

The YOUTH'S INSTRUCTOR

Vol. LVI

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No. 31



From painting by Reynolds

"THE STRAWBERRY GIRL"



THE value of squirrels slaughtered in Russia amounts to \$25,000,000 a year.

THE city of Liverpool has authorized the building of a skyscraper of twenty-one stories, the first ever erected in England.

THE Board of Education of the city of Washington, D. C., is urged to require the teaching of Esperanto in the public schools of that city.

RECENTLY a party of musicians sailed from New York as part of the government's plan to furnish wholesome amusement for the thousands of men at work on the Panama canal.

BLIND girls make excellent telephone girls. By their highly developed sense of touch, they can make connections on the switchboard as rapidly and accurately as those who have perfect eyesight.

TWELVE million dollars has been appropriated by the Japan Diet for a new capitol building in Tokyo, and the mikado's personal representative in the Japanese parliament is now in the United States with a number of Japanese architects, inspecting public buildings.

A GRAY plant growth similar to that so frequently found on our own rocks and trees, and known to the botanist as lichens, covers the stone-paved streets in Madeira with a growth thick enough and slippery enough to make it possible to use sleighs the year round.

THE United States government is scooping out the Ohio River bed twelve miles below Cincinnati, in order to give that city a good harbor. It is expected that in time this river will be dredged up to Pittsburg, Pennsylvania, and to Cairo, Illinois, making it navigable the entire year.

HAPPY is the man who can command a fortune through his dreams! Elias Howe owed his successful completion of the sewing-machine to a dream, and now Mr. Willis Pratt, of Sullivan, Indiana, has invented a churn, the model of which he saw in a dream. A Chicago firm has already offered him twenty-five thousand dollars for the right to put his invention on the market.

INDIA has a new passenger train running between Calcutta and Bombay that surpasses in elegance and conveniences any passenger train of America. Among its special features are the three bath-rooms in each first-class coach, or "corridor saloon," as it is called. These rooms are fitted up with the most elegant of sanitary bath-room furnishings. The seats and berths are upholstered in dark-green morocco, and the entire train is supplied with electric fans.

MANUFACTURERS will have to find a substitute for benzoate of soda as a preservative. The Northwestern University, through Prof. John Harper Long, has experimentally determined that injurious effects result from the use of this chemical, even in as small quan-

ties as are used by manufacturers. Professor Long had organized a "poison squad" for a five-months' course in benzoate of soda tests; but in less than one fifth of that time, ill effects were apparent. Dr. Harvey Wiley, chief of the Bureau of Chemistry, reached the same conclusion from his experiments.

Literature for Navy Yard

WANTED.—Late, clean copies of the *Signs of the Times*, *Watchman*, *Liberty*, *Life and Health*, *YOUTH'S INSTRUCTOR*, and *Little Friend* for free distribution in the United States Navy Yard reading-rack. Three thousand persons of all nationalities are to be supplied. Send all literature to A. V. Dyberg, 220 Main St., North Vallejo, Cal.

Dates of Easter Sunday From 1908-1930

1908 — April 19	1920 — April 4
1909 — April 11	1921 — March 27
1910 — March 27	1922 — April 16
1911 — April 16	1923 — April 1
1912 — April 7	1924 — April 20
1913 — March 23	1925 — April 12
1914 — April 12	1926 — April 4
1915 — April 4	1927 — April 17
1916 — April 23	1928 — April 8
1917 — April 8	1929 — March 31
1918 — March 31	1930 — April 20
1919 — April 20	— <i>The World Almanac.</i>

Talking Well

THERE is a man in Boston to-day, no longer young, who attributes a large share of his undoubted success to a resolve made in his very early manhood. As a boy he seemed to have fewer natural gifts than most of his companions. He could not sing or draw pictures or do much in athletics. He resolved that he would have one resource, at least,—he would cultivate the art of clear and attractive speech. He would become a good talker. He has become one, and his success in business and his charm in society are largely due to that ability. Here is an ideal for all of us who wish to lead what Dr. Gulick calls the "efficient life." It is worth while from almost any point of view to learn to talk well. There are few more important items to be reckoned with as regards a young man's commercial or professional career.

And the man who can converse has also a greater social value. We never suffer from ennui in the presence of a friend who can tell graphically what he has seen or what he is thinking about. The truly good talker may greatly increase human happiness. Many a grandmother, with dim eyes, would listen overjoyed while high-school boys told of their day's doings. Many a prayer-meeting would quicken into new life should even a few men and women habitually tell, as well as they could, the helpful things that life has taught them. It is not necessary that one should talk profoundly or brilliantly; but each of us may daily endeavor to make our speech at least clear, chaste, and interesting. It is no mean ideal for any man, thinking his own thoughts as clearly as he can, to give out to his fellows in attractive form the best he has.— *The Wellspring.*

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 4, 1908

No. 31



To one expecting to take up mission work, there is a certain halo connected with the thought of going to a foreign country, but something more than this halo is necessary as the basis of fitness for foreign missionary work.

W. W. PRESCOTT.

A Baptism in Asia Minor

ON the opposite side of Ismid Bay from the modern Turkish city of Ismid, stretching along the side of a mountain in the western extremity of the Pontine mountain range, lies the Armenian village of Bardizag. The Turkish, and therefore the more general, name for Bardizag, outside of the village itself, is Bagtchedjik. It is a town of about ten thousand people, and is situated three and one-half miles from the shore of the bay, which at this point is three miles wide. The road leading from the bay up to the village is in some places quite steep, reaching at the village eight hundred feet above the bay. In the direction toward the bay, the landscape is open, so that the town commands a beautiful view of the bay, surrounding villages, and the city of Ismid, located on the ancient site of Nicomedia. The town is surrounded by mulberry gardens and vineyards. The mulberry is cultivated for the silkworm, the silk industry being in great activity just now. Nearly every house in the town is filled with silkworms, feeding on the tender leaves of the mulberry-tree. In season the grapes produced in this locality are of excellent quality.

The writer is spending a large part of his time in this village for a few months. From the place in which I am now writing, the important site of Nicomedia is in full view. At the close of the third century A. D., and in the early part of the fourth, Nicomedia was one of the most important seats in the Roman empire. Here Diocletian founded the first capital of the eastern empire of Rome. It became during this period the fourth most populous city in the empire. According to Gibbon, only Rome, Alexandria, and Antioch excelled it in population and in splendor. "Placed on the verge of Europe and Asia, almost at an equal distance between the Danube and Euphrates," Diocletian, employed the "wealth of the East in the embellishment of Nicomedia." It was not until forty years later that Constantine, seeing the advantages of the site occupied by Constantinople, moved the seat of the eastern empire to the latter city.

Here in this Armenian village situated in a field of historic interest, and endowed with nature's gifts in profusion, is the largest Seventh-day Adventist church in the Levant Union Mission field. Its membership is a little over forty. All are Armenians. In the Turkish mission we have only five churches, but there are about sixteen companies. Our total membership at the close of 1907 was two hundred seventy-six. The greater part of our constituency is Armenian. Only about four miles distant from Bardizag is another organized church of about thirty members. In Constantinople is a church of twenty-eight members. The other two churches are in the region of southeastern Asia Minor.

The last Sabbath in April the writer baptized four young people of the Bardizag church. This is a strong church, and the young people are well established in the truth. This spring the young sisters have formed themselves into a society consisting of thirteen

members. The young men are thinking of forming a similar society. The leader of the society understands quite a little English, and prepares the Sabbath-school lessons for the young people from the YOUTH'S INSTRUCTOR. Nearly all the members of this society have been baptized, and are members of the church. The four who were baptized the last of April are members of the society.

The accompanying illustration shows the place where the baptism was administered. It was one of the most interesting occasions of the kind that I ever saw. There being no good place for baptism, the young men of the church dammed up a little stream, and formed a small pond just large enough for the baptism. In the picture the stream

pouring off from the rocks can be seen. The pond in which the baptism took place can just be seen at the bottom of the picture. The four girls in the front were the candidates. We baptized on the Sabbath, and the following day returned to the place, when I took the photograph. The rocks upon which the people stand are very steep and slippery. Taking it altogether, the occasion was one long to be remembered.

