

# THE YOUTH'S INSTRUCTOR



FINDLAR

### Power Unseen

(Concluded from page fourteen)

"Nothing at all," said the other; "but let us talk on something else."

"No," was the reply, "I want to bring a few thoughts to your mind before this boat gets to Yonkers. Did you experience any peculiar feeling when that bugler blew his bugle on that ship?"

"Yes, I did."

"Well, it was unseen, for you made no outward sign of any inward feeling in any way."

"Yes, I know; but I had a peculiar thrill run through me just the same, and I like such experiences."

"Can you explain yourself?"

"No, I don't know that I can; can you?"

"Yes, I can."

"Well, explain then."

"It was your spirit of loyalty to your country, telling you inwardly what the bugle told by sound outwardly."

"Yes, I guess that is right. Now what next are you going to fire at me?"

"Not a great deal: but all the time you were talking about power, when we were down the river, I could not help thinking of another power that will soon be felt, and seen also. Have you ever thought of God's power, which will be revealed when the last trump sounds, in the morning of eternity?"

"No, I don't know that I have."

"Well, if you want to have the peculiar feeling at that day, you want to begin to get ready now, so that your loyalty to God will far exceed that which you hold toward any other power. Don't mind what anybody may say to the contrary of what has already been said, but read what is recorded in 2 Thess. 4:16. The 'voice,' the 'shout' and 'trump of God,' will certainly make a great noise, and no mistake. Read what the apostle says in 2 Peter 3:1-12; then turn back to Ps. 1:1, 6, and see where you stand. Talk about power! Then will the power that men see so little now, because they are not willing to see it or let it have any effect in their lives, be seen and felt. Yes, I say *felt*. It will mean death to one class of people, and life to another. The apostle Paul, in his letter to the Thessalonians, speaking of those who go to make up the untrue church, says, 'That wicked' (the unloyal) will be destroyed by 'the brightness of his [Christ's] coming;' and the trump which will give no uncertain sound will send two kinds of thrills through the people. Which kind will you have? This is where the 'whosoever will' plays an important part, and it is a *personal* matter."

MARK B. RADCLIFFE.

THE opportunity of a lifetime must be seized during the lifetime of the opportunity.—C. E. Newlin.

AN egg of the great auk, a bird now extinct, recently sold for sixteen hundred dollars. There are but seven or eight of these eggs known to be in existence.

ON Feb. 7, 1908, the Mississippi House of Representatives unanimously declared that the open saloon shall cease to exist within the borders of the commonwealth of Mississippi after the thirty-first day of December, 1908. It is hoped the Senate will stand as staunchly for the right as has the lower branch of the legislature.

### A Useful Cabinet

HERE is a small cabinet that can be set on a table. It will hold a few books as shown, while the drawer in front will hold pens and ink, erasers, and other small articles. At each end are two tilting boxes, each with two compartments, one for paper and one for envelopes. In the two compartments at the other end of the cabinet can be kept answered and unanswered letters. Those who have experienced the need for a place for each of these things, will see how very useful such a cabinet as this must be. Now as to the size and method of making the cabinet. The size, of course, can depend upon the size of the space that can well be given up to it; but, for the ordinary table, the following dimensions will not be far out of the way: Length, twenty-five inches; width, ten inches; height, sixteen inches. The top should project an inch all around, making this twelve inches wide and twenty-seven inches long. The bottom will project an inch, and the edge of this will be rounded, as shown in Fig. 1. The two end receptacles, shown in Fig. 2,



will be just high enough to accommodate the letter paper that one will use, the highest apartment being for this. It will have such a width as will allow it to fit snugly between the front and back of the cabinet. The depth should be about six inches. Each of these end boxes is pinned with a wooden pin or screw at the front lower corner on each side. This can be seen in Fig. 1. The boxes will thus tilt in or out, being pulled out by a little knob that can be seen in Fig. 1. The shelves for the smaller books will be pinned to the lower edges of the end pieces and to the upper edges of the front pieces. The drawer can have any divisions within that may be desired. Make the whole of some attractive wood, and oil it. Even soft wood, like pine, looks well when thus treated.—*The Wellspring*.

### What Knowledge Is of Most Worth?

How to live?—that is the essential question for us. Not how to live in the more material sense only, but in the widest sense. The general problem which comprehends every special problem is, the right ruling of conduct in all directions and under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely—and this, being the great thing needful for us to learn, is, by consequence, the great thing education has to teach. To prepare us for complete living is the great function which education has to discharge, and the only rational mode of judging of any educational course is, to judge in what degree it discharges such function.—*Essay on Spenser*.

# The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 3, 1908

No. 9

## Our Contributors

### History of Mexico — No. 6

#### Modern Mexico and Missions

WHEN Juarez returned to the capital in 1867, he was re-elected president, whereupon he undertook to carefully enforce the laws under the new constitution. During this term, the nation laid the foundations of material, intellectual, and moral prosperity, by establishing railroads and organizing school systems, thus opening the way for the rapid acceptance of more modern and higher ideals of life. Again, in 1871, Juarez received the majority of votes, showing that the people desired him to continue the progressive work of reform. Nevertheless, he was not permitted



The Cathedral of Mexico City

to do this, as he was stricken by a fatal malady, which left the nation to mourn the untimely death of her greatest hero. The liberal governments of the entire civilized world poured in their expressions of regret and condolences, recognizing him to be one of the world's most successful leaders in the civilizing and rebuilding of the human race.

He was succeeded by Sebastian Lerdo de Tejada, Justice of the Supreme Court, who carried out to a large extent the ideas of the liberal party. At the following election the same old revolutionary tendencies reappeared in the form of armed resistance under Diaz, who felt that Lerdo was weakening and playing into the hands of corrupt politicians, falling a victim also to the wily intrigues of the clergy. Lerdo, in defense, sent out the national troops, which were utterly defeated at Tecocac. He then fled, leaving Iglesias as his successor, who was soon forced to accept the terms of Diaz. The new conqueror entered the city of Mexico in November, 1876, proclaiming himself provisional president. He was formally elected on the following year, with this condition, that he should not be re-elected. The next president was General Gonzalez, who administered the government in such an unwise and corrupt manner that the entire nation demanded the return of Diaz, whose previous

term had borne the fruits of genuine good government. After amending the constitution for his sake, he was unanimously elected president in the year 1884. Since that time he has been chosen again and again for that post at the elections in 1888, 1896, 1900, and under a new law in 1904 he was elected for six years. At the same time the office of vice-president was created, and given to Don Ramon Corral, a man of singular gifts and of great energy. The iron hand in the glove of velvet has steadily directed Mexico along the paths marked out by Juarez, in a manner most gratifying to the lovers of order and good government. Under his wise administration, education has become compulsory, railroads and telegraphs have multiplied, the public credit has been thoroughly established, and the effective police system is to-day the envy of many a nation of more wealth and power, making Mexico as safe a place of abode as the United States, if not safer.

The life of Diaz has been full of romance and adventure as well as hard work. The strain of Indian blood in his veins has identified him with the natives and poorer classes, who look to him as their protector. Likewise he is admired by the foreigners and commercial classes, who feel that as long as he lives, their interests will not unduly suffer. During the quarter of a century of his leadership, Mexico has arisen to a position of honor in the ranks of the nations, and to-day the Mexican tricolor stands just as much for liberty as do the "stars and stripes."

While the liberal movement was making itself felt during the year 1850, another movement was started in northeastern Mexico, which in itself was of more importance than any other movement. When Miss Rankin stepped across the border from Brownsville, Texas, to begin her labors of love by distributing the Holy Scriptures and educating the young, the great work of Protestant missions began. In a short time fourteen companies were raised up, and joined the forces of the Presbyterians. Later the Methodists, under Dr. Butler, started their work. Other denominations have rapidly entered, preparing the way for the natives to find a long-lost and forgotten Saviour. To-day Mexico, with its population of fifteen million,



A parade in Cuautla, in honor of the birth of Hidalgo. Cuautla was one of the centers of the revolution against Spain; to-day it is one of the most progressive towns in Mexico.

has over fifty thousand converts to the Protestant faith. While there has been almost perfect protection given to missionaries, yet the church has often succeeded in persecuting those who oppose her dogmas. In the face of all this, souls are daily being snatched, as it were, from the burning fires of spiritual desolation.

