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### The Ladders of God

You have heard of the sweet Bible story:  
How Jacob when far away  
In a wilderness, weak and discouraged,  
Lay down at the close of day;  
How a pillow of stones he collected  
And laid for his head with care,  
Never thinking the angels were watching  
All things that he did while there.

And you know how a ladder was planted  
And mortised up in the sky,  
And how down from the castles of amber  
The angels of God drew nigh,  
Ascending and descending like sunbeams  
'Round that pillow of rocks below  
Till the earth seemed to Jacob like heaven,—  
A bit of its overflow.

And the ladders of God are all ready  
For feet that are heaven-shod.  
Do not wait for the wings of the angels,  
But use hands and brain for God,  
And he'll furnish the ladders of glory,  
Though your pillow be a stone,  
And the angels will come at your bidding  
With help from One on the throne.

ELIZA H. MORTON.

### The Bumps on Your Head

It is a fine thing to know what one is good for. There are men who profess to be able by feeling of the bumps on one's head to interpret the characteristics of one's mind so that by following the chart or other written or expressed guide one may make a success of life.

It is sometimes interesting to submit one's head to the manipulations of one of these brain-readers, or fortune-tellers, as they are familiarly called. Most of us like to be told that we have certain strong marks of character that will, if properly directed, lead on to fame and fortune.

The only trouble with this method of determining what is the calling in which one may be most likely to win in the battle of life is that some of the best students of the human skull tell us that there is nothing whatever in phrenology; that the elevations or depressions in the brain do not at all correspond to the bumps on the head. So that fortune-telling by this plan is only a shrewd guess.

When you come to think of it, is it not foolish to creep away somewhere to have one's fortune told by a man or woman whose only ambition is to get the money with which you may cross his palm, and who simply flatters you and sends you away thinking you are a wonderful being, whose worth has not been fairly estimated even by the best friends you have?

I would far rather know what God thinks of me, and what he has planned for me to do, than to have the purchased opinion of all the students of bumpology in the world. Let me know what he has laid out as the work of my life, and that

is all I ask. It does not so much matter whether the lines in my hand run this way or that; whether the bumps on my head are great or small, if only I may have the consciousness that he who made me is satisfied that I am making the best possible use of myself in the place where he has put me.

But may I know that I am following the pathway God has marked out for me? If so, whence is to come my information?

None of us like to make a mistake in choosing our life-work. It is important that we shall not. What, then, shall we do when we come face to face with the problems of the thing we are best fitted to do and to be in the world?

For the moment let the bumps on your head go. Stop running your hand over them. Forget to worry because it seems to you there are just the bumps on your skull that ought to make you the greatest man of your day, if the people only knew about them. Think, rather, of this: "My life has all been planned by One who knows all about me. I am the work of his hand. He has something he wants me to do. What is that something? If I can be sure about that, he will certainly stand by me and help me to do it."

All this is true. First, then, let me ask him to help me to find my work. In the very beginning I find that my first duty is to do his will. Stop and think of this: "If any man will do his will, he shall know of the doctrine."

Laying one's self all down at the feet of God is the best way to make sure of everything else. This is a brave and manly thing to do; nor is there anything unreasonable about it. It is only acknowledging the power of One who gave us being, and knows just what we are best fitted for.

This done, then we are to ask ourselves, not what are the particular bumps on our heads, but what do I want to do most of all in this world? What will make me happiest? What will help me to do most for men? What must I do or die if I do not do it?

Very few men but have an intense longing to do some particular work in life. This bent should not be ignored, so long as the thing is a worthy thing. So far as possible, we should bend every effort toward the accomplishing of the thing we feel we ought to do, and must do, to make the most of life.

Sometimes we think we are so hampered by circumstances that we can not reach the goal of our ambition. This may be only God's way of inspiring us to work all the harder to bring about the plan he has for us. The thing for us to do in such a case is to work steadily on, the very best we can, never finding fault nor fretting because the way seems long, and often hedged by things that are hard to bear.

Strength of purpose is worth more than any number of peculiar bumps on the head. Feeling of these bumps, one might be inclined sometimes to be discouraged and say, "These are against me. I never can overcome them!"

That is weak. If you but understood the language, you would see that it is the voice of the evil one trying to keep you from doing your best. Think rather that God is able to take the humblest of us all and make something grand of us. He has done this so many times when the world at first laughed at the choice he made. When he has had his perfect way in these men's lives, the men who laughed have stayed to bow down and do homage to the mighty minds that have listened to his voice and given themselves up to be led by him whithersoever he would.

Helps to the perfect development of character are these: Devotion to principle, earnestness, living close to the heart of God, patience, kindness, a willingness to do for others, sympathy for every struggling creature, a heart quick to respond to every high and noble impulse.

Take these as your guiding stars, and let the bumps of your head take care of themselves.—  
*Edgar L. Vincent, in Young People.*

### An Adventure in the Arctic

THE long arctic night was breaking. Like hibernating polar bears, we had lived the winter through under cover of a great drift of snow. This served as a thick blanket for our little hut, and helped to keep warm the thirty-nine shipwrecked men who had been marooned on the desert island of Rudolph in the frozen wastes of the polar sea.

One day, after a flurry of storm, I took a walk to Cape Saulen. On my way back to camp I stopped on the highest rocks of the moraine, to look out toward the ice-covered sea. Northward and westward great black steaming streaks in the white revealed the open water, and overhead hung dark clouds of vapor, another indication of a "lead," or open water, underneath.

Turning my eyes southward toward Teplitz Bay, I beheld the panorama of the camp spread out before me, the hut and stable tent, the two little observatories, and the numerous caches of food stores, giving the appearance of an arctic village. Down in the tide crack where the ice of the bay met the fast-frozen land sheet, I could distinguish the silhouette of one of my men taking a tide observation. Behind him rose a bristling ridge of ice pinnacles, which effectually blocked his view toward the sea.

From my greater elevation I made out the form of a great polar bear crossing the rough ice toward the land. As I watched, he reached



a high cake of ice, and climbing up on it, raised himself up on his hind quarters and looked over toward the spot where Mr. Long, the observer, was at work. Then I realized his object. There was no one else in sight—and Long was unarmed. Could I reach camp, seize a rifle, and make my way out on the bay before the bear began his attack?

