

The YOUTH'S INSTRUCTOR

Vol. LVI

August 11, 1908

No. 32



Perry Pictures

A PRIMROSE on the river's brim,
Or by the cottage door,
A yellow primrose was to him,
And it was nothing more.

—Wordsworth.

Review and Herald Book Department

Some Persons Are at Work

ONE day recently over three tons of books were shipped from the Book Department of the Review and Herald, Takoma Park, Washington, D. C.

We are not keeping many books on our shelves these days, but we can report that we have thus far been able to fill our orders promptly.

Our bindery is now running three nights a week until nine o'clock. The clerks in our shipping department are also obliged to work overtime.

The subscription-book sales of the Review and Herald Office for June to four conferences amounted to \$3,088.95; for the corresponding month last year the sales amounted to \$1,259.38, an increase of 143 per cent. The increase in May was \$1,280, or 116 per cent.

The manager of the Battle Creek branch of the Review and Herald, reports an increase of sixty per cent in the subscription-book business for the month of June over the corresponding month of last year. These were actual sales in the Lake Union Conference and Ohio.

Orders were taken in the Atlantic Union Conference for \$5,217.35 worth of books during the month of June. For the same month of last year, in the same territory, the orders amounted to \$2,666.56, making an increase of ninety-five per cent.

The entire sales of the Atlantic Union Conference for the month of June, 1907, were \$4,601.26. This was before the division of the territory. This year for the same month, with a little over three fifths the territory, orders were taken for \$616 worth more than were taken in the entire territory last year in June.

A report just handed in of orders taken in the Columbia Union Conference for the month of June shows sales to the amount of \$7,008.85. This is an increase of \$3,777.95 over the same month last year, or one hundred sixteen per cent. Surely the Lord is blessing the efforts of the faithful, energetic canvasser.

To-day's mail brought two letters from heads of families who have recently accepted the truth as the result of reading books placed in their homes by our canvassers. One writes that he would like to canvass for the book he had purchased, and adds, "I think this should be in every home."

A canvasser in one of the Western conferences writes:—

"In my first three months' work, I took only one \$2.50 order. Now, my last three weeks have been 146 hours, 256 orders, \$966.50. I do not believe I ever saw people more anxious to get our books. Some do not want to wait until I make my delivery. Sometimes people say, 'I have pledged myself never to order another book from an agent, but I can't afford to let "Daniel and Revelation" go by.' I often miss some, as I go through, and they will come and overtake me and order a copy. It certainly seems like the 'sound in the tops of the mulberry-trees.' I feel that the work is fast closing up, and how I long to be in the kingdom! I can truly say that I am of good courage, and I long to see more laborers in this line of the Lord's work."

Another worker sends on this good news:—

"I sold over \$200 worth of books in three weeks. I expect to have a scholarship before another week is past. 'Great Controversy' is a wonderful seller."

One day I sold one at every other house, and other days did nearly as well. Surely the Lord is in the work. He sends his angels before us to prepare the hearts of the people. I know that he has answered my prayers many times, and given me orders when I otherwise would have failed. There was a failure of crops here last year, but that does not prevent the message from going. I have had many precious experiences the past few weeks. The people are not prejudiced."

MORRIS LUKENS.

A Temperance Sermon

WRITE it in the nation's laws,
Blotting out the license clause;
Write it on each ballot white,
So it can be read aright,
"Where there's drink, there's danger."

—Frances E. Willard.

A Search for Nations

THE nation politicians would like to obtain. Nomination.

The one that a king is certain to gain. Coronation.

The nation for those who rise to rebel. Insurrection.

The one to avoid if we wish to keep well. Contamination.

The nation for him who laughs loud and long. Cachinnation.

The one for those men who plot to do wrong. Machination.

The nation for those with hearts full of sorrow. Resignation.

The one for that man who delays till to-morrow. Procrastination.

The nation for those who are weak in the head. Hallucination.

The one that all pupils most certainly dread. Examination.

The nation for pests of all kinds. Extermination.

The one the irresolute should seek till he finds. Determination.

The nation to which the fanciful go. Imagination.

The one where an actor may make a good showing. Impersonation.

The one that for teachers is certainly meant. Explanation.

The nation for those who darkness would shun. Illumination.

The one we shall reach when our journey is done. Destination.

The nation for him who the highest point gains. Culmination.

The one for the man who the Sabbath profanes. Profanation.

The nation toward which we all lean. Inclination.

The one where amazement and fright may be seen. Consternation.

The nation to which I now have come. Termination.—*The United Presbyterian.*

AN officer of a New York bank states that twenty-five thousand dollars have been withdrawn from his institutions, in small amounts, evidently by unemployed persons who are compelled to live on their savings; while the principal of one of New York's schools says that at least twenty of his pupils come to school without their breakfast.

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VOL. LVI

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

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Experiences in the Lord's Work in Iceland — No. 2 My First Sermon in Iceland

FROM the beginning I had seen that the hand of the Lord was directing in the starting of our work in Iceland. An experience in regard to the first public meeting impressed this conviction very clearly upon my mind. I had not advertised any subject, but I had in mind to preach on Pilate's question "What is truth?" and I thought that I was quite well prepared for the sermon, as I had given much time to its preparation. I was therefore greatly astonished when I heard an inner voice saying most clearly: "Speak not on that question of Pilate. Take your text in 2 Peter 1:16-19." I felt that this was the voice of the Holy Spirit, and I did not dare to fail to heed it. I took 2 Peter 1:16-19 as my text, and had much freedom. The house was crowded, and the Spirit of God was present in a marked manner. At the close of the meeting some came up to the pulpit, and thanked me for the sermon. And then I learned why I was not suffered to preach on Pilate's question, for a gentleman came forward, grasped my hand, and said: "I thank you most heartily for your sermon. And I was so glad you did not question, What is truth? as other missionaries who come here do. We ought to know that the Lord's Word is the truth. What we need is to hear it."

Nobody knew, except the Lord, what I had thought of preaching upon at that meeting. But he knew that my thoughts would to some extent create prejudice in the minds of the people, and he prevented me from giving that discourse. Surely we all ought to look to the Lord for guidance in the different matters of life, and especially when we are working in his vineyard. If we did this, more blessing would follow our work, and more joy would come to us.

Learning the Language

My first public meeting in Reykjavik was held in Norwegian, which some of the inhabitants of Reykjavik understand. The mass of the people do not understand any foreign language, and my great task, therefore, was to learn Icelandic. This language is very difficult, especially the grammar.

I did my best, working and praying, and I had surely the Lord's help in learning the language. Only five weeks after my arrival I advertised a meeting to

be held in the Icelandic language. The hall was filled to the utmost half an hour before the meeting was to begin, and on the street outside were crowded as many as in the hall itself. I had hard work to get in. Every one understood my message, and from that time I continued to preach and lecture in Icelandic.

A few words regarding my way of learning the language. I obtained a grammar, and began to study. But instead of getting a reader, I used my Bible. I knew no other book so well as the Bible, and by reading the Icelandic Bible, I could quickly catch many words without any difficulty. Almost from the beginning I wrote much in Icelandic. It is my experience that writing a language is better than reading for fastening the forms in mind. In writing a new language, the want of words will be felt. Instead of hunting in a dictionary for the words I needed in the

Icelandic exercises, I took my Bible, and in almost any case I could find a verse where the desired word occurred; then I had the advantage of seeing the word in a correct standing in a sentence, which is, of course, of great use to a language student. Besides this, the Bible method is much to be preferred, because the Bible gives always holy and elevated thoughts, — thoughts of truth, — while the usual read-

ers often express thoughts of the opposite character.

First Sermon on the Sabbath Question

The Sabbath question was publicly discussed in Iceland in the latter part of my first year there. The beginning was made by a pamphlet that I wrote and published in Icelandic, entitled, "The Sabbath of the Lord and Its Celebration in Times Past and Present." This pamphlet made a great stir among the people. The excitement increased when one of the prominent theologians wrote in the church journal a most harsh and unkind criticism against us and our belief, and against me. I happened to meet him soon after the publication of this article. We first talked for some time of different things, when he asked me: "Should we not talk some together about the Sabbath question?"