The work of Seventh-day Adventists has gone slowly until of late. Now the work is spreading with more and more rapidity. The papers which have been scattered broadcast throughout the land are beginning to bear fruit. As one looks over the map, one sees the lights scattered here and there which must continue to shine till all are enlightened by the knowledge of Christ's second coming. May the day soon arrive when the saved ones of Mexico will meet with the redeemed of every kindred, tribe, and nation, to glorify our God, who is "king of kings and Lord of lords."

WALTON C. JOHN.

#### A Tour Through Guatemala — No. 1

JUST south of the republic of Mexico lies the scenic country of Guatemala. It stretches from the Pacific on the west to the Caribbean on the east, and contains 47,810 square miles, which makes it about the size of the State of Louisiana. In round numbers, its population is 1,500,000, many thousands of whom are Indians, descendants of the ancient inhabitants of Central America. Guatemala, like other Central and South American countries, was visited by the conquering arms of Spain in the fifteenth century, subsequent to the invasion of Mexico by Cortez. The people who then inhabited the country were not so far from civilization as one might think. Their cities and towns revealed the touch of art, and from them the modern archeologist has unearthed many relics of art that occupy a conspicuous place in the museums of New York and other cities. Many things that are prehistoric yet remain.

The uppermost ambition of the Spanish soldier was to extend the power and territory of the Catholic Church. It mattered little how this was accomplished, whether by persuasion or by force; and in the majority of cases it was the sword that brought the frightened Indian to his knees before the image of the Virgin. After the subjugation of the country, it was at once made tributary to the Spanish crown, and the inhabitants were made slaves. Thus it remained until 1821, when with the other Central American states, it threw off the Spanish yoke.

In this time the church had performed her part in converting the heathen. It needed only a change in idols and images for them to become Christians, according to the Catholic idea; and it may easily be supposed that in a few decades it became a so-called Christian country. The inhabitants were compelled to work by the thousands in constructing great churches and cathedrals, many of which are still standing and in daily use. The walls of some of these great stone buildings are eighteen feet thick.

Guatemala is one of the countries that have never been entered by the gospel as found in the third angel's message; but it is included in the "every nation, and kindred, and tongue, and people" of Rev. 14:6, 7. For this reason our eyes have turned toward it, and we have longed for the time to come when we could start a little fire burning in this dark corner of the earth. With this purpose in mind, the writer left Belize the first of November to make an extended trip through Guatemala, to study the people and to investigate the

possibility of opening our work there. Our good ship "Mobila" steamed out of Belize harbor just as the sun was setting over the western mountains, sending a thousand streams of purple, yellow, and red light far into the sky, through which one lone star—the evening star—shone as the gates of gold.

Travelling in this country by steamer is a great rarity; and it was with no little satisfaction that we saw our boat plow through the water regardless of how or when the wind blew. The next morning after leaving Belize, we pulled up to the wharf in Puerto Barrios, Guatemala. From here a railroad runs direct to the capital—Guatemala City—or will when the road is finished. The first thing to do was to pass through the customs, then learn the worth of the country's money, for this is always changing. In a short time all this was accomplished, and we were ready to take the train. Before starting, we took dinner at the hotel, which cost seven dollars, or *pesos*. At that time the money was worth about seven United States cents to the dollar. At eleven o'clock we were on our way to the interior. This railroad and its service are very good, as good as one could expect under the conditions. The road is well built, and the train runs smoothly. The first fifty miles from the coast is thinly settled, although the soil is good and is well timbered. It is fast being populated, and the fruit companies are making large banana plantations here and there.

Our road lay along the bank of a beautiful river for the most part of the day. At times our train must run within a few feet of the river bank, as the mountains come down to its very brink. Then we are dashing through an extensive plateau on either side of us the ever-green mountains stand as ancient sentinels to the country below. Around their peaks the white clouds hover, as a white-winged dove would brood over her birdlings. Here and there on the foot-hills, an industrious native has erected him a thatch house, cut a small plantation, and calls it "home."

At seven o'clock in the evening we reached the city of Zacapa, where our train stopped for the night. This city is one hundred miles from the coast, and is six hundred fifty feet above sea-level. But we have started for the capital, so will continue our journey on the morrow.

E. L. CARDEY.

*Belize, Central America.*

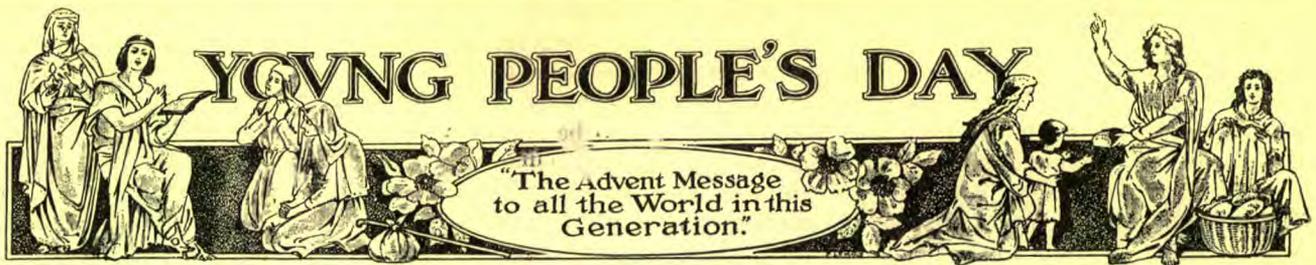
#### Women in Finland

THE new Finland is only about two years old. It has had self-government only about that long. Just as soon as Russia gave autonomy to the Finnish people, the people bestowed absolute suffrage upon their women. They not only decided to let them vote, but they opened all the elective offices to them, such as judge and mayor and member of Parliament. They told them they might even be policemen if they liked.

The women did like. At the first national election six per cent of the entire vote was cast by women. There are thirty-two of them in the Finnish Parliament. They are filling many administrative offices, and filling them wisely and devotedly and well.

Finland is the first nation to enact a national law totally prohibiting the liquor traffic. The women did it.

The Parliament has carried through a number of reforms of the very greatest importance. The women did this, too—planned the measures, worked for them, and put them through.—*Milwaukee Journal*.



### Suggestions for Programs for Missionary Volunteer Day, March 7, 1908

NOTE.— Let the elder of the church, leader of the Young People's Society (where there is one), and the superintendent of the Sabbath-school act as a committee to make all arrangements in regard to the observance of Missionary Volunteer day. Where there is no Young People's Society, some young person of the church may be chosen to act on the committee. Be thorough.

#### Forenoon Session

1. Suitable music to be arranged by the committee.
2. "History of the Young People's Work," *Mrs. L. Flora Plummer.*
3. "A Preparation for Efficient Service," *Mrs. E. G. White.*
4. "The Young People's Missionary Volunteer Department of Our Work," *M. E. Kern.*
5. Offering.

NOTE.— The readings which will appear in the INSTRUCTOR should be assigned to persons who read well and are deeply interested in the work.

#### Afternoon Session

1. Music.
2. Reading of letter from Conference Missionary Volunteer Secretary.
3. Discussion of recommendations in the secretary's letter.
4. Bible and Testimony study on good reading.
5. What good books have accomplished.
6. Plans for our library.
7. Question Box, conducted by the leader, with opportunity for discussion. (Questions should be handed in not later than the close of the forenoon session.)

NOTE.— All topics (except letter) should be assigned to members several weeks before, to give ample time for preparation. Two persons may be appointed to lead out in discussion of letter. Let topic six be a brief report of a committee on library.

### The Young People's Day Offering

It has been decided to use the offering made on Young People's day this year, for the building up of our Missionary Volunteer work at home, that we may become better equipped for aggressive work. The offering is to be divided as follows: one third to a church young people's library; two thirds for the equipment of the General, union, and local conference Missionary Volunteer Departments.

Let all make a liberal donation. Every church needs a library of good books, and our departments are in great need of facilities for carrying on their work. Some secretaries need a small library of books from which to study this great problem of Young People's work; and others need typewriters and duplication devices for use in extensive correspondence work. Surely every Missionary Volunteer desires to see these departments made effective.

One third of the money should be kept by the society

or church treasurer, and the two thirds sent to the conference treasurer. M. E. KERN.

### A Preparation for Efficient Service

THERE are many lines in which the youth can find opportunity for helpful effort. As they organize into bands for Christian service, their co-operation will prove an assistance and encouragement. Parents and teachers, by taking an interest in the work of the young people, will be able to give them the benefit of their own larger experience, and can help to make their efforts effective for good.