In the cold, crisp air, I ran the mile or so toward the hut, a race that, fortunately, was down-grade. I rushed into the house, secured my rifle, and set off as fast as my legs would carry me toward where I had last seen the bear. Usually the dogs at camp thought it great sport to join in such a chase. But this time they crouched together round the hut, whining and whimpering, and refusing to follow as I ran past them with my rifle. I soon came up to Long, and warning him to look out for the approaching bear, of which he was still all unconscious, proceeded at reduced speed, as the ice was now very rough, in the direction of the advancing beast. As I was crossing the top of the first pressure ridge, I saw the bear coming my way. He caught sight of me at the same moment, raised himself on his haunches to get a better view, and then started in a lope over the ice cakes in my direction.

I raised my carbine, took a quick sight, and pulled the trigger. Instead of the usual quick snap and explosion, I felt the slow, gummy motion of the bolt that told me that the lock was frozen. In cleaning the gun a few days before, I must have left some oil in the lock.

I worked the bolt back and forth, trying to warm up the mechanism by friction, the great bear climbing rapidly and surely over the broken ice cakes toward me all the while. Once more I pulled the trigger; the cartridge exploded. In my haste, though close, I made a clear miss.

However, the flash and the report must have frightened the beast, for he made off. I climbed in pursuit, but on account of the heavy ice, did not see him again until he had placed about two hundred yards between us, and was still going with great leaps in the direction of the open sea.

I aimed and fired just as he leaped between two great ridges. This time he fell in a heap. With the bear's fall, the dogs set up such a howling, barking, and yelping as I had seldom heard, even from that noisy pack. Every dog in camp now started for the fallen king.

The bullet had gone through his back, paralyzing his hind quarters; but he was able to swing round on the flat floe and deal fearful blows with his great fore paws. One more bullet, and the great bear was beyond all pain.

The men from camp had now arrived, and the dogs were caught and harnessed to a sledge. Upon it we lashed the carcass of the bear, and then, cutting a trail back to land, hauled our load to the hut, a welcome addition to the larder for men and dogs.—*Anthony Fiala, in Youth's Companion.*

#### Youth and Age

Ah! Youth is fair, and Youth is sweet!  
But swift she flies with winged feet,  
And leaves our life but half complete.

Ah! Youth is fair, and Youth is gay!  
She charms and rules with magic sway;  
Then passes on, like summer day.

And Age, with beauty all her own,  
Comes silently Youth's path a-down,  
And sits a queen upon her throne.

She touches with her fingers fair  
Our lips, our eyes, our brow, our hair,  
And leaves her gentle impress there.

And what glad Youth with flying feet  
Was fain to leave with footsteps fleet,  
Age finishes with patience sweet,  
And Youth and Age make life complete.

—*Sarah Martyn Wright.*



THE word "millennium" is not a Bible term. It is made up of two words, *mille*, meaning "thousand," and *annum*, meaning "year." The word "millennium" therefore means "thousand years." This term very appropriately applies to the period of one thousand years brought to view in the twentieth chapter of Revelation.

Here it is said: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

The original word from which "bottomless pit" is taken is the same as the one from which "the deep" is translated in Gen. 1:2. It refers to the earth in a chaotic condition, when it was filled with darkness, and uninhabited. That is to be the condition of the earth when Satan is bound in it for a thousand years. The chain with which he is bound is a chain of circumstances. The description of how the binding is effected is given further on in the chapter.

In verse 4 the righteous are brought to view as reigning with Christ during this thousand years. It is stated that they had been dead, but now they lived. It is also plain from this text that while they were dead, they were really dead. During that time they were neither alive nor reigning with Christ. In order to live and reign with Christ they must have a resurrection.

The last clause of verse 5 says, "This is the first resurrection." The sixth verse declares that only the righteous have part in the first resurrection: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." What is here called the first resurrection, in which only the righteous have part, which takes them from their quiet resting-places in their graves away from this earth to reign with Christ during the millennium, is the first link in the chain that binds Satan for a thousand years in the earth, uninhabited. Paul further describes the scene of this first resurrection in 1 Thess. 4:16, 17, as follows: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The righteous, both dead and living, are all included in this company. They are all then taken to the mansions in the New Jerusalem, according to the promise of Christ in John 14:1-3. All the righteous are thus entirely removed from the earth, and are no longer under Satan's power.

"But the rest of the dead lived not again until the thousand years were finished." Who are the rest of the dead?—The wicked dead. They are the only dead that are left for resurrection. All the righteous dead have been resurrected and taken to heaven. But the text just referred to (Rev. 20:5) says that the rest of the dead lived not during this period of a thousand years, but that they do live again after it is finished. The wicked who are living when Christ comes are destroyed, and remain unburied as dung upon the ground. Jer. 25:31-33; 4:23-27.

These are the second and third links in the chain with which Satan is bound in the bottomless pit, or the earth chaotic and uninhabited, for a thousand years. By the presence of the Lord at his coming all the wicked who are not dead fall under death. They will all then remain dead for a thousand years. At the same time the earth is desolated. Every city is broken down. "The fruitful place was a wilderness." "For thus hath the Lord said, The whole land shall be desolate." "I beheld, and, lo, there was no man." "Yet will I not make a full end."

With the earth thus desolated, with no man upon it, Satan is confined to the earth for a thousand years. In this dreary and desolate prison he has no one to deceive. He merely contemplates the final execution of judgment upon himself and his subjects. For this is not the "full end." "The rest of the dead," the wicked dead, are to live again at the close of the thousand years, being brought up in the second resurrection. Rev. 20:13. All that are brought up in this resurrection are wicked, and are cast into the lake of fire and die the second death. Verses 14, 15.

At this time John says, in the second verse of chapter twenty-one: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." In Zech. 14:4, 5, we are informed that Christ prepares the mount of Olives for the city when it comes down, by making of it a great plain. Then, after he has prepared it, "the Lord my God shall come, and all the saints with thee."

#### Satan Destroyed by Fire

"And when the thousand years are expired, Satan shall be loosed out of his prison." It is very easy to see how he is loosed. He was bound by the removal of the saints and the destruction of the wicked. The camp of the saints has now returned to the earth after paying a thousand years' visit to heaven. The wicked, having been dead a thousand years, are now all alive again, and Satan "must be loosed a little season." During this time he will demonstrate to the universe whether during the thousand years' confinement he has repented. If he has repented, he will now be in harmony with God and the camp of the saints. But no; verse 8 says he goes out at once to deceive the nations of earth again. He gathers them together to battle against the camp of the saints that came down from heaven. His career is now short, and his work is the last effort of desperation and almost despair to overthrow a superior with whom he has determined he will never harmonize. How short and sad the history of this "little season" for himself and those deceived by him. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

Then a great white throne appears, with the lovely Saviour enthroned upon it in all his glory and matchless splendor. His power now shines forth in unlimited manifestation. It no longer needs to be veiled. From his face the sin-cursed earth and heavens flee in shame, and hide themselves forever. A glorious new heavens and new earth, wherein dwelleth only righteousness, now shine in the undimmed presence of their Maker. The curse is removed, sin is wiped out, and tears and sighing are gone forever. With which company shall we stand in that day?