After the baptism we returned to the village, and enjoyed a communion service, when these young sisters were welcomed into the church. We expect to enjoy another baptismal occasion at the next quarterly meeting, the first Sabbath in July.

Many of these people, together with those found in the other churches and companies, should receive an education to prepare them to carry the message to their respective peoples in this great empire. We have no school in any part of this field. The writer conducted



a Bible institute last winter, and plans to conduct another this coming winter. But we feel the need of seeing an established school started as soon as possible for those fields of the Levant. We need more help also from the States,—men and women who will consecrate their lives to diligent service for the Master,—young people who can study the difficult languages, and master them sufficiently to do efficient work among the people of the Levant. It is a great source of rejoicing that the General Conference has turned the Washington College into a special school for the training of the foreign missionaries. Some foreign languages are now being taught in the college, and the writer sincerely hopes that the time may soon come when other important languages may be introduced into our schools. But above all things, thorough consecration to service is demanded of a foreign missionary. His life is one of responsibility and hard work, and yet it is a life of great pleasure to those who love to labor diligently to give souls in darkness the light of life.

CLAUDE D. ACMOODY.

Bagtchedjik.

Experiences in the Lord's Work in Iceland — No. 1

A Helper Sent of the Lord

I HAVE thought that some of my experiences in carrying the third angel's message to Iceland would be of interest and benefit to the readers of the YOUTH'S INSTRUCTOR. I hope that many of the readers of this paper will soon be engaged in the glorious missionary work, and to such especially I hope my experiences will be of profit.

I sailed from Copenhagen, Denmark, as a missionary to Iceland, in November, 1897. On the steamer I met a Salvation Army officer, who was going to take charge of their work in Iceland. We talked some together about religious themes, and, of course, we did not agree.

The steamer called at Leith, Scotland. I noticed that some few Icelanders, from Canada, came on board there, in order to go home to Iceland. When the steamer was sailing out from Scotland, the Salvation Army man and I got into conversation again, and the themes we then dwelt upon were the Sabbath and baptism. While we were talking together, I noticed that one of these Icelanders became interested, and by and by he began to take part in our conversation. I was very much surprised when I heard that he was of the same opinion as I in regard to these matters. He clearly stated that the seventh day of the week is the only Biblical Sabbath, and that immersion is the only true baptism. Finally he said that the last book of the Bible clearly points out a people, in the last time of this world's history, who will "keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

I became more and more anxious to know who this man was, and as soon as I could, I found him, and asked him if he was a Seventh-day Adventist. He answered that he had our views, and kept the Sabbath, but that he had not yet been baptized, because he never had seen a Seventh-day Adventist minister. He had kept the Sabbath for a year and a half.

I asked him why he was on his way to Iceland. His answer was that some time ago he had read in our denominational Danish paper that the Seventh-day Adventists in Denmark had decided to send a missionary to Iceland, and that he from that moment

had felt it to be his duty to go to his native land, and try to help that missionary. He had for some time endeavored to sell his farm, in order to go to Iceland, but had not succeeded until now. As soon as he could sell, he hastened on his way.

My readers can better imagine my feelings than I can describe them, when I told him that I was that missionary, and that I was on my way to that field.

He was a great help to me in the beginning of the work in Reykjavik. The next summer, when he saw that the work had begun favorably, and that he was not so much needed in Iceland, he returned to Manitoba.

Surely the Lord's hand is with us! In his work we can always be sure that he will lead and guide us.

DAVID OSTLUND.

A Lesson From Roman Catholics

THE suggestion that we can go to the Roman Catholics for a wholesome lesson may seem almost heresy to some, yet it is so. Close contact with some earnest, devout Catholics in the West Indies brought the writer in touch with some things that taught him a wholesome lesson.

The thought that I wish to emphasize at this writing is the prominence given by them to the life of Christ, particularly the closing scenes of his earthly life. The rosary, or string of beads, so justly abhorred by Protestants, was instituted for this purpose. It consists of a string of one hundred fifty beads, divided into decades by a larger bead. A "Hail Mary" is to be said at the touch of each of the smaller beads, and an "Our Father" after each of the larger. This repetition is supposed to be accompanied by the deepest meditation possible on the life of Christ. For this meditation, his life is divided into "three glorious mysteries" and "the three sorrowful mysteries," special attention being given to one of these on each working day. The remaining day is given by special appointment, to some one of the six, which are divided among the year by the Catholic authorities. Thus every Catholic is supposed to meditate deeply on the life of Christ daily.

To deepen this meditation, there is a series of fourteen pictures extending quite around the interior of each Catholic church, representing as many different scenes in the life of Jesus. Before each is a kneeling-place, where the worshiper can kneel while meditating on that particular scene. The painting of these scenes called forth the best talent of the Middle Ages, and in some of the churches of Italy we find some of the most beautiful paintings in the world. We know that these things have not accomplished the purpose of the founders, yet we may learn from them a valuable lesson.

There can be but little doubt, that the failure of some of our young people to meditate on the life of Christ, particularly its closing scenes, is largely responsible for the dearth of self-sacrifice and spiritual power among them. The earthly life of Christ is the central thought of the plan of salvation. It demands the supreme place in the hearts of the lost race. It is the great lesson-book into which even the angels desire to look.

Is it any wonder, then, that one is not rooted and grounded in the fundamental principles of the Christian religion, whose mind scarcely remembers these great themes from one week's end to the other, to say nothing of daily, deep meditation on them? Is

not this a rock upon which many young people make shipwreck? We allow our minds to run in the shallow grooves of earthly thought, occupied so fully with the things of time and sense that we become shallow, and lose eternity out of our reckoning. Then, in our imaginary superiority, the closing work of the gospel appears too narrow for us, and we drift away into the world. To such, how sad will be the awakening in the judgment, when all things will be seen in the light of the cross of Calvary.

A little thought will show how wonderfully the spirit of prophecy has emphasized this thought. Of all the themes made clear and plain through this channel, to what subject is the most prominence given? The answer comes, To the life and teachings of our Saviour. For proof of this, one only has to count the volumes devoted exclusively to this subject, not to mention the space in other volumes so occupied. In "Desire of Ages" we have over eight hundred large pages devoted to this subject. The close student of these pages will here find food for deepest thought, particularly in the chapters dealing with the birth of Christ and the closing scenes of his earthly history. Here he will find light on the perplexing questions that have puzzled the greatest minds. From these lessons he will be inspired with a message that will give him an audience with the heathen, whose great thinkers have sought in vain for the solution of these problems. In addition to this splendid volume we have "Christ's Object Lessons," "Ministry of Healing," "Steps to Christ," and "Mount of Blessing."

This seems conclusive evidence that the Lord desires us to give particular attention to these subjects. And yet it seems clear that many of our young people fail to avail themselves of these opportunities. Should not a period of meditation on these scenes, aided by the Bible and spirit of prophecy, occupy a prominent place in our daily program? GEO. F. ENOCH.

The Wave and the Tide

"POOR, foolish waves," murmured one of the group on the sands. "They start so splendidly, away out there beyond the breaker-line, and come dashing in-shore at a great rate. To see them, one would think they were going to do great things when they reached the shore. And then they curl and break, and come sneaking in over the sands meekly and harmlessly, and back again in a trickle of roiled water."

Another took up the whimsical thought and carried it on. "The tide manages things better," he said. "It does not make so much foam and dash and fluster about it, but creeps up, inch by inch, foot by foot, slowly, steadily, resistlessly, pushing further and further up the sands. In an hour from now this spot will be covered with water. See, it is coming nearer our feet with every incoming wave. It sets out to rise to a certain height — and does it."

There was a silent moment, then the thoughtful one spoke aloud the application that was more or less vaguely defined in the minds of all. "It is like two kinds of people. Some make more show than impression,—do more blustering than actual result-getting,—and after using up a great deal of energy without accomplishing any very great ends, fall back far more meekly than they advanced. Others are like the rising tide; slower, perhaps quieter, calmer in their effort, yet they do the larger task—they reach high-water mark.—*Young People.*



A Comparative Study

JUDAISM was the worship of one God.