In this closing work of the gospel there is a vast field to be occupied; and, more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by the Master to give his message. Many of these may have had little opportunity for education; but Christ sees in them qualifications that will enable them to fulfil his purpose. If they put their hearts into the work, and continue to be learners, he will fit them to labor for him.

With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to the work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase.

All who engage in ministry are God's helping hand. There is no line of work in which it is possible for the youth to receive greater benefit. They are co-workers with the angels; rather, they are human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, co-operating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this? With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the world!

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan God has laid down for the perfect development of the physical, mental, and spiritual powers.

Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work; but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others light, and peace, and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the test the powers of mind and body, ever

keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have,—the indorsement of God.

However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing you, giving you an opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,—all must be accounted for to him who gives all. He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner, as well as a teacher.

Every church is in need of the controlling power of the Holy Spirit; and now is the time to pray for it. But in all God's work for man, he plans that man shall co-operate with him. To this end the Lord calls upon the church to have a higher piety, a more just sense of duty, a clearer realization of their obligations to their Creator. He calls upon them to be a pure, sanctified, working people. The Christian Help work is one means of bringing this about; for the Holy Spirit communicates with all who are doing God's service.

To those who have been engaged in this work, I would say, Continue to work with tact and ability. Combine medical missionary work with the proclamation of the third angel's message. A new element needs to be brought into the work. God's people must realize their great need, and take up the work that lies nearest them.

With those who engage in this work, speaking words in season and out of season, helping the needy, telling them of the wonderful love of Christ for them, the Saviour is always present, impressing the hearts of the poor and miserable and wretched. When the church accepts its God-given work, the promise is, "Thy light shall break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Christ is our righteousness. He goes before us in this work, and the glory of the Lord follows.

The youth who aim to labor in the Master's vineyard must be as apprentices who are to learn a trade. They must learn to be useful in the work by doing errands for the Lord, improving opportunities for missionary labor anywhere and in any capacity. Thus they may give evidence that they possess tact and qualifications for the greatest work ever entrusted to men. They should be continually improving in mind, in manners, in speech, learning how to become successful laborers. They should cultivate tact and courtesy, and manifest the spirit of Christ. Onward and upward should be their constant endeavor.

He who is seeking to qualify himself for the sacred work of God, should be careful not to place himself on the enemy's ground, but should choose the society of those who will help him to obtain divine knowledge. So far as it is consistent, we should shun every influence that would tend to divert the mind from the work of God. Especially should those who are young in faith and experience beware that they do not in self-confidence place themselves in the way of temptation. Those who take hold of the work aright will feel the

necessity of having Jesus with them at every step.

Be careful to maintain the elevated character of the missionary work. Let all connected with missions be constantly inquiring, "What am I? and what ought I to be and do?" Let all consider that they can not give to others what they do not possess themselves; therefore they should not settle down content with their natural ways and habits, seeking to make no change for the better. Paul says that he had not attained; but, he adds, "I press toward the mark." There must be constant reformation, unceasing advancement, if we would perfect a symmetrical character.

All who become efficient workers must give much time to prayer. The communication between God and the soul must be kept open, that the workers may recognize the voice of their Captain. The Bible should be diligently studied. The truth of God, like gold, is not always lying right on the surface; it is to be obtained only by earnest thought and study. This study will not only store the mind with most valuable knowledge, but will strengthen and expand the mental powers, and it will develop a true estimate of eternal things. Let the divine precepts be brought into the daily life; let the life be fashioned after God's great standard of righteousness, and the whole character will be strengthened and ennobled.

He who has appointed "to every man his work," according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is given the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

MRS. E. G. WHITE.

---

### The Young People's Missionary Volunteer Department of Our Work The Call for a Special Work

THERE has come to this denomination a definite call for a special work to be done for our children and youth. The overseers of the church, the older members, and the ministers have been called upon to labor for the youth, and to assist in training them for active service. ("Testimonies," Vol. VI, pages 435, 436.) "God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril." That the church is endeavoring to do this is evidenced by the special efforts being made in behalf of Christian education, and in the organization of our Young People's work.

#### Organization of the Missionary Volunteer Department

A definite organized work for our young people has been carried on under the leadership of our General Conference Sabbath-school Department for several years. This work was reorganized and launched as a separate department of the General Conference, at the Sabbath-school and Young People's Convention held at Mount Vernon, Ohio, in July, 1907. A plan of organization was outlined at this convention, and a definite policy suggested. The following is a simple outline of the organization:—

#### Organization of the Young People's Missionary Volunteer Work

I General Conference Department.

Officers: Chairman, Secretary.

1. Union Conference Department.

Officer: Secretary.

2. Local Conference Department.

Officer: Secretary.

(a) Societies.

Officers and committees:—

Leader, assistant leader, secretary-treasurer, executive committee; such other officers and committees or Bands as the needs of the work require.

Meetings:—

Prayer and Workers' meetings, all together or in small bands.

General meetings for all young people.

(b) The State Society.

Officer: leader (the Conference Missionary Volunteer Secretary).

Members: Isolated Missionary Volunteers.

The officers of these departments should be consecrated men and women who have a deep love and adaptability for the Young People's work. Special thought and effort must be given to this branch of the work, for "very much has been lost to the cause of God by lack of attention to the young."

The exact arrangement of the work in the local society will vary with the conditions. The Mount Vernon Convention outlined a general plan for the three classes into which our churches may be divided (Resolution 6).

The importance of the State Society can hardly be overestimated. Many of our people are isolated from others of like faith, and the Conference Missionary Volunteer Secretary can do much to bind such children and young people to the Lord and his work by faithful correspondence.

**Purpose of the Work**

The question naturally arises, What is the purpose of this work, and why is it necessary to organize Young People's Societies? We have been clearly instructed by the spirit of prophecy to organize our young people, and there is a reason for it.

The purpose of our Young People's work must continually be the salvation of souls, the giving of the advent message to all the world in this generation. The great object before the church in making the special effort for the youth is not merely the work that will thus be accomplished, but the salvation and training of the young people as workers in the Lord's cause. This object is clearly stated in a resolution passed at the Mount Vernon Convention. "The primary object of Young People's Societies is the salvation and development of our youth, by means of prayer, study, and personal missionary effort."—*Resolution 5*.

Fixing in mind this primary object, will help us in the decision of many questions which may arise. To illustrate: we might urge children to sell papers on the streets, and because of their very childishness they might scatter thousands of papers containing present truth. But the question as to whether these tender souls shall be thus exposed to the sins of the street, and to the results that come from such bold contact, or be led by wise leaders to work and pray in an unpretending way for the salvation of their young companions, is to be determined by the question, Which is better for their salvation and development?

Again, the question as to whether the reports of work which our children do, are to be absorbed and lost in the great reports of the whole church, or be kept separate, is to be determined by the question,

Which method will be for the greater encouragement of the youth and their development as Christian workers?

In this period of change from childhood to manhood and womanhood the youth awaken to the sense of their individuality, and their power to plan and execute; and they should have a chance in the work of the church to lay plans as well as to engage in work. We have been told that they should "form plans and develop methods," putting their "tact and skill and talent into the Master's service."

Some one has aptly said that in every boy there is the constructive instinct, and if that instinct is repressed or not encouraged, it will either die out or become a destructive instinct. This is a great truth. The same thought is expressed in "Desire of Ages," page 640. "The restless energy that is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing." Let wise plans be laid for the fostering of this work. Let tactful leaders be chosen, who will see that all the young people have a part to act in planning and working. Efficient workers will thus be developed under the responsibilities laid upon them.

The great object of this work, then, is *training in service*, and the means by which our Missionary Volunteer Departments are endeavoring to accomplish these results might be outlined as follows:—

**Training in Service**

DEVOTIONAL:—

The Morning Watch.

Consecration Services.

EDUCATIONAL:—

THE YOUTH'S INSTRUCTOR.

The Weekly Studies.

The Standard of Attainment.

Missionary Volunteer Reading Course.

Leaflet Series.

Libraries.

Convention and Camp-meeting Work.

ORGANIZED MISSIONARY EFFORTS:—

Personal Work.

Evangelistic Home Missionary Effort.

Literature Work.

Christian Help Work.

Temperance and Other Reform Work.

Christian Stewardship.

