

# THE YOUTH'S INSTRUCTOR



Who Knoweth?

THE stars were being torn from Old Glory! Lincoln called for volunteers, and a large number of stalwart young men, shouldering their muskets, stationed themselves between the destroyer and the country they loved. The Union was saved, and "who knoweth" but those young men were brought to the kingdom for such a time as that?

Glance at the Summary below, and see what the Missionary Volunteers are doing to save other young men and women. Have you enlisted? "Who knoweth" but that the missionary letter you might write, the Bible reading you could give, or the tract you might place in the hand of another youth, would be the means of shielding such an one from the allurements of Satan—the means of saving a life for the kingdom of heaven, and a lifetime for service here on earth? "Who knoweth?"

Perhaps the boys of '61 never realized that they had come to the kingdom for such a time as that, but

at the critical hour they arose to avert the catastrophe threatening the country. That situation was only a type of the terrible rebellion of sin, which is breaking earth's mighty nations into fragments, and thrusting multitudes into the pit of eternal destruction. We are the young men and women in this supreme hour, and "who knoweth" but that God has called us to the kingdom for such a time as this?

MATILDA ERICKSON.

THINK truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—Selected.

THERE is always work, and tools to work withal, for those who will.—Lowell.

Summary of Missionary Volunteer Work for Quarter Ending Sept. 30, 1907

CONFERENCE	NO. SOCIETY	MEMBERSHIP	ISOLATED MEMBERS	MISSIONARY LETTERS WRITTEN	MISSIONARY LETTERS RECEIVED	MISSIONARY VISITS	BIBLE READINGS	SUBSCRIPTIONS TAKEN	PAPERS SOLD	PAPERS GIVEN AWAY	BOOKS SOLD	BOOKS LOANED	PAGES OF TRACTS SOLD	PAGES OF TRACTS GIVEN AWAY	HOURS OF CHR. HELP WORK	PERSONS FED CLOTHING GIVEN	HOME MISSIONARY WORK	FOREIGN MISSIONARY WORK
Africa	4	91	...	149	54	134	31	6	1978	10795	...	9	...	17183	6	37	\$ 45.04	...
Alabama	4	72	...	44	33	126	43	32	8	247	22	17	6	1020	315	27	5.35	\$ 1.80
Alberta	1	32	8	6	...	4	5	1	10	489	410	...	...	1630	3	...	3.85	3.55
† Australasian Union	56	1301	114	617	218	2156	434	175	13149	22149	451	261	5649	70480	111942	165	102.07	471.74
British Columbia	2	31	...	50	15	42	13	1	...	210	3	5	...	590	32	...	27.40	3.90
British Union	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
California	7	140	...	59	7	38	7	4	911	3801	...	23	...	2777	...	24	102.65	74.39
Chesapeake	4	167	2	20	9	54	32	5	1789	5689	7	15	...	5154	2	5	...	...
Cumberland	4	62	6	64	38	91	14	715	108	2972	57	25	2824	1386	126	10	16.00	13.94
District of Columbia	1	42	...	3	...	12	...	...	...	300	...	...	...	...	...	...	.28	35.00
East Michigan	5	83	...	8	...	150	95	...	...	359	4	12	185	7102	18	1	.59	5.19
Eastern New York	2	42	15	25	16	9	...	191	520	2	9	9	...	1358	52	25	2.75	4.96
Eastern Pennsylvania	5	66	1	31	13	48	22	3	384	607	15	8	61	926	76	5	.40	9.36
Florida	4	29	20	45	42	19	115	4	1456	178	85	22	477	425	158	2	10.00	5.00
† Georgia	...	14	14	11	6	7	19	6	663	80	10	...	...	124	9	1	.35	.60
* Greater New York	1	22	...	124	37	232	113	34	1504	1169	229	31	899	27335	278	55	81.45	12.15
† Guiana (So. Am.)	1	27	...	19	1	197	24	6	165	20	135	10	...	3	230	3	...	...
Hawaii	1	6	...	...	...	...	36	...	...	478	...	...	...	...	...	...	...	...
Indiana	8	96	15	20	8	86	4	8	349	878	180	4	...	224	...	11	8.72	13.50
Iowa	14	173	26	122	74	113	44	64	2498	1582	161	42	...	11143	629	80	37.09	15.03
† Jamaica, W. I.	5	160	...	10	7	47	46	...	518	61	...	10	...	398	58	22	...	...
Kansas	22	315	...	60	11	305	81	12	883	4520	148	34	...	11274	48	54	...	31.99
Louisiana	4	57	2	38	14	114	133	2	1321	543	113	3	379	6185	13	4	11.93	31.18
Maine	5	78	5	29	5	14	...	...	33	555	11	1	8	1668	...	25	1.44	6.00
Manitoba	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Minnesota	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mississippi	6	56	5	138	87	179	193	7	558	4361	17	10	13	2312	88	90	23.35	2.87
Missouri	4	49	...	38	20	28	16	11	301	1123	21	2	500	6098	15	...	5.90	11.22
Nebraska	14	350	...	36	9	112	16	18	600	850	...	1451	...	2197	111	...	14.00	218.76
Newfoundland	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
North Carolina	1	9	...	...	...	7	...	32	3	...	1	6	...	...	...	...	...	...
Northern Illinois	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
North Michigan	12	196	8	70	41	38	2	1	271	388	4	9	...	550	42	7	7.79	2.64
Ohio	9	162	...	23	12	152	99	352	13	1984	5	11	...	4961	59	40	.05	5.98
Quebec	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
South Carolina	1	16	...	11	8	25	10	...	58	12	36	4	...	...	84	3	...	...
Southern California	4	126	...	142	59	80	49	23	179	2109	4203	10	83	5774	101	60	34.65	32.60
South Caribbean	6	155	...	201	74	676	301	39	3902	224	73	71	399	2252	553	66	...	5.19
Southern Illinois	3	41	...	3	2	58	1	...	3	66	...	2	125	2839	...	...	...	...
Tennessee	2	...	2	34	12	73	76	...	86	554	75	1	...	11024	...	...	1.10	.85
Texas	8	158	2	59	10	62	36	22	602	724	28	17	...	579	42	17	9.80	39.66
Upper Columbia	3	179	25	6	4	62	31	1	296	46	5	16	267	4980	5	1	73.27	...
Utah	2	26	2	5	...	20	...	3	700	300	...	...	50	...	...	...	...	...
Vermont	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Virginia	4	55	...	105	53	49	83	13	43	25	215	9	619	1011	...	...	1.35	2.15
West Michigan	7	145	...	29	9	27	10	...	...	624	...	...	...	975	...	...	8.93	5.28
Western New York	3	70	1	20	6	13	9	13	5297	155	400	2	...	363	6	3	16.00	1.00
Western Oregon	2	36	...	...	...	2	5	...	...	925	...	...	...	1164	...	20	21.30	7.95
West Pennsylvania	6	75	8	18	7	32	4	5	118	205	10	...	...	2409	5	...	...	13.50
Western Washington	3	52	...	59	22	25	3	...	974	1234	1	11	...	38461	...	...	7.72	6.00

Totals 260 5062 281 2551 1043 5718 2255 1809 42251 73593 7144 2173 14716 256164 115103 866 \$646.26 \$1094.96  
 \* Report for more than one quarter. † Report for quarter ending June 30. ‡ Report for quarter ending March 31.

# The Youth's Instructor

VOL. LVI.

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 11, 1908

No. 6.

## The Birth of the "Sweet By and By"



NO other, perhaps, of the "Moody and Sankey hymns," was so immediately popular, and none has so endured the test of time, as the "Sweet By and By."

The simplicity of the words matches the irresistible attraction of the melody.

The hymn, as a whole, has taken its place as a pure gem in the world's collection of religious lyrics. It is to be remembered, also, as having been the favorite hymn of the last two American presidents who died at the hands of

violent men, Garfield and McKinley.

Some facts concerning the composition of the "Sweet By and By" are interesting because they show how casually inspiration often comes. At the little village of Elkhorn, Wisconsin, in 1869, two veterans of the Civil War were living as close friends. One of these was Joseph P. Webster, who taught music, and, in a modest way, composed it. The other was S. Filmore Bennett, the village drug-

gist, who, in his leisure hours, studied music under his friend's instruction, and collected short poems, songs, and hymns, sometimes writing them himself. These two men prepared a hymnal for use in Sunday-schools, and published from time to time selections of religious music.

Mr. Webster was a man of moods, and subject to fits of deep depression. His friend Bennett used to say: "Whenever I find Webster blue, I hunt up a spirited hymn or a lively song for him to work at. It always proves to be a certain cure."

In 1867 a friend in Detroit had sent to Mr. Webster a poem in which the phrase "sweet by and by" occurred, requesting him to compose some music for it. The lines pleased Webster very much, and the phrase became a sort of family saying. If anything went wrong in household matters or in business, the members of the Webster family used to cheer one another by remarking, "O, it will be all right in the sweet by and by!"