Paganism was the worship of many gods.

Judaism, through the fulfilment of the antitypical prophecies, blossomed into Christianity.

Paganism, through the natural trend of human events and the working of the arch-deceiver, blossomed into Roman Catholicism.

The daughters truly inherit the characteristics of the mother, proclaiming their origin. Let us compare first in parallel columns a few resemblances between ancient Judaism and Christianity.

JUDAISM

1. Monotheism, or the worship of one God.
2. Sacrifice of another for sins, or the vicarious sacrifice of Jesus.
3. A religion of faith in the unseen.
4. Keeping of an eternal, unchangeable law.
5. No images.
6. Respect to name of God.
7. Sabbath-keeping.
8. No dishonoring of parents, murder, adultery, theft, lying, or covetousness.
9. Tithing.
10. Offerings.
11. Organization.
12. Physical purity and laws of hygiene.
13. Treatment of strangers, politeness.
14. Public reading of Scriptures.
15. Private possession of Scriptures.
16. Prayer to God through an unseen Mediator.
17. Marriage of priesthood.
18. Hope of resurrection.
19. Belief in unconsciousness in death.
20. Mortality of the human soul.

CHRISTIANITY

1. Monotheism, or the worship of one God.
2. Sacrifice of another for sins, or the vicarious sacrifice of Jesus.
3. A religion of faith in the unseen.
4. Keeping of an eternal, unchangeable law.
5. No images.
6. Respect to name of God.
7. Sabbath-keeping.
8. No dishonoring of parents, murder, adultery, theft, lying, or covetousness.
9. Tithing.
10. Offerings.
11. Organization.
12. Health reform.
13. Treatment of strangers, politeness.
14. Public reading of Scriptures.
15. Private possession of Scriptures.
16. Prayer to God through an unseen Mediator.
17. Marriage of ministers.
18. Hope of resurrection.
19. Belief in unconsciousness in death.
20. Mortality of the human soul.

The preceding comparisons need no further comment, as their truthfulness is apparent. Some professed Christians deny everything Jewish. Such need to study the Scriptures which God committed to the Jews, to learn that to be a Jew means to be a member of the Israel of God, a child of Abraham, in the fullest sense a Christian.

We shall now see the equally remarkable resemblance between an ancient false system and its succeeding religious imitations, or pattern.

PAGANISM

1. Worship of many gods.
2. Self-punishment for sin.
3. Nature religion, or the religion of sense.
4. Myths.
5. Credulity of adherents.
6. Images of the gods.
7. Hero worship.
8. Apotheosis of a hero.
9. Church bells.
10. Lucky and unlucky days.
11. Religious marches, dances, and pilgrimages.
12. Charms.
13. Votive offerings.
14. "Immaculate Isis."
15. Nimbus, or halo around illustrations of gods.
16. Celibate priests and eunuchs.
17. Vestal virgins.
18. Open adultery in worship of Venus.
19. Veneration of relics.
20. Offerings to the manes.
21. "*Lugentes Campi*," or dismal regions.
22. Worship of *Matre Deum*.
23. Sunday-keeping.

ROMAN CATHOLICISM

1. Prayers to, and worship of, many deified dead humans.
2. Painful penances.
3. Imposing architecture and pomp of ceremony.
4. Myths and fables.
5. Credulity of adherents.
6. Images.
7. Saint worship.
8. Canonization of saints.
9. Church bells and chimes.
10. Lucky and unlucky days.
11. Religious marches, dances, and pilgrimages.
12. Charms.
13. Votive offerings.
14. Immaculate Mary.
15. Nimbus, or halo, around illustrations of gods.
16. Celibate priests, but not many eunuchs.
17. Nuns.
18. Secret adultery in monastery and convent.
19. Veneration of relics.
20. Masses for the dead.
21. Purgatory.
22. Worship of Mary.
23. Sunday-keeping.

A major faction of the Christian church of Rome, foresaw, they thought, the wholesale conversion of their pagan countrymen through the compromising of the church. Pagans celebrated so-called Christian festivals on heathen holy days dedicated to the martyrs. Instead of hero worship came saint worship. The statues of heathen gods were converted into statues of apostles. Until recently at least, there stood in the "holy city" the same brass image worshiped of old as Jupiter, now with a new head representing Saint Peter. New myths and fables took the places of the old. New charms were worn to keep the possessor from ill, tradition was continued to support church teaching, and the whole system of Christianity became marred and spoiled in shaping to the pagan minds of heathen inside the church and out. Instead of the beautiful, living church, there came a hideous dead thing, and such is Rome in truth to-day. Behold the credulity of her members. Do they not believe in charms, in virtue of objects blessed by priests, in healing power of images, in stories of miracles of Catholic saints that would fill a large volume? Would intelligent faith burn effigies of Judas, beat the devil with clubs, and perform similar antics in the holy name of religion? Rome held Mexico in chains of superstition three hundred years, and till this day the aboriginal converts perform their heathen religious dances within consecrated walls around an image of Christ. Rome is the prominent religious juggler of all history, deceiving many, though

sometimes failing through miscalculated moves. Many of her itinerant monks and missionaries were ignorant men, equipped with the pope's blessing and numberless tales of miracles. Their fables were poured into the ears of our illiterate forefathers, and some of the choicest still exist, enriching the great mass of humorous literature—humorous, but sad indeed!

Perhaps you have read Mourant Brock's "Rome, Pagan and Papal." The finding of a stone engraved with the name of "Saint Viar," revealed the existence to the good people of another saint. Here was the miracle. Soon a church stood upon the spot where the unknown saint saw fit to place his name. Another name was added to the list of saints, when, behold, some one discovered something that must be hushed. Rome had found the saint. She saw him first, and he belonged to her. She designates her saints thus: "S. Paul," "S. Peter." The stone said "S. Viar." Let others keep hands off. The Roman road-maker who mended that old military road where the stone at last turned up, must be S. Viar, though he is known only by an official name, "Prefectus VIARum," or "Road Overseer." Many other errors publish the character of Rome as an erring and dishonest church. In the shadows of our own doors, over in Mexico, the story of the Virgin of Guadalupe has been shown to be a bungling fable. The supernaturally impressed image of the virgin upon the Indian's blanket has been reported by a United States official to be a painting upon canvas, peeling from age though set in a golden frame and within a cathedral. See "Mexico in Transition," by Bishop Butler.

Catholicism is paganism continued. It is not Christianity; it is rather the worst enemy of it. It has built up its greatness upon a foundation of falsehoods. It will cease when sin ceases. Christianity is the ancient religion of Israel continued. It is built upon the sure Word of the living God. The existence of its principles, and of the souls living thereby, will perpetuate eternally the worship of the true God.

S. W. TRUMP.

 Help in Jesus

GREAT Maker and Redeemer thou,
How sweet to trust in thee!
My fragile bark would surely sink
Didst thou not rule the sea.

My will shall be to do thy will,
My theme thy love to sing,
As day by day the silent hours
Go by on rapid wing.

But they are fraught with destiny,
These winged hours that fly;
They reach into eternity,
And sometimes moan and sigh.

I hear them whisper in the morn,
At night they murmur low,
Make all of life that life should be,
Thy best on it bestow.

O, wonderful existence here,
So short, so frail, so grand!
Dear Saviour, all my journey through
Hold thou my feeble hand;

Nor ever let me walk alone—
The thought my soul alarms,—
Each moment be my sure defense,
My safety in the storms.

So shall my journey upward tend,
Each day some good unfold;
My great ambition here to be
For future life enrolled.

PAULINE ALDERMAN.



THE HOME CIRCLE

"Life's gift divine bequeathed us from above!
Glad offering at affection's shrine, a sister's holy
love!"

Song

If you have a song of comfort
For the hearts that weep and wait,
Lift a joyous voice and sing it,—
Sing it ere it be too late,—
Ere it be for aye too late.

If you have a word of courage
For the erring sons of men,
Lovingly and freely speak it,
Ere they pass beyond thy ken,—
Pass away beyond thy ken.