Space will permit but few remarks on this outline. In these closing days as never before we must foster the devotional spirit. Like our antitype, Elijah, we must pray "earnestly," for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The educational features of our work are very comprehensive, and should be given careful attention by all our workers and young people. On this day we give special thought to the question of young people's libraries. We are living in an age of books, yet how few study to show themselves approved unto God! Worthless literature covers the land like the frogs of Egypt, and the reading of such literature tends to develop worthless characters, for the mind takes the level of the things upon which it dwells. There ought to be a well-selected library in every church, and the young people should make a wise use of it. There are the precious volumes from the pen of Mrs. E. G. White, which all our young people should read, and many other good books, containing the best thoughts of the best men and women who have lived.

By means of our organized missionary effort thou-

sands of our young people will be trained in lines of work they can do, and prepared to bear heavy burdens in connection with the closing message of God to the world.

Underlying all Christian effort is individual work for individuals. Mere mechanical efforts in any branch of the work are comparatively valueless, if the individual does not know how to lead a soul to the Lamb of God. Personal effort was very largely the method of Jesus, and, as Mr. Trumbull says, "Reaching one person at a time is the best way of reaching all the world in time."

The other lines of service mentioned will naturally follow the diligent efforts to do personal work. A great work will be done, and, best of all, our precious boys and girls will become more and more strongly attached to the church and its work, as they thus express their love for God and blood-bought souls.

#### Conclusion

Let the church encourage this work. "We have an army of youth to-day who can do much if they are properly directed and encouraged." Let us seek wisdom that the proper direction and encouragement may be given. Counsel with your conference Missionary Volunteer Secretary and other laborers, and move carefully and prayerfully, but surely. M. E. KERN.

### History of the Young People's Work

[By request of the Missionary Volunteer Department, Mrs. Plummer has prepared an excellent comprehensive history of the Young People's work, but the following article consists only of extracts from the manuscript prepared by her.—Ed.]

In taking a long, difficult journey, among the questions uppermost in the mind, are, How far have we come? How far have we yet to go? It is surely well, occasionally, to look back at our starting-point, and take accurate measurements of the distance over which we have come, recalling experiences by the way.

Going back to the beginning of this movement, we may say that for many years we as a people were astonishingly blind to the necessity of nurturing, developing, training, and setting to work the great army of our young people, the flower of the flock, the sturdy recruits who were to win the final battles,—the embryo warriors who were to carry the flag to the highest ramparts of the enemy, as well as to plant it firmly in the deepest, darkest spots of heathendom.

#### The First Society

So far as is known, the first organization of a Seventh-day Adventist Young People's Society was formed by Luther Warren, then a boy in his teens, at Hazleton, Shiawassee Co., Mich., in 1879. This Society was at first a band of boys who met together for prayer, and to lay plans of work for themselves and for others. Later the girls of the church became members. Prayer-meetings, temperance meetings, and missionary meetings were held. They prepared and signed a straight-edged temperance pledge against the use of pork, tea, coffee, tobacco, and alcohol. Their missionary work included the giving and soliciting of money, the distribution of papers and tracts, and missionary correspondence.

With the exception of a few other places where spasmodic and fragmentary work was done in behalf of the youth, the overseers of the flock paid but little attention to the training of the youth in the churches, and the

real problem of saving our own young people in the kingdom of God and to the Master's service seemed not to be recognized at all as a problem. In this, as in other great matters, the Lord through the spirit of prophecy pointed out the neglect and the remedy.

#### Testimonies on Young People's Work

The first Testimony bearing directly upon the organization of our young people for a definite work was read Jan. 29, 1893, at Battle Creek, Mich., at the council meeting preceding the General Conference of that year, by Elder O. A. Olsen, president of the General Conference. The Testimony was dated Melbourne, Australia, Dec. 19, 1892, and dealt with the general principles of organization. One paragraph, since widely quoted, is as follows:—

We have an army of youth to-day who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.

#### Sunshine Bands

Following closely after the publication of the first of the foregoing Testimonies, Elder Luther Warren began the formation of "Sunshine Bands." The first was organized June 11, 1894, at Alexandria, South Dakota. Similar bands were formed at later dates at other places; and on Aug. 30, 1896, a Sunshine Band convention was held at Bridgewater, South Dakota, with delegates in attendance from Alexandria, Parker, Sioux Falls, and Montrose. In 1897 bands were organized at Battle Creek, one in the sanitarium, and one among the workers of the Review and Herald Office. In May, 1899, while Elder Warren was working in Omaha, Nebraska, a little monthly journal called *Sunshine* was published for nearly a year in the interest of this work.

#### Conference Recognition

The Ohio Conference was the first conference to give recognition to the Young People's work in an organized form. At a State meeting held at Mount Vernon, Ohio, in April, 1899, the Testimonies were studied, and a conservative recommendation passed favoring the development of the Young People's work. At the camp-meeting held in August of the same year, a forward step was taken by providing State officers for a young people's organization. Albert Carey was chosen as president, and Miss Jeanette Haskell as secretary. "Christian Volunteers" was the name chosen by the members who signed the following declaration:—

Recognizing the preciousness of God's great gift to me, I volunteer for service for him anywhere in the wide world that his Spirit may lead, and in any form of service that he may direct.

About sixty young people signed this "Volunteer Certificate," thus identifying themselves with this work at the start.

#### Iowa

In the year 1900 the corresponding secretary of the Iowa Tract Society, Miss Della Wallace, received a number of letters asking for suggestive ways of interesting our young people in the truth. Careful study brought attention to some of the Testimonies urging the need of organizing our young people for service. Before any suggestion was made to them to do so, the young people at Sigourney organized for home

(Continued on page eleven)





## My Birds and I

"WAKE up, little daughter!" said my mother early one morning in July, only fifty-eight years ago. "You know you are six years old to-day! Come, and see the birthday present Solomon has brought you from the woods."

It did not take me many minutes to get into the presence of our gigantic negro servant. In his right hand he held something covered with a white cloth. As I came near him, he removed the covering, and there were two little, green birds — parrots right out of the nest. They were a great deal prettier than any young parrots that I have ever seen since; for this was in the island of Jamaica, and the little birds had not passed through the ordeal of a sea voyage, receiving but scant care in the hot boiler room with its cramped quarters.

The next day my father, who was a naturalist as well as a Moravian missionary, began instructing me how to teach and care for them. Since then, I have made a business of accumulating parrot lore, and for several years have kept a bird dispensary as well as a bird boarding-house, where they are tenderly and intelligently cared for during the absence or illness of their owners, providing they wish to defray the expense of special care. However, it is not of my boarders that I am about to write, but of my own stock of educated birds.

On one occasion, some years ago, a bird that I since have lost, innocently enough was very loquacious, and made herself exceedingly interesting to a prospective buyer. After a time something was said about the terms of sale. I shall never forget the look of indignation the poor, live chattel gave me; then, turning her back square upon us, refused to say another word! This put the other birds on their guard, and now, when company comes, like well-behaved children, they are seen, but *not* heard.

Queenie, a large, double yellow-head, is the queen of the realm we call home. When the birds and I are alone together, she watches everything that is done, and comments accordingly. I was sweeping one day, and when I passed her stand to put away broom and dust-pan, she looked at me, and said, appreciatively, "Got all fixed again?"

Recently I was eating a bunch of grapes. I had passed it around three times, allowing each bird to pull off one. Queenie, however, thought she ought to have more, possibly because she is the largest bird. I therefore said, "If you want more, Queenie, you will have to ask very nicely. Say, 'Give me another grape, please.'"

She looked at me with an indignant expression, which I interpreted to mean, "I guess I won't!" And sure enough, when she had finished eating the third, she turned to me and remarked, very coolly, "I am through now." It is needless to say she did not get another grape.

Another day I was making a johnny-cake. She wanted to know what I was doing. I answered, "Making bread," knowing that she would understand that better than the other word. She at once became intensely interested, and watched me closely. She saw me beat the eggs, and then the batter. "Whip" and "beat" were not in her vocabulary, but she knew what she wanted to ascertain, and so questioned, "Do you *have* to play with it?"

"Yes," I replied, "or it would not be light."

When I put the johnny-cake into the oven, I closed the oven door, which usually stands open. Again she queried, "Do you *want* the door shut?"

"Yes, or it would not bake," I replied.

When the cake was finally done, I had some for my dinner, but offered her none because of the shortening, which I knew would be injurious to her. Looking at me reprovingly, she announced, "I want *my* share now."

The reader will notice that there is much more sense in her remarks than in the chatter of the ordinary Poll-parrot. This is because I have educated my birds to *think*, and then to speak understandingly. The Poll-

parrot simply imitates without understanding at all.