One cold, dreary morning in November, 1869, Mr. Webster entered his friend's pharmacy, and without noticing any one by even so much as general greeting, he made his way to the stove and stood there, silent and with a despondent look. It happened that the three men who were present—Mr. Bennett and two of the villagers—were, with Mr. Webster, members of a male quartet, and were in the habit of practising the various hymns and songs which Webster from time to time composed. After a moment or two, Mr. Bennett asked: "Well, Webster, what ails you?"

"O, nothing much! It will be all right in the sweet by and by."

After a short interval of silence, Mr. Bennett remarked: "By the way, Webster, what do you think of the phrase 'sweet by and by' as a title for a hymn in our book?"

"Excellent," was the reply.

Bennett then turned to his desk, and in less than thirty minutes had written the three verses practically as they stand to-day, and had placed them in Webster's hands. The latter glanced over the lines; his face brightened, and his despondency immediately disappeared. He reached for his violin, which was kept there for just such an emergency as this. In half an hour he had jotted down the music, precisely as we have it to-day. And so, within an hour from the time when Bennett had asked Webster what he thought of "sweet by and by" as a subject for a hymn, the four men were practising it together.

While the singing was going on, a neighbor entered. "What's that you're singing?" he asked.

"O, it's a hymn that we've just turned out around the stove, here!"

"Well," said the neighbor, "that hymn is bound to be immortal."

This prophecy is likely to prove true, for probably no other hymn of modern composition has been so widely sung. Its melody has circled the globe. There is a pathetic interest attached to it from the fact that the first occasion on which the "Sweet By and By" was sung in public was at the funeral service of the mother

of him who made the prophecy. Since then, its strains have brought comfort to many an afflicted soul, bringing to it a promise that the wrongs and hardships of this life shall be righted and assuaged in the happiness of the great hereafter.—*J. J. Lewis, in the Scrap-book.*



JOSEPH P. WEBSTER

S. FILMORE BENNETT

## What They Needed

"Give me a theme," the poet said,  
As he dipped his quill in ink,  
"And I'll write a song that will thrill the world  
And make the ages think.  
I have fire of genius fierce within,  
And my soul with passion's stirred;  
But I don't know what to write about,  
And I can not pen a word."

"Give me a scene," the artist sighed,  
"And I'll paint a picture rare  
That will puzzle nature to outdo,  
And will make the millions stare."

I've an eye for color and for form,  
 With a skill none can surpass;  
 But I don't see anything to paint  
 That is just within my class."

"Give me a text," the preacher cried,  
 "And I'll preach a creed sublime  
 That will cap the heights of eloquence  
 And be heard in future time.  
 I have voice and gesture, zeal and style,  
 And of words have not a few;  
 But ideas seem sadly worn,  
 And I pause for something new."

"Give me a cause," the statesman yearned,  
 "And I'll win a glorious name  
 That will be a mouthful to pronounce,  
 And quite fill the scroll of fame.  
 I am patriotic, brave, and true,  
 And as willing as can be;  
 But everything worth while's been done,  
 And there's nothing left for me."

Give you a theme, a scene, a cause?  
 Why, that is not what you need!  
 No time or circumstance withholds  
 The doer from his deed.  
 He will be hero who performs  
 The sacrificial part;  
 'Tis not a subject that you lack,  
 But a purpose and a heart!

— *W. F. McCauley, in Christian Endeavor World.*

### New-Year Resolutions

ALTHOUGH in one sense the first day of a new year is no more to God than any other day, yet he often puts into the heart of his children at that time a desire to begin the new year with good resolves,—perhaps with plans to carry out some worthy enterprise,—and with purposes to depart from the wrongs of the old year, and to live the new year with new determinations.

In God's plan for his ancient people, he gave the command, "On the first day of the first month shalt thou set up the tabernacle." We have no tabernacle to set up as had the children of Israel, but we have a work of building to do, the importance of which all need to understand. "Ye are God's husbandry, ye are God's building," said the apostle. If we will work with God in the building of this tabernacle, establishing it firmly on the broad principles of heaven, then it can truly be said of us, "We are laborers together with God."

We are yet in the early part of the new year. Let this work of consecration and progression be begun without delay. Let this first part of the new year be given to the work of pruning away the branches of selfishness. Let the mind turn with clear discernment to the work of examining critically our individual course of action. It is not our privilege to measure the actions of others or criticize their failings. God has not made us the bearers of others' sins. It is with our own selves we have to do. The more thorough the work of repentance and reform in our own lives, the less we shall see to criticize in others.

We do wrong when we measure ourselves by the defects we see in others. God does not do so. He understands the circumstances of every life, and he

measures the human being by the advantages that each one has had for perfecting a Christian character. He takes into consideration the opportunities the human agent has had for obtaining a knowledge of God and his truth.

He who has a true estimation of the law of God will not compare his character with the character of others, or be led into having a pharisaical opinion of himself. He will judge his life by the holy law of God. When a certain lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ said to him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The lawyer recognized the two great principles which underlie the law of God. Jesus said to him, "Thou hast answered right: this do, and thou shalt live."

It is for our own benefit and safety that God asks us to abandon the selfish and questionable projects, and make thorough work in cleansing the soul temple of sin. In his instruction to his disciples the Saviour shows how complete must be the work of eradication of evil. "If thy right eye offend thee," he declares, "pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

The fourth chapter of Ephesians contains precious instruction for the children of God at this time. We are to make continual advancement in the perfecting of Christian character, that we may be no more "children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ."

MRS. E. G. WHITE.

### I Wonder When

UP to the bending arch I turn to wonder  
 When Christ will come. Will skies be calm and blue?

Or will he come with storm and loudest thunder,  
 Come to the earth, to fashion all things new?

Will he appear 'mid solemn shades of evening,  
 When God the concave sows with starry seed,  
 When day is done, and chastened hearts are grieving,  
 Then, will his waiting chariot earthward speed?

Will spring's soft winds breathe over land and ocean,  
 The blue-eyed violet peep from out the sod?  
 Then will the sounds of earth hush their commotion,  
 Awed into silence by the trump of God?

In sea and earth the signs are growing clearer,  
 Marking the advent of that glorious day;  
 Each passing season brings his children nearer  
 To that glad morn when death shall pass away.

L. D. SANTEE.

I FEEL every day, more and more, that a man has no right to himself at all.—*Charles Russell Lowell.*

## THOUGHT *for* STUDENTS



### A Right View of an Important Question

SHOULD a student ever tell the teacher of the misconduct of a fellow student?—This is a practical question of great importance to both students and teachers—to students, because out of their answers will grow habits of thought and action which will affect vitally for good or evil their characters as men; to teachers, because upon its answer depends the nature and character of the government of the school.

A "tell-tale," who informs the teacher of trifling misconduct to hide his own transgressions, to get revenge upon a fellow student, or to gain favor with the teacher, is universally and justly despised by teachers as well as by students. But when wrong conduct is so serious or so frequent as to imperil the welfare of the school, or when the teacher asks a student directly what he knows in regard to any matter, the question is far different. Let us consider somewhat carefully each of these conditions.

Here is a student who repeatedly violates the rules of the school. He does things which are immoral and vicious. He is leading others to do wrong. His influence is demoralizing, and his conduct, if extended to many others, would ruin young men and women and overthrow the school. But he is sly and cunning. He covers his tracks so skilfully that he is seldom caught, the extent of his work is unknown to the teacher, and his evil influence continues. Here is a fellow student, however, who knows all about his wicked course. Again and again he has seen him in transgression. What is the duty of such a student? Should he quietly hold his peace and let the disorder go on when he might stop it by giving information to the proper authorities?—Surely not. By saying nothing he becomes responsible for the wrong he might have prevented. In the eye of the civil law it is a crime to conceal a crime, and shall the moral obligations of a school, especially of a Christian school, be less binding than those of the state?

Suppose now the teacher, desiring to find out who has committed an offense against the government of the school, asks a student what he knows about the matter. Should the student refuse to tell?—Certainly not. The teacher is doing just what the grand jury does when it meets to inquire if crimes have been committed within its jurisdiction. It has a right to inquire, for it represents the people. It calls on persons who may have knowledge of offenses, places them under oath, and compels them to tell what they know. If they refuse to tell, they are classed with criminals, and are held responsible for the crimes they conceal.

So it is in school life. The teacher has a right to ask a student what he knows about disorderly conduct. He should use good judgment, however, in the exercise of this right. He should not employ it in trifling matters, nor if he can obtain the desired information in another way. But he has the right, and every student should recognize the fact, and should respect the teacher's authority, giving truthfully such information as he may possess. If he does not, he is training for a position on the side of the criminal classes against organized society.