R. C. PORTER.

EARTH is like a road—a poor place for sleeping in, a good place to travel over.—*Hillis.*

FACTS are the fingers of God. To know the facts of modern missions is a necessary condition of intelligent interest.—*A. T. Pierson.*



## IN THE CHRISTIAN PATHWAY

### Character and Office of God's Law, and Man's Relations to It

"THE law of the Lord is perfect, converting the soul." Ps. 19:7. In this text the law is plainly said to be perfect. And in the very nature of things, it could not be otherwise. A law emanating from a perfect being must of necessity be perfect itself; for it is true that a law always partakes of the nature of the persons from whom it comes. Hence God's law is very naturally and truthfully spoken of as perfect. It is also designated in the Scriptures as "holy, and just, and good." Rom. 7:12.

Now while the term "good" does not, according to the acknowledged rules of language, ordinarily express the highest degree of the quality when applied to things human,—for we have degrees in goodness—good, better, and best,—yet we can not conceive of this restricted idea of goodness as attaching to a law emanating from a being who is perfect in goodness; and the other expressions with reference to the law in the same connection utterly forbid such an idea. There are things and terms that admit of degrees of comparison; not so with "perfect," "holy," or "just." The qualities or attributes of the law expressed by these terms are given to us at once in the superlative degree. When a thing is perfect, it can not be made more perfect; when holy, not more holy; when just, not more just. And this leads to the conclusion that there is—

#### No Need of Changing the Law

Since the law is holy, just, and perfect, and could not be improved by adding to or taking from it, why should it ever have been thought by any one that it was necessary for it to be changed? It could only be because of man's wickedness and depravity—his desire to lower the standard he had failed to come up to, and thus seek to justify himself on a false basis. It is plainly a case of the wish being father to the thought. The Saviour himself bore positive testimony in regard to the enduring character of the law. He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17.

#### The Office of the Law

is plainly indicated in the language of the first text quoted, "converting the soul." How it is, or just what part the law has in converting the soul, is not plain to every one. Conversion is "the act of turning or changing from one state, or condition, to another." When one speaks of converting raw material into the finished product, or converting property into money, we know it means to change these from the first to the last-named articles. When James speaks of converting the sinner from "the error of his way" (James 5:20), he means the changing of the individual from his sinful course to a righteous condition. Peter says, "Repent ye therefore, and be converted." Acts 3:19. Here repentance is coupled with, and precedes, conversion. What is the thing to be repented of? The answer comes promptly, Sin. But what is sin?—"Sin is the transgression of the law." 1 John 3:4. Thus we see that back of repentance and conversion is the law.

To illustrate it further: No one will repent of a wrong who is not conscious of wrong-doing. No one will sense his sins and so repent of them, unless he sees himself a sinner. And without overlooking the agency of the Holy Spirit in impressing upon the sinner the sinfulness of sin, what instrument is it that points out specifically

one's sins, and shows him definitely that he is a sinner? "By the law is the knowledge of sin," is the language of Rom. 3:20. And Paul further says, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. Also James agrees with Paul when he says, "Ye commit sin, and are convinced of the law as transgressors." James 2:9. Thus we see that God's law points out sin, and that without it there would be no knowledge of sin. Indeed, "where no law is, there is no transgression," says the apostle. Rom. 4:15.

Now since repentance must precede conversion, and a knowledge of sin must precede repentance, and it is by the law that we have a knowledge of sin, we can see the part the law has in converting the soul: it shows man that he is a sinner, in need of a Saviour, thus causing him to "repent, and turn" (Eze. 18:30), or be converted. And let us remember that "the law of the Lord is perfect" in doing this, and that it is only for us to present that law in its true claims to the world, and leave the Lord to do his work with his own blessed instrument in his own blessed way and time.

#### Changed Relations and Not a Changed Law

The law having served the purpose of bringing conviction of sin to the individual, deepened by the Holy Spirit, causing him to repent and turn from its transgression, his relation to the law now becomes entirely changed. While before it stood as a condemning instrument over him, it now stands as an approving witness of his righteousness in Christ, attesting his acceptance with God and harmony with his law. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21. Let it be borne in mind that this is the same law which before spoke nothing but condemnation to the individual, but now, since his conversion, witnesses to his righteousness. The difference is, the man has now gotten on the other side of the law and changed his relation to it, not that he has changed the law, or that it can be changed. Paul's own experience illustrates the matter admirably. "For," he says, "I was alive [in sin] without the law once: but when the commandment came [was brought home to me], sin revived [appeared in its enormity and hideousness], and I died [to sin]." Rom. 7:9. "Wherefore, my brethren, ye also are become dead to the law [in the sense ye were not dead to it before—to its claim of condemnation and death upon you] by the body of Christ." Verse 4. Thus we see the individual dies, and not the law. May God help us, like Paul, to "die daily" this kind of death, and exalt his law constantly.

W. A. McCUTCHEN.

#### Vital Fulness

MECHANICAL fulness is one thing, vital fulness is another. Fill a pitcher with milk this evening, and to-morrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before to-morrow morning the babe will want more. All vital fulness demands a constant supply. The trees of the Lord are full of sap,—not only sap enough for the roots and the trunk,

but for the bark, the twig, the branch, and the topmost bud or leaf. So with us. The trees of the Lord are full of sap, but to be full of sap they must draw every day from the heaven above and from the earth beneath, and they must never interrupt the drawing. There must be a dependence that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without the air, the rain, the sun, and the soil—that it could live upon its own power and glory—it would soon cease to be full of sap.—William Arthur.

#### Who Will Remember the Indians?

THERE are a number of government Indian schools, which are well patronized by the young men and women of the red race. These young people are intelligent and progressive and well able to appreciate the truth for this generation.

Mr. Frank Cushing, the distinguished ethnologist, says:—

"It is strange that so few Americans yet realize that of all the people on this continent, including even ourselves, the most profoundly religious, if by religion is meant fidelity to teachings and observances that are regarded as sacred, are the American Indians, especially wherever still unchanged from their early condition, and this deeply religious feeling of theirs might, if properly appreciated, be made use of, not weakened or destroyed by premature opposition."