Polly-Pico named himself. He was the shabbiest, homeliest, most forlorn-looking bird that I ever came across. I took him out of pure compassion. As soon as the narcotic, given him by his first owner in order to be able to sell him, was overcome by the strong coffee which I had been warned I must surely give,

he manifested a most savage disposition. In fact, he was so desperately afraid of every one that he did his utmost to make them so afraid of him that they would not dare to hurt him.

Every day during the first two months of my ownership of him, he bit my hands so that they bled. Finally, I made up my mind that I could not keep him. But as I looked at him,— so fierce, horrid, and hateful,— a great wave of compassion welled up in my soul, and out of the depths of my pity I deftly managed to drop a kiss between his wings; for I thought of what a life was before him, and who would be kind to the poor creature, or patient with him, as I had been. My kiss was not prompted by love, but purely by compassion; but, to my astonishment, he liked it. So I gave him two more, and they sealed the compact between us. Since then we have been friends.

The next day my pastor called. Pico was on his stand. Not knowing the bird's disposition, the genial, old gentleman held out his hand, saying, "Halloo, Polly!" To my horror the bird stepped on his finger. I expected the next thing I should have to bind it up, but to my astonishment, Pico looked confidently up into the kind old face as if he thought, "Here is another whom I dare trust." The bandage was not needed.

The next day he talked for the first time. I was



in the other room, and heard him say softly, to himself, over and over again, "Halloo, Polly!" Going toward him, I said, "What shall I call you, birdie — Pico or Polly, Polly-Pico, or Pico-Polly?"

Loudly and distinctly he answered, "Polly!"

"But I don't like Polly," I replied. "Which shall it be?"

"Polly-Pico?" he queried, diffidently.

"All right," I said, "we'll compromise on that; Polly-Pico it shall be." But I usually called him Pico, as he came from Tampico.

Queenie recently had a little trouble with my old pastor. I have a tumble-down fence around my premises, which I am trying to keep up, as it keeps the lot from becoming a general short-cut. So one day when the old gentleman leaned his bicycle against a post, held in place by a board, I remonstrated. But of course, he knew more than a woman about such things, and he soothingly replied: "My bicycle weighs only a few pounds, and this post is good and strong."

"All right," I rejoined, with a smile, "have it your own way, but it is so hard to keep the boys off, and I had hoped you would set them a good example."

Queenie, in the back room, hearing the conversation between my pastor on the sidewalk, and me at the front door, cried, emphatically, "I should think you would!"

And he did! The bicycle was removed instantaneously, and made to lean against the telephone-pole. However, I am sure he thought it was some neighbor inside who made the remark, instead of Her Majesty.

Pico considers himself the head of the family, and "bosses" me accordingly. When I for the first time this year donned my fall bonnet, he surveyed me critically through one eye, his head very much to one side. Evidently it did not meet his mind; for he said, imperatively, "Take that hat right off!"

This attracted Queenie's attention, and giving it a cursory glance, she seconded the motion, saying, "Take it off! Take it off!"

But to Kitty, my three-year-old, I am always just right. I was tending two sick birds the other morning when I felt the gentlest, tenderest nip on my arm. Looking around, I saw the little parrot who "kisses" thus, but never "bites." I said, "Is that my little Kitty trying to sample her mistress?"

Instantly she replied, in the tenderest of tones, "Your little Kitty."

These birds are not on the low plane of the common Poll-parrot, who invariably "wants a cracker," and does all that she thinks can be expected of her when she calls herself "Pretty Poll." Of course, the imitative faculty of even the ordinary "Polly" is something wonderful, and places the parrot high in the scale of the bird kingdom. But the bird that thinks and reasons, and asks and answers questions, is immeasurably superior, though not talking nearly so much.

One Sabbath evening I was reading my Bible, and the house was evidently uncomfortably still for the birds. They felt the hallowed hush of the day, and therefore took what they considered an appropriate method to attract my attention, and effect a diversion. I suddenly heard, in grave, subdued tones: "'Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth'—Heh?"

As it seemed almost sacrilegious to permit birds to repeat the Lord's prayer, I made no comment, but simply looked at the speaker solemnly. It had the de-

sired effect. No more praying was done by Queenie.

Such birds are valuable, and *ought* to be, when one takes into account the time and effort it takes to render them so intelligently companionable. I give my own birds six hours' instruction in language and expression every day — the first three hours of the early morning and the last three of the afternoon.

There is a parrot of this order in England which is valued at three thousand pounds — nearly fifteen thousand dollars! Yet I think my Queenie is its equal.

You buy any other pet, and in a few years it is superannuated, and practically valueless; but the purchaser of a parrot invests in that which will give him pleasure all his days, and then make a valuable bequest to his descendants, as a parrot properly cared for will live to be seventy-five or one hundred years of age. There is a parrot in Scandinavia, belonging to one of the crowned heads, that is said to be one hundred fifty years old. Another is one hundred twenty, but still talks, and is most interesting.

But these are birds that are never permitted to be in drafts; that have plenty of clean, rain-washed, and sun-dried coarse sand or gravel in their cages; that are fed on simple food, and kept in clean cages, with scrupulously neat perches and immaculately clean drinking cups; birds that are kept interested and amused, but never teased or frightened. They must also be kept in a uniform temperature of about seventy degrees, both night and day, if they are to be kept in perfect health, so as to live out the utmost limit of their days.

Parrots can be taught different languages the same as children. Queenie understands French; Pico, Spanish; while Kitty is learning German. Pedro and Topsy are young birds that have not yet "mastered" the English language, but they are learning rapidly, especially Pedro.

Parrots can be trained to be conscientious just as well as our boys and girls. Queenie III was very sly and unreliable when I first took her. Now she is quite trustworthy. If I leave the room, and tell her to remain on her perch until I return, she does so without fail; but if I forget to do this, she follows her own pleasure in the matter, and usually goes on an exploring expedition from room to room, sampling things with that sharp bill of hers.

She also exacts scrupulous conscientiousness from her mistress, as well. Once I left the house, promising to be back directly. I was unavoidably detained, but hardly expected the rebuke that met me on my return: "Gone a pretty while, I should think," was Queenie's verdict.

On another occasion, there was a neighborhood picnic, which I had five good reasons for not wishing to attend. To the first person who invited me, I gave two of my reasons. Next day some one else came, to whom I gave two more. I noticed Queenie was listening to our conversation, and that she eyed me rather disapprovingly. I saw the visitor to the door. On my return her Majesty asked, incisively, "Don't you want to go?"

"No, Queenie," I answered, "I do not."

"Then why didn't you tell it?" was her chiding response. (The letter s is a little hard for her to pronounce, or I presume she would have said, "Then why didn't you say so?")

These intelligent and good birds of mine that try so hard to do as nearly right as is possible for them, often recall to my mind the remark of a wee lassie, now a woman grown, relative to a cat of mine,

which, by reason of her training was rather above the average cat in goodness and sense. Timidly and diffidently, my little friend said, fearing lest her observation might be sacrilegious: "If cats could be Christians, I should think that Minnie had been converted." — *Helen A. Steinhauer.*

### Bible Questions

1. To what people was Joseph first sold?
2. What man killed more people at his death than during all of the rest of his life?
3. Who was given to the Lord as soon as he was weaned?
4. Who was killed in battle by one of his father's soldiers?
5. Who after wandering in the wilderness forty years finally entered the promised land?
6. Who was eaten by worms?
7. Whom did the Lord say was to be Moses' spokesman?
8. Which of Jacob's wives did he love best?

The initial letters spell the name of one of Jacob's sons.

THEODORE R. WILSON.

### The Cost of Kings

PORTUGAL, whose affairs are now occupying so large a share of public attention, contains 34,254 square miles. That is 1,210 square miles more than Maine, and 1,096 less than Indiana. Its population in 1900 was substantially the same as that of Illinois, Portugal having 5,016,267 to the 4,821,550 of Illinois. The population of Illinois is now estimated to be 5,590,000.

The civil list of the king of Portugal is \$567,000 a year. Maine pays its governor \$3,000. Indiana pays \$8,000, and Illinois \$12,000. Maine, Indiana, and Illinois have excellent schools. In Portugal there are so few schools that the bulk of the population is illiterate.

In addition to the cost of the royal family, there is the expense of the army, navy, embassies, and legations throughout the world, as well as the cost of governing colonies. Portugal is one of the few nations maintaining two embassies at Rome, one to the Quirinal and the other to the Vatican. The national debt, steadily increasing, amounts to nearly \$900,000,000, nearly as great as the net interest-bearing debt of the United States.