"Well, I think not," I answered. "You have made that discussion a public one, by writing your article against me, and I think it is just as well to keep the discussion with the public."

"All right. But will you not write something in reply?" he asked.

"Well, I wish to do so, but I have no journal to write in, so I don't know what I can do."

"I will open my journal for you; so you can answer my article," he answered.



See "Notes of Travel" on next page

"I am very much obliged," I said. But may I ask how much space you will allow me in answering your article?"

"How much would you need?"

"I think I would need as much as you yourself have used in writing against me."

"I could not offer so much space. But two thirds I could allow you."

"Well, although I am very much obliged, I can not accept your kind offer. I have decided to answer your article publicly in a lecture next Sunday, and you are kindly invited to come there."

"I can not promise to come, but I hope you will write some, and then I will attend to that."

The meeting Sunday evening was well attended. Many of the most distinguished people were there, but not the opponent himself. I had prepared a written lecture upon the points of the article in question. At the close of my lecture one of the editors of a political paper came to me and congratulated me upon the good lecture. "It was just to the point," he said; "you ought to publish that grand lecture."

"I thank you for your kindness," I said, "but I have not the necessary means for doing so."

"Would it be of help to you, if I took the whole lecture and put it into my paper?" he asked.

I expressed my gratitude for his generous offer, and said that I would furnish him with the necessary manuscript the next day.

In this way the truth on the Sabbath question went all over the country, and was read by the people. My opponent wrote a little again, but I had the liberty of answering in the papers, so the question was faced in a very fortunate way.

Wherever I heard the question discussed among the people, the common opinion was that, as far as the Bible was to be relied upon, it was certain that the Seventh-day Adventist view is correct. This opinion still maintains.

Did not all the people then begin to keep the Sabbath? many of my readers may ask.

No; only a few. Why not?—The low standard of spirituality in Iceland is the true answer to that question.

What is needed in order to be a good Sabbath-keeper is not only the conviction of mind; the heart needs to be filled with the Spirit of God.

DAVID OSTLUND.

Notes of Travel

From the Pacific to the Atlantic

LEAVING home is one of the sad experiences of life. The uncertainty that enshrouds earthly experiences in prospect helps to cause the sadness that comes to one who crosses the threshold of home with the purpose of putting half the world between him and that loved spot. This feeling is intensified when he never expects to return, or to see his loved ones until the Saviour comes to unite all the faithful. Our own recent experience in leaving home for our foreign field of labor witnessed to these things.



When we left the Mojave Desert, California, for Los Angeles, we began the long journey to South Africa. As we descended the mountains, and entered the San Bernardino Valley, the scene was delightful. Near the railroad were large orange- and lemon-trees, loaded with yellow and gold, contrasting beautifully with the bright-green foliage. Beyond these orchards were low, brown mountains covered with sage brush, and, rearing their proud heads above all, were the snow-capped San Bernardino peaks.

A few days later we spent several hours in San Francisco. The city is slowly rising from her ruins—but to what purpose? Viewing this scene of destruction, my mind turned forcibly to the time when many of the world's proud cities will be thrown down.

Our interest in the natural scenery was intensified as we began to ascend the mountains in southern Oregon. Near by were the beautiful green mountains covered

with tall fir-trees, while in the distance was Mt. Shasta, clothed in its mantle of white. We were obliged to follow a very winding course in order to reach the tunnel which pierced the top. In one place the track made three complete turns in a distance of two miles. Thus there were four nearly parallel roads over which the same train successively



passed. A little farther up, we traced the letter L, going first under and then over a spur of the mountains.

In descending we followed the course of several pretty mountain streams. These are forced to take such an irregular route that there is scarcely a foot of straight track, and often we plunged through one short tunnel only to enter another. The trees and bushes in north central Oregon and along these creeks are covered with many forms of green and gray moss. Some of this is small, and grows close to the limbs, while in other instances, long, feathery moss of a light-green color drapes the branches. On many trees ferns have taken root in this moss, and, growing from trunk and limb, add much to the beauty of the picture.

Shortly after leaving Portland, we came to the broad Columbia River, which we followed for several hours. At that time of year it was quite muddy. Upon every point of land in the river were large salmon fishing-wheels. These are turned like paddle-wheels, and as the fish swim by, they are lifted far above the water. In many places the river flows over rocky beds, making rapids. At one point it plunges over shelving rock about five feet high, but not as one stream; for it is divided into many parts by the broken rock. Castle Rock stands on the Washington side of the river, with its massive stone walls extending several hundred feet above its base. This was once used by the Indians as a lookout tower and signal station.

The scenes, looking away from the

river, are equally interesting. The low mountains are practically covered with trees, and are quite steep and rocky, presenting many mossy cliffs. Small streams plunge over these, and are broken to spray in their fall. Several large streams also make picturesque cascades and rapids as they rush down the side of the mountain. Here, too, are several gigantic rock pillars similar to Castle Rock.

Before we left the Columbia, we entered the Oregon Sand Sea. Here the light-shifting sand was heaped in great ridges from five to fifteen feet high. We passed through this region during a severe storm. The sand is carried up the banks on the windward side in an endless stream, and then falls on the other side. Thus these waves move slowly from place to place, guided by the wind, and burying everything in their path. Sometimes whole forests are buried and destroyed. Man is powerless to stop these storms, except as he makes low board fences a few inches from the ground so as to direct the course of the wind. Many of these "wind guides," aggregating several hundred miles, are built diagonally from the railroad to keep the sand from burying it. But even with this precaution a force of men wearing goggles were out shoveling sand to prevent the rocking of the trains. It took over four hours for our train to travel through this section.

As we passed through southern Wyoming, the highest point of the journey was reached. This was on the Rocky Mountains, when we were eight thousand nineteen feet above the sea. But here it did not look much as if we were in a mountain region; for we crossed a barren tableland with only rocky hills to obstruct our view.

Not the least interesting feature of our journey from California to New York was Niagara Falls.



Taken from rear of moving train
A MOUNTAIN STREAM

Drenched in mist, almost deafened by the thunder of falling water, and entranced by the beautiful rainbow curving gracefully before my eyes, as the breeze threw the spray into the sunshine, I stood before Niagara's mighty cataract filled with wonder and awe.

With regret we left this famous spot, to hasten on to New York. A little may be said later in regard to this metropolis of the New World and of our sea and land trips in the Old.

HOMER C. OLMSTEAD.

Thought Nuggets

"MANY are waiting to be personally addressed."

"DIVINE nature gave the fields; human art built the cities."

"BETTER a little chiding than a great deal of heart-break."

Go forth under the open sky, and list to nature's teachings.—Bryant.



The Kaiser's Weather Prophets

"A VISITOR to the New Palace saw on the kaiser's desk," says a press despatch from Potsdam, "a bottle containing three leeches, and made bold to ask their uses. 'Why,' replied the emperor, 'they are my weather prophets—none better in the world.'"

"The visitor confessed that it was always 'kaiser weather,' that is, fine and dry, when his majesty ventured out on some public occasion.

"That is because I never go out unless I am sure it will be fine weather, and my leeches never deceive me," said the emperor.

'Here you see them stretched out at the bottom of the bottle. That means at this season of the year that we will have at least twenty-four hours more of bright and beautiful weather. If the leeches go to the bottom in the winter, you may be sure that the weather will be cold, but dry.

"When we are going to have rain in summer, or snow in winter, the leeches signal the fact from twenty-four to forty-eight hours ahead by mounting to the neck of the bottle and breathing the air coming through the holes in the cover.