Ought not some one to see that these schools are supplied with the "Truth" number of the INSTRUCTOR? The Riverside Government School is beautifully located on the north bank of the Washita River, one and one-half miles north of Anadarko, Okla. The Chilocco School is in Chilocco, Okla.

Then ought not the famous Hampton Institute, at Hampton Roads, Virginia, be remembered? In fact, ought not every school in the land have some of these papers?

I know of one reader of the INSTRUCTOR who felt she must have a new winter hat this season. She had almost made her selection when she began to think a little more carefully, with the result that she decided to wear her old hat for another season, and take the \$6.50 and use in distributing the special INSTRUCTOR. Perhaps there

are others who can devise some way of helping to supply these schools. Talk over the matter in the Missionary Volunteer Societies.

#### He Is Coming

THERE's a message, solemn message,  
To be given everywhere;  
God is speaking to his servants,  
"To the world my truth declare."

See! the harvest-time is nearing;  
Gather in the golden grain.  
He is coming, coming quickly,  
As a king in power to reign.

Will you listen to his message,  
In his loving, pleading tone,  
Or in thunder notes receive it  
From his awful judgment throne?

He is coming, coming quickly;  
Soon we'll see him on his way.  
Hear the message he is sending,  
There will be no more delay.

—Selected.



A Good Type of the Indian Student.





Conducted by the Missionary Volunteer Department

M. E. KERN - - - - - Chairman  
MATILDA ERICKSON - - - - - Secretary

### Study for Missionary Volunteer Society Program

SCRIPTURE READING: Jer. 22: 13-17.

BOOK STUDY: "Ministry of Healing," pages 337-346.

A TERRIBLE HEREDITY.

THE TEMPERANCE PLEDGE.

ITEMS ON TEMPERANCE.

#### Book Study

THE LIQUOR TRAFFIC AND PROHIBITION:—

How and why are God's gifts perverted? Page 337.

What returns does the drunkard get for his money? Page 338.

Describe the skilful devices of Satan to draw the innocent into this trap. Page 338.

What are some of the terrible results of the liquor traffic in civilized and heathen lands? Pages 338, 339.

THE RESPONSIBILITY OF THE CHURCH:—

From what sources does the liquor interest gain its strength? Page 340.

How does the church virtually foster the liquor traffic? Page 340.

How far-reaching is the responsibility of those who cause the degradation of others? Pages 341, 342.

LICENSE LAWS:—

What is the greatest danger of licensed liquor selling? Page 342.

How is the responsibility of the government illustrated?

How would you answer the argument made in favor of license laws for revenue? Pages 343, 344.

PROHIBITION:—

What do you consider the strongest pleas for prohibition? Page 344.

Show how the terrible curse of intemperance brings suffering to all. Page 345.

How does the curse perpetuate itself in the laws of the nation? Page 345.

Commit to memory Prov. 24: 11, 12.

What great consequences are involved in the question of temperance?

#### A Terrible Heredity

"A special study of hereditary drunkenness has been made by Professor Pellman, of Bonn University, Germany. His method was to take certain individual cases, a generation or two back. He thus traced the careers of children, grandchildren, and great-grandchildren in all parts of the German empire, until he was able to present tabulated biographies of the hundreds descended from some original drunkard.

"Notable among the persons described by Professor Pellman is Frau Ida Jurka, who was born in 1740, and was a drunkard and thief for the last forty years of her life, which ended in 1800. Her descendants numbered 834, of whom 709 were traced in local records from youth to death. One hundred and six out of the 709 were born out of wedlock. There were 144 beggars, and 62 others who lived on charity. Of the women, 181 led disreputable lives. There were in this family 76 convicts, 7 of whom were sentenced for murder. In a period of about 75 years, this one family rolled up a bill of cost in almshouses, prisons, and correctional institutions, amounting to at least 5,000,000 marks, or about \$1,250,000."

#### The Temperance Pledge

"Every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support. At our camp-meetings we should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. Careful attention should be given to those who are enslaved by evil habits. We must lead them to the cross of Christ."—"Testimonies for the Church," Vol. VI, page 110.

"Every true reform has its place in the work of the gospel, and tends to the uplifting of the soul to a new and nobler life. Especially does the temperance reform demand the support of Christian workers. They should call attention to this work, and make it a living issue. Everywhere they should present to the people the principles of true temperance, and call for signers to the temperance pledge. Earnest effort should be made in behalf of those who are in bondage to evil habits."—"Ministry of Healing," page 171.

In accordance with the previous paragraphs the following resolution was passed at the Sabbath-school and Young People's Convention last July:—

"We Recommend, That the General Conference Missionary Volunteer Department prepare two temperance pledges to be used by our young people, one being adapted to circulation among our own people, and one for those outside of the faith; and, further, that such temperance tracts and leaflets be provided as can be used in temperance work."—"Report of Convention at Mount Vernon," page 191.

Let all our young people make a thorough study of the temperance question, and be prepared to enter upon the movement soon.

#### Items on Temperance

The liquor consumed in the United States last year is said to equal twenty gallons per capita.

The following States in the Union have prohibition laws: Maine, North Dakota, Georgia, Oklahoma, and Kansas. It is interesting to note that in Kansas forty-four counties have no paupers, and twenty-five counties have no poor-houses.

MATILDA ERICKSON.

#### Missionary Volunteer Reading Course — No. 11

"EARLY WRITINGS," pages 273-295, new edition.

1. Describe the condition in fallen Babylon. How is it brought about? Show the sad results of slavery to both the slave and the slaveholder.

2. What is the loud cry? When is it to be given? See "Testimonies for the Church," Vol. VI, page 401. Read also Rev. 18: 2-5.

3. How will God's people be prepared for the third angel's message to close? What takes place in heaven at this time? What is the condition in the world when the decree of Rev. 22: 11 goes forth? What lesson may we learn from the cries of reproach in the last paragraph? Read also chapter on "The Sealing."

4. Find some Bible promises which will be especially precious to God's children during the time of trouble. How does Satan seek to overcome them by force? See also chapter on "Mark of the Beast." Why may this be called the time of Jacob's trouble? See "Great Controversy," chapter 39, and Jer. 30: 5-7. How is the final deliverance illustrated?

5. What phenomena will be seen in nature in connection with the second coming of Christ? Write a paragraph on the manner of Christ's coming. Find six Bible texts bearing on different phases of this event. What resurrection now takes place? Give Bible reference. See also "Great Controversy," chapter 40.