Is it any wonder that there is a strong and growing party in Portugal that favors substituting a republic for the monarchy?— *New York World.*

GOOD works, of faith the fruit,  
Should ripen year by year,  
Of health and soundness at the root  
An evidence sincere.  
Dear Saviour! grant thy blessing free,  
And make our faith no barren tree.

— *Lydia H. Sigourney.*

"ONE minute for prayer will give us a vision of the image of God, and we think that enough. Our pictures are poor, because our negative is weak. We do not give God long enough sitting to get a good likeness; we do not acquaint ourselves with him; we do not fill ourselves with his life."

### History of the Young People's Work

(Concluded from page eight)

work. Some who were connected with that first little band are now bearing heavy responsibilities in foreign fields,—one in Portugal, two in China.

No conference recognition was given at this time. In 1901 an organization was effected in the Des Moines church, and a constitution and by-laws were adopted. In a comparatively short time fourteen societies were organized, with a membership of 186. The secretary said of these, "Some are doing excellent work, others do not have a clear idea as to the object of their organization."

When the General Conference plans were placed before the leaders, Iowa reorganized in harmony with the recommendations made.

### General Conference Action

It was not until 1901 that any steps were taken by the General Conference toward the development of the Young People's work. At that conference the following resolution was passed:—

We approve the movement to organize Young People's Societies for more effectual missionary service; and we recommend that a committee of nine or more representative persons be appointed to form a plan of organization, and report it to this conference for consideration.

### Connected with Sabbath-school Department

At a meeting of the General Conference Committee in May, following the General Conference session, it was decided to connect the young people's work with the Sabbath-school Department of the General Conference, then located at Minneapolis, Minnesota, of which the writer was secretary.

### Form of Organization

It seemed imperative that the Department should recommend some general form of organization, which would meet with favor in the field, and which would lead to unity of action among all young people's workers. The Department Committee unanimously felt that the situation would be best met by the simplest possible form of organization that could be made effective. It was finally determined to place the standard of membership where the Testimonies seemed to place it, and call for those "who really love Jesus" to organize for service. The Membership Card now familiar to all societies was adopted.

It seemed clear that our plans should not follow the idea of an organization independent of the church, but rather that it should bear the relation of a department to the church work.

### Early Progress

The General Conference Sabbath-school Secretary began by correspondence during the summer of 1901, to agitate the organization of Young People's Societies, in harmony with the instruction given, and in accordance with the plans outlined by the Department Committee.

Progress was very slow during the next two years. Looking back, we can affirm, however, that it was steady. Gradually the interest widened and deepened. Societies were organized, and many continued in successful operation past the experimental stage. Prejudice began to give way. Friends of the work multiplied. In 1902 one of the leading General Conference workers, after attending the camp-meetings, wrote: "The Young People's movement is a growing factor in our work. Its influence is already felt in the

field. The development has not been so much by any molding influence working from without as by the growth of an idea from within."

#### General Conference, 1903

At the General Conference held in Oakland, Cal., in the spring of 1903, the secretary of the Sabbath-school Department included the Young People's work in her report. The following extract will be of interest:—

The last General Conference laid the foundation for an organized movement in behalf of our young people. . . . There is not a wonderful growth to report, yet surely a substantial beginning has been made. We have an actual record of 186 societies, with a membership of 3,478. In addition, the State workers report that about 1,000 additional young people have been brought into touch with the movement by personal correspondence. This number includes many who are isolated.

Faithful endeavor has been made to bring the work up to a high standard. We have constantly urged that every meeting that is held, and every plan that is laid, should be wholly in line with the object of the movement. Every discouragement has been given to that which is light and frivolous, merely entertaining, or only social in its nature. The banding together of our young people for anything else than mutual help in Bible and missionary study, and for missionary service, seems a deviation from the pattern placed before us.

#### Removal to Washington

In November, 1903, the Sabbath-school Department was moved to Washington, D. C., and the Young People's work became thus connected with the General Conference headquarters. From that time on the work stood on vantage-ground. Early in 1904 suitable blanks for reporting were provided for individual members of Societies, for society secretaries, and for conference secretaries. A thirty-two page Manual was published. This Manual contained extracts from the Testimonies, and set forth the duty of the church to the Young People's Society and the relation of the Society to the church. Suggestions were also given in all the details of the organization of the work. The Manual had a very large circulation, and a second edition was necessary.

Mrs. Flora L. Bland acted as secretary of the General Conference Sabbath-school and Young People's Department from October, 1904, until June, 1905. The writer then resumed her former connection with the office.

The first published summary of the work of the Societies was for the quarter ending Dec. 31, 1904. While a large number of Societies had not yet responded to the request for statistical reports, one hundred thirty Societies reported 2,182 members.

#### General Conference, 1905

The following extract from the report of the Secretary (Mrs. Flora L. Bland) to the General Conference delegates assembled in Takoma Park, Washington, D. C., in 1905, shows the status of the work at that time:—

Since the last General Conference the number of Societies has practically doubled, and hundreds of young people who are too far from a Society to belong to it or to meet with it, are doing substantial missionary work. At present we have more than three hundred fifty well-organized Societies, with a membership of fully five thousand.

Many encouraging reports have been received. One

State alone has raised one hundred twenty-seven dollars for Korea, forty-eight dollars for a native laborer, eighty-five dollars for the Southern work, thirty dollars for India, and many thousands of pages of literature have been scattered, and much other work done, the results of which probably never will be known until the Lord rewards his children for what they have done. In another State a tent for use in Ceylon was largely paid for by the young people. The Societies are generally doing regular systematic work in the distribution of literature, soliciting money for charitable purposes, etc., but we have been unable to secure a complete report of what has really been accomplished.

During this session of the General Conference, frequent meetings were held with those in attendance who were interested especially in the Young People's work. The difficulties in the way of more rapid progress were fairly faced, and an earnest effort made to find solutions to the problems that were perplexing. In these meetings the conviction was freely expressed that the Young People's work should be made a separate department, as the slender force of workers connected with the Sabbath-school Department could not do full justice to the heavy work of both lines. However, no official action was taken.

#### A Summary of Work Done

The following is a summary of work reported by Societies in all the world from the beginning of the organization down to June 30, 1907, which really marks the first epoch in the history of this work. The largest number of Societies actually reporting in any one quarter previous to that time was 272; the largest membership, including the isolated, 5,400.

Missionary letters written . . . . .	18,842
Missionary letters received . . . . .	6,579
Missionary visits . . . . .	56,432
Bible readings or cottage meetings . . . . .	20,600
Subscriptions taken for periodicals . . . . .	6,577
Papers sold . . . . .	301,292
Papers mailed or given away . . . . .	427,084
Books sold . . . . .	23,444
Books loaned . . . . .	10,171
Pages of tracts sold . . . . .	178,726
Pages of tracts given away . . . . .	2,100,038
Hours of Christian Help work . . . . .	31,161
Persons supplied with food, clothing, etc. . . . .	10,921
Offerings for home mission work . . . . .	\$3,512.75
Offerings for foreign mission work . . . . .	\$7,361.31

The development of this work has not been confined within the boundaries of the United States. The Jamaica Conference was the first foreign field to send in a report. Australia did nobly in fostering the work, organizing it as a department of the tract society. The activity of these young people in missionary lines has been very commendable. Their report for the quarter ending June 30, 1907, shows one thousand twenty members. A good beginning has also been made in the British Union and South African Union Conferences.

#### Convention Plans

At a meeting of the General Conference Committee held Feb. 8, 1907, the interests of the Sabbath-school and Young People's work received special attention.

It was finally decided that the general situation and interest warranted the appointment of a General Conference Sabbath-school and Young People's Convention to be held during the year, and a general attendance of representative workers should be invited. Later the appointment was made for Mount Vernon, Ohio, July 10-21, 1907, and the Sabbath-school Department was authorized to plan the details for this meeting.

#### Council at Gland, Switzerland

The next step in the development of the Young People's work was taken by the General Conference Committee which convened in council at Gland, Switzerland, May 9, 1907. This step was the passing of a resolution which created a special department, with the necessary officers, to be known as the Young People's Department of the General Conference.

This decisive action following so closely upon the appointment for a General Conference Young People's Convention brought courage to every heart burdened with a desire to see this work advance. The pillar of cloud gave evidence of lifting, and among young people's workers everywhere there was the preliminary stir for an onward march.

