

# The YOUTH'S INSTRUCTOR

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AN INDIAN BUNGALOW, BENGAL, INDIA





"SELF-RESTRAINT is the alphabet of usefulness."

FOUR million feet of lumber are used annually, in this country alone, in the manufacture of matches.

SIXTY-FIVE thousand elephants, it is estimated, were killed in Africa last year for their tusks, some of which brought five hundred dollars apiece.

"NOT until 1868 was the first Bible brought into New Mexico, and it was a Spanish Bible. A man lent his yoke of oxen to go three hundred miles for it, and paid one hundred dollars for it. Ten men were converted by reading it; and these men, when the missionaries came, formed the first church."

HENRY M. STANLEY, the famous explorer, was a waif, being sent to an English poorhouse at the age of three. Ten years later he came to America as a cabin boy. At New Orleans a merchant by the name of Henry Morton Stanley adopted him, giving the boy his own name in the place of that of "John Rowlands."

"MAJOR RICHARD SYLVESTER, chief of the Metropolitan Police of Washington, District of Columbia, and President of the Association of Police Superintendents, is a great bird-lover. In the winter he has his mounted men, who patrol the suburbs of Washington, take out with them bags of corn and wheat, which he furnishes, to scatter on the snow for the quail and sparrows and other birds that winter in the District."

### The World's Telephones

As accurately as can be estimated, the number of telephones in use to-day is about nine million five hundred thousand, a little over seven million of which are in the United States, two million in Europe, and the remainder in all other parts of the world. Such figures, however, can not be taken as absolutely reliable. The rapid strides with which the telephone is becoming more and more indispensable to mankind, is borne out by the statement that the Bell companies recorded an average of 18,624,000 calls a day during 1907, which would be about seventy-five calls for every man, woman, and child in the United States for the year.—*Popular Mechanics*.

### Money From Inventions

THAT there is much money in inventions may be easily realized when it is known that there are over one hundred seventy-five patents in the United States which are paying over one million dollars apiece each year to their owners.

There are over nine hundred more patents on inventions which are paying more than five hundred thousand dollars a year to their owners, and there are ten thousand or more which bring from fifty thousand to one hundred thousand dollars.

Even the smallest things bring great results. It is wonderful to note the items, and the returns which come from them. The man who invented the common and necessary shoe-lace realized two million five hundred thousand dollars from that alone. The man who obtained the first patent on the umbrella realized two

million dollars, and different umbrella patents of other people have brought ten million dollars altogether. The inventor of the metal heel-plate made one million five hundred thousand dollars annually as royalty on his simple invention.

Doctor Plimpton invented the roller skate, and received an annual income of over one hundred thousand dollars from it. The man who made the first rubber tips for pencils made the same amount, and an Englishman who made the first steel pen died leaving a fortune of over ten million dollars from this small article. The man who improved the pen, and made one which would shade in different colors, earned two hundred thousand dollars a year therefrom.—*Round Table*.

### Seeking Wisdom

MOST persons proceed as if they expected to obtain wisdom, as Abu Zeid al Hassan declares some Chinese philosophers thought oysters got their pearls; namely, by *gaping*.—*Magoon*.

### A Valuable Derelict

A NEW YORK newspaper stated, in black headlines, that a derelict ship worth sixty thousand dollars was adrift at sea, and that it would be a rich prize for some one. He who secures it will be considered exceedingly fortunate. But the human derelicts that throng our cities are priceless. If God ever called the Christian to rescue the perishing, it is to-day; and rich will be the reward of those who save them.—*Selected*.

### Good Legal Advice

A BUSY lawyer looked up from his desk one morning to see a vigorous middle-aged man beside him.

"Mr. Carruth, I am going to take exactly five minutes of your time, if I may," said the visitor. "I want to acknowledge an obligation to you." He went on to say that he owed his success to the lawyer. It came about in this way: He went to the course of lectures delivered by the lawyer at the law school. At the end of the last lecture the lecturer took off his eyeglasses, and said he was going to give the members of the class some unasked-for advice—a dangerous thing to do.

"Each of you boys," he said, "thinks he is going to succeed. Some of you have one reason, some another, for your faith. One trusts in his father's legal reputation to push him along. Another relies on his inherited wealth or social position. One confides in his own high scholarship. Another expects that his popularity and his engaging manners will win him clients.

"Let me tell you that you are all mistaken. None of these things secures success in the law. There is one course of conduct which does secure it, although few of you will believe that enough to practise it. The man among you who gets to the office ten minutes before any one else in the morning and stays twenty minutes after every one has gone at night will succeed as a lawyer. Good day, gentleman!"

"That was your advice, Mr. Carruth," added the visitor. "I took it, and it worked well. I just wanted to tell you so. Good morning, sir!"

Before the busy lawyer had time for more than a surprised "Thank you!" his visitor was gone.—*Youth's Companion*.



# The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 15, 1908

No. 37

## The Bell of the Angels

It is said somewhere that at twilight  
A great bell softly swings,  
And a man may listen and harken  
To the wondrous music that rings,

If he put from his heart's inner chamber  
All the passion, pain, and strife,  
Heartache, and weary longing,  
That throb in the pulses of life;

If he thrust from his soul all hatred,  
All thoughts of wicked things,  
He can hear in the holy twilight  
How the bell of the angels rings.

Let us look in our hearts, and question,  
Can purer thoughts enter in  
To a soul if it be already  
The dwelling of thoughts of sin?

So, then, let us ponder a little,  
Let us look in our hearts, and see  
If the twilight bell of the angels  
Can ring for you and me.

—Selected.

### The Extent and Purpose of Creation — No. 2

#### Was It a Work of Chance?

THERE are some things further about the senses worth our time to consider. Hearing is promoted by air vibrations, through the mechanism of the ear, which has been adapted to collect and transmit the impressions received to the inner portions of the ear, whence the auditory nerve flashes them upon the brain. While the sense of sight is available only by the aid of light, the sense of hearing is perfect in the darkest hour, just when the eye is powerless. Sight distinguishes objects merely within the range of the eye; but hearing gives knowledge of things far beyond the limit of vision, warning of distant danger which the eye can not discern. Hearing thus supplements the sense of sight, in our earthly experiences.

Yet the sense of hearing is not so acute in men as it was at first designed to be, on account of sin, which has blunted every human faculty. Created in the image of his Maker, man was designed to hold familiar intercourse with divinity, by virtue of infinite discernment committed to him through the senses. But when the glory crown of divine essence departed from man, he was shorn of his God-given power of discernment, and so deprived of the greatest portion of earthly enjoyment designed for him.

The patriarch Job was made to realize this fact very keenly. After attempting to sum up the creative power of God in suspending the world in space; in retaining water in the clouds; in beautifying the heavens with splendor, and yet successfully hiding the glory of his own face, he cried out, as with a longing heart, for greater power of penetration: "Lo these are but the borders of his works; but how faint a whisper we have heard of him."—*Noyes' translation of Job 26:14.*

After the same manner, we might search to know in detail the power of creation work, only to cry out for more acute senses by which to understand more of him who permits us to call him Father. And yet it is our privilege to have increasingly higher views of God's greatness, by studying deeper into his design in the creation of the world and its belongings. Notice how the senses are adapted to man's needs. Taste and smell are useful in selecting proper foods. Were it not for these, there could be no choice of foods

manifested, because all things eatable would appear the same. The power of discrimination in these matters not being present, no one would be able to discard harmful, obnoxious, or filthy articles.