6. With what gifts are the saints to be rewarded? Note their experience after entering the city.

7. Describe the condition of the earth during the millennium following Christ's second coming. Do you here find any explanation of Rev. 20: 1-3? What takes place in heaven during the thousand years? See also "Great Controversy," chapter 41.

8. Contrast the scene of the second resurrection with the first. What is the last struggle of Satan and his host against God's government?

9. How is God's justice seen in the punishment of the wicked? Describe the earth in its purified state. See also "Great Controversy," chapter 42. The Fate of the "Goddess of Reason"

#### Review of "Early Writings"

THE last Reading Course lesson on "Early Writings" appears in this number of the INSTRUCTOR. Examination questions will soon be sent out by State secretaries to all who have enrolled for the course. If any who are taking the work have not enrolled, please do so at once, by sending your name to your State Missionary Volunteer secretary.

The names and addresses of all the Missionary Volunteer secretaries in the United States and Canada are given in this number of the INSTRUCTOR.

M. E. KERN.

#### "Into All the World"

THIS is the title of the next book to be studied in our Missionary Volunteer Reading Course. The author says of this book, in its preface: "This is a biographical history of modern missions. It might almost be called an anecdotal history. It is based upon the assumption, true in the writer's case and he believes in most others, that an interest in missionaries is the basis of an interest in missions. An attempt is here made to convey an impression of the great number of beautiful and heroic souls that have wrought to bring the world to its Redeemer. I have tried to show the variety as well as indicate the number of these splendid characters. Under severe limitations of space, I have sought to select, for each brief sketch, not necessarily what Dr. Dryasdust would consider most important, but the deeds and sayings by which the man is known and can be remembered."

All who have read this book pronounce it one of the most interesting they have ever seen. One unique feature of the book is a series of cumulative chronological diagrams of the missionary history of the various mission fields, which show at a glance the history.

This book is to be supplemented by a study of our own missions, from the pamphlet "Outline of Mission Fields," published by the General Conference. This is sent free to all who order the book "Into All the World."

There will also appear in the INSTRUCTOR, supplementary items of interest each week.

Although the book "Into All the World" contains some outline maps, every one who enrolls in the course should have access to a good geography, and if possible it will be extremely helpful to obtain the "Geography and Atlas of Protestant Missions," in two volumes, by Harlan P. Beach; and also "Miracles of Missions," by A. T. Pierson.

The book by Beach contains excellent information on missions, in addition to being an atlas. "Miracles of Missions" gives some exceedingly interesting accounts of missionary work.

Order "Into All the World" from the Review and Herald Publishing Assn., Takoma Park, Washington, D. C.; paper, 35 cents; cloth, 50 cents.

M. E. KERN.

#### Directory of Young People's Secretaries Atlantic Union Conference

Chesapeake: Miss Emma S. Newcomer, Concord St., Hagerstown, Md.

(Concluded on page six)





#### A Bible Acrostic

THIS lawgiver famous, a king's daughter  
snatched  
When a babe from a watery grave.  
This beautiful queen risked her crown and her  
life,  
Her own beloved people to save.

And here's a disciple who doubted his Lord,  
But at last he was brought to believe.  
His treasures of gold this king foolishly showed,  
When his enemy's spies he received.

This soldier's fair wife a king wished to wed,  
And so caused him in battle to fall.  
Great and wise this monarch; he wrote a famed  
book,  
Full of instruction for all.

In a chariot of fire drawn by fiery steeds  
This prophet was caught up on high.  
This man by the Saviour was raised from the  
dead,  
Though four days in the grave he did lie.

The fruit was forbidden, yet this man did eat,  
But his wife was at fault—so he said.  
A girl's graceful dancing this wicked king  
charmed,  
But it cost a great preacher his head.

Find in these ten initials, all placed in a row,  
The name of the oldest of mortals below.

—Selected.

#### How the Day Was Made Bright

THE schoolroom was very noisy. The children were moving their feet, turning the leaves noisily in their books, and some were whispering. Poor little teacher was so tired that she was almost ready to give up in despair. It seemed that none of the children loved her to-day, for if they did, surely they would obey.

"O, if three o'clock would only come," she sighed to herself, "so that I might let them all go home and have a rest!"

She started down the aisle between the rows of seats to try once more to get the children quiet. Her heart was very heavy, and tears were near to her eyes. As she passed one seat occupied by two girls, a little hand thrust itself out into the aisle, and crowded a piece of crumpled paper into the teacher's hand. The teacher went back to her desk, unfolded the piece of paper, and read:—

"Dear teacher, I love you very much.  
"LUCILE."

When the teacher looked up, there were two bright tears in her eyes, but they were glad tears. When she spoke, there was a new ring in her voice.

"Children," she said, and her voice was soft and low, "put away your books and let's sing a merry song."

And as the children sang, all the trouble seemed to leave the room. Soon they went back to work, and all was sweet peace and quiet.

And as the children were leaving school that day, the teacher looked into a pair of blue eyes, and smiled. "I love you very much, Lucile," she said.—Selected.

"He that hideth his eyes shall have many a curse;" but "he that giveth unto the poor shall not lack."

#### A Strange Business Experience

IN foreign lands it is not so easy to do business as in the United States. We are forcibly reminded of the fact whenever we have any business matter to attend to in Chile.

A few weeks ago it was necessary for me to send a trunk to our son, who is away at school. This was my first experience in such work here, for up to this time he had looked after all business matters in his father's absence.

After two days' effort, I succeeded in getting a man to keep his promise and take the trunk to the depot. It was nearly time for the afternoon train, and as I noticed the express agent was not especially busy, I thought my task would soon be completed, but to my astonishment he said it was too late. Then I thought, After the train passes, he will have time to give me the check, and the trunk can go on the morning train; but he then informed me there was no more service till morning. I asked him what I was to have done with the trunk. He replied, "*Dejale aqui no mas,*" literally, Leave it here no more. I wondered if it would not be relieved of its contents before morning, if left on the platform, but there was no alternative, so with a prayer to God for its safety, I then asked the agent what time the office would be open. He replied, "Six o'clock." I was just coming down with influenza, and was loath to leave the business unfinished, but again there was no alternative.

In the morning I felt too ill to rise, and our baby girl was ill also with influenza, and not being acquainted with the new servant girl, cried for me to remain at home, but I felt that I must go early in order to get the trunk off on the morning train, which left at half-past eight.

