he knew that his sacrifice had been accepted by the Father, and until he had received the assurance from God himself that his atonement for the sins of his people had been full and ample, that through his blood they might gain eternal life. Jesus immediately ascended to heaven and presented himself before the throne of God, showing the marks of shame and cruelty upon his brow, his hands and feet. But he refused to receive the coronet of glory, and the royal robe, and he also refused the adoration of the angels as he had refused the homage of Mary, until the Father signified that his offering was accepted."

"He also had a request to prefer concerning his chosen ones upon earth. He wished to have the relation clearly defined that his redeemed should hereafter sustain to heaven, and to his Father. His church must be justified and accepted before he could accept heavenly honor. He declared it to be his will that where he was, there his church should be; if he was to have glory, his people must share it with him. They who suffer with him on earth must finally reign with him in his kingdom. In the most explicit manner Christ pleaded for his church, identifying his interest with theirs, and advocating, with a love and constancy stronger than death, their rights and titles gained through him."

"God's answer to this appeal goes forth in the proclamation: 'Let all the angels of God worship him.' Every angelic commander obeys the royal mandate, and, Worthy, worthy is the Lamb that was slain, and that lives again a triumphant conqueror! echoes and re-echoes through all heaven. The innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted; the church is justified through him, its representative and head. Here the Father ratifies the contract with his Son, that he will be reconciled to repentant and obedient men, and take them into divine favor through the merits of Christ."

2. When the name comes up in judgment, and the sins are thus blotted out, there is removed the last vestige of separation between God and the sinner. In this act the new covenant is ratified between God and the individual. The covenant relation broken by sin is thus fully restored, and the redeemed stand before God as though they never had sinned."



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The Peace Proposition

ONE of the world's leading thinkers and writers recently said, relative to the great peace question for the world: "Students and thinkers, teachers and philosophers, men able 'to look upon the world as it ought to be,' should 'press their views upon the world and insist upon conformity,' until a righteous public opinion effects the national purpose which governments represent."

Danger

But teachers and philosophers are not infallible; it may be that there are none who "look upon the world as it ought to be;" therefore insistence of one's own views may be the surest way of delaying the ideal condition. Only those who have the wisdom of the Word can be trusted to lay down rules for the guidance of the world as it nears the throes of its final dissolution.

The Important Common Things

"A TURN of two spokes of the wheel to port on both vessels five minutes or less before they struck, as they were evidently intending to pass each other to the right, would have allowed them to pass uninjured, and the one hundred and fifty persons sacrificed would have been alive to-day," said the editor of the *Marine Journal*, in regard to the awful "Larchmont" disaster.

Popular Mechanics, commenting on the same catastrophe, gave some pertinent illustrations that are always timely because of the need there is in the world of constant warning and admonition lest a moment's carelessness cause untold sorrow and injury.

"It's the old, old story of the tragic sequence of what appear insignificant things. A careless flagman goes back only a little way, and when the unexpected train appears, signals too late, and a terrible collision occurs.

"A telegraph operator omits one word in the message he is sending, and the next day men loathe the name they had always honored.

"An electrician slights a job of wiring,—it is concealed, no one will know it,—but one day the cry of 'fire' is heard in a vast audience, and scores are crushed in the panic or burned in the flames.

"A clerk is filling a simple, harmless prescription, and absent-mindedly takes down the wrong bottle. His remorse is sincere, but it can not restore life to the dead.

"An operator touches the wrong lever; the power of mighty engines instantly responds; and a great caldron pours out tons of liquid metal upon the helpless men below.

"This is not a sermon. It is the lesson of awful consequences which may follow the failure to rightly do the things which, by reason of their often doing, seem commonplace and insignificant."

California's College

"THE objects of educational training in the broadest sense are, to make the individual able to use all of himself, and to set at work within him motives to use all of himself aright." These words are found in the new calendar of the Pacific Union College and Normal Institute. On looking over the work promised by the school, one is impressed with the earnest endeavor of the college to meet the objects of all true educational training. Send and get a catalogue, and see if you ought not to be in the college. Address the principal, L. A. Reed, Healdsburg, Cal.

Chasing His Shadow

WHEN I was a little boy, I tried to catch my shadow. I don't know that you were ever so foolish; but I remember running after it, and trying to get ahead of it. I could not see why the shadow always kept ahead of me. Once I happened to be racing with my face to the sun, and I looked over my head and saw my shadow behind me, and it kept behind me all the way.

It is the same with the Sun of Righteousness. Peace and joy will go with you while you go with your face toward him, but those who turn their backs on the Sun are in darkness all the time. Turn to the light of God, and the reflection will flash in your heart.—D. L. MOODY.