But more than this. What enjoyment would the sweet scent of a rose, or the delightful odor of the delicate lavender bring to him whose sense of smell was entirely lacking? And yet there is no special mechanism connected with either of these senses, only a simple membrane with distinguishing power. Then again, the form and color of the rose could present no beauty to the sense of sight, except the atmosphere, first, had been adapted to the organization of the bud, then to the perfection of the flower. But even this would not have sufficed to set forth its native attractiveness, unless the same atmosphere had been so organized as to permit power of sight to the eye. Surely, infinite forethought was given to the creation of the world and all things pertaining thereto, in behalf of man's highest good.

The sense of touch assists the sight, by distinguishing the difference between liquids and solids, and revealing the hardness and temperature of surfaces. While for protection, this sense is spread over the whole body, yet for certain purposes it is keenest in the finger-tips, because these are the organs with which we handle various substances. What wonderful powers of perception have been imparted to man through the combined action of his senses. He has pleasure through sight, is charmed with sound, is delighted with agreeable odors, and is thrilled with the sense of touch. Who is so blind as not to see in all this divine harmony of adaptation for man, the great masterpiece of a created universe?

There are yet more characteristics than these about man's functions, some of which are hard to classify without danger of being misunderstood. The thought desired to be conveyed, however, is that while the senses are the basis of all man's functions in his relation to sight, hearing, feeling, etc., there is yet another class of functions which perform their duties involuntarily, and unconsciously to the individual. For instance, man must breathe. Water and food are necessary to the sustenance of the body, but these are taken at intervals only, and then at the suggestion of the senses. But air must be constantly used, and



therefore is distributed everywhere. The oxygen of this element is God's agent for the production of heat, necessary to effect the changes constantly going on in the body, for the continuance of health and strength. Eliminate oxygen from the air, and the world would be uninhabitable.

That the body might be benefited by this essential element in the air, lungs were given to man for its reception. The new-born babe must inhale its first breath, yet it does so without effort, as naturally as if having learned the process. Each tube of the lung inflates mechanically, until it is spread into thin membrane, and through the arteries with which each is lined, the blood flows freely to each portion of the structure. Every breath, while involuntarily inhaled, puts in play a mechanical action, which sends purified blood from the lungs to the heart, and so continues life to the individual.

It must be that the sweet singer of Israel in quiet meditation had a view of some of these provisions for man, and being wrapped in wonder he was constrained to say: "Thou, Lord, hast made me glad through thy work. . . . O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this." Ps. 92:4-6. Little wonder that a man knowing even this much should pray, "Show me thy way, O Lord, that I may walk therein." Truly the "works of the Lord are great," and should be "sought out of all them that have pleasure therein." Let us all, therefore, continue to study the ways of the Lord for our own profit and for his glory.

J. O. CORLISS.

### Good Products Turned Out

OUR colleges need classes in the art of making shields, helmets, breastplates, and sandals. Our Sword is already prepared. Don't beat it up into a plowshare, as did Cain, nor a fishing-tackle as did Peter, nor let it rust, as many do to-day.

When you start in your school work, my young friend, don't "keep back part of the price," but make your efforts all tell. Throw all your strength into getting something definite and eternal.

Factories take pig-iron and turn out finished cannon. That is their business. Our colleges are in the business of making well-rounded Christians. Where does the fault lie when students come and go in the same condition spiritually? To send a product out in no better state than when received would not be tolerated in a worldly institution making material things.

While many universities professing to educate men for the ministry are failing in their purpose, I am glad our schools are taking decided steps in advancement. We have read of many conversions and baptisms during the school year. The students are going out into the field for actual work. When such a spirit is implanted in their minds the schools are doing their proper work.

A little of the right kind of training will do wonders. Do you know that mosquitoes stopped the French nation from digging the Panama Canal? But they did not succeed in doing that with the United States. Why?—Because an energetic man found what was the trouble.

Maybe it is a small thing that is keeping you from success. Investigate, and see if some of our teachers can not discover the cause. Have you ever asked them about it?

CLAUDE E. HOLMES.



The duty of all Christians toward missions has been summed up in the words, "Go. Let go. Help go."

### El Centinela — The Sentinel

IT cheers our hearts and makes our pulses quicken to read of the liberal plans that are being made by our dear home missionaries for the preparation of our young people for the missionary work in the more remote parts of the harvest-field. Being anxious to show our interest, we have wondered if our six years of humble work and experience might not be of interest, and perhaps of help, to those who are contemplating leaving friends and home for the untried and unknown among strange peoples and in strange countries.

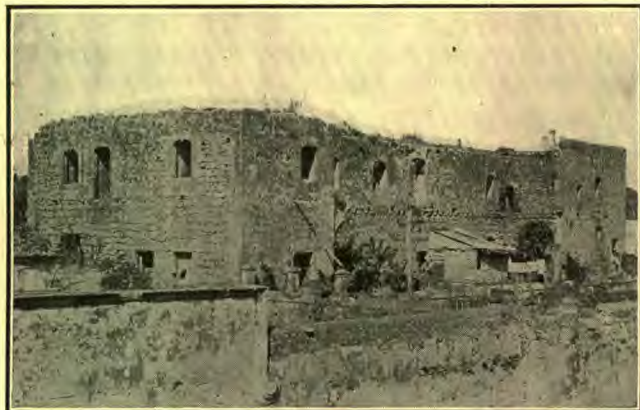
When the faces of friends and the white flying handkerchiefs had all faded into one great shadow as our steamer left the harbor of New York, I felt that my new work had begun, and my mind became occupied with plans for presenting and establishing the work in Porto Rico, which the Lord has said is one of the islands which "wait for his law." Mrs. Connerly, on account of seasickness, was unable to listen to my plans; so, observing a railroad official who seemed somewhat interested, I talked to him, showing him some of the specifications of the industrial school which I had in mind to establish. When he was tired, I talked to a lawyer, and then to others, until I had the passengers in my department all more or less interested in the work the Seventh-day Adventists were going to do in Porto Rico.

After landing, I spent every spare moment in conversing with those who had had experience in the island, and could give me advice or information about the school work. I was told repeatedly by the missionaries that the ground was entirely covered, that the island had been divided into sections, and given to the denominations already operating here, and no space had been allowed either for Adventists or Dowieites. One fellow missionary advised me to seek employment at once in the mines that were just opening; but I had no idea of following his advice, though I thanked him cordially for his interest.

It is an old saying that if a boat will only start, the helmsman can steer it; and this was well illustrated in my case. A school was the only idea I had in mind at first, and I tried most diligently to find some opening in that direction, but none materialized. There was no money for the enterprise, and the brethren of the Mission Board thought it an unwise undertaking, with no means in view to develop the work should it open up, and they urged the use of the literature. An examination of the papers of the island and the literature in general persuaded me that there was a great need for our literature; therefore I began to plan in another direction,—that of publishing the truth by means of a paper. There was at that time not a Protestant religious paper in the island, nor was there any demand for one. Everywhere we were told that it could not succeed, and we wondered how we were to get our subscription list started. The business men all wanted politics, the women novels, the Catholics would not take the paper because it was Protestant, nor the Protestants because it was Adventist, and so we seemed



shut off on all sides; but we thought of the teachers of the island, and decided to publish a strong educational department, and send the paper out first to them. The Lord gave us favor with the heads of the educational department in the island, and through these friends we secured complete lists of names of teachers from nearly all the superintendents of the island, and sent out our first number of the paper to these, with many earnest prayers. Though the number of sub-



HOME OF CHRISTOPHER COLUMBUS IN SANTO DOMINGO

scriptions resulting from this first effort was small, we were not discouraged; for the paper was taking the message to the people, and in their own language, and that was what we most wanted. Our very first subscriber was the railroad man before mentioned, who, in his home in Maine, has received a copy of every issue sent out. The lawyer, too, subscribed. Our first real encouragement was an unsigned letter written in English, pronouncing a blessing upon us and enclosing a five-dollar bill. I soon decided that it would take a personal effort to get the people to subscribe, and I would gladly have given any treasure I possessed to be able to speak the Spanish at that time; but when I began my work among the people, I could converse on only one subject — the merits of *El Centinela*. The success which attended this first effort could only be accounted for by deciding that the Lord was pleased in his great mercy to bless me and the paper.