Lying in the quiet churchyard,
With the clods about them pressed,
There the wicked cease from troubling,
And the weary are at rest,—
Evermore they are at rest.

ELIZABETH ROSSER.

Perfect Harmony Secret

THE philosopher's stone was once considered the greatest secret in the world. Supposedly learned men gave up their lives in the endeavor to discover it. Modern science brushed aside the myth. After all, the secret was merely to discover a substance that would turn anything it touched to gold.

Now, here is a secret that is free to the world, a much more valuable secret, the secret of a certain happy family. In this family there are several children, their ages being between six and eighteen. As a rule, a young lady of eighteen is not particularly interested in a miss of the doll age. But in this family every one is interested in every other member. In fact they are all well acquainted with one another. What is the secret? It has all come about through Thursday night. Families as a rule, meet together at breakfast and dinner, and many other evenings in the week besides Thursday night. But this family has set Thursday night aside as a "whole family night." The parents give it up entirely to the children. It belongs to the children absolutely. In the games that are played every one is upon an equal footing. This delightful evening has new variations of enjoyment with every recurrence. Great has been the harvest of harmony and truth and love from this "family night."
— *Selected.*

Rather Be Mistaken Than Be Corrected

THERE are many phases of pride, but all have their origin in selfishness. Some kinds can be overlooked by our associates, but in us the sin remains.

We look with contempt upon that selfishness which will appropriate the finest apple or the largest piece of pie, but perhaps palliate the spirit in ourselves which would rather pass through life mistaken than surrender enough of our pride to ask another for instruction, or accept it when proffered.

Says a teacher to a student, "Your mother can help you very much to a better knowledge of English, and as a result your Spanish will be more readily acquired."

"But mother's grammar is so old-fashioned. I am sure it would not be much help." So he persists in mispronunciations and other mistakes, somewhat to the lessening of an influence otherwise beneficial.

A young seamstress makes a buttonhole much resembling a mammoth eyelet—somewhat irregular in its contour, however—when the surrender of pride, and the possession of humility sufficient to accept instruction, would enable her to do much better work. Is she the only unwise one?

The young certainly have occasion to profit by the instruction of their seniors, and none are so old or so wise that there is nothing new for them to learn.

"A mistake persisted in becomes an error," and an error is defined as "a deviation from right." A deviation from right must be akin to sin; therefore it is not profitable to seek the best methods of work, of manners, of conversation and conduct, that the approval of God may be gained? Search the book of Proverbs through, and find the many statements made relative to the character of those who accept or reject instruction.
MRS. D. A. FITCH.

The Christian Graces

FAITH

By faith the Christian's hope is built
On Christ, the Rock secure;
And though the storms of life may beat,
That hope will still endure.

VIRTUE

Planted in Christ, we grow in grace
And virtue day by day,
Looking to him for strength divine
To walk the narrow way.

KNOWLEDGE

And as we keep our eyes on him,
We grow in knowledge too;
And light shines from the holy Word,
And new truth comes to view.

TEMPERANCE

How much we need the Saviour's help,
That we may temperate be,
Living each day as unto him
Who died on Calvary's tree.

PATIENCE

"Let patience have her perfect work,"
Our lives by love made sweet,
That we may stand in him at last,
Redeemed, renewed, complete.

GODLINESS

That we may live a holy life
Of godliness and truth,
Building on Christ, the solid Rock,
In early days of youth.

BROTHERLY-KINDNESS

Then let some deed of kindness
Fill up each passing day,
And help some fallen brother rise,
Who sank beside the way.

LOVE

Let love through every action run,—
The Christian's crowning grace,—
Until perfect in Him we stand,
And see him face to face.

MAY WAKEHAM.



Thirty Thousand Dollars a Pound

SNAKE venom has proved so useful to medical science that the collecting of it is fast developing into a recognized business. Sold by weight, it brings a higher price than any of the precious metals, the market price working out at about thirty thousand dollars a pound, troy. When one considers how dangerous and difficult it is to obtain the venom, these prices are easily understood.

The snakes must be captured alive. To do so, many hunters catch the reptiles with their hands, holding their slippery prey firmly till the poison is deposited in a bag or box. Sometimes the entire poison-sac is cut out. The operator lays open the snake's head, and, having detached the sac, seals it up until required. Other operators irritate the reptile, causing it to bite through india-rubber bands, and deposit the poison on a glass plate below. A venomous snake has two poison fangs in the upper jaw, and when goaded, it pierces the india-rubber, and pours its two streams of poison upon the glass plate. The poison is afterward scraped together, and placed in hermetically sealed vials. The operator's work, as may be imagined, is often more dangerous than that of the collector.

A full-grown snake seldom ejects more than one grain, troy weight, of poison at a bite.—*Answers.*

Potato Gum on Stamps

EVERY time a person licks a United States postage-stamp, he gets a taste of sweet potato. The gum with which the stamps are backed is made from that succulent vegetable because Uncle Sam's lieutenants consider it the most harmless preparation of the sort.

All of the gum used on American postage-stamps is mixed by the government at the Bureau of Engraving and Printing, where the stamps are made. It is spread on the sheets after the stamps have been printed. The gum, in a liquid form, is forced up through pipes from the basement, where it is made. These pipes lead to a series of machines consisting of rollers between which the sheets of stamps are fed one at a time. A continuous fine stream of the liquid gum falls upon one of these rollers. The sheet with its wet coating of sweet potato mucilage passes from the rollers into a long horizontal flue filled with hot air. When it emerges at the other end of the flue the gum is dry.

The government makes two kinds of postage-stamp mucilage. If one could see the packages of stamps as they come to the post-office ready to be sold, one would find them labeled, according to season, "summer gum" or "winter gum." The former is much the harder of the two, and was devised some years ago to keep the stamps from getting sticky in warm, moist weather.

While Uncle Sam tries to make the lot of the stamp lick as innocuous as possible, he does not advise making a meal off his sweet-potato gum. The whole process of gum-making and applying is made as clean as possible, but there is yet another item to be considered. A sheet of postage-stamps is handled a good many times before it even leaves the bureau,

where it is made. If you must lick any of your stamps, pick out those from the middle of the sheet. The corner ones have gone through the fingers of half a dozen or more counters, not to mention the perforators, and the separators, and the rest.—*Washington Post.*

A Fresh-Air School

THE city of Providence, Rhode Island, has the honor of being the first American city to establish a fresh-air school. England, Germany, and India have long had a number of such schools in operation, and American boys and girls all down the years have insisted upon the advantages of the open-air study-room, as the teachers of country schools can testify from the many

requests daily received from students to be allowed to sit under the trees to study.



Popular Mechanics

particularly susceptible to disease germs on account of their weak condition; its supporters believe in using the "ounce of prevention."

But why not extend the principle of prevention, allowing it to take in the thousands of boys and girls who perhaps are strong enough not to suffer materially from the ordinary schoolroom confinement, but who would be much happier and better physically from pursuing their studies in nature's own schoolroom?

In the fresh-air school of Providence the teacher and children keep on their "wraps, and the latter are further protected in cold weather by bags, into which they cheerfully creep before seating themselves. These bags are similar to the "sleeping bags" in use at camps for open-air treatment, and are made of layers of cotton, paper, and Canton flannel. If hands or feet get cold, the children are allowed to go to the big air-tight stove in the rear of the room. They have a half-hour recess at each session, during which time they play about the room."

Many educators and physicians hope that this first fresh-air school will result in the establishment of many such schools, and "will emphasize the importance of making every schoolroom a fresh-air school."

'Mong Oregon's Fair Hills

'NEATH azure skies in summer's glow,
How glorious is the scene!
And glorious still when, drifting slow,
The cloud-shapes intervene.

E'er thundering on the western shore,
The waves unceasing break,
Till time and death shall be no more,
And God's bright morn awake.

'Mong Oregon's fair hills I dwell,—
I'll seek no sweeter clime;
How grand each mountain-sentinel,
Each snowy peak sublime!

J. FRED SANTEE.

OF all those arts in which the wise excel nature's chief masterpiece is writing well.—*Buckingham.*



Saved!