The noble way to do in these matters is to remon-

strate kindly with the wrong-doer, and tell him that if he does not cease, it will be your duty to inform the proper authorities. He may mock you, and dare you, and threaten you; but if you refuse to do your duty on that account, you are a moral coward, and are not a true friend to the wrong-doer.—*Editor of Educational Messenger.*

### Shall a Schoolgirl Have Escorts?

THE following letter was written by a young girl to the editor of *The Golden Age* of Atlanta, Georgia. Possibly in this broad land of ours there may be some other schoolgirl similarly perplexed, who would be interested in Mr. Upshaw's answer, so the letter and answer follow:—

MY DEAR MR. UPSHAW: I think you are a wise and good man and a friend to young girls, therefore I want to have your opinion in a matter that is very important to me. I am nearly sixteen years old. I am attending school, and have almost two years longer to go. Nearly all my girl schoolmates go out occasionally to parties and receptions, also to church in the evening, with young men. In our little town this is the custom, but my mother strongly objects to my going out at all with young men. She says escorts and studies do not mix, and she has finally told me that I must take my choice between young men's company and the opportunity to finish my education. Greatly as I would like to have some social enjoyment like my other friends, yet I have sense enough to know that an education is of much more value to me. But I am not satisfied. I think my mother is too hard and exacting, when I see my girl friends enjoying a pleasure that I am deprived of. Seeing this, my mother has agreed that I should write to you through *The Golden Age* and get your opinion in the matter. I promised her I would abide by what you said, and not worry her or myself any more on the subject. So, I ask you please to say frankly if you think a young girl should be deprived of the company and escort of young men while she is at school. I will thank you greatly, and will abide by your decision.

Your friend,

*Ursula.*

MY DEAR LITTLE GIRL: I feel sure your mother has the right idea about this matter. She looks into your future, and studies your best interests. What she said about escorts and school studies not mixing, was good sound sense, the result of observation, if not of experience. Sixteen is too early an age for a girl to be getting involved in affairs of the heart as she is apt to do if she keeps the company of young men. Nothing so quickly robs a girl of her flowerlike freshness of heart and face as prematurely engaging in the emotions that belong to a riper period. You will lose nothing by waiting. Young men will respect you more, and your neighbors and friends will look on you with added esteem. Boys always value a girl who is kept within the pale of reserve. It cheapens a girl in the eyes of everybody when she begins early to have beaux. There will doubtless come some special occasion when your mother will let you go out with some nice young man in company with older women friends, or when she too is of the party. It is an excellent custom—that of having an elder married lady go along in a party of young people as chaperon.

*The Editor.*

A LIGHT heart lives long.—*Shakespeare.*

### "Get Away from the Crowd"

ROBERT BURDETTE, in a talk to young men, said: "Get away from the crowd for a while and think. Stand on one side and let the world run by, while you get acquainted with yourself, and see what kind of fellow you are. Ask yourself hard questions about yourself. Ascertain, from original sources, if you are really the manner of man you say you are; and if you are always honest; if you always tell the square, perfect truth in business details; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as good when you go to the city as you are at home; if, in short, you are really the sort of man your father hopes you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and believe me, every time you come out of one of those private interviews, you will be a stronger, better, purer man. Don't forget this, and it will do you good."—*Selected*.

### A Test of Character

FINISHING what one has begun is one of the severest tests of character. Beginnings are not difficult. We do not gauge a woman's ability by what she starts; the veriest weakling may begin as many enterprises as a skilled promoter. The real test is in having the grit to hold on until the task is ended.

It is just here where so many girls fail. They can not carry any undertaking to a conclusion. No matter how keen is the enthusiasm that is brought to the inception of their enterprises, it soon wanes, and before the first real difficulty it vanishes.

Don't turn back, girls, on what you have begun, provided the beginning was justifiable. Whatever you attempt, do not "fall down" on it. Even in trifles persistence is a good trait to cultivate.

There are girls who never can write "finished" after anything. They have quantities of uncompleted pieces of fancy work hanging around; a book is never read through; in school one study after another is taken up, only to be abandoned when half mastered. Even in pleasures and amusements they never become skilled in any one sport. In seeking a business career it is the same. One thing after another is started with ardent enthusiasm, but soon there are whisperings of a missed vocation, interest lags, and a change to something else is made.

Don't do it, girls; don't turn back. Nothing is so fatal to stability of character as leaving unfinished threads in life's web. Learn to hold on. Stick-to-it-iveness is what you need unless you are to reckon with a life full of half-finished tasks.—*The New World*.

### The Test of Amusements

CONCERNING amusements, Rev. T. K. Beecher has proposed some valuable tests. Here they are:—

"Are they costly? Young people should be thrifty—saving up something for a good start. Amusements that use up what should be savings are evil.

"Are they healthful? If, after any of them, you have a headache, backache, cold, or a restless appetite, the amusement is evil. It should be avoided.

"Are they refreshing? The amusement that makes you less able to go on with your work is badly chosen.

"Are they pure? Purity is a matter of thought quite as much as of act. To the pure all things are pure. But, alas, few men are pure. And plays that

are innocent as the frolic of lambs become to some persons stimulants of evil and unspeakable thoughts. Beware of those plays.

"Are they well earned? Except a man work, neither shall he play. All plays are wicked, for a lazy, idle man. Only the industrious can safely amuse themselves in any way.

"Is their influence good? Any form of amusement which tends toward evil, or is surrounded by evil associations, should be avoided like a contagious disease."—*The Baptist Standard*.

### What Cure for This Sorrow?

[The bitter experience of the mother described in this poem must have destroyed her interest in novel reading.—ED.]

HERE lies my little boy, who, yesterday,  
Came to my side while I was weeping o'er  
The story of a mother, all bereaved.  
He put his little arms about my neck  
And said: "Don't cry, mama," and stroked my cheek,  
All wet with tears, with his soft, dimpled hand.

"Go play, my dear, don't interrupt mama,  
For she is reading now." He crept away,  
Nor came again. The story finished, then  
I sought my child. Upon a rug he lay,  
A doll clasped in his arms. "Why don't you play  
With these nice toys that good old Santa brought?"  
He said: "I did try, mama, but I hurts."  
"Fie, fie!" I said. "Santa will come no more  
To little boys who care not for his gifts."  
"I hurts, mama," he said again, and placed  
His little hand upon his throat, and then  
My heart stood still!

All through that day and through the endless night,  
With love and skill combined we fought with death.  
Alas, the enemy had entered there  
And taken strong position ere we knew.  
And when the sun rose on the snow-clad earth,  
My baby boy was gone forevermore.

O Father, had I put aside the book  
Wherein a mimic-mother voiced her woe,  
And taken my sweet child upon my knee—  
My child, whom I'd have gladly died to save—  
I would not now be bowed with anguish fierce,  
For, though we might have failed his life to save,  
It is the memory of that lonely hour  
He spent in suffering and with no one near  
To soothe the hurt I gave his baby heart;  
Neglected and alone when death approached—  
This is the wound nor heaven itself can cure.

—*Mary Ligon Miller*.

### Shall We Read Byron and Scott?

[The following article is an extract from a chapter on Reading in "The Student's Manual," a book of unusual merit, by Rev. John Todd.—ED.]

SOME men have been permitted to live and employ their powers in writing what will continue to pollute and destroy for generations after they are gone. The world is flooded with such books. They are permitted to lie in our pathway as a part of our moral discipline. Under the moral government of God, while in this state of probation we are to be surrounded with temp-

tations of every kind. And never does the spirit of darkness rejoice more than when a gifted mind prostitutes itself, not merely to revel in sin itself, but to adorn and conceal a path which is full of holes, through which others may drop into the chambers of death. Books could be named, were it not that there is a possibility that even the information conveyed in naming them might be perverted and used to obtain them, which, seemingly, could not be excelled by all the talents in hell, if the object were to pollute and ruin. These are to be found everywhere. I do entreat my young readers never to look at one — never to open one. They will leave a stain upon the soul which can never be removed. I have known these books to be secreted in the rooms of students, and lent from one to another. They are to be found too frequently. And if you have an enemy, whose soul you would visit with a heavy vengeance, and whose damnation you would seal up for the eternal world, you have only to place one of these destroyers in his hand. You have certainly paved the way to the abodes of death; and if he does not travel it with hasty strides, you have, at least, laid up food for many days of remorse.

What shall be said of those who print and sell such works to the young? of those who go out on purpose to peddle them? They are the most awful scourges with which a righteous God ever visited our world. The angel of death can sheath his sword, and stay his hand in the work of death; but these wretches — they dig graves so deep that they reach into hell. They blight the hopes of parents, and pour more than seven vials of woe upon the family whose affections are bound up in the son who is thus destroyed.

In connection with these books, allow me to lift up a loud voice against those rovings of the imagination by which the mind is at once enfeebled and the heart and feelings debased and polluted. It is almost inseparable from the habit of revelry; but, in this life, a heavier curse can hardly hang upon a young man than that of possessing a polluted imagination. The leprosy fills the whole soul. Time only increases it, and even the power of the gospel can seldom do more than restrain, without subduing, when the disease is once fixed.

While I thus briefly allude to these wanderings of the imagination, by which the mind is debilitated, the soul polluted by a stain which tears can not wash out, nor the deepest repentance fully do away, I can not satisfy my conscience without going a step further, and saying what others have, to my certain knowledge, wished to say, and ought to say, but which no one has had the courage to say, in tones loud and distinct.