As soon as the paper began to be known, we felt the force of opposition, both Catholics and Protestants fighting us. Our papers were destroyed, thrown in the sea, burned, and publicly denounced; but at the end of the first year we had six hundred subscribers among the best people of the island, and a zeal which opposition only increased.

I earnestly prayed for, and confidently expected, the Lord to raise up some native helpers who would do the field work, but those who were sent out were unfaithful and dishonest, and did infinite harm to the work, so that it became necessary for me to spend most of my time in the field, leaving the office in the care of Mrs. Connerly and Mrs. Fischer. What was more painful than all else to us was that by reason of our inadequate knowledge of Spanish, mistakes and blunders frequently crept in to mar the beauty of the message we sought to give. At the end of seven months Mrs. Fischer went to the States. About this time the brethren sent us a good printing-press, which we received with tearful gratitude. A little latter in the same year Brother Moulton came from Jamaica to help us, and this earnest worker is still with the paper, working now in Santo Domingo.

Mrs. Fischer returned in 1904, and we shall not soon

forget how, one day when she was left alone in charge of the office, she placed herself between the pressman and the typesetter to prevent a fight; and then with one on either side like two naughty schoolboys, she knelt and offered prayer; and they, having been recently baptized, yielded to the influence of the Lord, shook hands, "made up," and the work went on.

About this time there was an effort made to get a Sunday law passed. A friend of our paper, who was also a member of the legislature, wrote us about it, and we sent out a number, in which was a strong appeal for religious freedom, a little early. It reached the members of the legislature in time to be well read before the question was put to vote. The bill was defeated, our good friend informing us of the defeat by telegram late that night. How happy we were! We felt that this triumph alone paid for every trial the paper had cost us.

Near the close of the third year we were reinforced by Brother and Sister Brower, who entered heartily into the work of the paper and accomplished an excellent work while they remained with it.

Being present at the Jamaica Conference during the time of the earthquake in Kingston, I made this catastrophe an opportunity for getting out a special which was well received, and was the means of deeply interesting many in the coming of the Lord. With this number we reached five thousand persons, and Brother Moulton began his work in Santo Domingo where he has made an excellent beginning. Almost no Protestant work has been done there. In general the people seemed pleased with the paper. Last year we also made an attempt to enter Venezuela and Colombia, but we did not meet with the success we had hoped for. We expect to make another attempt.

O how many openings we see for earnest workers, who are willing to hazard their lives for the sake of the gospel! These are the only kind who will succeed in the varied difficulties and trials that will come as they place themselves in the forefront of the battle; but let them remember the gracious words of the Master, "He that loseth his life for my sake shall find it."



A COUNTRY HOME IN PORTO RICO

Let those who are thinking of Spanish work remember that there are thirteen fields in the West Indian Union Conference waiting for workers.

B. E. CONNERLY.

*Mayaguez, Porto Rico.*

"Of all the institutions in our world, the school is the most important."—*Special Testimony on Education.*





### The Whited Sepulcher of Foods — Milk

IN fact, its "face" is our misfortune. It *looks* so pure and innocent and harmless. Its fragrance and its taste are inseparably connected with all the magic memories of our childhood; its aroma suggests daisies, buttercups, and new-mown hay; it is almost impossible to believe evil of it. "Harmless as milk" has passed into a proverb, and its snowy fragrance has become the Teutonic equivalent of Matthew Arnold's Attic "sweetness and light." The sweet breath of the kine, the golden gleam of the straw, the tinkle of the brook through the meadow, the waving of the lush grasses in the summer wind,—these are the associations which it conjures up.

Can this nectar of the Golden Age of Childhood be mentioned in the same breath with *sewage*? Sad to say, its very whiteness may become little better than "whitewash," in the modern sense of the term, and its creamy opaqueness a screen for concealing all sorts of horrors. Clear water is dangerous enough; but when you render it opaque and call it *milk*, there is practically nothing which it may not conceal.

Its very virtues are its undoing. Man, alas! is not the only living creature that appreciates its high value as a food. There are others,—millions of them,—somewhat smaller, it is true, but even quicker to recognize a good thing when they see it, and take possession of it. And when they have bred in it for a few score generations, it is literally alive with them. This is where it gets ahead of sewage, both in popularity and populoussness. A quart of water could be left exposed to the air and sun for months before developing such a population of germs as a quart of milk will breed in as many hours. It is one of the most superb culture media for germs known, and a few score of them that are blown or dropped into it will, in six or eight hours, develop their hundreds of thousands.

#### Busy Little Bugs While the Hours Away

The moral is, Keep out the first few *seed* germs. Figures are not fascinating, but they are sometimes illuminating. A teaspoonful of milk, if absolutely germ-free when drawn, will, if handled in the ordinary barn or cowshed, then carried to the ordinary dairy, milk-room, or cellar, show at the end of the first hour three thousand germs; of the third, fifteen thousand; the sixth, forty-five thousand; the ninth, one hundred thousand, and the twelfth, two hundred fifty thousand. It makes little difference how thoroughly and hermetically it may be sealed up *after* the first contamination or "seeding" has taken place. The growth of its germ population goes on unchecked. The only way to check it is to boil it, Pasteurize it, or expose it to a low temperature. This is why it is always a point of advantage to keep milk cool. An open jar or pan of milk, in any ordinary room or cellar in which it is kept, is a standing invitation to germs to alight and help themselves; and when once they have accepted the invitation, at any stage of the exposure, they will go right on and multiply until they have reached the point where there is "standing room only." The way to keep milk clean is beset with many difficulties; but, fortunately, we are better prepared to

meet the situation than we were a few years ago.

The first thing to be settled to clear the ground for our attack is, What are these germs? And where did they come from? The first gleam of consolation comes from the fact that only a very small percentage of them are disease germs; and of this small percentage a very small moiety comes from the cow. So that in ninety cases out of a hundred we do not have to sterilize the cow, but only the milk. It was at one time thought, and is still popularly believed, that the principal danger in milk consists in the infectious diseases conveyed by it, or carried in it. But these are now known to form less than ten per cent of its dangers. Ninety per cent of the injurious effects of milk are due to the germs contained in plain, common dirt, barn-yard manure, from the sides of the cow, the hands of the milker, the dust of the stable and the barn-yard. These germs, setting up putrefactive changes in the milk, continue these changes in the food canal of the child. This turns digestion and nutrition into a process of self-poisoning, the child dwindles and droops, and the first mild infection that happens to attack it carries it off. The danger of conveyance of tuberculosis and typhoid through milk, though very real, is small compared with the results of these filth contaminations.—*Woods Hutchinson, in the Saturday Evening Post.*

### The Sultan's Ban on Electricity and Firearms

IT is presumably upon the advice of his police agents that the sultan has prohibited electric lights, electric cars, automobiles, telephones, and similar modern conveniences within the precincts of his capital. With the exception of Yildiz Kiosk, there is only one building in Constantinople illuminated by electricity, and that is owned by a foreigner, and the dynamos were brought into the country by stealth. There is a story current in Constantinople—for the truth of which I do not vouch—that a bill of lading for a shipment of electric dynamos once came to Abdul Hamid's attention. Instantly he forbade the unloading of the cargo; "for," he said, "if it is not dynamite, it sounds suspiciously like it."