#### The First General Conference Sabbath-school and Young People's Convention

The program for this meeting held at Mount Vernon, Ohio, July 10-21, 1907, was painstakingly planned. Five days of the time were devoted to the consideration of the most vital questions,— the underlying principles of this work, its colossal needs, the insufficiency of past attainments, and the remedies therefor. In purpose, character, and far-reaching results, this convention ranks as a very important meeting in the history of our cause.

It will not be necessary to go into details in enumerating the changes in plans, the enlargement of the somewhat meager limits hitherto undertaken, the complete working out of which is still future. Just a word in general:—

That which had before been known by the rather meaningless term, "Young People's work," and "Young People's Societies," was given a definite name, indicating the nature and work of the organization. In the General Conference and in the union and local conferences there is now a department known as the Young People's Missionary Volunteer Department, and the organization in the local churches is known as the Seventh-day Adventist Young People's Society of Missionary Volunteers.

The membership is limited to "those who are members of the Seventh-day Adventist Church, and are willing to engage in active service for Christ."

The members are encouraged to reach a standard of attainment, which requires the passing of an examination in the history of our denomination and the cardinal points of our faith.

Nice adjustment was made showing the proper relation of Missionary Volunteer Societies to the regular church missionary society, and plans were outlined for regular meetings and work. A practical, helpful reading course was arranged.

At the close of the convention the newly created Missionary Volunteer Department of the General Conference stood upon a firm basis, the chairman and secretary arranging to give their entire time to its interests.

No one who has been closely associated with the history of this work can now lack faith in its successful future. As we sense the power of our army of Christian youth, ready to move at a word, as we catch visions of their strength and might when imbued by the Spirit of God, we know of a certainty that through them this entire people will be stirred to greater zeal and sacrifice, and that this gospel of the kingdom will be carried to every nation, kindred, tongue, and people in this generation.

MRS. L. FLORA PLUMMER.

### Helped by Personal Effort or by Reading

IN 1871, in Jefferson County, New York, a first-day man asked me why I did not keep the seventh day instead of the first. We were members of the same church, but I was a young man, and the question impressed me. I was not prepared to answer it promptly, and I determined to investigate the subject and know for myself why I kept Sunday. I had no doubt but that I should find abundance of proof in the Bible that Sunday was the Lord's Sabbath, but I was honestly desirous of knowing the truth, and so I sought for evidence wherever I could obtain it.

Mrs. Sally Dunton was the only Seventh-day Adventist of whom I knew in that vicinity, and it occurred to me that she would have some reading-matter on the subject. I therefore called on her and asked if she had any tracts on the Sabbath question. She was an active woman, and very soon brought a basket of tracts on different subjects, and told me to select what I wanted. So I took "Which Day Do You Keep, and Why?" "Elihu on the Sabbath," "Review of Preble, or Both Sides on the Sabbath and Law," "Experience and Views," and "Supplement to Experience and Views." I read these publications with deep interest, and in ten days, with the aid of my Bible and concordance, I became fully satisfied that there is no Scriptural evidence for first-day observance, and that the seventh-day Sabbath is still binding upon all men. More than this, I was deeply convicted that I must obey God, and I began at once the observance of the Lord's Sabbath.

Thus we see how the Holy Spirit used the question of a first-day man to impress my mind, and lead me to study the truth and embrace it, through the reading of our publications.

M. H. BROWN.

#### "All Things Work Together for Good"

A FEW years ago a copy of the *Life Boat* was handed me, and I became much interested in the story of a young man who had sent out his testimony from behind prison bars. He had fallen into bad company, going from bad to worse until one evening he went to his home much the worse for the many visits to the saloons with his young companions. Arriving at the door of his home, as he was about to open it to enter, he heard what he thought was the voice of persons in conversation. Pausing to listen, he found that it was his mother praying for her wayward son. The words he heard were, "O God, watch over my poor son, and bring him safely into the fold of Christ." Bursting angrily into the room, his brain crazed with liquor, he cursed the gray-haired mother bowed in prayer, then stamping into his room, he threw himself upon his bed, but not to sleep. His mother's words kept ringing in his ears, and he lay there tossing all night long. The morning found him on a bed of fever. After three weeks had passed, he called his mother in to pray for him, promising that if the Lord raised him up, he would be a missionary worker the rest of his life. The mother gladly responded; God heard the prayer and answered it, and the young man was raised to health. But he soon forgot his promise, and became worse than he was before, finally killing a friend in a drunken brawl, for which he was arrested and sentenced for life. Then he had time to think, and one night he was awakened by hearing plainly the

words, "O God, watch over my poor son, and bring him safely into the fold of Christ." Arising, he cast himself upon his knees and gave his heart to God. His testimony was then given, that although behind stone walls and iron bars, *he was free.*

The writer preserved the foregoing testimony, and one day while visiting in one of the large cities of Indiana, another dear mother told the troubles of her home. She had two sons, both wild, and she was continually worried for fear they would get into trouble. She had prayed for them, but they seemed to get worse.

The writer related the testimony just cited, and then made the statement, "Who knows but that God may take this way of answering your prayers?" The statement had no more than been made when the younger of the two boys came running in and said, "Charlie has just killed a man." A look of horror and anguish came over the dear mother's face, and looking toward heaven, she was about to cry out, when her expression changed, and turning to me, she said, "Brother Bigelow, the Lord sent you here to-day." I then visited the young man in the county jail, and took him the foregoing testimony printed in the *Life Boat*. Returning again later, I received the paper with thanks from the young man.

I left the city soon after, but a few years later I visited him in prison, and found him a converted man, having passed through an experience similar to that of the other young man. Many papers have gone to this young man in his prison home. I have also received letters from him, testifying to his freedom in God. While he is not at present privileged to keep the Sabbath, yet he expresses himself as believing the message. The first young man was converted by his mother's prayer, the second through the first young man's testimony and through personal effort.

I. G. BIGELOW.

### Power Unseen

Two young men were sailing up the Hudson a few days ago, when the subject of power was brought up. As the vessel sailed along, the battle-ship "Louisiana" was passed. "There," said one of the young men, "is a thing that has a lot of power, but the power is unseen."

"Yes," said the other; "all that is needed is a word from the commander, and I for one would rather be in some other place than just here. My, but what havoc those big guns in those turrets would make with the handiwork of man in the city of New York! The largest building in sight would be destroyed and tumbled down like ten-pins in a bowling alley."

As we drew nearer, the bugler sounded some call, and it seemed as if the whole ship was alive with men, all over at the same time, so to speak. Some had guns on their shoulders, marching up and down the decks; others were carrying coal in baskets, while the band, perched on top of one of the turrets, played a tune that would make any American feel proud—the "Star Spangled Banner." The music sounded well, and it refreshed one to hear it.

The two vessels parted, and the young men continued to talk on power. One said: "Well, Uncle Sam has a great deal of power with all of his vast navy, but what does it amount to compared to the power of God?"

(Concluded on page two)



## XI—The Tabernacle

(March 14)

LESSON SCRIPTURES: Ex. 25:1-9; 35:20-28; 36:3-7; 39:32-43.

MEMORY VERSE: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men." Rev. 21:3.

### Review

What did the Lord give to Moses on Mount Sinai? Describe these two tables of stone. What was written on them? What did the people do when Moses remained away so long? How did Moses plead with the Lord for his people? How did the sight affect Moses when he came down from the mount and saw the people worshipping the calf? What did he do? Tell what he did when he came into camp.

### Lesson Story

1. The Lord wanted his people to build him a sanctuary, that he might dwell among them. When Moses was in the mount, the Lord showed him a pattern by which the tabernacle should be made. He told him to speak to the children of Israel that they should bring him an offering. He was to take of every one that gave willingly. This is the offering which he was to take of them: "Gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skin dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate."

2. Moses gathered the people together, and told them what the Lord had said. "And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." And they continued to bring offerings every morning.

3. "And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make."

4. "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

5. The people worked faithfully, and finally everything was ready to set up the tabernacle. They had done according to all that the Lord had commanded Moses, and the Lord had told Moses how to make everything connected with the tabernacle.

6. "And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, and the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering, the ark of the testimony, and the staves thereof, and the mercy-seat, the table, and all the vessels thereof, and the

showbread, the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, and the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

7. "The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

8. "The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. According to all that the Lord commanded Moses, so the children of Israel made all the work.

9. "And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them."