The morning was foggy, and like the name of the country, *chilly*. Arriving at the station, I asked the agent to dispatch the trunk. "*En un momento, señora,*" was his answer. After a time I asked him again: the same reply. Just before the train arrived, he made out the check for me, which called for sixty centavos—less than twenty cents gold. I offered him a peso, one hundred centavos, but he had no change. (Agents never trouble themselves to keep change.) I then went to a restaurant near, where I was slightly acquainted, but they had only ninety centavos, and would not give it to me though I offered them the peso. I asked them to sell me twenty cents' worth of bread, so I might get the change, but the proprietor directed me to a baker a few squares away, assuring me there I could get change, adding, "We often have to walk, too." Had I explained to him that I could scarcely hold up my head, and that I had waited at the station till I was chilled through, and that my sick baby was crying for me at home, doubtless he would have understood my motive in trying to get change at the nearest place possible, but one does not always feel like publishing one's troubles. As I walked away, I thought, What a good illustration this is of how little people know of the circumstances of those around them, their trials, their heartaches,

their dire needs, even to hunger many times. How little people know of the poor widow's struggles in trying to rear her family respectably and educate all, or of the faithful father's efforts in his attempt to keep his motherless flock together, or the sad orphans' trials in their effort to educate themselves for usefulness. Neither do they know of the sinners' desire to live a better life, unless they try to help them find the dear Saviour.

Many times people wonder why others do not do differently, when if they were placed under the same circumstances, they might not do as well. There is a song entitled, "In the Baggage-Car Ahead." People in the train were disturbed by the cries of a baby, and harshly asked the father, who was in vain trying to soothe his child, "Why do you not take that baby to its mother so she can keep it quiet?" The father sadly replied, "I wish I could, but she is in the baggage-car ahead." Their sympathy was awakened as they listened to the bereaved husband's account of his trial, and all that tender hearts and kind hands could do was done to assist in caring for the babe the remainder of the journey.

The world is full of opportunities for doing good, if eyes are open to see the needs, and hands are free for service. MARY T. WESTPHAL.

#### A Chrysalid

THERE was a patter of feet on the piazza floor, big feet and little feet, papa and all the children, and company, too, for that matter, all interested alike in a discovery they had made. Papa was holding something carefully aloft in his hands.

"See what we've found!" they all began at once, as mama appeared at the door.

"Out in the orchard hanging to a limb," cried Ruth, "the queerest thing!" and they laid it carefully on mama's outspread palm.

Some kinds of chrysalids were common enough, but this kind was not so frequently met with. It was such an odd little house. Suspended from a tiny twig was a brown cocoon, and inside of it a black thimble—at least that is what Betty called it. And indeed it looked very like one, only the bottom was shut up with a cover that looked much like the one on mama's sugar-bowl, though the knob was a *point* instead of a knob, and was "on one-sided," Betty observed.

As for mama, she didn't say anything; she just looked. Mama was always interested in any curious thing. Suddenly she sat down on her feet, and laid the chrysalid on her apron. The heat from her hand might not be good for it, she reflected.

"Isn't it a curious, curious thing," she began, "black as ebony, and the strangest markings!" and then, "What wonderful creature can be wrapped up so carefully? Those little marks are put on as if the thing inside were as precious as gold. So perfect!"

Then she plied papa with questions,—just where had he found it, and on what sort of tree. What did he think it was? and what had the company to tell about it? No one answered





much; no one could. In fact, not even papa remembered having seen one of these before; not because they were so rare, but because so many never make a business of looking for such things, but wait till chance throws them in their faces. The trees and fields and earth under our feet are full of just such wonderful organisms, waiting for us to come and take a peep at them.

"I'll tell you what we'll do," mama said, with a bright, upward glance.

Ruth guessed her thought, and she fluttered away like a carrier-pigeon sent on a mission.

She returned soon with a roomy, wide-mouthed bottle, and the chrysalid was thrust carefully inside. The stopper was adjusted loosely to admit the air, and the bottle was laid on a shelf. Every day some one went to investigate, and one day Betty said the tail (the knob to the sugar-bowl) wriggled. Another day the shiny, black shell had cracked open, and on the side of the bottle was a weak-legged, damp-winged insect, just emerged into fluttering life from the strange, silent little house that had held it through its long sleep.

Swiftly it grew strong and beautiful. The wings stretched out and slowly fanned themselves dry, and hour by hour the colors deepened, and glowed brighter and brighter till it breathed there in all its loveliness—a moth five or six inches across from tip to tip of its glorious wings, resplendent in blending shades of deep-red, and yellow, and white, and brown, with here and there a dot of black.

"What a wonderful transformation!" mama said, almost under her breath, for all the process it had gone through since it hatched from a tiny egg was running through her mind.

Betty looked up at her. Mama stooped and caught a kiss from the little girl's smooth cheek, and went back to her work.

Every now and then her fingers slackened their pace, and her thoughts wandered. She saw again the beautiful moth, and beside it the little cracked, charred house.

It seemed such a wonderful symbol of the chrysalid process mortal man goes through—poor, poor worms we, who grope and grovel our way blindly through our little world, sick with bodily ills and mental misunderstandings; and then, in thickening, twilight mists, we sink under it all, and in our little, dark house find rest and silence.

But some day when all nature is glad and rich and jubilant, and only *sin* faints and is *sick*, a resurrecting warmth and radiance come closer and closer, brighter and brighter, and we leap forth to meet it, the bars broken, the little house shattered! And in and through and around us surges and thrills a new life—glory and beauty throbbing and abounding—immortality *ours* forever!

ELVIRA ANDREWS WEBBER.

### Useful Suggestions Gathered Here and There

MACHINE-OIL stains are easily taken out if they are rubbed with fresh lard before being wet.

A medicine stain will usually come out if the spot be soaked in alcohol, and vaseline if soaked in turpentine.

Open canned fruit an hour or two before it is needed for use. It is far richer when the oxygen is restored to it.

Wagon grease may be removed by rubbing the garment on lard, and then washing in warm water and soap-suds.

Mud stains on dark dresses which can not be removed by brushing, generally disappear if they are rubbed with a piece of raw potato.

To take out iron rust, cover the spot with a mixture of lemon-juice and salt, and place the garment in the sun. Repeat until the stain is entirely removed.

To remove mildew stains from white goods soak in a weak solution of chlorid of lime for several hours, and rinse thoroughly in cold water.

When washing clothes in cold weather, put a handful of salt in the last rinsing water. While not entirely preventing freezing, nevertheless it will make the clothes easier to handle.

A very good plan for the hair is to saturate it thoroughly with olive-oil about twenty-four hours before shampooing. This does away with the dry condition, and prevents dandruff.