The importation or sale of loaded shells, or of powder is forbidden by law, although that of unloaded shells and of shot is not. By procuring a police authorization, at a cost of a medjidie (eighty cents) and considerable trouble, one can buy a very inferior quality of black powder, not to exceed one kilogram in quantity, at the government arsenal.

No telegram in code—excepting only those addressed to foreign legations or consulates—is delivered or despatched from Turkish dominions; and it is sometimes difficult to send even an ordinary message, should it appear to the censor to have an involved meaning. Letters may not be transmitted within the city of Constantinople or its suburbs except by private messenger, the post-office refusing to accept any local mail other than post-cards. All of the standard guide-books, and all works dealing with Turkey or the Mohammedan religion, are contraband. Luggage is examined as closely upon departure as upon arrival, and the risk of contraband articles being confiscated is no whit less. Although the importation or sale of firearms is rigidly prohibited, an attaché of the Austrian Embassy relies upon his diplomatic immunity for protection, the shop which he owns doing a flourishing trade in weapons.—*Saturday Evening Post.*



### Getting Used to Poisons

For a long time the wise men have known that certain poisons harden the body against themselves. The first time a boy smokes a cigar, for instance, the poison in the tobacco makes him deathly sick; but after a while he can puff away proudly, with no unpleasant effects—to himself, whatever we may say of the poor people who must be in the same room with him. Of course the poison continues to do its deadly work just the same, but the boy or the man does not realize it.

Alcohol is similar. A confirmed drunkard requires more and stronger liquor to make him drunk than a beginner on the downward way, though all the time the alcohol is killing him. Arsenic, morphine, cocaine, and many other poisons act in a similar manner.

But recently it has been definitely proved that there are poisons that act in just the opposite way. Instead of their apparent effects becoming less with each successive dose, they become greater. Such a poison has been obtained from the sea-anemone. Give a dog a very small dose of it, and he will be sick for a few days, and will then recover. Then give him a dose only one twentieth of what you gave him before, and he will be dangerously sick at once. The poison has made the dog more sensitive to itself.

As I read of this, I asked myself, "To what class of poisons does sin belong?" The answer is, of course, "To the first class." A sin that would terrify a young boy, and would be impossible for his pure soul, becomes, to the man hardened in crime, nothing but a matter of course.

And then I asked myself, "To which class of poisons does the temptation belong?" The answer is, of course, "To the second class." Yield to a temptation, and it becomes easier to yield to it the next time. Only a whiff of the odor of brandy is enough to set a toper's brain on fire.

And with both, of course, the only safe way is to avoid the first dose of the poison. The nicotine kind or the sea-anemone kind,—both are deadly in their time, and the fact that one is slow about it, and the other rapid, that one works under cover and the other in the open, makes little difference to me. If I am offered my choice of a stiletto, or a bludgeon, I will take—neither.—*Caleb Cobweb.*

### Changing the Clock

It is a well-known fact that Congress on the last night of a session often turns the clock back several times, if business is pressing; for the session must close by *twelve o'clock*. But the legislators of England are contemplating a far more significant changing of timepieces than our Congress makes. The suggested English reform aims to take more advantage of the

hours of daylight in the summer. "It is proposed to begin business earlier, instead of spending time after sunrise in sleep; and thus close business earlier and have time for recreation before sunset."

The *Scientific American* gives an interesting account of the proposed changes. It says:—

"The change is to be made gradually. At two o'clock on the morning of each Sunday in April the clocks would be set forward twenty minutes, the result of which would be that during the first week of April the workingman who usually rose at 6 o'clock would actually rise at 5:40 A. M.; and instead of quitting his work at 5 P. M., he would actually leave at 4:40. During the second week of the month, although he rose by the clock at 6 A. M., by the sun he would rise at 5:20 A. M., leaving his work at 4:20 P. M. During the last week of the month he would rise at 4:40 A. M. by the sun, though still by the clock at six, and his work would be over by 3:40 P. M. Mr. Willett believes that the change would be sufficiently gradual to prevent its being apparent, or causing any physical or other inconvenience. The total amount of daylight saved in the mean latitude of England would be in April, twenty-three hours; in May, June, July, and August, one hundred sixty-four hours; and in September, twenty-three,—a total for the six months of two hundred ten hours. Among the commercial advantages urged in favor of the change is that railroads, factories, and commercial houses, which are large users of gas and other artificial light, would realize a saving by these additional nine whole days of daylight, of \$15,000,000; whereas as against the change it is urged that it would completely disorganize the railroad service of the country, besides causing various commercial and other complications of a troublesome character."



THE WORLD'S TALLEST STRUCTURES

Before the Singer Building was finished, the Metropolitan Life tower was begun, which exceeds the Singer by ninety feet. It is now proposed to erect the Equitable Life Building nine hundred feet high. It will therefore be nearly twice as tall as the Washington Monument. The key to the picture above follows:—

1. Madison Square Garden, New York, 305 ft. 2. Cathedral, Rouen, France, 490 ft. 3. St. Peter's, Rome, 400 ft. 4. The Giralda, Seville, 350 ft. 5. The Pantheon, Rome, 150 ft. 6. Park Row Building, New York, 362 ft. 7. Philadelphia City Hall, 537 ft. 8. Singer Building, New York, 612 ft. 9. City Investment Co. Building, New York, 400 ft. 10. Campanile, Venice, 325 ft. 11. Washington Monument, 555 ft. 12. Pyramid, Egypt, 485 ft. 13. St. Sophia, Constantinople, 200 ft. 14. Cathedral, Cologne, 516 ft. 15. St. Stephen's, Vienna, 450 ft. 16. St. Isaac's, St. Petersburg, 365 ft. 17. Cathedral, Salisbury, 400 ft.—*The Independent.*

### Interesting Facts

IN China the newspaper is printed on a roll, so the reader may tear off the items as he reads them.

SWANS live longer than any other of the birds, sometimes living three hundred years. Falcons have been known to live half that length of time.

So small are shrews—mouse-like creatures of the mammal family—an egg shell would make a house for a mother and her young.

THE finest train in the world is the kaiser's. It cost one million dollars, and took three years to build. In the twelve sumptuous saloons are two nursery coaches, a gymnasium, a music room, and a drawing-room furnished with oil paintings and statuary. The treasure-room, with its two safes, is burglar-proof.—*Woman's Magazine.*



# Historical

## Turkey's New Constitution

THE following questions and answers are based chiefly upon an article that appeared in a recent number of the *Independent*. The article was written by Mundji Bey, the new Turkish United States ambassador. He has for some time been consul-general, but was recently given his present position, the former ambassador, Mehmed Ali Bey, having been recalled.

### Origin and Growth of the Revolutionary Spirit

1. *What gave rise to the present revolutionary spirit and power in Turkey?*

During the reign of Abdul Aziz, the uncle of the present ruler of Turkey, Prince Mustaffa Fazil Pasha, who occupied many important government positions, took with him to Paris a few bright young Turks for their education. Among these students were Kemal Bey and Ali Suavi Effendi. Soon they acquired mastery of the French language and felt the influence of the Western civilization; they realized that their *Vatan* (Fatherland) needed reforms. A Turkish weekly was started at once, to propagate Western ideas among their compatriots in Constantinople. This was about half a century ago.