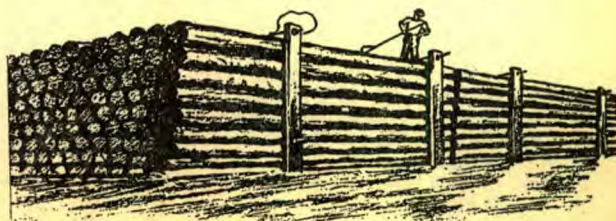
"Wind is fatal to a successful military review. I therefore study my leeches before ordering one. When the leech swims quickly through the water there will be a wind-storm. My leeches also prophesy thunder-storms. If one is near, they crawl up the neck of the bottle, out of the water, and move quickly and spasmodically.'

"The kaiser keeps his weather prophets in an ordinary milk-bottle, covered by a piece of bladder, in which holes are drilled with a pin. The bottom of the bottle is covered with white sand and moss."—*The Watchman*.

Sixty Miles of Logs

THE largest raft of logs ever towed from Nova Scotia to Boston was composed of enough logs to reach sixty miles, if placed end to end. It was composed of seven thousand logs rafted together in a mass four hundred feet in length, fifty feet wide, and twenty-eight feet in depth. It floated with ten feet of logs above water and eighteen feet submerged.

The construction was vastly different from the style of raft in which the logs are fastened in booms, and all float on the surface of the water. It was made up in ten sections, averaging about forty feet in length, each independent of the others, but all welded into a unit by a heavy iron chain running through the center



from bow to stern. Each section was fastened by wire cables running across the logs from stanchions placed at each side. Additional cables extended from maple girder ties placed on top of the raft down through the logs, and around the bottom layer, holding them securely together.—*Popular Mechanics*.

How to Make Blue-Print Lantern Slides

LANTERN slides of a blue tone that is a pleasing variety from the usual black may be made from spoiled or old plates which have not been developed, by fixing, washing well, and then dipping five minutes in the following solution:—

- | | |
|-------------------------------------|---------|
| A. Green iron ammonium citrate..... | 150 gr. |
| Water | 1 oz. |
| B. Potassium ferrocyanid | 50 gr. |
| Water | 1 oz. |

Prepare the solutions separately, and mix equal parts for use, at the time of employment. Dry the plates in the dark, and keep in the dark until used. Printing is done in the sun, and a vigorous negative must be used, says the *Moving Picture World*. Exposure, twenty to thirty minutes. Wash ten minutes in running water and dry. Brown or purple tones may be had by sensitizing with the following solution instead of the above:—

- | | |
|-------------------------------|--------|
| Distilled water | 1 oz. |
| Silver nitrate | 50 gr. |
| Tartaric or citric acid | ½ oz. |

Bathe the plates five minutes, keeping the fingers out of the solution, to avoid blackened skin. Dry in the dark. Print to bronzing under a strong negative; fix in hypo, toning first if desired.—*Popular Mechanics*.

Two Government Dams

THE highest dam in the world is being constructed in the cañon of the Shoshone River, near the town of Cody, Wyoming. This dam will be three hundred twenty-five and one-half feet high,—eighteen feet taller than the capitol at Washington. The reservoir behind it is to be twelve miles long, with a maximum depth of two hundred thirty feet. The object of the government in building the Shoshone dam is to irrigate a strip of land fifty miles in length, containing one hundred twenty-five thousand acres.

Some facts concerning the Pathfinder dam, also in Wyoming, are even more interesting. This reservoir will be thirty-five miles long with a width in some places, of four miles, and while some of the feeding streams rise in Colorado, the water is stored in Wyoming, to be used in irrigating land in Nebraska, two hundred miles from the storage dam. The roads leading through the mountains to these dams sometimes cost as high as twenty-five thousand dollars a mile.

The result of these stupendous undertakings will be the reclaiming of large areas of comparatively worthless land, which will furnish homes for thousands of people from all parts of the country.

G. W. CHASE.

HIGH o'er my head a flower waved

A year ago.

I reached to grasp it with an eager hand—

God did not will it so.

I thought that flower the rose of life

A year ago!

Now, on my bended knees, my God I thank

He did not will it so.

—Amy Ruth Wenzel.



Destroying Our Enemies

ALEXANDER THE GREAT, being asked how he had conquered such vast regions, and made so great a name, replied: "I used my enemies so well that I compelled them to be my friends, and treated my friends so faithfully that they became unalterably attached to me." Sigismund, reproached for not destroying his foes instead of admitting them to his favor, answered: "Do I not effectually destroy my enemies when I make them my friends?"

Jesus Christ, our great model, possessed, in a far greater degree than any other individual, the spirit illustrated by the foregoing incidents. Study the interesting seventh chapter of John. "The Friend of sinners" speaks to his enemies as never another man spoke to his. In the remarkable language of the forty-sixth verse, we find the officers making an admission that many enemies of Jesus have been constrained to make. Those who are unwilling to admit Christ's miracles have been often confounded by the sublimity of his teachings. How true their answer, "Never man spake like this man." Surely they "wondered at the gracious words which proceeded out of his mouth." "Gracious words"—kind words, winning words. The chapter mentions the great feast of tabernacles, held to commemorate the old wilderness life, when their fathers dwelt in tents. On this last day of the feast the beautiful words of Isaiah 12:3 were sung: "Therefore with joy shall ye draw water out the wells of salvation." In the midst of the confusion and division of the multitude, many of whom were among the untiring enemies of Jesus, this gracious "Friend of sinners" rises in the temple, and very beautifully applies the prophecy to himself. "If any man thirst, let him come unto me, and drink." Any man—friend or enemy—"let him come unto me." Graciously he invites the multitude to him, extending mercy and salvation to sinners and rebels, his great love winning its way into their hearts, compelling many of them to be his friends and followers. The constraining love of Jesus changes enmity to friendship. "Christ in you," "lifted up" before the world, will draw men unto himself. Let the love of Christ constrain us to entire consecration to the service of winning souls to him. May "the meekness and gentleness of Christ" constrain us to "speak evil of no man," and to be "gentle, showing all meekness unto all men." May our "conversation be always with grace." Let us get close to those who need a little sympathy and tender concern shown them. A sincere smile, warmed by the love of Christ in the heart, can thaw the coldest heart, or win its way into the life of the most secluded. "Show yourself friendly," helpful, interested, considerate; and you will realize that in friendship as in other things, "it is more blessed to give than to receive." "The way to gain a friend is not to seek one, but to be one, to be worthy of one."

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that

despitefully use you and persecute you: that ye may be the children of your Father which is in heaven." Loving, blessing, doing good to, and praying for, our enemies, our cursers, our haters, our despiteful users, our persecutors—is it possible?—It is, or the commandment would not be given us. How is it possible?—"Christ in you;" here is the power of the believer, here his great strength. The Lord of life knows the need of his people, and he waits for them to remove the hindrances, that he may breathe divine energy into them, and make them "more than conquerors."

ERNEST LLOYD.

Young People and Bible Study

YOUNG people often ask, "How can I read the Bible so as to find in it the things it has for me?" The young Christian, especially, who is pledged to daily Bible study, is eager to know how he may fulfil his pledge most wisely. He desires to do more than perfunctorily to read a few verses daily, but sometimes he needs guidance. Perhaps a few very simple suggestions may be helpful.

The Bible is not so different from other books as many people think. It has to be read in the same way as any other book. If you take up a volume of history, a book of poems, or a story, feeling that you ought to read a page of it every morning and a page every evening, and then try to do it just because your conscience says you should, it will not prove interesting to you. You must care for a book, and want to read it, before you will find either pleasure or profit in it. This is as true of the Bible as of any other book.

"That is just the trouble," some one says; "somehow I can not get to care for it." How can we learn to care for the Bible? A young lady, some years ago, received a book as a present. She took it up several times and tried to read it, but it seemed dull. So it was laid aside. A year or two later she was introduced to a gentleman whom she met frequently after that. The two became excellent friends, and at last she discovered that he was the author of the book she had tried to read and had found somewhat dull. She sought the book again; now every page held golden thoughts for her. It was no longer dull. The writer was her friend. Love was now her interpreter. She wondered how she could ever have considered the book uninteresting and tiresome to read.