A Library in Every Church

Concluded from page four

limiting God's power in our lives through our ignorance of him. As Missionary Volunteers shall we not make this another opportunity of becoming better acquainted with God, with the conditions of men, and with methods for meeting their needs?

As we realize in part the value of good literature, let us not rest till our churches have libraries containing the best books that are written. Let us have in them our denominational books, the lives of missionaries, and other good books; and in doing this, a stream of influence will flow forth whose widening current shall wash the shores of time and eternity; for—

"Good books are guides to lead the wandering feet

In paths of righteousness and pastures sweet.
Other than these true wisdom never knows,
Other than these are never friends but foes."

MATILDA ERICKSON.

Interesting Personal Incidents

Friendly Hand-Clasp and Timely Word

FAR more might be done than is being done in the way of personal work. There is always a time to press home the truth; and if we are watching for souls as they that must give an account, I am sure we shall find the right moment to speak. The one incident that stands out most prominently before me, is my own case. Thirty years ago I was wild and careless, but I attended a neighborhood prayer-meeting in which about thirty professed conversion, largely through the personal work of neighbors, as we had no pastor at that time. I, with others, was under conviction of sin, but made no move to get right. One evening after service, the leader (an old friend) grasped my hand, and said, "Well, Jim, isn't it about time for you?" That was all; but it was what I needed, a *personal* word of invitation. I thank God for that word just then. The next day my father and mother, two brothers, and myself decided to serve God.

J. W. BOYNTON.

The Word in Due Season

IN Porto Rico, out in the country in a little cottage by the seaside, where the swish of the waves makes the music that he best loves, lives an old gentleman. He was a seaman all the

useful years of his life, and now no longer able to follow the sea, he seeks a home as near to it as he can get, there to spend the remaining part of his life, and with the expressed wish that when he is laid to rest, it may be close beside his friend, the great ocean.

Knowing his sterling temperance principles, and also the almost universal intemperance of sailors, I asked him one day what led him to adopt such strict ideas. "Well," he said, with a smile, "I often wonder at it myself, it was such a small thing that settled me on these lines. When but a youth of seventeen or eighteen, I was working on the Hudson River just above New York. I had been doing heavy work on a tug for the greater part of a night in the early winter, and the morning found me cold and hungry and very tired. My companions went as usual for their drinks, and invited me to go with them; but as I had a friend in the little town whom I wanted to see, I went directly to his shop, and asked him what he could give me that would warm me and cheer me as well, for I was tired and cross withal. He suggested at once a glass of beer, and I was about to take it, when a young girl came in who had known me for some time, and noticing the beer, she said simply, but with an earnestness that impressed me, 'Why, John Snyder, I did not think that you would drink.' I did not answer her, nor did I drink the beer, and after a few moments she left the shop, and I do not recall that I ever saw her again, but her words set me to thinking; and the good breakfast which my friend gave me was so satisfying that I decided that it was better than the beer could have been. Perhaps the girl never again thought of the words she had spoken, but I can hear them now after all these years as distinctly as on that morning, and I never drank after that experience."

This is another illustration of what a "word in due season" can do. As I listened to the story, I wished that the girl might have known the result of her few words.

Let all our words be seasoned with grace, and we shall find there will be some glad surprises for us when "all things are made manifest."

LILLIAN S. CONNERLY.

A SISTER who was in the habit of doing personal work by the use of our literature, had a deep interest in one of her neighbors. For some time she supplied her with well-chosen reading-matter and showed a deep interest in her, at the same time praying for her. This work went on for quite a long time. Finally this neighbor moved to a distant State in the West. Correspondence was kept up with her after she had gone West, and from time to time some good tract or paper was sent. Years passed, and seemingly there were no evidences whatever of any good accomplished. Still the case was not forgotten, and prayers were still offered in her behalf.

Finally a notice appeared in the *Review* that meetings had been held near the place to which this family had moved, and that a little company had been raised up, a church built, and the time was set for the dedication of the church. This sister at once wrote her former neighbor that Elders — and — were to be present at the dedication of an Adventist church in her town, and requested her to go and hear a Seventh-day Adventist minister preach for once. In due time she received a reply to her letter, to this effect, "I thank you for inviting me to attend the dedication of my own church." She went on to relate that not only herself, but her husband and children, had accepted the truth, and that their coming to take the stand they had was owing largely to the reading-matter that she had furnished them. Her husband was made the elder of the church, and their children were educated and fitted for the work.

E. K. SLADE.