2. *By what name is the revolutionary element known?*

"Young Turks" is the name of the party that is now working to give freedom to the Ottoman empire. This name was coined in America, and came into existence when the young Turkish students mentioned in the foregoing paragraph were in school at Paris.

3. *Did not the home government denounce the "Young Turks" for seeking to disseminate Western ideas of civilization and government?*

When Abdul Aziz was on the throne, Turkey had liberty of the press. Many daily, weekly, and satiric papers were published in Constantinople. Prominent, able, and world-renowned diplomats like Aali Pasha and Fouad Pasha, managed the ship of state, and managed it well. At that time Turkey was the third naval power in the world, ranking next to Great Britain and France.

4. *What brought the great change that has come to the empire since that time?*

Unfortunately, Sultan Abdul Aziz was a man of pomp and show, and through his imprudent extravagance the Ottoman debt increased, the treasury was almost bankrupt, and the country ruined. The cabinet finally decided to dethrone the sultan. Murad V was proclaimed sultan, only to rule for three months. Then Abdul Hamid, the present ruler, came to the throne.

5. *When Abdul Hamid assumed control of the Ottoman empire, did he give promise of favoring a wise, liberal rule?*

Yes, he gave the people a solemn promise that he would grant them a constitution, which was drawn up by some highly educated and capable men. The sultan signed the document on Dec. 18, 1876. The first parliament met on March 19, 1876; but an attempt on its part to carry out reforms alarmed the sultan, and on the eve of the declaration of war with Russia, the parliament met for the last time, Feb. 18, 1877.

6. *What has been the condition of affairs in Turkey*

*since the closing of Abdul Hamid's first parliament?*

The Turkish ambassador himself gives the following graphic picture of the state of affairs: "It was a period of the decay of Turkey, the loss of many Ottoman territories, the humiliation of the independence and the dignity of the nation; the destruction of our commerce, industry, and agriculture; the suppression of public instruction; the ruin of the finances; a period of espionage, or a spy-system, tyranny, massacres and intervention of the foreign powers in internal affairs. During this time Turkey lost her navy and became very small and weak."

7. *Will you not mention some definite examples of Turkish misrule?*

The spy system in Turkey is one of the greatest curses of the present emperor's reign. It is said that "throughout the length and breadth of the land, an unrelenting watch is kept on high and low alike. No other country in the world is so completely under the dominion of the spy. And this vast system of espionage exists solely as the instrument of a despotic ruler." The wonder is that he could find so many of his subjects who would be willing to have a part in the nefarious work of reporting to him everything done by their fellow countrymen, thus laying them liable to the severest of punishments without trial.

Another instance of the tyranny and selfishness of Abdul Hamid is seen in the law forbidding any Ottoman subject to leave the country without the sultan's permission, which he does not often choose to grant. It is impossible, moreover, for any Ottoman subject who has left the empire without such permission to return without imminent danger of annoyance, insult, and, very possibly, imprisonment. Although he may be absent for years, he is by no means forgotten by the authorities of his district; and should a longing for a sight of his family or his native land induce him to return, he will promptly find that he is the victim of a system of blackmail from police agents and spies. The fact that he may have transferred his allegiance to this or to some other country will not serve to protect him; for there are no naturalization treaties in force with Turkey, the sultan holding that "once a Turk, always a Turk." In fact, the Department of State, in issuing passports to Turkish subjects who have become naturalized citizens (and the term "Turkish," it must be remembered, includes Armenians, Macedonians, Bulgarians, Syrians, and Jews), expressly stipulates that the American government will not be responsible for their safety should they return to their native land." Mundji Bey says that he can prove, from documents, that the Armenian massacres were ordered by palace officials. The *Saturday Evening Post* cites the following instance, in which the sultan was directly responsible for an immense Armenian slaughter, if indeed he has not been for all that have taken place: "In the year 1896 a band of Armenian revolutionaries, armed with bombs, captured the Imperial Ottoman Bank of Constantinople, with its millions in treasure, in broad daylight, and threatened to blow up it and themselves if they were molested. Owing to the efforts of the foreign ambassadors, immunity was promised them if they would evacuate the bank, which they did, being escorted to a French warship by a force of marines. But the sultan, wrought to fury by the intrigues and plots of his Armenian subjects, determined that they should be given a lesson which they would never forget. Early that evening a

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## A Rhyme of School

THREE little girls sat under a tree,  
And three little boys sat by a pool;  
They said, "We're as glad as glad can be  
That to-morrow will end our school, school, school."

"We will gather flowers; we will roam the wood,  
And catch the fish with a hook, hook, hook;  
We will play all day as we wished we could,  
And never look at a book, book, book."

But the flowers had thorns and the woods had snakes,  
And playing alone is a dreadful bore;  
And the fish wouldn't bite, and they missed their mates,  
And they longed for September to come once more.

Then three little girls and small boys three  
Met, carrying book and slate and rule.  
They said, "We're as glad as glad can be  
That the time has come for school,  
school, school."

—Bertha E. Bush.

## The Story of Little Johnnie

OVER thirty years ago an institution for needy children in one of the New England coast cities became overcrowded, and plans for an extension were considered.

One of the newcomers was Johnnie, a handsome, sweet-tempered little fellow, grateful for every kindness, and with an affectionate nature that clung to every one who patted his head or gave him a smile. Johnnie, however, would rouse the whole dormitory by crying at night, and the attendant in charge was in the habit of dealing rather severely with him. When this came to the knowledge of the head of the institution, he said, "William, the next time Johnnie cries in the night, you may come for me."

Only a night or two later William roused the superintendent, saying, "Johnnie is crying again, sir." "Thank you, William. I will go to him." In a little while he was standing by the child's little white bed.

"Well, Johnnie, my boy, what is it?" he said, gently; and as the two short, chubby arms were upstretched, the child sobbed: "O sir, I wanted somebody to kiss so bad, and I hadn't anybody; and then I cried!"

The superintendent gently kissed the trembling lips, and putting his cheek down on the pillow beside the little brown head, he kept it there until the child's deep breathing told him that the hungry little heart had forgotten its trouble.

He returned to his room, feeling, as he had never felt before, how much children need a home atmosphere and home love—something that an institution can never supply. He tried to think how a change could be made for the better. The problem was still troubling him the next day, when he saw the weekly boat from a productive island far down the harbor coming in.

As he watched it, a thought came to him like an

inspiration. He knew the captain to be a good man, and he said, nodding to Johnnie, who had followed in his wake as he walked down to look at the cargo: "See that boy, skipper?"

"I do, sir."

"Well, the State pays us two dollars a week for caring for him. Now if you and your wife will take him into your family, and be good to him, the two dollars a week shall be yours. He's a loving little fellow, and he wants a home."

The proposal pleased the captain, and when Johnnie understood the situation, he was not at all unwilling. A few kind words and a boatman's "snack" on board the little craft with the captain made him well acquainted, and when the boat put out, his heart was light and his face radiant. He was to have dogs, kittens, fowls, and a mother just like anybody, and to go fishing every day.

"Bring him back next week if he is not contented," was the parting charge. But the next week Johnnie sent his love, and the skipper said: "That fine little chap likes it over there, and my sister, who lives close by me, says, 'Haven't you a boy for her to board?'"