THERE are many children who are found upon the wharves of New York in the heated summer season. Often accidents occur, as they venture too close to the edge.

One day a little girl and her brother were spending the afternoon at the dock. A canal-boat was tied at the wharf, and a space of about five feet intervened. The water was running rapidly; you could see the whirlpools travel along. By a misstep the little girl fell in, and disappeared from sight.

Her brother was an expert swimmer, and he with others watched anxiously for an instant for the child to come up again; but she did not appear.

Quickly he jumped over, and let the current take him, hoping it would lead him to the same place as the little girl; and he was not mistaken. She was under the boat, and her dress was fast to a nail.

With a strong hand he liberated her, and they rose together. In safety he brought her to land, and she was saved.

How do you think she would feel toward that brother? What would you think of her if she never showed any appreciation of what he did for her, even refused him her friendship? You would say that she was very ungrateful, and rightly.

What, then, shall we say of the way in which men treat their Elder Brother? He not only risked his life for every man, but gave his life a ransom for many.

Men show their disloyalty and ingratitude to Christ when they refuse to acknowledge him as their Saviour.

Let us do as much for Christ as we would for one who rescued us from drowning.—*John W. Hoyt, in Christian Endeavor World.*



Talking Canaries

It being reported that Mrs. C. C. Chandler of Rockland, Me., has some canaries that can talk, the editor of the *Wellspring* wrote to her to ascertain whether the statement is true. She replies affirmatively, and says that she has had three birds, "Sankey," "Charley," and another that had, respectively, a vocabulary of thirty-eight, twenty-four, and eighteen words. Her account is substantially as follows:—

In time of moulting Sankey was very sick, and often she took the bird in her hands, pityingly saying,

"Baby is sick! baby is sick!" After its recovery, when one day she was sitting alone in her room, the canary being perched on the back of her chair, she heard a little piping voice say, "Baby is sick!" She could hardly believe her ears, and when her husband came home, he laughed at her, saying that it was her imagination; but soon he, too, heard the canary say, "Baby is sick!" He still marveled, but was convinced, and soon the neighbors were convinced also.

Then Mrs. Chandler trained him to say other things, and at last would hold quite a conversation with him:—

"Who are you?"

"Mother's beauty, darling, baby bird, every single mite of him."

In answer to, "What are you?" he would say:—

"Just as pretty as can be, and live."

"What is Nell?" (His mate).

"The meanest old thing."

The last answer is sometimes longer:

"'Tis just like her, I dislike her; she's the meanest old thing."

He tries to say "Peek-aboo," but can only get so far as "peeka, peeka."

The words are not spoken as a parrot would speak them, but are sung, each

word being distinctly uttered.—*The Wellspring.*

A Jolly Game

TEAR a piece of paper into as many pieces as there are players, and on each piece write some number representing an hour in the day. As there are only twelve hours, there can be only twelve numbers.

On one piece mark a cross, and then shake all the numbers in a hat, each player drawing out one. The one who gets the slip with the cross on it is "It," or "wolf," while the other players are called the "sheep."

A ring is then formed by the sheep, the wolf standing in the middle. The sheep then call out, "What time will you dine to-night, old wolf?" and Mr. Wolf calls out any hour he happens to think of. The sheep who holds the slip corresponding to the number called by the wolf starts to run. If he can get around the ring three times before being caught by the wolf, he is safe; if not, he must be "wolf." The game keeps up until all have had their turn at being "wolf." The wolf must not call the same number twice.—*Selected.*



Rock Me to Sleep

ELIZABETH AKERS ALLEN, whose maiden name was Chase, was born in Strong, Maine, in 1832. Her famous poem, "Rock Me to Sleep, Mother," first appeared in the *Saturday Evening Post* of Philadelphia. Florence Percy was her *nom-de-plume*.

BACKWARD, turn backward, O Time, in your flight,
Make me a child again just for to-night!
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep,—
Rock me to sleep, mother; rock me to sleep!

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears,—
Toil without recompense, tears all in vain,—
Take them, and give me my childhood again!
I have grown weary of dust and decay,—
Weary of flinging my soul-wealth away;
Weary of sowing for others to reap,—
Rock me to sleep, mother; rock me to sleep!

Tired of the hollow, the base, the untrue,
Mother, O mother! my heart calls for you.
Many a summer the grass has grown green,
Blossomed, and faded our faces between;
Yet with strong yearning and passionate pain
Long I to-night for your presence again.
Come from the silence so long and so deep,—
Rock me to sleep, mother; rock me to sleep!

Over my heart in the days that are flown,
No love like mother-love ever has shone;
No other worship abides and endures,—
Faithful, unselfish, and patient like yours;
None like a mother can charm away pain
From the sick soul and the world-weary brain.
Slumber's soft calms o'er my heavy lids creep,—
Rock me to sleep, mother; rock me to sleep!

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again as of old;
Let it drop over my forehead to-night,
Shading my faint eyes away from the light;
For with its sunny-edged shadows once more
Haply will through the sweet visions of yore;
Lovingly, softly, its bright billows sweep,—
Rock me to sleep, mother; rock me to sleep!

Mother, dear mother, the years have been long
Since I last listened your lullaby song;
Sing then, and unto my soul it shall seem
Womanhood's years have been only a dream.
Clasped to your heart in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to wake or to weep,—
Rock me to sleep, mother; rock me to sleep!

—Elizabeth Akers Allen.

The Image of Daniel 2

THE Lord is coming. See his glorious signs,
Hung in the heavens, and spread o'er sea and earth,
As tokens of the coming morning shine
Before the radiant sun sends all his glories forth.

God's holy Word was given to guide us safely through
The night of time, to heaven's eternal day;
Then let us search its pages, learn to do
His holy will, and when we learn, obey.

An ancient king of Babylonish fame
Saw, in the dreamy visions of the night,
An image stand erect, with giant frame,
With head of gold, and arms of silver bright.

Brass formed the body of this wondrous man;
The legs of iron seemed to say, "I'm strong."
But, lo! the feet are weaker—clay creeps in—
An indication that 'twill fall ere long.

Again he looks, and, lo! a stone cut from the mount
Smites the great image on its crumbling feet,
And then the gold and silver, brass and iron, and clay,
Crumble and pass as chaff is blown from wheat.

The prophet told the king that kingdoms four
Should rise successive, then the fifth should come—
God's everlasting kingdom, glorious, great.
The rest should pass away to make it room.

So it has been; the Babylonish head of gold
In splendor shone long years, but it must pass,
And give the silver place—the Persian kings;
And they in turn must yield the way to brass.

The brass, symbolic of the Grecian throne,
Shone forth in glory; but to fade 'twas doomed,
For the next symbol, the iron kingdom, comes,
Showing the wondrous strength of ancient Rome.

Majestic Rome unrivaled stands long years,
Like iron strong, and then the mingled clay
Forms weakened feet, increasing human fears,
And thus the image, tending toward decay.

We look again, and, lo! the toes appear,
Ten kingdoms on the soil once held by Rome.
A little while, then these will disappear,
And then the kingdom of the Lord will come.

The stone cut from the mountain represents
The blest and universal kingdom of our God.
It breaks in pieces and consumes the four,
And spreads its reign of peace o'er all the earth abroad.

The fifth great universal kingdom shall eclipse
The glory of the four now passed away;
And it will stand for aye, nor ever fall,—
O reader! are you ready for that day?

—J. S. Green.

A Severe Test

BISHOP WHIPPLE tells the following inspiring story of Indian courage for Christ:—

One day an Indian came to our missionary and said, "I know this religion is true. The men who have walked in this new trail are better and happier. But I have always been a warrior, and my hands are full of blood. Could I be a Christian?"

The missionary repeated the story of God's love. To test the man he said, "May I cut your hair?"

The Indian wears his scalp-lock for his enemy. When it is cut, it is a sign that he will never go on the war-path again. The man said, "Yes, you may cut it. I shall throw my old life away."

It was cut. He started for home, and met some wild Indians, who taunted him, saying, "Yesterday you were a warrior; to-day you are a squaw."