What shall be said of such works as those of Byron? May not a young man read those? Can he not learn things from him which can not be learned elsewhere? I reply, Yes, just as you would learn, while treading in burning lava, what could not be learned elsewhere. But would the knowledge thus obtained be worth the agony of the fire, and the scars which would remain through life? It is breathing the air which comes up from a heated furnace; and though you may see a brightness and a glow in that furnace as you gaze into it, which is nowhere else to be found, yet you will feel the effects of what you breathe a long time. There are many bright spots in such writings; but while one ray of pure light is thrown upon the soul, it must find its way through volumes of Egyptian darkness. There are beautiful pearls in the slimy bottom of

the ocean, but they are found only here and there; and would you feel it worth your while to dive after them, if there were many probabilities that you would stick and die in the mud in which they are embedded, or, if not, that you would certainly shorten and embitter life, in the process of diving and obtaining them?

Would you thank a man for fitting up your study, and adorning it with much that is beautiful, if, at the same time, he filled it with images and ghosts of the most disgusting and awful description, which were to abide there, and be continually dancing around you all your life? Is he a benefactor to his species, who, here and there, throws out a beautiful thought, or a poetic image, but, as you stoop to pick it up, chains upon you a putrid carcass which you can never throw off? I believe a single page may be selected from Byron, which has done more hurt to the mind and heart of the young than all his writings have ever done good. But he will quickly pass from notice, and is doomed to be exiled from the libraries of all virtuous men. It is a blessing to the world that what is putrid must soon pass away. The carcass hung in chains will be gazed at for a short time in horror; but men will soon turn their eyes away, and remove even the gallows on which they swung.

#### Every Rock and Quicksand Known

"But," you say, "has my author ever read Byron and Moore, Hume and Paine, Scott, Bulwer, and Cooper?"—Yes, he has read them all, and with too much care. He knows every rock and every quicksand; and he solemnly declares to you that the only good which he is conscious of ever having received from them is a deep impression that men who possess talents of such compass and power, and so perverted in their application, must meet the day of judgment under a responsibility which would be cheaply removed by the price of a world. Those who wrote to undermine or to crush the belief of the Christian; those who wrote to show how they could revel in passion, and pour out their living scorn upon their species; and those who wasted life and gigantic powers merely to amuse men, have come far short of answering the great end of existence on earth. Talents and influence were given for a purpose widely different.

But is it not necessary to read works of this kind, especially those whose design is only to amuse and awaken the interest of the reader?—There is no more necessity than there is to be acquainted with all the variety of dishes with which the palate may be pleased, and the body stimulated, and the stomach weakened. Were these the only books in the world, the case would be different. But who does not know that they who are given to reading works of fiction, leave a mass of most valuable and solid reading untouched and unknown? When you have read and digested all that is really valuable, and all that is comprised in what describes the history of man in all lights in which he has actually been placed, then betake yourself to works of imagination. But can you not, in works of fiction, have the powers of the imagination enlarged, and the mind taught to soar?—Perhaps so. But the lectures of Chalmers on astronomy will do this to a degree far beyond all that the pen of fiction can do. Will they not give you a command of words and of language which shall be full, and chaste, and strong?—Perhaps so. But if that is what you wish, read the works of Edmund Burke. There you will find language, gorgeous at times, but, for copiousness and wealth, hardly to be equaled by any uninspired pen. He is a

master on this subject; and I hope no one, who intends to strike for a character, for language, or for thoughts, strength, or beauty, will ever be trying to clothe himself with the puissance of a novel when he can boast the language of Burke as being his mother tongue.

The question in regard to works of fiction usually has a definite relation to the writings of Walter Scott. There is such a magic thrown around him that it can not be but we are safe there. Is it so? Because the magician can raise mightier spirits than other magicians, and throw more of supernatural light about him than others, is he therefore the less to be feared?—No; the very strength of the spell should warn you that there is danger in putting yourself in his power. While I have confessed that I have read him—read him entire—in order to show that I speak from experience, I can not but say that it would give me the keenest pain to believe that my example would be quoted, small as is its influence, after I am in the grave, without this solemn protest accompanying it.

#### Determining What to Read

*How shall you know what to read?*—a very important question; for some books will positively injure, if they do not destroy you. Others will have no positive good effect; and from all, a tincture like that left upon the mind by the company you keep, will be left. Do not expect to read all, or even a small part of what comes out, and is recommended, too, in this age of books. You take up a book, and read a chapter. How shall you know whether it is worth your reading, without reading it through?—In the same way that you would know whether a cask of wine was good. If you draw one glass, or two, and find them stale and unpleasant, do you need to drink off the whole cask, to decide that you do not want it? “I have somewhat else to do, in the short day allotted to me, than to read whatever any one may think it his duty to write. When I read, I wish to read to good purpose; and there are some books which contradict, on the very face of them, what appear to me to be first principles. You surely will not say, ‘I am bound to read such books.’ If a man tells me he has a very elaborate argument to prove that two and two make five, I have something else to do than to attend to his argument. If I find the first mouthful of meat which I take from a fine-looking joint on my table is tainted, I need not eat through it to be convinced I ought to send it away.’ But there is a shorter route, and one every way still more safe; and that is to treat books as you do medicines; have nothing to do with them till others have tried them, and can testify to their worth.”

There are always what are denominated *standard* works at hand, and about which there can be neither doubt nor mistake. You can not read everything; and if you could, you would be none the wiser. The lumber would bury up and destroy all the valuable materials which you were laying up. Never feel any obligation to read a trifling author, or one whose thoughts are spread out like gold-leaf over a wide surface, *quite* through, in hopes of finding something better as you proceed. You will be disappointed. An author may reserve some of his happiest thoughts for the close of his book; but he has great poverty of intellect if he makes you travel over a long sandy road, without any spots that are refreshing. Leave such books—you will find better; and you are not bound to spend time and strength on a mere possibility. Will you stand till wearied to hear a dull, impertinent coxcomb talk, when by turning away, you can find instructive company?

#### An Edible Guide-Rope

WALTER WELLMAN was not able to start for the pole this year, but he will do it next time—unless Peary gets ahead of him. Anyway, he contrived a balloon with many interesting points.

One of these ingenious features is the guide-rope. It is a rather formidable “rope,” being six inches in diameter, and one hundred thirty feet long. It is made of the very best leather, covered with steel scales to protect it as it glides over the icy ground.

The peculiar thing about this one hundred thirty-foot serpent is the material with which it is stuffed. It is filled with ship-biscuit, butter, dried meats, desiccated vegetables—a great variety of the very best food for use in cold climates. The leather and steel of the whole snake weigh only two hundred sixty pounds, while the food stuffing weighs eleven hundred fifty pounds. This auxiliary food supply may “come in quite handy” sometime.

And that is the sort of contrivance I want for my life balloon! It needs ballast, of course. It needs something analogous to the guide-rope. It can not all be machinery and gas—an upward pull and a forward push, my religion and my labor. It must also have play—play to serve as a relief from work and keep the too-eager spirit from running away with itself, too far upward and too fast ahead. O, yes, I must have some play!

But the play may be stuffed with food. It may be nutritious. It need not be mere empty sport. It may feed the mind and the soul. If it does not, it is no guide-rope for a ship that is bound for the pole.—*Christian Endeavor World*.

#### Prohibition

WITH the new year prohibition went into effect in Georgia and Oklahoma, and largely in Alabama. The churches were filled on watch-night with enthusiastic crowds of men and women in the larger cities. Over four thousand people filled the Baptist Tabernacle in Atlanta. Speakers showed the evils of the saloon, one speaker declaring that in Chicago \$100,000,000 is spent annually for whisky, \$19,000,000 for gambling, and \$20,000,000 for prostitution. The saloons generally prepared for the change by selling out their entire stock of liquors before the midnight hour, and the saloons were thronged with customers. Even the saloons at some places entered into the spirit of the reform, and at Columbus, Ga., the most prominent saloon was draped in crape, and a large bell was put in the doorway and was dolefully tolled at intervals. In Birmingham, Ala., every saloon closed at midnight. In fifty counties in the State the saloons are now closed, while in seventeen liquor may be sold for another year. The best saloon locations in Birmingham have been rented at reduced figures. In Oklahoma City the New State brewing plant prepared to send its beer, and that not yet fully fermented, out of the State, but was not allowed to do so. So 2,300 barrels were poured at once from the great vats into the sewers and into the streets. A large crowd came to see the sight, some of whom brought buckets and scooped up the beer as it flowed into the sewers. Others lay down to drink from the gutters, and not a few were made drunk. The value of the beer was \$18,000. Raleigh, N. C., inaugurated prohibition in place of the liquor system with its revenue of \$45,000.—*The Independent*.





## Key to the Geographical Picnic

By inserting the following words in the order given, where the parenthetical expressions occur in the story, it can be easily read:—

Summer	Clear	Tongue
Elizabeth	Cloud	Sandwiches
Charles	Lena	James
Caroline	Dan	Caroline
James	Negro	Milk
Woods	James	Thunder
Caroline	Caroline	Cloud
Elizabeth	Dan	Farewell
Rainy	Salmon	Grand
James	Caroline	Long
Fear	Salt	Woods

### Ben's Mission

"ALL ready, son?"