The institution sent her one, and thus it went on until there were seventy of the boys in good families on that island at one time.

They did not have to enlarge the building, so the State was spared that expense; and the family life in that healthful spot, remote from temptation, proved to be the best thing in the world for the boys.

The children did as much for the island as the island did for them. The church had been shut up for two or three years, but the children's home sent over a minister, a bright young man, whose health demanded a change. He organized a Sunday-school and held regular services. There were no day-schools, and so teachers and books were sent.

From the institution was sent also a library of one thousand volumes, and as they never came back, it is to be presumed that they were read.

Since that time the State has followed the practise of having its needy children boarded in reliable families; and other States have adopted the plan.

Johnnie is a man now, and a good one. He said to the superintendent not long ago, "Your sending me to that island home was a divine providence. It gave me some one to father and mother me, and I needed love as much as I needed food and clothes."—*Youth's Companion*.

"CHILDREN are the heritage of the Lord."



Happy in his new home



### Turkey's New Constitution

(Concluded from page eight)

rumor ran like wild-fire through the bazars and khans of Constantinople, that it was the wish of the sultan that the faithful should rise en masse, and exterminate the Armenians unbelievers. A like message came to Fuad Pasha, who was then military governor of Scutari, the great environ which lies on the Asiatic side of the Bosphorus. Field-Marshal Fuad Pasha, the hero of the last Russo-Turkish war, who was dubbed by the Russian commander Skobeloff, 'The bravest man in Europe,' that night lived up to his reputation as a soldier. Mounted orderlies clattered with messages to all of the barracks in the city. The *cadi* of Scutari was summoned to the *konak* post-haste. The commanders of all the regiments of the garrison answered the summons in person. 'For every Christian hair that is injured in Scutari this night,' Fuad Pasha is said to have declared to his assembled officers, 'I will exact ten Turkish lives.'

"All that night, murder and riot held high carnival to the north of the Bosphorus; and, when the morning dawned, six thousand Armenian dead were buried in hastily dug trenches. But in Scutari there was no sound through all the night but the steady tramp of the Turkish sentries posted before every Armenian door. Fuad Pasha had saved the honor of the Asiatic city, and the lives of all the Christians in it; but he had won the enmity of the sultan.

"A few weeks later, without cause or reason, he was placed under arrest, stripped of his honors, and deported to Damascus, where 'the bravest man in Europe' now lives in exile, an aged and broken man.

"The field-marshal is confined in a small house flanked on either side by unsightly yellow barracks, in which are quartered the troops of the Damascus garrison. Two years ago a large party of government officials from Constantinople arrived at Damascus to attend the ceremonies incident to the inauguration of the Damascus-Mecca railway. The route from the station to the governor's palace runs past the house of Fuad Pasha; and as the procession passed, it was noticed that the old soldier, who was seen on his balcony, ostentatiously refrained from saluting the imperial commissioners. Word of this was at once telegraphed to Constantinople, and the next day workmen, acting under instructions, telegraphed from the sultan's palace, began the erection of a wooden barrier completely surrounding the house, and so close to its windows that the old hero is deprived of both view and sunlight."

8. *What has been the effect of these years of misrule upon the reform party?*

The Young Turk's movement has been constantly growing. Turkish and Armenian revolutionary publications were smuggled into the country, and read in every hamlet. As the people became enlightened, the revolution became inevitable. The first alarm call was heard in Paris.

9. *Of what did this alarm consist?*

In December of 1907, the representatives of the revolutionary and progressive parties of the Turks, Armenians, Greeks, Bulgarians, Jews, Kurds, and all other subject races, met in congress in Paris, having decided to lay aside all racial strife, and make a common cause of overthrowing the rule of the sultan, and establishing a constitutional government in Turkey.

10. *What was the result of the congress?*

They resolved to secure three things; namely, the abdication of Sultan Abdul Hamid, a radical change of the present régime, and the establishment of a representative parliament.

After the representatives returned home, they found by secret workers that many prominent military officials were ready to welcome the new call. They were waiting for the opportune moment to destroy the sultan's despotic government. This fact greatly aided the revolutionists in carrying out their plans.

11. *Was the constitution finally granted by the sultan voluntarily? or was he forced to sign it?*

Perhaps he might say that he signed it voluntarily; but the envoy who was despatched to Constantinople to demand of the sultan that he proclaim the constitution; or, otherwise, that three hundred thousand insurgent soldiers would march on the capital, and put an end to his reign, and establish a free government, doubtless materially aided him in deciding to deal so generously with his subjects.

12. *When did he sign the constitution?*

July 24, 1908, is the day that the Ottomans will remember as their independence day.

13. *Does it seem probable that beneficent results will come from the efforts of the "Young Turks"?*

The revolutionists are greatly in earnest. They hope to be able to establish a new order without bloodshed; but at all costs they demand a radical change for the better in governmental policy; and the indications are that they will realize their purpose to an appreciable degree.

F. D. C.

### Use the Lord's Standard

WE do not understand the greatness and majesty of God, nor remember the immeasurable distance between the Creator and the creatures formed by his hand. He who sitteth in the heavens, swaying the scepter of the universe, does not judge according to our finite standard, nor reckon according to our computation. We are in error if we think that that which is great to us must be great to God, and that which is small to us must be small to him. He would be no more exalted than ourselves if he possessed only the same faculties.

God does not regard all sins as of equal magnitude; there are degrees of guilt in his estimation as well as in that of finite man. But however trifling this or that wrong in their course may seem in the eyes of men, no sin is small in the sight of God. The sins which man is disposed to regard as small may be the very ones which God accounts as great crimes. The drunkard is despised, and is told that his sin will exclude him from heaven, while pride, selfishness, and covetousness go unrebuked. But these are sins that are especially offensive to God. He "resisteth the proud;" and Paul tells us that covetousness is idolatry.

God speaks through the prophet: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We need clear discernment, that we may measure sin by the Lord's standard, and not by our own. Let us take for our rule, not human opinions, but the divine Word.—Mrs. E. G. White.





# THE HOME CIRCLE



There are really no good manners without Christian souls.—*Spanish Proverb.*

## Steal Away to Jesus

WHEN the flowers dot the mead,  
And the song-birds fill the glen,  
When the skies are bright o'erhead,  
Steal away to Jesus then.  
Steal away to Jesus then,  
Looking in his gentle eyes,  
Listen to his loving voice,  
While thy joy he sanctifies.

When the earth is dark and drear,  
Black the sky with wind and rain,  
And thy heart grows faint with fear,  
Steal away to Jesus then.  
Steal away to Jesus then,  
Kneeling at his gracious feet,  
Trusting in his promise sure,  
Claim his consolation sweet.

When the day of wrath shall dawn  
Over all the sons of men,  
All thine earthly helpers gone,—  
Steal away to Jesus then.  
Steal away to Jesus then,  
Clinging closely to his side;  
Thou shalt meet thy God in peace,  
Hiding in the Crucified.

ELIZABETH ROSSER.

## A Sign of Coming Blessings

"A BRIGHT little woman was looking for buttons in her work-basket. 'I'm not sure they're here,' she was saying in a chatty way. 'Yes, there's one! that means more. Ah, I have them all! That's the way I look for blessings. I take every one that comes as a sign that others are on the way, and they come.' Accepting every blessing as surety of 'more to follow' brightens, uplifts the life, keeps one ever expecting something pleasant, and makes the future radiant with promise."