The Bible seems dull to you, or at least you can not find the interest in it that some people find in its pages. Perhaps if you knew Christ better, it would be different. If you only remembered that your dearest and best Friend is the Author of the book, its words would have new meaning for you.

Begin with the Gospels. They tell the story of the life of Christ. You find in them a great many of his own words. As you read the pages, think of what Jesus is to you. Read as you would read a letter written to you by your mother, or a book which told you about your father's life. Love will change all, and give a personal interest to every sentence.

To learn to care for the Bible you must think of its words as spoken not only for you, but directly to you. A good portrait looks you right in the face. You may walk about the room, but from every part that eye looks into yours. A thousand persons may pass, but the picture looks straight at each one of them. So it is with the Bible. It looks everybody

right in the face. It speaks right to you. This is one of the secrets of finding it interesting. If you will think of every word of it just for you, it will soon begin to talk to you as a dear friend. You will see Christ's face looking out of every page, and you will hear his voice in every sentence. Then it will no longer be a task to read the book, but a joy and delight.

Of course we should read the whole book. Some people never get beyond a few familiar chapters. There are great sections of it, whole books, large portions of other books, of which they know nothing at all. This is not making the most of the Bible. We should try to study it as a whole, so as to know every nook and corner of it. There is no portion of it, not even the chapters with hard names, without instruction and help of some kind.

We should read the Bible regularly and in some kind of order. No student of Tennyson or Browning would expect to become deeply interested in the works of his author if he picked up the book once or twice a day, and read a few lines wherever the pages happened to part. Yet that is the way too many read the Bible.

To make the Bible interesting as a whole we should learn all we can about the several books as books. A few hours of study about Genesis—when written, its contents, its wonderful value—will prepare one to read Genesis with keen zest. So of the other books.

Besides this reading and study of the whole Bible, it is well to take it up at times topically. Study the characters you find in it, gathering all you can learn about them in any part of the book. Study doctrines or subjects to find all the inspired volume has to say about them.

There is still another way. The Bible is to furnish us daily bread. We need a portion for each day. Though we may read several chapters in the morning, it is well for us to have a single verse, or a brief passage, to take into our thought for the day's pondering. For example, my verse yesterday was, "Tarry ye here, and watch with me." Through all the hours, as I went about my tasks, my mind turned again and again to this word of Christ. I thought of what it meant first in the heart of Jesus, as he craved the sympathy of his friends as he agonized in the garden. This gave me many a sweet suggestion about the humanity of Jesus. Then I thought of what he means by it now when he asks us to watch with him. Again, I thought of the need our friends oftentimes have of our waking sympathy, and that there is a time when, if at all, this sympathy must be shown; that when this time is past, if we have only slept, we may as well sleep on. A word taken thus every day, and meditated upon through the busy hours, and when we are on our bed, can not but give its rich spiritual help and nourishment to the soul.

The Bible yields up its value and help to us only when we receive its truths into our heart and take its lessons into our life. It is God's Word, but we can get blessing even from God's Word only when we let the Word speak to us and then submit our wills and all our life to it. If we have sinned, the Bible can give us peace only by leading us in the divine way to the place of pardon. If we are in sorrow, it can comfort us only when we accept the divine consolations, and quiet our heart in resting upon

them. If we are in danger, it can be a protection to us only as we believe its words of promise and hide ourselves away in the refuge of the divine love. Not the Bible, but God, is the source of all blessing and good, and the Bible can bless us only as it brings us into loving fellowship with God.—*J. R. Miller.*

An Interesting Letter

THE following letter, which was received by one of our workers, is of interest because it reveals the value of our reading-matter in bringing the truth to people, and also because of the staunch spirit manifested by the writer, who says: "I received the tracts all right. The tracts and the *Signs of the Times* have been a lamp to mother and me. We knew nothing about Saturday's being the Sabbath of the Bible, until I got the paper and those tracts. It is almost a month since I received the first lot of tracts. I read those relating to the Sabbath and Sunday with much anxiety, for the thought that we were not keeping the day that God had commanded was a grievance to me; and there being no one who observed the seventh day within miles of us, I thought within my heart, "What shall I do? If I observe Saturday, every one will regard me as a fool." However, it was plainly evident that I should have to be so regarded in the eyes of my acquaintances, or else continue to trample upon the fourth commandment. I therefore concluded to accept the former. I went home, a distance of about three miles, to tell my mother about it; for she is a sincere Christian. When I got there, father was out, and only my mother and my youngest sister were present, so I explained to them as well as I could that Saturday is the Sabbath, and that I was going to observe it instead of Sunday. I gave mother some of the tracts, and went home. My mind was much troubled to think of being alone in Sabbath-keeping, without a friend except the One above, who was unspeakably dear to me. The coming Sabbath drew on, and I was alone most of the day. In the evening my brother on an adjoining farm came over. He seemed quite surprised at my keeping Saturday for the Sabbath, but did not say much. He then went over to my father's with me. I told father all about the matter, and we reasoned together awhile; but when he could give no proof for Sunday observance, and could not reason me out of the truth, he became angry, and said he would have me arrested the first time he caught me working on Sunday. So I asked him to come over on the morrow, and he would find me plowing. I said that better men than I had been locked up, and that if I were locked up for keeping the commandments, I would think that I was getting pretty well advanced. He continued to try to frighten me, with what I could be fined for the second and third offenses; but I told him that I had counted the cost, and that by God's grace I would suffer imprisonment or death for the name of Jesus, and that I had expected scorn from my friends, and just what I was getting from him. I also said that I would go to prison, if need be, at his hand, but that neither height nor depth, nor principalities, nor powers, nor any other creature could separate me from the love of God. He then said that I was out of my mind, and if so, I would not be punished. I said that was what the people said of Paul. The following Sabbath my mother and sister came over to my place, and began keeping the Sabbath. Others also are becoming interested."

Good Advice

NEVER look behind, boys!
Up and on the way;
Time enough for that, boys,
On some future day.
Though the way be long, boys,
Fight it with a will.
Never look behind, boys,
While climbing up a hill!

—*James Whitcomb Riley.*

A Bible Woman of Mukden

My mind inevitably goes back to some of the main missionary incidents that it has been my good fortune to witness. One day last autumn I stood outside the compound of Mr. Turley, the agent of the British and Foreign Bible Society in Mukden, and looked at a pleasant-faced, elderly Chinese Bible woman talking with, and selling books to, a crowd of natives around her. The woman's story was an exciting one.

Six years ago, when the anti-foreign movement arose in northern China, the Boxers at Mukden determined to make an end of Christianity there. They stormed the Roman Catholic Cathedral, and butchered the priests and nuns and their converts in horrible fashion. They broke up the Protestant missions, with ghastly accompaniments of torture and shame. They specially resolved to lay hold of this Bible woman, for she had been so active and successful that all knew of her. At last they caught her, with two nieces, in the suburb of the city.

The three women were thrown on a springless Chinese cart, and, surrounded by a howling mob, were led toward the center of Mukden, where they were to be tortured, outraged, and killed. The two nieces were crying bitterly, and the old woman turned to them and spoke very earnestly. "Why should they cry?" she said. "Let them pray! God would help them!" She herself began praying, and soon her nieces joined her, and their tears ceased.

It was a long and weary ride. The roadway was blocked with carts, and the death tumbrel could only move along at a snail's pace. The fears of the younger women were now over. There was not a tremble or a tear from them. Soon an uneasy sense of awe came over the Boxers. Why were not these women afraid? One man suggested that some spirit was guarding them, and another spoke fearfully of the dangers that would fall on those who should offend the spirits, while others continued to shout aloud for vengeance. Still the cart moved on nearer to the execution ground.