#### Questions

1. What did the Lord want his people to build for him? For what purpose would he use the sanctuary? How did Moses know what to build? Where was Moses to get the materials to build the tabernacle? Of whom only was he to accept gifts? Name as many articles as you can, that were needed for the tabernacle.

2. When Moses told Israel what the Lord had said, how did they respond? Even after their first gift, what did they continue to do?

3. Who came to Moses? What did they tell him?

4. What commandment did Moses have to proclaim? Why was this necessary?

5. How did the people perform their work? Whose instructions had they followed in everything that they did?

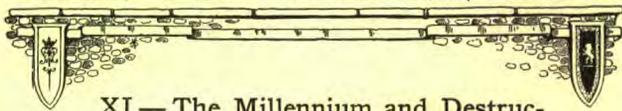
6. What did they finally do? Name the parts that composed the outside of the tabernacle. How many pieces of furniture were there? Name them.

7. How many altars were there? What kind of metal composed each?

8. What had been prepared for the priest and his sons? According to what had everything been made?

9. What did Moses find when he looked upon their work? What did he do?

## THE YOUTH'S LESSON



### XI—The Millennium and Destruction of the Wicked

(March 14)

MEMORY VERSE: "The Lord preserveth all them that love him: but all the wicked will he destroy." Ps. 145: 20.

#### Questions

1. What events mark the beginning and the ending of the millennium? Compare 1 Thess. 4: 16 with Rev. 20: 4, 5.

2. What great event marks the time of the resurrection of the righteous? 1 Thess. 4: 16. Where are all the righteous taken by the Saviour? Verse 17.

3. In what work will the saints have a part during their one thousand years' stay in heaven? Rev. 20: 6; 1 Cor. 6: 1-3.

4. What effect does the coming of Christ have upon the wicked? 2 Thess. 1: 7-9.

5. What description is given by Jeremiah of the condition of the earth after its desolation? Jer. 4: 23-26.

6. How is Satan's life affected by the translation of the saints and the death of the wicked? Rev. 20: 1-3; note 1.

#### Destruction of the Wicked

7. What is the certain consequence of continuance in sin? Eze. 18: 4; Rom. 6: 23.

8. Unto what are fallen angels and sinners reserved? 2 Peter 2: 4, 9.

9. What punishment will come upon Satan and all his followers? Matt. 25: 41; Rev. 20: 15.

10. What is this punishment said to be? Rev. 20: 14.

11. To what are the wicked compared? Ps. 37: 20; Nahum 1: 10.

12. How complete will be the destruction of sin and sinners? Mal. 4: 1; note 2.

13. Where do sinners meet their fate? Rev. 20: 8, 9.

14. What does the prophet say about sin entering the earth made new? Nahum 1: 9.

15. What will the fire which destroys Satan, fallen angels, and sinners do for the earth itself? 2 Peter 3: 10-12.

16. When the first heaven and the first earth had thus passed away, what did John behold? Rev. 21: 1.

17. What will be the character of the inhabitants of the new earth? 2 Peter 3: 13; Isa. 60: 21.

#### Notes

1. The word here translated "bottomless pit" signifies an abyss. It is a place, or condition, of darkness and desolation.

2. "All that do wickedly," God says, shall in that day which is to burn "as an oven" be burned up. Anything can not be said to be burned up so long as it is still burning. God proposes to burn up sin, and in destroying that he must burn up those who cling to sin—those who fail to choose Jesus Christ. It should be observed that this destruction is so complete that inspiration says there is neither "root [Satan] nor branch [sinners]" left of sin. In "Early Writings," page 154, we read: "Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied."

#### A Bed or a Throne

It is told of the shah of Persia that he once made a queer use of a bed. In his country no one ever sleeps in a bed, not even so exalted a person as a shah. Once this ruler visited England, and was entertained in the palace of England's queen. In his sleeping apartment was a gorgeous curtained bedstead, but the shah, instead of using it to sleep in, thought it was a throne where to-morrow he would give audience to representative men of Britain. When the time came to say good night, the shah spread out his mat in a corner of the sumptuous apartment, and was soon snoring royally, while the bedstead remained undisturbed, to the amazement of the attendants.—*The Round Table*.

THE article on the preceding page, "Power Unseen," is suggestive of some points in the youth's lesson.

# 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
<b>CLUB RATE</b>	
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.

## The Stamp Offering

A MAIDEN lady not overgenerous in her church offerings, one day dropped two postage-stamps into the contribution-box. They were two-cent stamps which she had soaked off a letter received by her grandfather from a friend in British Guiana in 1850. But she served this time better than she knew. The minister, having more knowledge of philately than the donor, disposed of the stamps for \$1,025. The following year they changed hands for \$3,200, and later a German dealer paid \$3,900 for them. He finally sold them to a Russian collector for \$5,000.

## The Daily Entry

"THIS day we sailed westward, which was our course," Columbus wrote day after day in his diary.—an entry highly suggestive of the one that every person who professes the name of Christ should make in his personal journal. "This day I sailed heavenward, which was my course." And the record kept by angels should accord with this. But with many of us doubtless the record reveals manifold deviations from the strait and narrow way, which is our course.

But whatever the past has been, the times now demand that our eyes be kept true to the front, that we march steadily forward. Let us make the present year one of constant progression in the right way; make it possible for our recording angel to write daily in the book of life, "This day he sailed heavenward, which is his course."

## The Reading Circle

AN energetic, good-natured boy of twelve or thirteen years stepped into my office recently, and said his sister and himself would like to join the Reading Circle. In answer to an inquiry relative to what books he thought of reading, he mentioned "Desire of Ages," "Patriarchs and Prophets," and "Great Controversy." I can scarcely think of anything that pleases me more than to hear young people say they intend to read those three books; for I know if they read them thoughtfully, they will receive real pleasure as well as great profit.

Are there not other boys and girls, as well as young men and women, who will join the Reading Circle for 1908? In our schools there are many who are inclined to be lonely on the Sabbath, or else through

the influence of associates to spend the Sabbath hours unwisely. These would be greatly benefited by such a self-imposed course of reading. Let us have a list of names for the Reading Circle from every school.

Then when the year 1908 is about to close, let the editor know whether you have succeeded in your undertaking, and whether the results to yourself are such that you want to recommend others to follow your example.

## Kentucky's Trouble

"DEC. 7, 1907, at two o'clock, five hundred heavily armed men entered Hopkinsville, Kentucky, took possession of telephone and telegraph offices, railroad station, and police department, and then proceeded to destroy two hundred thousand dollars' worth of property by setting fire thereto, and shooting through glass fronts in banks, stores, etc. The whole town was terrorized. The men were mounted on horses a little way out of the city."

The Kentucky trouble is said to have been an effort on the part of aggrieved farmers to obtain their rights. But however just may have been their cause, their method was altogether wrong.

The war that has been waged for the past year is between the so-called tobacco trust and the Planters' Protective Association. When the planters found that their tobacco was selling for less than it cost to raise it, they formed the Planters' Protective Association, with a membership of twenty-seven thousand men, and undertook to bring the trust to terms by pooling the crops and holding them for higher prices. Their effort was successful in that the price of tobacco became much higher; but "the panic pretty well stopped advances on this product, and made hard lines for those who had no other way of raising money. Men who had pledged their crops to the association had to wait the moving of the financial waters. Those outside could sell immediately, get the money from the trust, and go about jingling it in their pockets." So there was great temptation to quit the association and sell independently. Somehow the night raiders got a notion that the panic was caused on purpose thus to break up their organization and the many similar ones among other kinds of farmers. There was but one remedy, they thought,—a dreadful and drastic one,—to drive out the trust, root and branch, likewise the independent buyers allied to it.

The Hopkinsville raid was not the only one. One million dollars' worth of property is said to have been destroyed by the night raiders in their several raids. Growers who refused to pool their tobacco have been taken from their homes and whipped, houses have been fired into and the occupants wounded. Men, fearing to go to sleep in their homes, have hidden outside, that they might escape the raiders.

Public feeling has been much aroused over the seriousness of the situation. And indeed it may well be; for these things are only precursors of greater evils to come. We are told that before the flood the rights of property were not respected, and that men took by force what they wanted, exulting in their deeds of violence. "As the days of Noe were, so shall also the coming of the Son of man be." The student of prophecy knows, therefore, that all such lawlessness is a fulfilment of prophecy, and betokens the coming of Him who will establish eternal peace and joy on the earth. Let us hasten to do our part in preparing the world for the great event.