## Happy in His Work

As President Roosevelt was leaving for his summer vacation he was reminded by a reporter that he of all men had fairly earned a rest; and this was his characteristic answer: "Don't waste any sympathy on me. I have enjoyed every minute of my stay here, and my thanks are due to the American people, and not theirs to me, for the opportunity I have had to serve them."

That is one reason why the American people like President Roosevelt; he thoroughly enjoys his work. And that is one reason why his work is of the kind that can be enjoyed by him and by the rest of us.

The president has learned a lesson that every worker needs to learn if he is to amount to anything. There is no recreation to be compared with work that has become play. There is no achievement that is to be compared to the results of such work.

The man who goes to his task with a sour face soon has a plenty of sour-faced critics to keep him company. He does not value the chance to work, and speedily it happens that no one values the chance to have him do the work. But the man who thanks folks for his job finds people thanking him for doing it, and asking him to keep on at it.—*Selected.*

## Helping With a Word

A YOUNG girl was passing an aged aunt one day, when she suddenly stopped, laid her hand gently on the white head, and said, "How pretty your hair is, Aunt Mary!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther to-day when I remarked, 'What a pretty gown you have on, and how nice you look in it.' She almost cried, she was so pleased. I hadn't thought before that such a little thing would be likely to please her."

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words; for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.—*Young People's Weekly.*

## How to Be Happy

"WHAT shall we talk about, girls?" asked Alice Freeman Palmer the first day she attended the summer vacation school for girls in Boston. These girls, children of the poor, were allowed to bring babies with them; and they came, struggling with little chits of humanity in their arms,—and sometimes with two,—rather than miss the joy of this delightful school.

"Tell us how to be happy," replied a small, pale-faced, heavy-eyed girl. Who could keep back the lump in the throat at such a suggestion, amid such sordid surroundings? Mrs. Palmer tells how the tears rushed to her eyes at the thought of happiness under such conditions.

Still, she formed three simple rules, telling the children that they must not miss a single day in keeping them, or happiness would not come. Her rules were:—

1. Commit to memory something nice every day, a pretty poem, or a Bible verse. Did they understand? One girl answered: "I know; you want us to learn something that we'd be glad to remember if we were blind." That was it, exactly.

2. Look for something pretty every day,—a leaf, a cloud, a flower. Was there no park in the neighborhood?—Yes? Then go there, and try to see the loveliness of it through and through, and drink in the beauty of everything. They promised that they would do that.

3. Do some service for somebody every day. "That's easy," they cried. Had they not mother to

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M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

## Study for the Missionary Volunteer Society Program

### OPENING EXERCISES.

#### STUDY:—

Theocracy: True and False

Meaning of Term.

Nature of the True Theocracy.

The False Theocratical Theory.

The Error Perpetuated.

### Theocracy: True and False

#### Meaning of Term

THE word "theocracy" comes from two Greek words, the first of which, *theos*, means "God," and the second, *kratein*, to rule. A theocracy, therefore, is a ruling of God; or, in other words, a government in which God is the immediate and recognized ruler.

#### Nature of the True Theocracy

God being the creator and maker of all things, a theocracy is the natural, proper, and original form of government among all the created intelligences throughout the universe. This fact must at once be apparent. Any other form of government must be of a temporary character, and due to sin, or made necessary in consequence of sin. The government of Satan is a usurpation; it was founded in rebellion, and will finally be overthrown. Civil government is a government by man, ordained of God as a means of restraining crime, and protecting the lives, property, and natural rights of men in this present world and sinful state of existence; it is of a temporal nature; was made necessary in consequence of sin; is perverted, corrupted, and controlled by Satan as far as possible; and will pass away when sin and selfishness have passed away, and the everlasting kingdom of God is finally and forever established.

The foundation of a true theocracy must necessarily be the law of God, which is the expression of his will. Every one who prays that petition in the Lord's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," is praying that a true theocracy shall be established upon earth, and that all here may become true sons and subjects of God, and obey his holy law.

When God brought his people out of Egypt, he set up his kingdom among them, and established a true theocracy. He gave them his law, and told them that if they would obey this, they would be his people, and he would be their God. In all their civil and social relations, as well as in all matters of worship, he gave them explicit instruction and plain directions. His object in this was to set up on earth a model of divine government before all the nations so that they would be led to exclaim: "Surely this great nation is a wise and understanding people." And the reason why they would do this is given in the words which immediately follow: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I

set before you this day?" Deut. 4:6-8. Having such a wonderful and desirable model before them, the idea was that they would be drawn to it, adopt it, and thus the kingdom of God would be extended and finally include the whole earth.

That the government thus established was a theocracy, and was unlike the governments of the nations about, is shown from the record in 1 Samuel 8, when Israel asked for a king. To Samuel they said: "Make us a king to judge us like all the nations." And when Samuel was displeased with the request, and prayed to the Lord about it, the Lord said to him: "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."

Although Israel had in this departed from the principles of a pure theocracy, God did not altogether reject them; for he chose their kings, and continued to guide, instruct, and correct his people by prophets. The kingdom was still "the kingdom of the Lord" (2 Chron. 13:8), and the kings sat on "the throne of the Lord." 1 Chron. 29:23.

This theocracy continued until the time of Zedekiah, the last king of Judah, who was led away captive to Babylon by Nebuchadnezzar in the year 588 B. C. Concerning this king the Lord said: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27. From that time, therefore, to the end of the world, or to the coming of Christ and the setting up of the everlasting kingdom of God, there never has been, and there never can be, a true theocracy on earth. Christ does not receive his kingdom until all other kingdoms are put down and destroyed. Dan. 2:31-35; 7:13, 14; Ps. 2:8, 9; Rev. 2:26, 27. His kingdom is at his appearing. 2 Tim. 4:1. Not until the seventh angel sounds his trumpet are there voices in heaven heard saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15. That he will finally receive this kingdom the prophet Micah clearly states in the following beautiful words: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

#### The False Theocratical Theory

While a true theocracy is the best form of government, a false theocracy is the worst. In this we have a case in which extremes meet. No government is so cruel and despotic, none so persecuting, so unmerciful, so unjust, and so unrelenting, as one in which men assume to rule and legislate for God. As stated in the famous congressional Sunday Mail Reports of 1828 and 1829: "Among all the religious persecutions with which almost every page of modern history is stained, no victims ever suffered but for the violation of what government denominated the law of God." "When man undertakes to become God's avenger, he becomes a demon. Driven by the frenzy of his religious zeal, he loses every gentle feeling, forgets the most sacred precepts of his creed, and becomes furious and unrelenting."

The most noted example the world has ever seen



of a false theocratical theory of government is that which finally developed into the papacy. When the early Christian church became corrupted, and the leaders of the church began to depart from the simplicity of the gospel, and to desire power, place, and preferment, they adopted this theory. Ignorant of or ignoring what God had said concerning his kingdom, they set about the work of transforming the empire of Rome into a veritable kingdom of God. Constantine was the new Moses who was to lead the people into the promised land; they were the prophets to instruct and direct in the enterprise. Sunday, the new "Lord's day," being the chief festival day of the new order of things, must be set apart by law, as was the Sabbath under the ancient theocracy, and its observance made compulsory. Religion was made a matter of law, and departures from the established religion were treated as crimes. While faith was a good thing, force was also necessary.

Augustine, the celebrated Catholic Church Father, who lived from 354 A. D. to 430 A. D., has been styled the father of this theocratical theory. He said:—

"It is indeed better that men should be brought to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."—*Civil Government and Religion*, page 95.