"Yes, mother."

"Got your mittens?"

Ben Williams nodded, drawing a well-worn pair from his pocket, and buttoned up a rather outgrown coat over a woollen muffler. He had no overcoat, although it was winter weather. The mother turned doubtfully to a little girl who struggled with the strings of a shabby bonnet.

"I'm afraid it's too cold for Ruth," she said, hesitatingly.

"O mother, please let me go!" the child pleaded.

"Benny'll tell you that I'm splendid at selling aprons."

"Yes, indeed she is, mama," her brother asserted.

"People often take one, even after they've said they didn't want any, when they see Ruth."

"Well, don't go so far that she will be tired. And if you have any success, you can get a cent's worth of candy between you."

The children set off eagerly, Ben carrying the bundle of cheap print and gingham aprons which his mother's fingers had made. They had had a better breakfast than usual, though neither of them knew that it was the last food in the house, or rather, in the one room where they lived, and that their mother had eaten scarcely anything, that they might have sufficient.

Everything of value which Mrs. Williams once possessed had long since been sold to buy food for herself and children. Her husband, the victim of that most terrible of habits, liquor, had died a year before. With a constitution undermined by deprivation and anxiety, she was unable to do manual work, and tried to eke out a living by sewing on garments given her by an employment society, and sending the children out to sell aprons.

Ruth halted at every candy store they passed in an effort to decide how they would spend the cent, but Ben urged her on. At the very first house they visited, a kind-faced woman bought an apron, and the boy tied up the twenty-five-cent piece carefully in one corner of his handkerchief.

"Now maybe mama won't have to sit up so late to-night sewing," he exclaimed, delightedly. "If we could only sell them all, Ruthie!"

With the first sale success seemed to desert them, however. House after house was called at, but no one appeared to need any aprons. Once a large dog scented their coming, and barked so loudly that Ruth

clung to her brother in terror. But when the animal came into sight, he trotted toward them, wagging a huge, bushy tail, and poked a great cold nose under Ben's hand, as much as to say, "You needn't be afraid. I wouldn't hurt you!" The lady who came to the back door did not want any of their wares, and as they turned away, the St. Bernard walked slowly down the path, and stood looking after the childish figures, as if he would very much like to go with and protect them.

By noon they had sold but two aprons. Six still remained, and their weight began to feel like lead on Ben's arm. Tired and hungry from their long walk in the keen air, they turned toward an asphalt path leading to the back door of a fine house. Ben stopped, dispiritedly. "It isn't any use going in there," he remarked. "They never want our kind of aprons in these swell places."

But even as he spoke, an odor reached them which drew their feet irresistibly forward—an odor of something savory sputtering over a fire. As it assailed their hungry nostrils, their steps quickened involuntarily.

A door into the kitchen stood slightly ajar, for the room was warm with the steam of cooking in spite of the cold outside. In answer to Ben's timid knock a maid appeared.

"No, we don't want any," she said, sharply, glancing at the bundle under his arm. Her own apron was of spotless lawn, with frills over her shoulders and bands of the same at neck and wrists.

In spite of the dismissal the children's feet seemed rooted to the spot. Inside, the cook, a stout, motherly-looking woman, had just stooped and taken a pie from the oven. Such a pie! All light brown and humpy on top, suggested the delicious lemon filling which lay underneath. Ben's mouth watered so at sight of it that his jaw fell. Ruth's under lip protruded, and, though it could not be said that she was crying, for she made no noise and did not pucker up her face, large tears rose slowly in her eyes.

Just then a lady came into the kitchen. Very pretty she was, though the children barely glanced at her, all their attention being absorbed by the pie.

"Why, what is the matter?" she asked, kindly, coming to the door.

Ruth's answer was a gulp, for the cook and her appetizing burden had disappeared into the pantry.

"I do believe these children are hungry!" Mrs. Barker exclaimed, turning to her servants.

Ben said, "Yes ma'am," as politely as he knew how. Ruth only bobbed her head violently.

"Come right in, both of you," she said, opening the door wide. "Cook, will you please get them something to eat?"

The smart maid tossed her head, muttering below her breath, when her mistress had given a few directions and left the kitchen. The children stood at one side, trying not to be in the way, while luncheon was served and sent into the dining-room. Then Mrs. Reilly, the cook, spread a most tempting meal, with two large glasses of milk, and told them to sit down.

From where he sat Ben could catch occasional glimpses of the room beyond, with its gleaming silver, cut glass, and china. He had only taken a few mouthfuls when he observed the gentleman who sat at the

head of the table pour something dark from a decanter into a glass. In the air made by the movement of a swinging door, as the maid passed back and forth, a strong pungent odor soon reached him.

The boy stood up, his young face pale.

"I—we—must go, Ruth!" he said, breathlessly.

"What's the matter? Don't ye like yer dinner?" Mrs. Reilly demanded.

"O, they weren't hungry! I knew that all along," the maid said, glibly.

Ben turned and looked at her. If she knew—if she only knew—if she only knew! Ruth, after one frightened glance at her brother, began eating with fresh vigor, a firm determination not to be torn from the table until she had finished what was on her plate, growing in her small face.

The maid passed into the dining-room again.

"The boy wouldn't eat his dinner after all, ma'am," she said in a low tone to Mrs. Barker.

"Why?" The latter glanced up quickly. Then with a hurried, "Excuse me just a minute, dear," to her husband, she rose.

Ben had reached the kitchen door, dragging Ruth, who still munched vigorously, when she came out.

"Were you not hungry?" She laid one hand on his shoulder.

"Yes, ma'am."

"Then why did you not eat something?"

Ben's clear eyes were raised to hers.

"Because—I promised my mother that I wouldn't ever stay where I could smell liquor," he said, simply. "It killed my father."

Mrs. Reilly stood stock still with both hands on her hips.

"Well, now, hear to that!" she exclaimed. "An', sure, 'tis no lie the child tells, for the same thing killed me own brother Mike."

The mistress of the house had straightened herself swiftly, her face white, as though some unseen hand had swept the blood back to her heart. Unconsciously the boy's words had touched a sore, unveiling in a moment a hitherto vague trouble.

"Cook," she said, slowly, "pack a basket of food, as much as they can carry, for these children. Perhaps," and her lips trembled, "the boy will eat something outside. Mary, please get their name and address. I shall not need you in the dining-room just now."

Her face was still white when she returned and took her seat.

"Henry," her voice shook a little, "do you know why that boy would not eat anything in our house?"

"No." Mr. Barker laid down his knife and fork. His wife's tone was significant.

"Because he had promised his mother that he would never stay where there was liquor."

"Nonsense!"

"It is true. He said it killed his father." She was silent for a moment, and then added, thoughtfully: "Perhaps there are scenes burned into that lad's memory which will remain with him as long as he lives."

Mr. Barker's face was very grave. His eyes wandered more than once to a fair-haired, three-year-old boy who, mounted in a high chair, munched contentedly, occasionally offering part of his dinner to a toy brown bear which was perched, with paws outstretched, on the table beside him.

"Of course, my dear, you intend to do something

for these poor little children?" he said, presently.

"Of course; but, Henry,"—his wife's face, so pale before, now flushed with earnestness,— "what is the use of trying to counteract the effect when, even indirectly, we countenance the terrible cause? O husband,"—she rose and laid one hand on his shoulder,— "this has troubled me for months. I can not be happy, I can not live, unless we banish wine at once and forever from our home!"

There was a tense, strained silence, broken only by the baby prattle of the little boy as he remonstrated with the bear for not eating. Looking round for something which might tempt the appetite of his woolly playmate, his small hand reached out toward his father's wine-glass. Involuntarily the parents sprang forward, a cry escaping the mother's lips. She was white and trembling when she faced her husband.

"Henry," she pleaded, "never—never let him say that he learned to drink from his father!"

Mr. Barker touched his son's fair curls. The other hand was laid on his wife's shoulder as though he made a compact with them both.

"No," he said firmly, "I never will."

Several months later Mrs. Barker sat in one of the cozy rooms where Ruth and Ben now lived with their mother.

"I don't know how I can ever thank you for all you've done for me and my children," Mrs. Williams said, with tears in her eyes.

The gloved hand of her companion was quickly laid upon hers.

"Never mention that," she said, earnestly. "I owe your boy a debt which I can never repay. I think that God must have led him to my house that day."

For Ben, by keeping his word to his mother, had unwittingly, but none the less surely, done the will of his Heavenly Father and fulfilled a mission.—*Sunday School Advocate*.

### Other Races Making Progress

THE American boy will have to be looking to his laurels. Boys of other races are beginning to rival him in schools and colleges. Of the first prizes and honors recently bestowed by a number of schools and colleges upon graduates, twenty-six were won by negroes, twenty-one by Japanese, eleven by Chinese, six by Indians, two by Siamese, two by Hindus, and two by Filipinos. They were all in competition with white boys, and the final awards were judged on their merits, and on nothing else.—*Round Table*.