This stung the man to madness, and he rushed home, and threw himself on the floor, and burst into tears. His wife was a Christian, and came and put her arms about his neck, and said, "Yesterday there was not a man in the world who dared call you a coward. Can't you be as brave for him who died for you as you were to kill the Sioux?"

He instantly sprang to his feet, and said, "I can, and I will." I have known many brave, fearless servants of Christ, but I never knew one braver than this chief.—*Selected.*

"PRAYER is the key of the morning and the bolt of the night."

"To make heavenly music, each of us must be attuned to Christ."

"THROUGH wisdom is an house builded; and by understanding it is established."



Stand Up to Your Task

POSTMASTER-GENERAL MEYER believes that it is a bad plan to sit down while at work, even if one is engaged in what is known as a sedentary occupation. He has had a desk brought all the way from Massachusetts to the Capitol,—a desk which he used in former years when speaker of the Massachusetts House of Representatives. It is a desk so tall that he can stand up at it and do his work. He is sure that by this means he gets a larger amount of work done in the course of the day.

There is still to be seen in the famous tower-room in the "Wayside" at Concord, Massachusetts, the standing desk made by himself at which Hawthorne used to write. This wonderful artist in words seems to have held to the opinion of our postmaster-general.

There was an English judge—I do not remember his name—who had the curious habit of always placing his ink-well six feet away from his desk. Every time, therefore, that he needed a penful of ink he was obliged to walk that distance to get it. This was the only exercise he took, and it sufficed to bring him to a sound old age.

Stand up to your task! There is warrant for the idea in our popular slang, for "to stand up to" a man or an undertaking is to attack it (or him) with vigor and perseverance, like a man.

There is a sitting-down habit of mind as well as of body. It means a relaxing of the mental fiber, a letting up of resolution, a weakening of spiritual force. No one can work at his best under such conditions. To work at one's best one must be alert in every nerve and muscle and brain corrugation. The red blood must course along the veins and arteries in a jubilant stream. The shoulders of the soul must be firm and erect as well as the shoulders of the body. The backbone must be well poised—the spiritual backbone as well as the backbone of bone. If a little standing up to my desk will help me into that spiritual and mental attitude, I will prop up my desk on dry-goods boxes this very day.—*Caleb Cobweb, in the Christian Endeavor World.*

The Universal Chain of Kindness

WE have all heard of the "endless chains" that have been started at various times and places, to enlist large numbers of people in the advancement of some plan of usefulness. Most of us have had our attention called to the great rapidity of the increase of the arithmetical or geometrical progression, and have been made to realize by this means the value of concerted effort. Many of these schemes have involved considerable expenditure of time and labor as well as a small cash disbursement, often burdensome to the participants. But few of us ever paused to consider the ultimate outcome of these chains. The end for which they were started has either been accomplished ere this, or the necessity for its maintenance

no longer exists. But thousands of "links" in the chain must have failed to fulfil the imposed conditions before the chain could have ended, and no provision was made for its conclusion that did not involve many broken promises, each one a wound to the soul, that went far toward undoing the good accomplished. All knew that it was neither possible nor desirable that the chain started for a specific purpose should continue indefinitely; yet no time limit was set for its operation, and the many broken pledges that marked its end attested the weakness of the plan. With this thought in mind we endeavored to formulate a plan for good that, having no natural termination, involving no expense, and imposing no great burden, would yet utilize the great power of concerted effort; and just a year ago we started our Universal Chain of Kindness. Our plan was very simple. The originator of the plan explained its purpose and method to two others. Each of these agreed to perform two acts of kindness during the ensuing two weeks, and to secure two other participants to, in turn, do the same. There was to be no report or publicity of deeds done. They might be as trifling or as great as the opportunities or means of the individual permitted. No letter writing or money expenditure was required. The doing of the two deeds of kindness and the securing of the two others to pass the work along, were the only conditions imposed, and few were found who refused to be "links" in the universal chain.

Habit May Turn Into a New Path

There is something almost awe-inspiring in the realization of the mighty power invoked by even so simple an effort. I perform my two little deeds of kindness. The two to whom I speak perform theirs, and so on, the number of kindly acts growing ever till in the aggregate they become of stupendous power. To some it may mean little,—two deeds of kindness that the habit of service would doubtless have suggested even if no promise had been made. But to others, who can tell what the performing of the two acts might mean? Some say, "I can't undertake to do two kindly acts in the next two weeks; the promise would be burdensome." But scarcely are the words uttered before the searching thought comes, "Am I, then, so selfish that so little a thing can prove irksome?" The flash of illumination on one's own mental attitude is of more value than the deeds performed. Then those who had never before known the pleasure of generous help-giving learn a lesson not to be ignored. From doing two deeds may spring the inclination to do many more. Habit may be turned into a new and beautiful path. It needs but the effort of one to start anywhere mighty forces at work that will go on and on, in ever-widening circles, long after the initial force has ceased to act. The powers, the time, the money of each are limited, and the work of a lifetime is easily expressed in terms that seem pitifully inadequate to the needs of the great suffering world. But by becoming willing links in the Universal Chain of Kindness, the weakness of the individual is exchanged for the strength of the multitude, the lifetime of one for the lifetime of the race.

ELLA H. COOPER.

Lend a Lift

"COME, loving hearts, come, open hands,
With bounty warm and wide;
Come, lend our struggling friends a lift
Till the turning of the tide."



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society Program

OPENING EXERCISES:—

Song: No. 238, "Christ in Song."

Prayer.

POEM: The Moral Warfare.

STUDY: Patriotism: True and False.

QUOTATIONS: To be read by various members.

SONG: No. 362, "Christ in Song."

Patriotism: True and False

PATRIOTISM does not consist simply in marching in a parade during a political campaign, making noisy demonstrations on each recurring fourth of July, singing patriotic songs, or even in volunteering to become a soldier in time of war, when excitement is running high. All these outward demonstrations might prevail, and the true spirit of patriotism be absent.

There are strong organizations with patriotic names, but to them the real spirit of patriotism is a thing unknown. True patriotism consists in standing by, and adhering to, the principles upon which the government is founded, and in obeying every law which does not invade the rights of conscience. The true patriot will seek to have repealed every law that is unconstitutional and a menace to the natural rights of its citizens.

There are noble examples of this kind of patriotism in lives which have been interwoven with the history of this country. In the life of Abraham Lincoln is seen an illustration of true patriotism. It was he who dared to cry out against the terrible bondage of human slavery, which was upheld and fostered by this nation, and it was he who emancipated four million human beings from bondage. There are also other examples of this kind we might mention, such as Wendell Phillips and Lloyd Garrison.

Many of those who have led out in great reform movements in the past were regarded at the time as revolutionary and unpatriotic, but in later years these very men have been honored as examples of true patriotism. Those who in these times engage in any reform will doubtless be regarded in a similar manner, notwithstanding they may possess the true elements of patriotism.

The Bible affords numerous examples of true patriotism, as revealed in the lives of the prophets and apostles. It was their regard for the principles of right manifested in lives of honesty, sobriety, and a proper consideration for the rights of others, as taught in the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," that made them true patriots. With citizens of this class there would be no difficulty in maintaining an ideal government.

One or two illustrations will suffice to show how men who heartily profess patriotism will sometimes violate the very principles they are professing to uphold.

There are so-called patriotic organizations which seem to think that their opposition to Roman Catholicism, regardless of the methods employed in opposing the same, is proof that they are patriotic representatives of good government. They claim that, because the Roman Catholics are seeking for political prestige and power, any means employed in defeating them is justified. They should understand that any organization which employs the same methods that the papacy uses, will not succeed in attempting her overthrow. It is just as wrong for professed Protestant bodies to use papal methods in their efforts to overthrow wrong, as it is for the papacy to use them.

There are other organizations, advocating many admirable things, and claiming to be founded upon the principles of true patriotism, which are found, when some of the principles upon which they stand are analyzed, to be lacking in some features characteristic of true patriotism. Among these organizations are the Christian Endeavor, Epworth League, etc., which are composed of the very flower of American young manhood and womanhood. They are doubtless sincere in believing that their Christian citizenship departments are important and vital factors in the preservation of our nation. The facts are, however, that their idea of what they denominate "Christian citizenship" is wholly out of accord with the principles of the gospel and of the Constitution of the United States; for these organizations have left their proper sphere, and are endeavoring to secure the enactment of certain legislation, chiefly that of Sunday laws, thus seeking the power of the state in the interests of religion.