As it passed under the shadow of the city walls, a Chinese gentleman, well known in the locality, rode by in state. He cast his eye over the women. "What fools you Boxers are," he said, "to kill these women, when they might be sold for good silver! I will buy them of you." The Boxers, already uneasy, saw a way out of their difficulty, and seized the opportunity. The women, bound as they were, were tossed into the back of the man's cart, and driven out toward the country.

When the cart had traveled away from the crowds into a quiet part, the owner stopped it. The women's bonds were cut, and they were taken out. The Chinaman looked at them with a smile. "Some day," he said, "when you are well off again, you can pay me back what I have given for you to-day. Now you can go where you please." Is it any wonder that old Bible woman believes in Christianity and in prayer? When treaty-port critics talk to me of "rice Christians," I remember the Bible woman of Mukden.—*Missionary Review.*



The Foolish Acorn

UNDER an oak an acorn lay,
And cried to itself the livelong day,
"O, how I wish that I could be
A great big tree! O me! O me!"

The tree above in answer spoke,
"You can if you will, be a great big oak!
But years must pass; you must do like me—
I've told you how," said the big oak-tree.

"Yes, yes; but it's cold and dark, I know,
Down there in the earth where you'd have me go;
And I couldn't come up again till spring,
And then I'd be but a small green thing!"

"Well," said the oak, "there's no other way;
I had to do it; and time flies away
When one is working and growing too—
You'd be a tree most before you knew!"

But the acorn lay in the shade and sighed,
"I like it here; I don't want to hide
Away in the earth and work! O me!
But I wish I were a great big tree!"

And the oak-tree begged and advised—but, no,
The acorn wouldn't! It lay below,
Crying again and again, "O me!
I wish I were a great big tree!"

So the months passed by; and at last, when fall
Was busy decking the oak-tree tall
With acorns new and a crimson dress,
The old acorn died of idleness!

—William H. Wilson, in *Little Folks*.

A Little Girl's Letter

ONCE upon a time Queen Victoria received a petition from a little girl which was quite irresistible. It read:—

"DEAR QUEEN: I let my doll fall into a hole in the mountain, and as I know the other side of the world belongs to you, I wish you would send some one there to find my doll."

The little girl believed that the hole went through the earth, and that the queen could easily have the doll hunted up on the other side.

The queen was much amused at this petition, and though she was unable to grant it, she could send a new doll to the little girl, and this she did.—*Selected*.

Be on the Watch

A GENTLEMAN stopped suddenly before a sign that told him messenger boys were to be had inside. He hesitated, and then went in.

"How many boys have you in just now?" he asked.

"Six," was the reply; "it's dull to-day."

"Then they're all here," said the gentleman, looking around, while the boys themselves were all attention, wondering "what was up."

"Boys," said the gentleman, eyeing them scrutiniz-

ingly, "I suppose you know there is an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response; then followed a variety of expressions, as: "A blind man!" "You're foolin'!" "What could a blind man see?" and, "You can't guy us that way!"

"I'm not guying; I'm in earnest," said Mr. Davis, and then, looking at one of the boys who had said nothing, he asked:—

"Well, what do you think of it?"

"I think I could do it," was the reply. "Yes; I'm sure I could, sir."

"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theater, and the blind man and his guide had a box to themselves, where they could disturb no one; but Mr. Davis, from his seat in the audience, knew that the boy was telling what went on so that the blind man could understand, and others in the audience became interested in the messenger boy and his companion, who, through carrying on an animated conversation, seemed absorbed and excited over everything that went on. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger boys, and, after a few words with the manager, said:—

"Boys, there was a chance offered every one yesterday,—a chance for lifting yourselves up in the world,—but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much more pleasure out of life if he could find some young eyes to do some seeing for him, with an owner who could report intelligently. My stopping here yesterday was with the thought that possibly such a pair of eyes could be found here. It was an opportunity held out to every one of you, but only one understood and grasped it. For the rest of you it was a lost opportunity; for my friend is delighted with the experiment—says he is sure I hit upon the one boy in town who will suit him, and has offered him a good position with a fine salary. Messenger boys are easy to get, but a boy who can make a blind man see is at a premium. And yet you might—well, you see, that boy, although he did not know it, was on the watch for a good opportunity; and when it came, he knew how to manage it."—*Anne W. Whitney, in Sabbath Recorder*.

A Rabbit That Lures Dogs

THE Trinidad (Colo.), correspondent of the *Denver Times* is responsible for the following, which suggests that the Idaho jackrabbits might be put to profitable use if they could be put in training for a little while:—

A wise old jackrabbit that lives in a field close by the Colorado and Wyoming stone quarry, near Trinidad, has lured half a dozen dogs to death in the last two weeks. Persons who have seen several of the dogs leap to their death say that just as sure as a dog goes sniffing around in that field, the old jackrabbit gets within sight of him, and invites to a chase. It races away with the dogs in pursuit, the rabbit always leading the chase straight to the stone quarry, one side of which drops straight down a precipice one hundred feet to the bottom. As the old rabbit nears the quarry, he quickens his speed, making leaps to within a few feet of the edge. When he is so close that the next leap would carry him over the edge of the precipice, he quickly springs aside. There is nothing on the surface to indicate to the dog the yawning gulf ahead. Grass and cactus grow right up to the edge. When the rabbit jumps aside, the dog, unable to check his speed, bounds over the precipice, and goes tumbling downward end over end, alighting upon the sharp-edged rocks at the bottom. Upon the rocky floor the skeletons of six dogs were found Saturday by the old quarry keeper. This discovery cleared up the dog mystery that has perplexed citizens of Jansen for some weeks.—*Selected.*

A Three-Cornered Quarrel

ALONG a foot-path through a Canadian forest, Hartley and Margaret Wright were going home from school. When they reached a tall butternut-tree beside the path, they stopped in surprise; for beneath the tree were hundreds of nuts, and others still were dropping.

Some of my child friends never saw a butternut, though they have many almonds and peanuts and English walnuts; but Hartley and Margaret never saw an almond, although they gathered bushels of butternuts every autumn to eat during the long Canadian winter.

They depended chiefly on this big tree for their supply. They did not try to gather them, however, until the frosts had loosened the nuts from the tree, so that they would fall to the ground. Even Hartley could hardly have climbed the great trunk, although he could easily have climbed small trees; and even if he had been able to get into the tree, he could not have reached the nuts, scattered about on the branches.

The children were much displeased when they saw that some one else was gathering their nuts. Their nuts they really were, for the tree was on Mr. Wright's land, and Hartley and Margaret wondered who was the thief. They did not wonder long, however, for soon they caught sight of him still in the tree—a frisky little red squirrel. He did not seem to notice the children, perhaps because the foliage of the tree shut off his view of the ground, and from his perch among the high limbs he continued to drop nuts.

"Let us take them home," Margaret proposed. "He can help himself to some more to pay him for his work in picking these."

But Hartley asked: "How are we to carry them? Our lunch-basket would not hold a quarter of these."

For a moment Margaret looked dubiously at the

small wicker basket which their father had made for them to carry their lunch to school. Then she darted behind the tree trunk, and in a minute appeared again, holding in her hands her strong linsey-woolsey petticoat.

"Now," she declared, "if we can only get a string to tie around the top of this, we'll have a bag!"

The children laughed together at the novel plan; but they were puzzled as to what they could use for a string. Twine was less common then than now, and not so generally to be found in boys' pockets. None of the trees growing near had bark tough enough for the purpose; nor was there any grass about that was suitable.

Finally Hartley exclaimed, "I know—my galluses!"

By the term "galluses" he meant suspenders. His were knitted ones. Margaret had knitted them of yarn which her mother had made. The suspenders were somewhat bulky to be used as cord, still they served as such; and soon the brother and sister were again on their way home, carrying between them their queer bag nearly full of butternuts.

It was a heavy load; and after going a little distance, the children stopped to rest their arms. Looking back to the big tree, they saw the squirrel just coming down the trunk. On finding no nuts on the ground, he looked about in amazement. Evidently he was not only amazed, but also indignant.