### Photographs at \$1,000 Each

TEN years ago photographs at twenty dollars a dozen were considered extravagant. To-day photographs at one hundred dollars each are quite common, and one photographer has just constructed a camera with which he expects to take one-thousand-dollar photographs. These photographs are to be life-size prints, and the camera which is to take them is in reality an entire room, the black walls, ceiling, and floor of which correspond to the box of the ordinary camera. The lens, placed in a tube through the center of one of the walls, can be moved backward and forward to get the right focus.

The one-hundred-dollar photographs now being made are carbon prints on canvas, and measure twenty-five by thirty inches. The same picture on Japanese paper costs one hundred fifty dollars.—*Selected*.

## Helped by Personal Effort or by Reading

### The Surveyor's Visit and Other Incidents

WHEN I was a boy, our county surveyor came to survey our farm, and stayed overnight at our house. In the evening he asked if we would like to have a Bible study, and to this my parents consented. He read the tract entitled "One Hundred Bible Facts upon the Sabbath," and we read from the Bible the texts referred to in the tract. I then decided that if ever I became a Christian, I would keep God's holy Sabbath. This kind old man's visit to our home seemed like that of an angel of the Lord.

Later I was led to make a public profession of Christ through just a word of encouragement from my mother. Since then I have found it very sweet to work for Jesus.

Some years ago while canvassing in Ontario, I called at a house where I was treated very coldly, and the lady refused to order a book. On learning that she was prejudiced against the truth, I spoke of its advancement in the earth, and told of our brethren who were then in the chain-gang in Tennessee. She barely consented to read about these things, and did not invite me in when I called with the *American Sentinel*. Later, in a large camp-meeting at Lansing, Michigan, a woman whose face beamed with joy, came and told me that she was keeping the Sabbath. I did not know her until she told me that she was the one at whose home I had called. She stated that those articles read in the *Sentinel* made a deep impression upon her mind, and the few words I had spoken rang in her ears until she could endure it no longer.

At one time when I was holding a short series of meetings in a schoolhouse, I spoke to a lady who attended but one service. Her maiden name was the same as my own. I visited the family once, gave them a few tracts, and left the place, as it seemed to be a very barren and unpromising field.

Later I learned that this whole family, including the husband, had accepted the truth as a result of that brief visit, and from reading those tracts. It pays to scatter our literature, and to come near to the people.

Not far from this neighborhood lived a Sabbath-keeping woman who was very poor and uneducated, and her husband was not in favor of the truth. A worldly lady physician while visiting her, inquired as to why she kept the seventh day. This poor woman tried to explain it, but failed to make the matter plain. The doctor asked if she could furnish reading-matter that would give light upon the subject. "No," she said, "I am so poor that I am unable to buy tracts, and with my lack of education I fear that I shall never have a star in my crown. But I rejoice in this truth, and it is the most precious thing in the world to me."

This woman's earnestness and love for the truth so impressed the doctor that she decided to know for herself what it was that had brought such happiness to her patient.

The sick woman told one of our brethren of the physician's interest to learn more of our truth; so he left some tracts at her home early in the morning, which she and her family studied until noon, then and there deciding to obey. She immediately started out with horse and carriage to tell all the neighbors what a wonderful and blessed truth she had found. We later held a meeting at this place, a goodly number obeyed, and a church was organized.

M. C. GUILD.

### Won by Father's Method of Discipline

My parents accepted the truth a short time before I was born. They were very anxious that their children should also be led into the truth; but I was very hot-tempered in my babyhood, so much so that my rage caused mother to despair sometimes in trying to rear me; and once she even asked God to permit me to die. She soon repented of this unique prayer, however. Very early in my life — at ten weeks of age — she began to inflict punishment on me. This taught me that I was not master, and when seven or eight years of age, I was quite obedient to their wishes. But at that time I fell into bad company, which caused a reaction. Though before this I had expressed my willingness to enter God's service, I now abandoned myself to gratify selfish desires, stubbornly resisting influences of good. And now I will mention the most potent cause in turning me back again. It was the manner in which my father would punish me for my wrong actions. Note, please, the *manner*. Never was he in haste. Having previously warned us as to what we might expect, he reverently took his Bible, carefully read to us some practical scripture, then reasoned with us, tenderly questioning our wisdom in pursuing certain courses, kindly condemning our folly, and watering his words with warm tears of love. The exhortation closed with a season of prayer, when the whipping followed. In those moments I groaned inwardly with remorse of conscience, and I would resolve to be subdued by the Spirit of Christ. This determination was not carried out, however, until the Laurelwood Industrial School was built, where, under the good influence of faithful teachers, I gave myself to God during the week of prayer in the first year of that school. Since then I have rejoiced to be privileged to point other young people to the same Source of peace.

And thus the example of parents counts much in saving souls.

HENRY H. DIRKSEN.

### Others Won by Reading

THAT the printed page containing the third angel's message is a mighty factor in adding to our numbers is already well known, yet perhaps one or two instances of its efficiency may be helpful as well as encouraging. Upon entering Traverse City, Michigan, as pastor, I found a bright young Christian woman who had just been baptized into the church. Upon asking her how she came to a knowledge of the message, she said, "Sister — came and visited me, and gave me reading [*Signs*, tracts, etc.], and now I look for the *Signs* and the Sabbath as my dearest friends." Her experience is good, and she has one trait that many lack — an appetite for sound reading.

In the city of Bombay there lives an aged man who came into the truth largely by reading our good books and receiving kind words from our workers.

I know personally of another case — that of a young Norwegian sailor. His father had bought a copy of "Bible Readings" from one of our canvassers, and had read it himself, but did not fall in line with its truths; when his son visited the home, he offered him the book. The young man took it, and while at sea gave it a careful study, with the result that he became convinced of the truth, and with a little encouragement from different workers was baptized and is rejoicing in the truth. Thus we see the message goes by land

(Concluded on page fifteen)



M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

### Lesson for Missionary Volunteer Society

#### Program

#### OPENING EXERCISES.

BOOK STUDY: "Ministry of Healing," pages 395-406.

BIBLE STUDY: The Eden School.

#### Book Study

#### TRUE EDUCATION A MISSIONARY TRAINING:—

What is the purpose of education? Page 395.

Show the importance of making a right choice in youth. Page 395.

How should we use the gift of life? Why? Page 397.

How does God co-operate with the individual who seeks to carry out life's purpose? Why? Pages 397, 398.

In what should we strive to excel? Page 398.

#### A BROAD FOUNDATION:—

What is the greatest accomplishment in life? Page 398.

Define complete education, and show its influence over life's habits. Pages 398, 399.

Characterize the age in which Christ lived. Page 400.

How does the true spirit of ministry manifest itself? Page 401.

#### THE WORK OF THE SCHOOL:—

What is the chief agency in the formation of character? Page 401.

What are some of the essentials of a practical education? Page 402.

What determines the value of an education? Page 402.

#### INFLUENCE OF ASSOCIATION:—

Mention three things whose influence determines one's destiny; give reasons. Pages 402, 403.

#### "BE YE SEPARATE:"—

What commands are here given for God's people? Give Bible reference. Page 404.

Repeat some of the promises for those who obey his commands. Pages 404, 405.

What service are the youth privileged to render? Page 405.

What assurance is given the youth who seeks to work in harmony with God? Page 405.

#### Bible Study

Describe the model education system. "The system of education instituted at the beginning of the world, was to be a model for man throughout all after-time. As an illustration of its principles, a model school was established in Eden, the home of our first parents. The garden of Eden was the schoolroom, nature was the lesson book, the Creator himself was the instructor, and the parents of the human family were the students."—"Education," page 20.

How were the students in the Eden school taught, and why?—"In his interest for his children, our Heavenly Father personally directed their education. Often they were visited by his messengers, the holy angels, and from them received counsel and instruction. Often as they walked in the garden in the cool

of the day, they heard the voice of God, and face to face held communion with the Eternal. His thoughts toward them were "thoughts of peace, and not of evil." His every purpose was their highest good."

—*Id.*, page 21.

What course in manual training was given? Why?—"To Adam and Eve was committed the care of the garden, 'to dress it and to keep it.' Though rich in all that the Owner of the universe could supply, they were not to be left idle. Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character."—*Id.*, page 21.

What sciences were studied?—"The laws and operations of nature, and the great principles of truth that govern the spiritual universe, were opened to their minds by the infinite Author of all. In 'the light of the knowledge of the glory of God,' their mental and spiritual powers developed, and they realized the highest pleasures of their holy existence."—*Id.*, page 22.

How only can true education be obtained? Prov. 1:7.

What is the source of true education? Job 12:13; Col. 2:3.

#### Missionary Volunteer Reading Course—No. 16

"INTO ALL THE WORLD," pages 50-59; Test Questions 1-12, page 202 (omitting parts of 4 and 6 pertaining to Arabia).

SYRIA is a part of the Turkish empire. The inhabitants consist chiefly of descendants of the ancient Syrians, Arabs, Turks, Greeks, and Jews. Arabic is spoken.