A way to make rugs last longer is, when shaking or cleaning them, never to grasp them at the ends, but always at the side. In this way fringe is protected, and ends do not ravel. The original shape of the rug also is preserved.

The life of umbrellas is doubled, it is said, by placing the handle downward instead of upward, as the water will run away from the top first, instead of collecting in and about the metal that holds the ribs together, and, consequently, rusting the joints and rotting the umbrella cover.

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## THE INTERMEDIATE LESSON

### XII—Message to Pharaoh

(December 21)

LESSON SCRIPTURE: Ex. 5:1-14; 7:1-10.

MEMORY VERSE: "I will take you to me for a people, and I will be to you a God." Ex. 6:7.

#### Lesson Story

1. Moses and Aaron went to Pharaoh and said, "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

2. "And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens."

3. "And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God."

4. "So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw, and the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw."

5. "And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day as heretofore?"

6. "Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? . . . But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks."

7. And the officers of the children of Israel met Moses and Aaron, "and they said unto them, The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

8. "And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

9. Moses was in a hurry. The Lord told him he would see what he would do to Pharaoh. After the Lord had talked to him, Moses and Aaron went again to Pharaoh, and did as the Lord commanded: "Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent."

10. "Then Pharaoh also called the wise men and the sorcerers," and "they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." "And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; . . . and thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear."

11. "Thus saith the Lord, In this thou shalt know that I am the Lord: Behold, I will smite

with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river."

12. "And Moses and Aaron did so, as the Lord commanded; . . . and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt."

13. "And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he harken unto them; as the Lord had said." "And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river."

#### Questions

1. Who went to Pharaoh? From whom did they bring him word? What message did the Lord send to Pharaoh? What was Pharaoh's reply?

2. Of what did he accuse Moses and Aaron? What did he tell them to do? What did he say Moses and Aaron were trying to do for the people?

3. What command did Pharaoh give that same day? Where were the people to get their straw? What about the number of bricks they were to make? What excuse did he give for making this command?

4. What were the people now compelled to do? How did their taskmasters treat them? What did they say to them?

5. Whom had Pharaoh's taskmasters set directly over the children of Israel? How were they treated? Why?

6. To whom did these officers go? What was Pharaoh's reply? What did he say about their work?

7. When these officers of the children of Israel met Moses and Aaron, what did they say to them? Of what did they accuse Moses and Aaron?

8. Then to whom did Moses go? What did he say to the Lord? What had taken place since he had gone before Pharaoh?

9. What was the trouble with Moses? What did the Lord tell him about Pharaoh? After the Lord had talked to him, where did he and Aaron go? What did they do in the presence of Pharaoh? What was the result?

10. What did this lead Pharaoh to do? What did the wise men and sorcerers do with their rods? What became of the serpents thus made? What did the Lord now say to Moses? When did he tell him to go to Pharaoh again? Where was he to meet him? What was he to say this time?

11. What did the Lord threaten to do if Pharaoh refused? What would be the condition of the water?

12. What was the result? How extensive was the plague in Egypt?

13. What did the magicians do with their enchantments? What effect did this have upon Pharaoh? What did the Egyptians do to get water?

## THE YOUTH'S LESSON

### XII—Christ Offered for Sin

(December 21)

MEMORY VERSE: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

#### Questions

1. What was the mission of Jesus to this world? Luke 19:10.

2. What shameful treatment did he meet?

What was laid upon him? Isa. 53:5; note 1.

3. What was he to bear? Verse 4.

4. What is our condition by nature? What hath the Lord laid upon him? Verse 6.

5. When afflicted, what did he do? Isa. 53:7; 1 Peter 2:22, 23.

6. What did he bear on the tree? By what are we healed? 1 Peter 2:24.

7. How much did Jesus give up to save man? Why? 2 Cor. 8:9.

8. How complete was the sacrifice made? Phil. 2:5-8.

9. Having made himself of no reputation, how highly has he been exalted? Verses 9-11.

10. Describe his struggle in Gethsemane. Matt. 26:36-44.

11. How great was his agony beneath the load of sin? Luke 22:41-44; note 2.

12. As Jesus was nailed to the cross, what prayer did he utter? Luke 23:34; note 3.

13. How did nature show sympathy with her suffering Lord? Verses 44, 45; note 4.

14. With what pathetic words of sorrow did Jesus cry to the Father? Matt. 27:46.

15. How did this dark scene of anguish finally close? Luke 23:46; note 5.

#### Notes

1. Jesus came "to make reconciliation for iniquity." Dan. 9:24. His mission was to save sinners. He became a servant and gave his life to ransom many. Matt. 20:28. By sin man had forfeited life. He took our place, and made himself an offering for sin. The stroke that belonged on us, he voluntarily took upon himself.

2. "Three times has he uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before him. He beholds its impending fate, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that through him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And he will not turn from his mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: 'If this cup may not pass away from me, except I drink it, thy will be done.'—"Desire of Ages," pages 826, 827.

3. "All heaven was filled with wonder when the prayer of Christ was offered in the midst of his terrible suffering—"Father, forgive them; for they know not what they do." Yet there stood men formed in the image of God, joining to crush out the life of his only begotten Son. What a sight for the heavenly universe!"—"Desire of Ages," page 913.

4. "With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross."

5. To save the lost, Christ must die without the presence of the Father to comfort him. In this respect, he died as the lost sinner will die. "He trod the wine-press alone." But the Father was not far away. "In that thick darkness God's presence was hidden. He makes darkness his pavilion, and conceals his glory from human eyes. God and his holy angels were beside the cross. The Father was with his Son. Yet his presence was not revealed."—"Desire of Ages," page 905.





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### A New Booklet

HENRY B. DAMON, Katonah, New York, announces the publication of a new collection of quotations entitled "Gems of Thought."

Care and expense have not been spared in making the material setting of these Gems worthy the high ideals which they present, and the authors who voiced them.

Very appropriate for holiday favors.

Copies will be mailed on receipt of fifty cents each.

### What One Paper Did

THE incident related by Brother Parsons in the Personal Incident Department of this number of the INSTRUCTOR needs no comment to emphasize its appeal to every lover of this message. It may be God is waiting to give the light of truth to many young men and women through the special INSTRUCTOR which sets forth clearly the main points of our truth. Don't allow this opportunity of giving the message of warning to others to pass unimproved.

### Have You Done This?

"You should put literature into every hand that will receive it."—Mrs. E. G. White. If you have not done this, now is the time to begin.