Then he espied another squirrel a short way off; and straightway squirrel number one seemed to conclude that squirrel number two had stolen the nuts. Scolding excitedly, he ran toward the supposed thief, apparently intending to punish him severely.

Margaret exclaimed; "You unreasonable squirrel! You steal our nuts and seem to think that is all right, but you are angry at your neighbor because you think he has stolen them from you!"

And Hartley added, "Yes, and he doesn't even wait for proof that the other is really guilty."

The fiery-tempered little creature doubtless thought he had proof enough of the other's guilt, and nothing that could be said would convince him that he might be mistaken. Away both squirrels scampered, the pursuer saying harsh things, the pursued seemingly professing innocence. They ran up trees and down trees, over logs, and through brush. Number two kept a little distance in advance all the time.

Finally they went out of sight. Hartley and Margaret never learned how the chase ended; but perhaps they did learn, from the squirrel's blunder, to guard against making similar blunders themselves.—*Mrs. Adelaide D. Wellman.*

The Infinite

A SONG—and yet no words!

A wordless song and yet so clear!

It seems unlike a song;

For God is in that song,—

His care for tiny birds.

A sob—and yet no cry!

A voiceless woe—and yet so deep!

It seems unlike a woe;

For God is in that woe,—

He know what 'tis to die.

A dream—and yet no sleep!

A waking dream—and yet so sweet!

It seems unlike a dream;

For God is in that dream,—

His power to hold and keep.

ELIZA H. MORTON.



M. E. KERN

MATILDA ERICKSON

Chairman

Secretary

Notice to Leaders

THE next issue, being a special number on Christian Education, Missionary Volunteer lessons for two weeks are given in this number. The second of these lessons is on Christian Education, and is based on the matter found in the special number. Leaders and program committees should look over this program at once, and see that the committee suggested is appointed, and that those who are to take part have ample time in which to prepare.

Study for the Missionary Volunteer Society

India — No. 3

Program

OPENING EXERCISES.

GENERAL EXERCISES:—

- Protestant Missions in Modern Times.
- Missionary Efforts Before Carey.
- Difficulties in the Work.

MISSIONARY EFFORTS BEFORE CAREY: In past studies we have become acquainted with the work of William Carey, the father of modern missions, and of Judson, the pioneer of mission work in Burma. Besides these there is a noble army of men and women, three thousand strong, who have labored earnestly and perseveringly that India's millions might learn of Him who stands with outstretched arms saying, "Come unto me." India was the first of the great strongholds of idolatry to be entered by the gospel, and it has been the chief scene of Protestant mission work.

We have no authentic history of Christian missions beyond the Himalayas before the beginning of the eighteenth century. Catholic missionaries have been long in the field, and there are to-day more than half a million adherents of the Catholic faith in India. The Nestorians have also established churches upon the western coast. The first Protestant missionaries, Ziegenbalg and Plutschau, landed at Tranquebar on the southern coast two centuries ago, and began the stupendous task of giving the gospel to the three hundred millions of India. Could they be permitted to see what has since been accomplished, they would doubtless exclaim in glad surprise, "What hath God wrought!"

The work of Ziegenbalg was for the Tamil people, among whom has recently been found a large company keeping the seventh-day Sabbath. He learned their language by sitting with the children in a native school, and imitating them as they made letters in the sand. In spite of persecutions and tremendous difficulties, he gained many converts, and translated the New Testament into the Tamil language.

Ziegenbalg died at the early age of thirty-six, but the God of missions laid upon the heart of Christian Frederick Swartz a burden for the work the noble Ziegenbalg had laid down. In 1749, when only twenty-two years of age, this young man dedicated his life to the gospel work in India. He labored zealously

for half a century, and his beautiful character so won the esteem of a native ruler that on his death-bed he urged the missionary to accept the regency of his country under the minority of his son. After the death of Swartz, sad to say, the work which had been so nobly begun was allowed to dwindle, and no permanent work was entered upon until the time of Carey.

DIFFICULTIES IN THE WORK: Before considering the work of the later missionaries, it may be well to notice some of the difficulties which have been met, and which are still to be met, by the Christian missionary in India. The greatest hindrance to the spread of the gospel is the social divisions known as castes. There are four principal castes. The highest is the priestly, or Brahman, caste. The priests have great power and influence, which are shamefully abused. It is difficult for us to understand how the pride of caste interpenetrates the whole being of the Hindu. "The rules of caste," says one, "are to him the very essence of all religion, and they influence his whole life and conduct." We obtain some idea of the powerful barriers which exist between the different castes when we are told that "it is the last triumph of grace, the one convincing evidence of genuine acceptance of the gospel, when men of different castes will meet and love and associate as brethren, and without repugnance will sit together at the Lord's table."

Custom as well as caste binds the Hindu to his religion. In India custom rules, and it is considered a great disgrace to change one's religion. The ignorance and superstition of the women are also a great hindrance to the work of the gospel. A Hindu's excuse for not accepting Christ is, "I am afraid of my mother's curse," or "I can not give up my wife and children." Thus the women, though ignorant and degraded, stand across the path of Christianity.

PROTESTANT MISSIONS IN MODERN TIMES: Besides the difficulties in the mission field, Carey and his associates were compelled to meet the indifference and opposition of their brethren in the home land. Brahmanism and devil-worship, it was thought, were better for the degraded heathen than a faith which they could never appreciate. On one occasion, when Carey had made an earnest appeal for missions before an assembly of Christian ministers, one of them arose and said, sternly, "Sit down, young man. If God wants to convert the heathen, he will do it without any of your help." But Carey could not rest. God had rolled upon his heart a great burden for the lost souls in heathen lands; and once in India, he persevered with faith undaunted. After seven long years of toil and difficulty, his first native convert, Krishna Pal, was baptized. When times were the darkest, he wrote in his diary: "Well, I have God, and his word is sure. God's cause will triumph, and I shall come out of all trials as gold purified by fire."

As a result of Carey's urgent appeals, other missionaries were sent. In 1812 Adoniram Judson with four associates was sent from America. Forbidden by the East India Company to land at Calcutta, Judson and his young wife were in the providence of God brought to Rangoon, in Burma. Six years passed before he won his first convert; but, like Carey, his faith did not waver; and when asked about the prospects, he replied, "They are as bright as the promises of God." At another time when asked about the results of his work, the heroic missionary answered: "Wait twenty years, then look this way again." In

1827 work was begun among the Karens, an ignorant hill tribe, whom the Burmans call the simple-minded folk. Their eagerness to hear the gospel is remarkable. In 1885 Burma was annexed to the British possessions. Could the scoffers of Judson's time "look this way" now, and see the results of the seed which then was sown in tears, they would be ashamed of their unbelief. Judson and his fellow laborers risked all for their Master, but was it worth while? To-day the native Christians of Burma number more than ninety-two thousand, and the mission force consists of two thousand seven hundred persons. It always pays to obey when God speaks, and to follow where he leads.

Educational missions have opened a larger number of doors in India than any other agency. Alexander Duff, a missionary of the Church of Scotland, set sail for India in 1829. Soon after his arrival he opened a school consisting of five native students under a banyan-tree. From this humble beginning grew a splendid institution with a thousand students. In his educational work the Bible was everywhere in the forefront. Nearly fifty years of this noble life were devoted to educational mission work in India, of which he was the founder.

John Scudder, the founder of medical missions in India, was led by a tract to give his life to missionary work. His daily prayer for his son was, "Make him a Christian, and make him a missionary." His prayer was answered. Not only one but all his children became missionaries. Henry Martyn, one of the noble band who labored for India's salvation, was turned to missions by reading the life of Brainerd. "I see no business in life," he was heard to say, "but the work of Christ. Neither do I desire any employment to all eternity but his service." Pandita Ramabi, a native of India, and of the priestly caste, was educated by her father, contrary to the customs of the country. When she had grown to womanhood, she accepted the Saviour, and has devoted her life to the work of elevating the women of India. She is at present conducting a school for child widows. Mary Reed sent out from America in 1884, was forced by failing health to return after six years of devoted service. Upon learning that she was a victim of the dreaded leprosy, she looked upon it as God's call to devote the remainder of her life to ministering to the lepers of India. She returned without taking leave of her family, and ever since has labored alone and untiringly for this afflicted people.