THE MARONITES of Syria sprang up as a result of the Aryan controversy. They believe that regardless of the nature of Christ, all should believe that he had but one soul, which was divine, and therefore sinless. They number about two hundred fifty thousand, and are devout Roman Catholics now, although they retain some of their former ritual. The missionary attempts to evangelize them have met with but little success. One of their converts, Asaad Shidiak, died as a result of the cruel treatment received in prison, and has been called "The martyr of Lebanon."

THE DRUSES live in the same region as the Maronites, as well as in the territory farther south and east. These number sixty-five thousand. Their origin is uncertain. They believe in only one God, who is without form or substance, incomprehensible, without attributes, but before whom man is dumb and blind. They believe that God has revealed himself to man in human form ten times. No converts to the religion are desired or permitted, and the faithful are enjoined to keep it secret. They have seven great commandments as their rule of conduct.

DEFINITIONS: *Tartars*, people of mixed Turkish, Mongol, and Tartar origin; *Moslem*, an orthodox Mohammedan; *Islam*, the religious system of Mohammed; *Ottoman*, one of that branch of Turks which founded and rules the Turkish empire; *Osmanli*, member of reigning dynasty, or a subject of the sultan of Turkey; *Albanian*, inhabitant of Albania, a division of western European Turkey.

JOSEPH WOLFF, born in Germany, 1795, was the son of a rabbi. He became a Christian, and taught Hebrew at Frankfort and Halle. Like Paul, he made a number of missionary journeys in Persia, Abyssinia, Arabia, Egypt, and the Holy Land.

**SPREAD OF MOHAMMEDANISM:** Mohammed's death in A. D. 632 was the signal for Islam's advance for conquest. Before the sword and the Koran, Persia, Syria, Egypt, northern Africa, Turkey, and parts of Europe bowed. To-day the Crescent floats defiantly over those nations once Christian, and what was once the cradle of Christianity has become the obnoxious hotbed of Islam. It has penetrated into Asia, Africa, and the islands of the sea, until to-day it boasts of two hundred millions of adherents.

**THE CRIMEAN WAR (1853-56)** was caused by the attempt of the Czar Nicholas of Russia to seize the territory of Turkey. The sultan appealed to other European nations for help. England and France sent aid. Russia's design was defeated. It was during this war that Florence Nightingale did her philanthropic work; and one of the incidents of the war is described by Tennyson in the poem, "The Charge of the Light Brigade."

### Catching Up

FOR the benefit of those who even now desire to begin and finish the Reading Course for this year, we have printed the questions on "Early Writings" in leaflet form. These can be obtained from your conference Missionary Volunteer Secretary, or from the Missionary Volunteer Department, College View, Neb. Price, five cents. Almost any energetic young person with some leisure time can yet obtain the benefits of this excellent course of reading. M. E. KERN.

### Good Words from Our Secretaries

THE South African Union secretary writes: "I visited one Society, and found the children taking great interest in mailing their papers. I am sure their earnest prayers for God's blessing on them as they were sent, will be answered, and some fruit seen as the result."

Our California secretary writes that the young people are "visiting hospitals, supplying reading-rooms with papers, supporting teachers and pupils in mission schools, and a training-school in Rome for one year. There are six young people employed by the conference as Bible workers."

From Hawaii we learn that "one member of our Society is supporting a girl in school in India."

Word is received from the Iowa secretary that "a very good interest is manifested in the Reading Course, also in studying to reach the Standard of Attainment."

The Tennessee River secretary informs us that the young people in that section are "canvassing, doing prison work and all phases of tract and paper work."

"A large number of the young people are in the canvassing field; some are selling papers, giving invitations to meeting, etc.," writes the Upper Columbia secretary.

The secretary in Western Oregon writes that the Missionary Volunteers "supplied reading-racks at the depot, visited jails and the county hospitals, and sang to the inmates."

We are informed by the secretary for Western Washington that the young people have been "selling special *Signs*, and canvassing for subscription books."

From the above extracts it will be seen that all over the field our Missionary Volunteers are living up to their name. We are sure the Lord will abundantly bless all these efforts.

MATILDA ERICKSON.



### Smiles

SMILE a little, smile a little,  
As you go along;  
Not alone when life is pleasant,  
But when things go wrong.  
Care delights to see you frowning,  
Loves to hear you sigh;  
Turn a smiling face upon her,  
Quick the dame will fly.

Smile a little, smile a little,  
All along the road;  
Every life must have its burden,  
Every heart its load.  
Why sit down in gloom and darkness,  
With your grief to sup?  
As you drink fate's bitter tonic,  
Smile across the cup.

Smile upon the troubled pilgrims,  
Whom you pass and meet;  
Frowns are thorns, and smiles are blossoms,  
Oft, to weary feet.  
Do not make the way seem harder  
By a sullen face;  
Smile a little, smile a little,  
Brighten up the place.

Smile upon your undone labor;  
Not for one who grieves  
O'er his task, waits wealth or glory;  
He who smiles, achieves.  
Though you meet with loss and sorrow  
In the passing years,  
Smile a little, smile a little,  
Even through your tears.

— Ella Wheeler Wilcox.

### Gladness as a Medicine

THE ancients said that the liver turned over when one laughed. This may not be anatomically correct, but the liver circulation is quickened, the respirations are deeper and more profound, and the man feels warmer and better. Mirth promotes digestion, while gloom and depression of spirits will produce dyspepsia. He who is habitually joyful and happy will generally possess good health. Some philosopher has said that he would always trust any one who whistled while working.

Cheerfulness and gladness are not only of value in preserving health, but they are of equal service as a remedy in disease. The medical attendant or nurse who neglects this element of treatment, will often fail of success. No one should be allowed in a sick-room who is gloomy or despondent, or filled with vague forebodings. Every attendant upon an invalid should be not only hopeful, but cheerful. Many a disease can be laughed out of existence. A cheery, happy spirit, with occasional mirth, is a welcome guest in any sick-room. No sickness of however serious an import need fear a cheerful spirit among its attendants.—*Selected.*



## VIII—Giving the Law

(February 22)

LESSON SCRIPTURE: Exodus 20.

MEMORY VERSE: "The law of the Lord is perfect, converting the soul." Ps. 19:7.

## Review

When did the children of Israel reach the Wilderness of Sinai? Where did they camp? What word did the Lord send them by Moses? How did the people reply? How were the people to prepare themselves? Describe the appearance of the mount when the Lord came down upon it. How were the people affected?

## Lesson Story

I. "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

## I

"Thou shalt have no other gods before me.

## II

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

## III

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

## IV

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

## V

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

## VI

"Thou shalt not kill.

## VII

"Thou shalt not commit adultery.

## VIII

"Thou shalt not steal.

## IX

"Thou shalt not bear false witness against thy neighbor.

## X

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

FEBRUARY 1, 1909, is the latest date set for the United States to give Cuba self-government.

"TWENTY minutes of newspaper daily, may make you wise; sixty minutes of it will make you a fool."

No brush is now needed for putting whitewash on a building. A spraying machine has been invented which does the work as evenly and much more rapidly.

RECENTLY an old United States stamp sold for \$4,000. It was printed in 1847, and was owned by a woman in Alexandria, Virginia.

FIFTEEN pearls of an estimated value of \$4,000 were recently found in the gizzard of a turkey by a woman in New York City.

THE excavation from the Panama Canal during the month of November aggregated 1,830,468 cubic yards. This amount of earth would cover ten city blocks to a depth of forty feet.

THIRTY thousand men are working on the Panama Canal. July 1, 1914, is the date set for the completion of the canal, and \$300,000,000 is the estimated cost of the great project.

Cows are frequently seen in some parts of Russia wearing smoked goggles. These are tied on them to prevent "snow-blindness," and so they can see the tender grass cropping out from under the snow.

A YOUNG woman recently made a pen out of her index finger-nail. She allowed the nail to grow to a sufficient length, then trimmed it into the pen form, and split it. Though this novel pen is declared to be superior to the ordinary kind, one would hardly advise its adoption.

THE Japanese in this country are much offended at being called *Japs*; and since *Nippon* is the name their nation has chosen for their country, they much prefer to have it used in place of *Japan*. To call a Chinese a *Chinaman* is considered by him as great an affront as to call the Japanese *Japs*, or an Italian a *dago*.

PLATE glass is now being recommended for desk tops. It has excellent features. Under the glass can be placed all kinds of data constantly referred to, such as telephone numbers, etc. With many business men much time is wasted looking for important matter that has been tucked away somewhere. Under a glass top it can be readily found. Such a top makes a smooth writing surface, is easy to clean, and costs but little.

TWENTY-EIGHT years of faithful service did missionaries give to the natives of Urambo, in German East Africa, before they could point to a single convert. It means much to labor on courageously for so long a time without seeing any fruit from one's efforts; but the missionary is required only to sow the seed. God in his own good time will water it, and cause it to bear fruit to his honor and glory. Let us not forget to keep on sowing seeds of truth, however disheartening the effort may appear.

2. "And all the people saw the thunders and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

3. "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."

#### Questions

1. Who spoke the words of this lesson to the people? What were the very first words the Lord said? From what had he brought the children of Israel? What was his first command?