Would it not be well when selling or giving away the paper to make some remark showing your interest to have the recipient read the paper? One might say after handing it out, "I hope you will find time to read the entire paper;" or, "I believe you will find the paper of especial interest. You will find time to give it a thorough reading, won't you?" Such a course will doubtless give larger results for good.

### The Most Popular Book Offends

THE Bible is the most popular book in the world. Comparatively few homes in Christendom are without one. Some homes contain many Bibles, beautifully bound, and illustrated in the highest style of art.

But how often it happens that when its plain, cutting truths are presented, many who claim reverence for the Book, and would feel "heathenish" not to have one in their homes, become forthwith offended. This proves that it is the book that is popular, and not its teachings. For instance, the Bible says, "The seventh day is the Sabbath of the Lord thy God." Mark it: "The Sabbath of the Lord thy God." Not a "heathen" god, but the LORD THY GOD, the God of the Bible. But Sunday, the first day of the week, is the popular sabbath, and to press the matter further means offense, and sometimes bitter opposition; and this notwithstanding the fact that not one single text can be produced in favor of its observance.

Again: The subject of "man's nature and

destiny" is referred to, and in spite of the fact that the Bible speaks of death as being an unconscious sleep, in which condition the thoughts of man perish, the popular belief asserts itself, and they reply:—

"It is a beautiful belief,  
 That ever round our head  
 Are hovering, on viewless wings,  
 The spirits of the dead."

If the subject is further discussed, and it is pointed out that the popular belief of "man's state in death" is the outcome of the serpent's lie, "Ye shall not surely die," and that the popular teaching of consciousness in death, eternal misery in hell, saint worship, and Spiritualism are the offspring of that first great falsehood, forthwith they become offended, positively refusing to investigate the matter further.

Once more: An attempt is made to create an interest in a subject which has gladdened the sorrowful and inspired hope in the hearts of the faithful all down the journey of the ages,—the coming of Christ to put an end to sin, sorrow, and death, and to reward the faithful with "a crown of life,"—and forthwith they begin to make excuses. "Where is the promise of his coming?" is their query, and if evidence upon evidence is named that the "signs" that mark off the last generation happened more than seven decades back, they become offended, and proceed to smite their fellow servants, and "to eat and drink with the drunken."

How do these things affect you, kind reader? Is the Bible the standard of your faith and practice? If it is, you surely will not be offended. Said the Saviour, "These things have I spoken unto you, that ye should not be offended." And again: "Blessed is he, whosoever shall not be offended in me."—T. H. Craddock, in the *Watchman*.

## Interesting Personal Incidents

### Helped by Papers and Books

THIS department will also give incidents where persons have been led to see the light of the third angel's message from the reading of our literature, though in some cases the direct personal influence may not be apparent.

### One Paper Wins to the Truth

WHILE I was laboring in one of England's cities, the editor of our paper, *Present Truth*, sent me a letter that had been addressed to him, by a youth seventeen years old. The communication was an earnest appeal for light. It stated that the writer and two of his companions had secured a copy of the paper mentioned, and from its pages learned about the unconscious state of the dead. They hastened to tell their friends this newly found truth, but were repulsed, disfellowshipped by their minister, and forbidden to enter his church.

I replied to the letter, and arrangements were made to study the Word. These readings led the young man to embrace the whole message. He immediately lost his employment; and his parents, stirred with bitter anger, called his attention to the command, "Honor thy father and thy mother," and urged him to break the Sabbath. To this the son replied, "I must honor my parents by obeying their God." The lad was then given two weeks to decide whether he would work on Saturdays or leave his home. The appointed day came and passed, and he was set adrift on the streets at night. The next day he came to me, perplexed, but not discouraged, and asked for counsel, and I employed him to act as tent master during the summer effort.

One day near the close of the meetings he made known the burden of his mind. He told how he felt that God was calling him to the

ministry of his Word, and that he had decided to attend our London college. I listened to his plans, and then said, "How can you go? You have no books, no clothes, no money, no means of support." He answered, "I am sure the Lord is calling me. I am going to school." Need I tell you that he went? One gave him one article of clothing, some one else gave him another, and some one else still another, etc., and a friend sent him \$2.50. This money paid his boat fare to London, and he presented himself at the college door with about seventy-five cents in his pocket.

In company with two students he rented a single room and provided his own food, books, and room-rent, by canvassing, a work for which he seemed unadapted and with which he was unacquainted. In this manner he attended college for two years, living from hand to mouth, as it were; yet he remained loyal to the truth, and never relinquished his determination to prepare to preach the message to others. He is still in the school, and one of the young men who was disfellowshipped with him is also there studying for the ministry.

This is only one of many similar cases in Great Britain. It shows how God will work with the young people when they seek to enter his vineyard. He will take the weakest of the weak and form within that trembling soul a character that will never abdicate. It shows how the distribution of our gospel-laden literature will reach responding hearts that will give up their all—father, mother, home, and friends—to proclaim the third angel's message.

DAN PARSONS.

### The Influence of One Paper in Australia

THE first company of our pioneer workers for Australia landed in Melbourne, June 10, 1885, amid rain and mud. For more than two months they studied surroundings, while distributing the *Signs of the Times* on the streets. As an experiment, a few of the papers, bearing the address of the workers' home, were left between the iron pickets of a government enclosure.

The following Sabbath a man knocked at the door of the workers' home during service. Upon invitation, he joined in the service, and told of having found a paper in a government fence, and said he had come to learn who we were, and the principles we maintained. Upon receiving replies to his inquiries, he said he was a Disciple, but that he could see nothing wrong in the faith enunciated. Not being obliged to labor for a living, he said he saw nothing to hinder him from observing the Sabbath.

The next Sabbath he returned, full of zeal, and stated that the previous Thursday evening at his church's improvement society meeting, he had propounded for debate at their next meeting the question, "When and How Was the Sabbath Changed from the Seventh to the First Day of the Week?" By request the writer agreed to go and assist him in maintaining the leading part assigned him. About thirty bright young men were present at the meeting. Instead of our friend's leading out on the question, he proposed that I be permitted to take his part, on the ground that I had studied the question, and he had not. This was granted, after some delay.

A very lively time followed, in a friendly discussion. At the close, all were enthusiastic in the desire to continue the subject the following week. For certain reasons not expressed to them, I could not well be present, but arrangements were perfected for Bible studies to begin immediately in private houses. These were followed up with the result that nearly a score of people united to form the nucleus of the great work later accomplished throughout Australia.

J. O. CORLISS.