To speak of the scores of others who have toiled for their Master on Indian soil, and have obtained a good report, space will not permit. The missionary force to-day numbers 4,486, and associated with these are 28,136 native laborers. The Bible has been translated into the leading languages, and is being widely circulated. Truly the work of the faithful missionary has not been in vain. With Reginald Heber, the missionary poet who laid down his life in southern India, let us pray:—

"A whole army, men and boys,
The matron and the maid,
Have climbed the steep ascent of heaven
Through peril, toil, and pain.
O, God! to us may grace be given
To follow in their train."

EMILY JOHNSON.

NOTE. The "Mission" number of the *Signs of the Times* contains an interesting article entitled, "A Voice from Burma."

Study for the Missionary Volunteer Societies

Christian Education

NOTE.—The next issue of the INSTRUCTOR, dated August, 18, will be a special Christian Educational number. The following program is based on the articles to appear in that issue. Let all our Missionary Volunteer societies prepare for an enthusiastic program on that day. Let careful study be given to this special INSTRUCTOR, that the very best thoughts on the topics suggested in the program may be gathered.

Truth should always stir us to action. Having refreshed our minds on these great principles of Christian Education which God has given to us, let us do something. Let a committee be appointed at least one week beforehand to suggest plans (1) for distributing the Christian Education number of the INSTRUCTOR; and (2) for interesting other young people in attending school this fall.

Program

OPENING EXERCISES:—

Reading: "Muffled Footsteps of the Day of God."
Prayer.

GENERAL EXERCISES:—

Talk: The Superiority of Christian Education.

Reading: A Selected Article.

Talk: Our Schools and their Progress. (Use blackboard or a large sheet of paper, on which to illustrate the facts.)

Question Box: Questions prepared by program committee, and given to individuals to answer.

Talk: Our Schools. (Information concerning the training-school and intermediate school or academy for your territory. If necessary write to the heads of these schools for information.)

Symposium: Seven or More Good Reasons for Attending Our Own Schools. (To be given by different individuals.)

Talk: What We Can Do to Interest Others in Christian Education.

REPORT OF COMMITTEE ON PLANS.

"O, WHEN hearts seem cold and hardened,
And untouched by high desire,
Then there's need, O sorrowing toiler;
Need of lifting Jesus higher."

Christian Courage

ROBERT MOFFAT and his missionaries were commanded to depart from southern Africa. The chief who brought the message stood in the front of the cottage, with his dusky followers, spear in hand. The missionary fearlessly confronted him, while his brave wife from the window, with her babe in her arms, prayerfully watched the painful crisis. With steadfast gaze, Robert Moffat looked the spear-bearing chief straight in the eye, and calmly said, "We will not leave you. If determined to get rid of us, you must take stronger measures; for our hearts are with you. My decision is made; I do not leave your country." Throwing open his coat, he stood erect and fearless. "Now, if you will, drive your spear into my heart; and when you have slain me, my companions will know that it is time for them to depart." The chief turned to his followers and said, "These men must have ten lives. If they are so fearless of death, there must be something in immortality." Robert Moffat's steadfastness was his salvation and theirs.—*Selected.*



THE INTERMEDIATE LESSON

VIII — Saul Rejected

(August 22)

LESSON SCRIPTURE: I Sam. 13:5-14; 15:10-31.

MEMORY VERSE: "Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:23.

Review

When Samuel was old, what did the elders of Israel ask of him? In making this request, whom did they reject? How was Saul anointed and chosen to be king?

The Lesson Story

1. When Saul had reigned as king for two years, his faithfulness was tested. "And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven."

2. When Saul was first anointed, Samuel had told him exactly what to do at this very time. "Go down before me to Gilgal," he said; "seven days shalt thou tarry till I come to thee, and show thee what thou shalt do."

3. Day after day Saul waited, with growing impatience. The people were discouraged. Many of them went away, and hid "themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead."

4. Saul might have encouraged and cheered the people; but instead of this he blamed Samuel for their leaving him in this time of distress. Those who stayed with him "followed him trembling." "And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering. And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came."

5. "And Samuel said, What hast thou done? And Saul said, Behold I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt-offering."

6. "And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

7. Saul was given still another opportunity to prove if he would obey God's commands. You will remember that when Israel was passing through the wilderness, Amalek came out against them; and God had said through Moses that the time would come

when he would utterly put out the remembrance of Amalek from under heaven. Now the command was given to Saul: "Go and smite Amalek, and utterly destroy all that they have." Saul smote the Amalekites, but spared Agag, their king, "and the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good."

8. "Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night." "And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord."

9. "And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed."

10. "Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?"

11. "And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, . . . but the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."

12. "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

13. "And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

14. "And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou."

15. "Then he said, I have sinned: yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul; and Saul worshiped the Lord."

Questions

1. What enemies of Israel gathered together to fight against them? What is said of their numbers? Where did they pitch their camp?

2. What had Saul been commanded to do at this time? When was this command given?

3. How did the people feel during these days of waiting? What did many of them do?

4. What should Saul have done during this time? Instead of this, what spirit did he inspire in those who did follow him? After waiting seven days for Samuel, what did Saul do? What came to pass as soon as he had offered the burnt-offering?

5. What question did Samuel ask Saul? How did Saul try to excuse his sin?

6. What rebuke did Samuel give Saul? What did he say of his kingdom? For what kind of man had the Lord sought? What had he commanded him to do?

7. What had God declared concerning Amalek? What command was now given to Saul? How did Saul fail to obey the Lord?

8. What word then came from the Lord to Samuel? How did Samuel feel when he heard it? What did he do? Where did he go? With what falsehood did the king greet Samuel when they met?

9. What question did Samuel ask? Give Saul's reply.

10. What did Samuel then tell Saul to do? What did Saul say? What message did Samuel then give Saul from the Lord? With what question did this message close?

11. What did Saul still declare that he had done? Whom did he blame for taking the best of the sheep and oxen? What were they going to do with this spoil?

12. With what solemn words did God's prophet rebuke the disobedient king?

13. What did Saul then acknowledge? Whom did he still blame for his disobedience? What request did Saul then make? What did Samuel reply? What shows that God did not accept Saul's excuses for disobeying him?

14. As Samuel turned to go away, what did the king do? What did the prophet declare when his mantle was thus rent by the king?

15. What did Saul again acknowledge? To avoid being humiliated before the people, what did he again ask Samuel to do? What does Saul's desire to be honored show concerning his repentance? To what condition of mind does true repentance lead? What must we do in order to receive forgiveness from God? Read I John 1:9.

Lesson for Second Week

IX — David Anointed

(August 29)

LESSON SCRIPTURE: I Samuel 16.

MEMORY VERSE: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16:7.

Review

How did Saul dishonor God at Gilgal? What second test of obedience was given him? Why did the Lord at last reject Saul from being king over his people?

The Lesson Story

1. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse, the Bethlehemite:

for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

2. "And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

3. "And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." "Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

4. "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

5. "And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

6. "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

7. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our Lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

8. "And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.

9. "Wherefore Saul sent messengers to Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

10. "And David came to Saul, and stood before him: and he loved him greatly; and he became his armor-bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight.

11. "And it came to pass when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

Questions

1. What question did the Lord ask Samuel? Where was Samuel to go? What was he to do? Why was Samuel afraid to go on this mission? How did the Lord provide for his safety?

2. What did the elders of the town ask when Samuel came to Bethlehem? What did he invite them to do? Who else was called to the sacrifice?