It must be evident to all who understand the principles of the total separation of church and state taught in the gospel, and set forth in the Constitution of our government, that such teaching tends to lead this army of noble, Christian young men and women to turn away from Christ, the great head of the church and source of strength, and to seek instead the power of the state. This means the ultimate ruin of both the church and the state, as past history has demonstrated.

There is an erroneous idea prevailing on the part of many of the rising generation that if they are willing to enlist in the army, and become a soldier for their country, and even die for it, they have attained to the highest idea of patriotism. It should be remembered, however, that there is something more noble and grand than to die for one's country, and that is to *live* for it. By living for it, we do not mean simply to exist in it and enjoy its blessings without rendering anything in return. That would be but the life of a parasite. To live for one's country in the proper sense is to make men better as the result of a godly influence emanating from a life of noble deeds, and self-sacrifice for the good of others.

It is not necessary that you should be a politician or become a statesman in order to give stability and character to your country. No one will question that Christ was an ideal citizen,—one whose example could be followed with safety. But it will be remembered that when he was asked to divide an inheritance between two brethren, he said, "Men, who made me a judge or a divider over you?" Again, when they would have made him king, the record says, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." How marked the difference between Christ and many of his professed followers to-day in this respect!

The citizenship that all should seek to obtain is that mentioned in Phil. 3:20: "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." (R. V.) When our citizenship is secure in heaven, it matters not whether we are regarded as patriotic according to a worldly idea of patriotism, for at best the friendship of this world is enmity with God.

Loyalty to the government of heaven should be the supreme ambition of every soul; for this will insure us a home in the everlasting kingdom of Christ, which will survive all earthly kingdoms.

K. C. RUSSELL.

The Moral Warfare

WHEN freedom on her natal day
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow in blood;
And through the storm which round her swept
Their constant ward and watching kept.

Then, where our quiet herds repose,
The roar of baleful battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung;
And every gift on Freedom's shrine
Was man for beast, and blood for wine!

Our fathers to their graves have gone;
Their strife is past, their triumph won;
But sterner trials wait the race
Which rises in their honored place,—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in him whose cause is ours,
In conflict with unholy powers,
We grasp the weapon he has given—
The light, and truth, and love of heaven.
—John G. Whittier.

Quotations

WHERE legal enactment begins, moral suasion ends.
—*Christian Union*.

May the day soon come when every shop may be closed on the Sabbath, but let it be by the force of conviction and not by the force of policemen.—*Chas. H. Spurgeon*.

Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.—*George Washington*.

It is not the legitimate province of the legislature to determine what religion is true, or what false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others.—*U. S. Senate Report, Jan. 19, 1823*.

We hold it for a fundamental and undeniable truth "that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an inalienable right.—"*Writings of John Madison, Vol. I, page 162*."

Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and, not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.—"*History of the Constitution, Bancroft, Book V, Chapter I*."

Students' Missionary Work at Loma Linda College

WE have at Loma Linda a band of consecrated young people in training for the Master's service. And while we are preparing for service, we are learning from experience that it is "more blessed to give than to receive," and we are also learning that the experience gained from imparting to others a knowledge of the principles of health and temperance and of the gospel message for this time, is not an unimportant factor in our education. Not only do these young people gain an experience that is invaluable to them as they go out to give these truths to others, but they learn to appreciate more keenly the truths the Lord has revealed to us as a people.

The people everywhere seem eager to learn and ready to accept the principles which we are told constitute the right arm of the message. Perhaps they are more ready to learn these principles from nurses sent out by a sanitarium which represents them than they would be from those not connected with the medical work. Thus prejudice is avoided. In cases where the most extreme prejudice exists, it is often entirely broken down by means of treatments given and other personal help.

Wherever the "right arm of the message" has opened the door and gained an entrance, we must put forward the message itself; and we are hoping with the help of Him who has promised to water the seed sown, and give the increase, to reap in the future a rich harvest of souls.

At the beginning of last quarter a committee of five students was chosen to take charge of the Young People's work here, and to consider means of raising the standard of the Young People's Society, and of becoming more efficient in the great work entrusted to us. This committee has charge of the Young People's meetings, which are held on Friday evening. These meetings are planned, not with the purpose of entertaining those present, but with the motive of developing workers; and the responsibility of the meetings is placed entirely upon the young people. The committee also have charge of the "field work," or missionary work in the surrounding towns, which has been made a part of the regular nurses' and gospel workers' courses. Concerning the need of hastening the work in this vicinity we have received many urgent appeals through the spirit of prophecy. One of the nurses has been given direct charge of this field work, taking a little company out with her each day, and assigning to each student his work according to his ability.

Some canvass for "Ministry of Healing," others sell *Signs of the Times, Watchman, or Life and Health*,
(Concluded on page fifteen)



THE INTERMEDIATE LESSON

VII — Saul Chosen King

(August 15)

LESSON SCRIPTURE: I Sam. 7:15-17; 8:4-22; 9:15-27; 10:1-10, 17-27.

MEMORY VERSE: "Ye that fear the Lord, trust in the Lord: he is their help and their shield." Ps. 115:11.

Review

How was the ark of the Lord taken to Shiloh? How did the Philistines feel when they understood that the ark of God was in the camp? How did the Lord show his displeasure with Israel? In what way did the ark prove a trouble to the Philistines?

The Lesson Story

1. "And Samuel judged Israel all the days of his life." "And it came to pass, when Samuel was old, that he made his sons judges over Israel." "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

2. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

3. "But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

4. The Lord told Samuel to tell the people just how a king would treat them. He would take their sons to be his soldiers and horsemen and to work in his fields; and their daughters would be taken to be his cooks. He would take their servants and their goodliest young men, and their asses, and put them to his work. All the best of their fields and vineyards and olive-yards, and a tenth of all their increase, he would take for his officers and servants.

5. "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

6. Though the Lord knew it was not best for the Israelites to have a king, he permitted them to have their own way, and chose Saul to reign over them. We are told that Saul was "a choice young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people."

7. Now it came to pass about this time that Saul's father sent him with a servant to search for some asses that had strayed away. After looking several days for the lost animals, the servant suggested that they ask Samuel if he could tell them where they were.

8. "Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon

my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people."

9. Samuel urged Saul to stay with him that day. When he told him that God had chosen him to be king, he seemed surprised and said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" Samuel then invited Saul to attend a feast. Here he was given the chief place among those who were bidden, and shown other honors. Early the next morning Saul and his servant went home, and Samuel went a little way with them.

10. "And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us." "Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?"

11. When Saul turned to leave Samuel, "God gave him another heart." As Saul neared his own city that day, "a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them."

12. "And Samuel called the people together unto the Lord to Mizpah." "And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. Therefore they enquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

13. "And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

14. "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched."

Questions

1. How long did Samuel judge Israel? What did he do when he was old? How did his sons give offense to the people?

2. Who came to Samuel at Ramah? What request did they make? Why?

3. How did their request make Samuel feel? What did he do? What did the Lord say to Samuel concerning this matter?

4. What did the Lord tell Samuel to show the people? What did he say a king would do?

5. After hearing this, what did the people still say? Why did they want a king?

6. What did the Lord permit? What man did God choose to reign over his people? What description is given of Saul?

7. Under what circumstances did Saul come to visit Samuel?

8. What had the Lord told Samuel the day before? When Samuel saw Saul, what did the Lord say to him?

9. What did Samuel urge Saul to do? What did Saul say when he learned that he was chosen king? What honor was shown him at the feast. Where did Saul go the next morning? Who went with him?

10. As they were going down the end of the city, what did Samuel do? What did he say to Saul? What did Samuel then do?

11. What change took place in Saul as he turned to leave the aged prophet? What wonderful thing occurred that day when Saul neared his own city?