Against what was the second command given? What is wrong besides making an image or likeness? Why is this wrong? What kind of God does the Lord say that he is? How must he deal with those who hate him? What does he show unto those who love him?

Repeat the third commandment.

Repeat the fourth commandment. What are we to remember? How many days do we have in which to do our own work? To whom does the seventh day belong? What are we not to do on this day? Why was the seventh day set apart?

What is the fifth commandment? What promise is associated with it?

Repeat the sixth commandment.

Repeat the seventh commandment.

What sin is forbidden by the eighth?

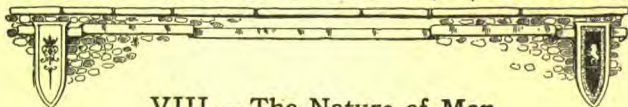
Repeat the ninth commandment.

What sin is mentioned in the tenth? How much is included in this?

2. What did the people see and hear? What did they do? What did they tell Moses to do?

3. What did Moses reply? For what purpose did he say the Lord had come? Where did the people stand? Where did Moses go?

## THE YOUTH'S LESSON



### VIII — The Nature of Man

(February 22)

MEMORY VERSE: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

#### Questions

1. Upon what condition was the gift of life bestowed upon man at creation? Gen. 2:16.

2. After man had failed to comply with the condition imposed, what was done in order to prevent him from living forever in sin? Gen. 3:22-24.

3. What is plainly stated to be the result of sin? James 1:13; Eze. 18:20.

4. What has been abolished by Jesus Christ, and what brought to light through the gospel? 2 Tim. 1:10.

5. For what purpose did Jesus say that he had come? John 10:10.

6. What belongs to the Son in common with the Father? John 5:26.

7. In the gift of his Son to the world, what pro-

vision did God make for all the world? John 3:16.

8. What do those receive who accept the gift of the Son? 1 John 5:11, 12. What is true of those who refuse this gift? Same verses.

9. How is this gift received? John 1:12.

10. What will be the consequence of rejecting the gospel of Christ? 2 Thess. 1:6-9.

11. How complete will be this destruction? Mal. 4:1.

12. In what brief statement is the teaching of the Scriptures on this subject expressed? Rom. 6:23.

#### Notes

Man is wholly dependent upon the gift of Christ for life. "Unless a reader had been warned beforehand that every man's soul being destined by its nature to last forever, and not to die (being immortal), he must therefore not put upon the terms of Christ's discourses any meaning which will contradict that doctrine of natural immortality, he would not have dreamed of imposing such a figurative sense upon them, or of making *life eternal* stand for happiness, or *perishing* stand for endless misery. For life signifies life, and to perish signifies not to live forever, but to lose organized and conscious being. That is the first and natural meaning of the words."

Views not warranted by any proper interpretation of the Scriptures concerning the nature of man and his condition in death, not only furnish the foundation for Spiritualism in its many forms, but also constitute the very backbone of heathenism, and make unnecessary the general judgment, the resurrection, and the second coming of Christ. When this far-reaching error has been corrected, by presenting the truth as it is in Jesus, the fundamental truth of the gospel of Christ has been set forth.

#### Whipped for Praying

A LITTLE Jewish girl who has been attending Elder Gilbert's mission in Boston, went home one night, and when she thought no one saw her, kneeled by her bed to pray to Jesus. But her mother, looking into the room and seeing the child kneeling, became very angry, and beat her cruelly. As a result the girl did not go to the mission for a long time, but finally ventured in, though pale with fear. She slipped quickly into a seat, and asked one of the ladies in charge to lock the door. Then she wanted to know if it would not soon be time to pray, for she wanted to kneel with the mission workers.

I wonder how many of our little people in their hearts really long to pray as did this little Jewish girl. Heaven loves to hear the prayer of a sincere child.

"O, RICH would be the golden yield  
If each would do his part  
Upon the world's great harvest-field,  
With brave and earnest heart!"

#### Others Won by Reading

(Concluded from page eleven)

and sea. While we slumber, our sacred messengers may be entering some opening made by the tender Spirit of God. May we all be faithful in planting this beautiful, saving message in all the hearts we can, remembering that the angels will faithfully chronicle in heaven's ledger our every act and deed, and will gather our harvest when the work is done.

C. A. HANSEN.

# The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - EDITOR

## Subscription Rates

YEARLY SUBSCRIPTION . . . . .	\$1.00
SIX MONTHS . . . . .	.50
THREE MONTHS . . . . .	.25
TO FOREIGN COUNTRIES . . . . .	1.50

## CLUB RATE

Five or more to one address, each . . . . .	\$ .65
---	--------

Entered as second-class matter, August 14, 1903, at the post-office at Washington D. C., under the act of Congress of March 3, 1870.

## A Fact Worth Recognizing

EVERY action, whether great or small, is important. Both in reading and in actual life one is almost constantly receiving fresh evidence of the truthfulness of the foregoing statement.

Sometimes one stands aghast at the terrible results produced by an act regarded by the performer as of inconsequential moment; and again one is filled with satisfaction and pleasure on learning of the salutary effect of a passing word of cheer and hope.

It is not unwise, then, for us all to form the habit of taking note in our reading and conversation of the wholesome or unwholesome influence of simple words and acts upon human lives. It may be that such a course will beget in us greater carefulness always to be helpful.

The following incident related by *Young People* is one of thousands that might be cited:—

"Several winters ago a woman was coming out from a public building when a heavy door swung back and made egress difficult. A street urchin sprang to the rescue; and as he held open the door, she said, 'Thank you,' and passed on.

"'D'ye hear that?' said the boy to a companion.

"'No, what?'

"'Why, she said "Thank ye" to the likes o' me.'

"Amused at the conversation, which she overheard, the lady turned round and said to the boy: 'It always pays to be polite, my boy; remember that.'

"Years passed, and last December, when doing her Christmas shopping, this same woman received an exceptional courtesy from a clerk in Boston, whom she thanked.

"'Pardon me, madam, but you gave me my first lesson in politeness a few years ago.'

"The lady looked at him in amazement, while he related the forgotten incident, and told her that that simple 'Thank you' awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he is now an honored and trusted clerk."

It was not Jacob Riis, nor any other of the world's famous philanthropists who started the work of flower giving to the poor and afflicted. It was only a little English girl on her way to school, carrying a bunch of flowers to her teacher. She met a crippled boy, leaning on crutches, who said to her: "Say, gimme a flower?"

The child picked out a rose and handed it to him, but no sooner had she done this, than her generosity was called upon by four or five other street waifs gathered about her. Having supplied all with flowers, she passed on to school empty handed. The next morning she left home with two bouquets, one for her teacher, and one for the flower-hungry children.

Day after day she brightened the lives of many children by her gifts of flowers, having finally to carry a basket full each morning in order to meet the demands made upon her.

The news of her work was carried throughout the city of London, and many joined in her Flower Mission work. Then Boston heard of what London was doing, and scattered the bits of cheer and beauty in many a forlorn alley and home. New York, hearing of Boston's flower giving, followed suit; and now everywhere many are engaged in carrying flowers to the poor, sick, and unfortunate.

Joseph Wolff, sometimes spoken of as the world's missionary because of his extensive missionary tours, was the son of a Jewish rabbi. When seven years of age, he was boasting one day to an aged Christian neighbor of the triumph of Israel at the advent of the Messiah. The old man kindly replied: "Dear boy, I will tell you who the real Messiah was: he was Jesus of Nazareth, whom your ancestors crucified, as they slew the prophets of old. Go home, and read the fifty-third chapter of Isaiah, and you will be convinced that Jesus Christ is the Son of God."

Conviction at once fastened upon the boy, and though years passed before he came into the full gospel light, those words awakened in him his first interest in the Christian religion, which interest finally resulted in his becoming one of God's chosen messengers to proclaim the first angel's message to the world.

He preached the message of a soon-coming Saviour in Egypt, Abyssinia, Palestine, Syria, Persia, Bokhara, India, and the United States. On his way to the latter place he preached on the island of St. Helena. On a motion made by the ex-President John Quincy Adams, the Congress of the United States granted him the use of Congress Hall for a lecture-room. A similar honor was accorded him by the legislatures of New Jersey and Pennsylvania.

And the great missionary to the South Sea Islands, John Williams, was won to the cause of Christ by a simple invitation to attend a church service given him by his employer's wife as she passed him on the street.

The angels, God's "ministering spirits," alone know the effect upon other lives of all our daily words and actions. Let us live carefully, that when the books of God are opened and the full record of our life revealed, we may have cause only for rejoicing.

## An Inspiration Missed

HE who can not be touched by the beauty of a flower, by the "innumerable laughter of the sea," or by the lights and shades, the curves and colors of a summer landscape, the songs of birds, the starry sky on a winter's night, misses one of the greatest inspirations of heaven on earth. It broadens and sweetens one's life, and adds to one's joys to get into touch with nature, to look from nature in all its suggestive beauty up to Nature's God. The very beauty of nature is one of God's forms of self-expression, and is one way of telling us the story of his love.—*The Well-spring*.

...