3. Which one of Jesse's sons was presented to Samuel first? What did Samuel think when he saw this young man? What did the Lord say about him? How do men look upon others? How does God look upon them? What did Samuel say of seven of Jesse's sons, as they passed before him?

4. What question did Samuel then ask Jesse? How did the father reply? What did Samuel tell him to do?

5. What is said of David's appearance as he stood before the prophet? What did the Lord tell Samuel to do?

6. What did Samuel then do? What then came upon David? Where did the prophet go after anointing David?

7. What change took place in Saul about this time? What did his servants advise to quiet his mind?

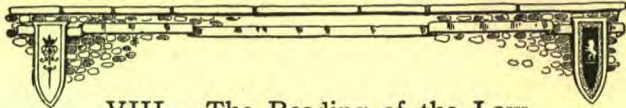
8. What did Saul at once tell his servants to do? What did they say to him about David?

9. What message did Saul send to Jesse? What did Jesse send with his son?

10. How did Saul regard David when he was brought before him? What request did he make?

11. What effect did David's music have upon Saul's mind?

THE YOUTH'S LESSON



VIII — The Reading of the Law

(August 22)

MEMORY VERSE: "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God and Christ Jesus concerning you." 1 Thess. 5:16-18.

Questions

1. When the people were gathered together, what request did they make of Ezra? Neh. 8:1.

2. Who attended the reading of the law? Verse 2.

3. How long did the reading continue? Verse 3.

4. Upon what did Ezra stand while reading? Verse 4.

5. When Ezra opened the book, what did the people do? Verse 5.

6. When he blessed the Lord, what did the people say? Verse 6.

7. What part did those who assisted Ezra act? Verse 7.

8. What was done in order that the people might comprehend the instruction in the book of the law? Verse 8.

9. Who besides the Levites, assisted Ezra in speaking to the people? Verse 9.

10. At the close of the reading what special instruction was given the people? Verses 10, 11; note 1.

11. How did they show their thankfulness for an understanding of the Word? Verse 12.

12. Who gathered together the next day, and for what purpose? Verse 13.

13. What instruction did they find? Verses 14, 15.

14. What did the people do? Verses 16, 17.

15. How was the law read during the feast? Verse 18.

16. Of what was the feast of tabernacles a type? Note 2.

Notes

1. The marginal reading of this verse in the Revised Version is as follows: "And they read in the book, in the law of God, with an interpretation; and they gave the sense, and caused them to understand." Owing to a difference in language it was necessary that some one should interpret the reading to the people so that they might understand it. This verse has no special reference to the excellence of the reading in the ordinary sense.

2. See "Patriarchs and Prophets," pages 540-542.

Lesson for Second Week

IX — Israel Continues to Seek God

(August 29)

MEMORY VERSE: "In all their afflictions he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them." Isa. 63:9.

Questions

1. What did Israel do on the twenty-fourth day of the seventh month? Neh. 9:1.

2. What work of reform followed the reading of the law? Verse 2.

3. How much of the day was spent in reading the law? How much was spent in confession and worship? Verse 3.

4. What did the Levites say to the people? Verses 4, 5.

5. To what phase of God's power did they call special attention? Verse 6.

6. Of what covenant did they remind the Lord? Verses 7, 8.

7. What deliverance did they next mention? Verse 9.

8. Mention some of the wonderful things God did for his people at that time. Verses 10-12.

9. What was given them at Sinai? Verses 13, 14.

10. How were their hunger and thirst relieved? Verse 15.

11. Notwithstanding these great manifestations of the power of God, what course did they pursue? Verses 16-18.

12. In what ways did the Lord still show his love for his people? Verses 19, 20.

13. How long did he sustain them? What special miracles are mentioned? Verse 21.

14. Name some of the ways in which the Lord blessed them in temporal matters? Verses 22-25.

15. In what five ways did they show their disregard for God's love and care? Verse 26.

16. Relate God's dealings with them, even when they cast his law behind their backs? Neh. 9:27-30.

17. Why did he not destroy them? Verse 31.

18. What confession follows this rehearsal of God's mercies to ancient Israel? Verses 32-38.

19. What lessons should we learn from the experience of Israel in the wilderness? 1 Cor. 10:6-11.

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 AND CANADA	1.50

CLUB RATE

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

Note to Sabbath-Schools and Missionary Volunteer Societies

ON account of the abundance of good matter on hand for the Christian Education number of the INSTRUCTOR, it has been thought advisable to omit the Sabbath-school and Missionary Volunteer lessons from that special number. It will therefore be necessary for the superintendent and teachers of each division, and the leaders of the societies, to call attention to the fact that this paper should be preserved, so that next week's lessons can also be studied from it.

The President of the United States — No. 2 Popular Vote

THE election of a president does not depend upon a majority of the popular vote. "A candidate may have a large majority of the electoral vote, and yet be in the minority so far as the vote of the people is concerned. John Quincy Adams, Polk, Taylor, Buchanan, Lincoln (first term), Hayes, Garfield, Harrison, and Cleveland (both terms) were minority presidents. These presidents, except Adams, Hayes, and Harrison, received each a plurality of the popular vote."

Mr. William H. Bartlett, in his little book, "Facts I Ought to Know About the Government of My Country," makes the following discrimination between the terms plurality and majority:—

"Plurality, as used in politics, means the number by which the votes cast for the candidate who receives the largest number exceed the votes cast for the candidate who receives the next largest number, when there are more than two candidates, and no one receives a majority of the votes.

"Majority is the number by which the votes cast for the candidate who receives the largest number of votes exceed the votes cast for all other candidates.

"Minority is the smaller of two parts into which a number is divided.

"A candidate has a minority when he receives a less number of votes than all other candidates.

"In referring to the result of an election the term majority is generally used instead of plurality, except when it is necessary to mark the difference.

"The result of the presidential election of 1892 illustrates the meaning and use of the foregoing terms. The popular vote was divided as follows:—

Cleveland	5,556,918
Harrison	5,176,108
Weaver	1,041,028
Bidwell	264,133
Wing	21,164
All others	51,285

Total 12,110,636

"Cleveland's plurality (excess over Harrison) was 380,810. His minority (less than all others) was 996,800.

"The electoral vote was as follows:—

Cleveland	277
Harrison	145
Weaver	22

Total 444

"Cleveland's majority (excess over Harrison and Weaver) was 110."

Inauguration

The president is inaugurated on the fourth of March following his election in February. Then he takes the oath of office, which is administered by the chief justice.

Presidential Succession

In 1886 a presidential succession law was passed. It provided that if there was no vice-president to take the place of the president, a member of the cabinet should act as president, the order of succession being as follows: the secretaries of State, Treasury, and War, the Attorney-general, the postmaster-general, the secretaries of the navy and interior. Only such cabinet officers as have qualification for president as prescribed by the Constitution can succeed to the office of chief executive.

Powers of the President

Commander-in-chief of the army and navy is the president. He has also power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment. A *reprieve* is a "suspension for a time of the execution of a sentence; while a *pardon* is a release from punishment for a crime."

The Constitution grants to no one person the power to make treaties with foreign governments. It gives the president the power, by and with the advice and consent of the Senate, to make such treaties, provided two thirds of the senators present concur. During the last session of Congress, the Senate ratified thirty-seven treaties; eleven of them were arbitration treaties with foreign governments.

"With the advice and consent of the Senate, the chief executive appoints ambassadors, other public ministers and consuls, judges of the Supreme Court, and all other officers of the United States whose appointments are not otherwise provided for." And there are enough of such to keep the president busy much of the time considering applications for the various posts of duty in the government.

The chief power and duty of the president is to see that the laws are faithfully executed,—no small task with a wide-awake population of ninety-two millions of people, and thousands of strong corporations, gigantic trusts, and Herculean labor unions, many of which are more devoted to personal interests than to the good of the country.

EVERY penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honor and glory which should flow back to him through the improvement of his entrusted talents.—Mrs. E. G. White.