12. To what place did Samuel call the children of Israel soon after this? When lots were cast, what tribe was taken? What family? What man? Where was Saul? How was he found? What is said of Saul's appearance as he stood among the people?

13. What did Samuel then say to the people? What did they shout?

14. What did Samuel then tell the people? Where did he then send them? Where did Saul also go? Who went with him?

as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation."—*"Patriarchs and Prophets," page 351.*

2. It will be noticed that the Jews were engaged in a steady work of reform, and the plan of their enemies was to divert them from their work. First they sought to frighten the Jews, and when they would not be frightened, efforts were made to arrange a conference with them, reporting things that were not true. It was therefore under the pretense of friendship, but war was in their heart continually.

Students' Missionary Work at Loma Linda College

(Concluded from page thirteen)

giving treatments as opportunity offers, and everywhere leaving tracts or papers containing the message for this time. Appointments for health talks or Bible readings are made wherever the people are interested in them. The college conducts regular classes in the methods of giving Bible readings and health talks. In these classes the student prepares an outline of the talk or reading to be given, and once each week holds the talk or reading with the company he has gathered. One company of ladies in Colton are much interested in the health talks and cooking demonstrations which are held with them one afternoon of each week. Appointment has been made for a series of health lectures at the Young Woman's Christian Association rooms in Redlands as soon as they are opened in the fall.

A few have been found in Colton, Redlands, and San Bernardino, who are hungry for truth, and are taking Bible readings, and we hope to have more soon. This work is also assigned to students, who have had considerable experience in that work.

At San Bernardino, Bible studies are held one evening each week with a little company of colored people in their church. They are a small Methodist Episcopal church, newly organized,—a little flock without a shepherd,—who are glad to have the truths of God's Word explained to them. This direct and personal work encourages the development of individual talent, and offers opportunity to suit the subject and manner in which the reading is given to the needs of the company.

It is planned that each student shall devote one-half day each week to field work, and this is counted as part of his regular class work. I believe most of those who have been doing this have derived a great blessing from it. Just as physical exercise develops muscle, and makes us strong physically, so we shall develop as Christian workers through the exercise of the powers God has given us, and as we use the talents we have in his service, he will multiply them.

We are not to wait for a complete preparation before beginning work for God; if we do, we shall never be fully prepared, for the most important part of our education consists in actual experience in his service.

GRACE H. JENNINGS.

THE YOUTH'S LESSON

VII — The Purification of the Priesthood

(August 15)

MEMORY VERSE: "And every man that hath this hope in him purifieth himself, even as he is pure." I John 3:3.

Questions

1. After the walls were finished, what was the next step in the work of reformation? Neh. 7:1.

2. Why was Hanani placed in charge of Jerusalem? Verse 2.

3. What precaution was taken to protect the city? Verse 3.

4. What was the condition of the city? Verse 4.

5. What did Nehemiah then do? Verse 5.

6. What was done with the priests that could not find their genealogy? Verses 63, 64.

7. In what way could this decision be changed? Verse 65; note 1.

8. How many did the congregation number at this time? Verses 66, 67.

9. What donations were made by the governor and chief of the fathers? Verses 70, 71.

10. What part did the people have in this offering? Verse 72; note 2.

11. When was the work completed so that the people could return to their own cities? Verse 73.

12. How many months since Nehemiah had first planned to go to Jerusalem? Compare verse 73 with Neh. 2:1.

13. What other leader of the people was still at Jerusalem? Neh. 8:1.

14. How long since Ezra had gone up to Jerusalem? Compare Ezra 7:7, 8 with Neh. 2:1.

Notes

1. The Urim and Thummim showed the mind of the Lord in the matter, and therefore was higher authority than the tirshatha, or governor. Ex. 28:30; Num. 27:21; I Sam. 28:6. Read Chapter XXX in "Patriarchs and Prophets."

"At the right and left of the breastplate were two large stones of great brilliancy. These were known

"O, we are held unto the other near
When each is dear to one — and all to God."

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Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

MISS RUBY E. LEA is the last to join the Reading Circle for 1908. She has already made a good beginning on her well-chosen list of books. Ethel Halfrich sends word that she has finished the reading of her list of five books.

Not Full Justice

COLORADO did not feel complimented by the note that appeared in a recent number of the INSTRUCTOR saying that she had decided to pay for *one* Foreign Mission Seminary scholarship, when she had decided to pay for her assignment,—four; and had raised the money for one, and was at work for the others.

We are sorry not to have given due credit to Colorado's loyal Missionary Volunteers; but fortunately the object for which they are working can not be affected unfavorably by the mistake.

Articles from Our Missionaries

OUR missionaries in Turkey, India, and Iceland are represented in this number of the INSTRUCTOR. Elder Ostlund from Iceland has sent a very interesting series of articles on the beginning and progress of our work in that island. All will be interested to read these. This is the first time in many years that we have had an article from one of our laborers in Turkey, but we have the promise that this shall not be the last. India can always find interested friends among the young people. Let us not overlook any word from our foreign missionaries.

John Ruskin on Women and War

MR. RUSKIN, at the close of a lecture on war, said to the women present: "Only by your command, or by your permission, can any war take place among us. And the real final reason for all the poverty, misery, and rage of battle through Europe is simply that you women, however good and religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature outside of your immediate circles. Let every Christian woman who has conscience toward God vow that she will mourn for his killed creatures. Let every lady in the happy classes of civilized Europe simply vow that, while any cruel war proceeds, she will wear black—a mute's black—with no jewel, no ornament, and I tell you again no war would last a week."

"Them That Honor Me"

"If ye seek him, he will be found of you; but if ye forsake him, he will forsake you." 2 Chron. 15:2. The history of God's ancient people affords, perhaps, the most striking and melancholy comment on these words that the annals of any nation can furnish. The final doom which followed their rejection of the Messiah was so terrible in its severity, and so manifestly "the finger of God," that even the Roman general confessed that divine power was enlisted against the Jews. "For wrath," said the apostle, "is come upon them to the uttermost."

Among individuals the name of Cardinal Wolsey stands prominently forth in the page of history as that of a man who, to gain the favor of an earthly monarch, and serve his own ambitious ends, deliberately outraged his own convictions, and set at naught the laws of Him whose chosen minister he professed to be. Broken in health, and utterly sick at heart, his dying words sound like the wail of a ruined soul: "Had I but served my God as diligently as I have served my king, he would not have given me over in my gray hairs." Dear reader, frequently think over the message brought by "the man of God" unto Eli: "Wherefore the Lord God of Israel saith, . . . Them that honor me I will honor, and they that despise me shall be lightly esteemed." How may we honor him? One may honor the Lord by doing his will, by letting one's heart keep his commandments, by binding mercy and truth about the neck, by trusting in him with all the heart, by acknowledging him in all one's ways, by fearing him and departing from evil, by honoring him with one's substance, by despising not his chastening, and by getting wisdom, for "length of days is in her right hand;" and in her left hand riches, and honor, and true success. "She is more precious than rubies; and all the things thou canst desire are not to be compared unto her."

Remember always that "the Lord is with you, while ye be with him." "If ye seek him"! David says, "Blessed are they . . . that seek him with the whole heart." How many seek, and seek in vain, for no other reason than because they do not "seek him with the whole heart"! The heart of worldlings "is divided; now shall they be found faulty." "With their mouth they show much love; but their heart goeth after their covetousness." The backslider hath not turned unto me with his whole heart, but feignedly, saith the Lord. The upright believer alone brings his whole heart to the Lord. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, Will I seek." "For he only has found an object that attracts and fills his whole heart—and if he had a thousand hearts, it would attract and fill them all. He has found his way to God by faith in Jesus. In that way he continues to seek." His whole heart is engaged to know more and to love more. Here alone the blessing is enjoyed, and the promise made good, "Ye shall seek me, and find me, when ye shall search for me with all your heart." How are we seeking him? Alas! with how much distraction; with how little heart-work! O, let us "seek his strength" in order to "seek his face." Lord! search, teach, incline, uphold us. Help us to plead thy gracious promise: "I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart."

ERNEST LLOYD.