Writing of Augustine, the historian Neander says:—

"It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism of intolerance and persecution, which ended in the tribunals of the Inquisition."—*Church History*, page 217.

And after enumerating the series of Sunday laws secured during the fourth and fifth centuries, the same historian says:—

"In this way the church received help from the State for the furtherance of her ends."

#### The Error Perpetuated

And yet with the fearful record of the papacy before them as an example of what the adoption of this theory of government means, men and women are still doing their utmost to revive and perpetuate it. They are declaring that Christ is this world's King, and that "the kingdom of Christ must enter the realm of law through the gateway of politics." And, as in the formation of the papacy the Sunday and Sunday legislation played an important part in uniting church and state, and placing power in the hands of the church for the furtherance of her ambitions and unholy ends, so now in the formation of the image to the papacy (Rev. 13:11-18) much is being made of the Sunday-sabbath institution, and great stress is being laid upon the necessity of enforcing its observance by law. And this means now only what it meant under the papacy itself,—the right to use force in matters of religion, which means persecution.

For the coming of the kingdom of God let us devoutly labor and pray; but against this false and diabolical caricature of it, as represented in the papacy and in apostate Protestantism, we are to sound a clear note of warning. Against the worship of the power enthroned by either of these the third angel of Revelation 14 lifts its voice in solemn protest.

W. A. COLCORD.

#### Notice

THE Missionary Volunteer Reading Course begins the first of October. Further notice will be given in the next issue of this paper. Plan to take it. Provide yourself with the INSTRUCTOR, a copy of "Great Controversy," and decide to set apart about twenty minutes each day for study.

#### How to Be Happy

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help, and baby to tend, and countless errands to run?

A week later Mrs. Palmer was walking along a narrow street, when some one grasped her arm, and a little voice said, "I done it." "Did what?" "What you told us to, and I never skipped a day, neither."

The inevitable baby was placed on the ground, and the child related her experience. "It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I thought sure I was going to skip, and I was standing at the window, most crying, and I saw —" here her little face brightened up with a radiant smile — "I saw a sparrow taking a bath in the gutter that goes round the top of the house, and he had on a black necktie, and he was handsome."

How simple the method of gaining happiness, and how joy glorifies even the slums! Just try it. Store the mind with beautiful thoughts; turn away from the sense of the sordidness of your surroundings, that breeds discontent, envy, bitterness, and seek to realize the loveliness of all things; then try to help a struggling friend! and lo, happiness is there. These things make earth heaven. The important thing is *not* our environment, but our attitude toward our environment. —*Christian Endeavor World*.

#### The Best Way to Memorize Scripture

THE *Northern Christian Advocate* quotes this incident, told of a Korean Christian by a missionary: "One day there came into one of the mission stations a sturdy Christian from the north. After the usual greetings, he was asked the purpose of his visit. His reply was: 'I have been memorizing some verses in the Bible, and have come to recite them to you.' He lives one hundred miles away, and had walked all that distance, traveling four nights, to recite some verses of scripture to his pastor. He recited in Korean, without a verbal error, the entire sermon on the mount. He was told that if he simply memorized it, it would be a feat of memory and nothing more; he must practise its teachings. His face lighted up with a smile as he promptly replied: 'That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan: I would memorize a verse, and then find a heathen neighbor, and practise the verse on him. Then I found it would stick.' " If King Saul had lived the Word of God, as well as learned the letter of it, he would not have been rejected.—*William J. Hart*.

"Who builds on less than an immortal base,  
Fond as he seems, condemns his joys to death."

THROW years away?  
Throw empires, and be blameless; moments seize;  
Heaven's on their wing; a moment we may wish,  
When worlds want wealth to buy.

—Edward Young.





# THE INTERMEDIATE LESSON

## XIII — Review

(September 26)

1. AFTER the children of Israel were settled in Canaan, they did not drive out all the heathen, as the Lord had commanded. They began to make friends with these idolaters, to marry among them, and even to bow down to their gods. Then the Lord allowed these nations to oppress Israel. As often as his people turned to him, forsaking their sins, he raised up good men called judges to deliver them. One of these was Gideon, to whom the Lord said, "Go in this thy might, and thou shalt save Israel."

2. So Gideon called the men of war together. "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Then Gideon said that every one who was afraid might go home. "And there returned of the people twenty and two thousand; and there remained ten thousand." The Lord said the people were still too many, and told Gideon to bring them down to the water. There he tested them, and only three hundred men stood the test. But with these God delivered Israel from the Midianites.

3. In the days of the judges, there was a famine in Israel. And Elimelech took his wife, Naomi, and their two sons, and went to stay in Moab till the famine should be over. Here Elimelech and his two sons, who had married wives in Moab, died. When the famine was over, and Naomi wished to go back to her own land, Ruth, the wife of one of her sons, went with her. The Lord blessed Ruth in her new home, and she became the wife of Boaz and the mother of Obed, who was the grandfather of David. In this way, Ruth became one of the ancestors of Jesus, who was born of the line of David.

4. Samuel, the son of Hannah and Elkanah, was born in the days when Eli was high priest at Shiloh. His mother took him, when he was very young, to Shiloh, and left him with Eli, to be trained up in the service of God. The two sons of Eli, who acted as priests, were wicked men. Eli had not corrected them when they were younger; and now they would not listen when he reproved them. At last the Lord sent a prophet to tell Eli that both his sons should die in one day, and that he would raise up a faithful priest, who would honor him.

5. Because of the wickedness of Eli's sons, the Lord could not talk with them as he had spoken to holy men of old. But he sent them still another warning. In the night, the Lord spoke to the child Samuel, and told him that the day was coming when he would perform against Eli all the things that he had spoken concerning his house. Thus Eli was held guilty with his sons; because they "made themselves vile, and he restrained them not."

6. For many years the judgments of God were delayed. At last, in a battle between the Israelites and the Philistines, four thousand of the men of Israel were slain. Then the elders sent to Shiloh for the ark. In a second battle, Israel was again defeated, the ark was taken by the Philistines, and the sons of Eli were slain.

When Eli heard the tidings of the battle, he also died. The Philistines carried the ark to Ashdod, and set it in the temple of Dagon. But the Lord troubled the Philistines because of the ark.

7. When Samuel was old, the elders of Israel asked him for a king, that they might be like all the nations. This request displeased Samuel; but the Lord told him to listen to the people, and choose them a king. After this Samuel called the people together at Mizpeh; and Saul was chosen king.

8. God chose Saul from the tribe of Benjamin, the smallest of the tribes; and his family was "the least of all the families of the tribe." If Saul had continued humble, the Lord would have established his kingdom forever. But Saul was rebellious, and the Lord sent Samuel to him with the solemn message, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

9. After this the Lord sent Samuel to Bethlehem, to anoint one of the sons of Jesse to be the second king of Israel. When seven of his sons had passed before Samuel, the prophet asked if he had not another son. And he said there was one other, the youngest, who was keeping the sheep. "And he sent, and brought him in. . . . And the Lord said, Arise, anoint him: for this is he." Then David went back to his flocks. At this time the Spirit of God departed from Saul, and he was left with his own evil thoughts. Now David was "cunning in playing." So he was brought to the king, and when the evil spirit troubled him, David played on a harp, and Saul was refreshed, and the evil spirit left him.

10. David did not stay with Saul all the time. When he was not needed, he went back to his sheep. At one of these times the Philistines came out against Israel; and David's father sent him to carry some food to his brothers who were in the army. When David came to the army, he heard the bold words of Goliath, a giant. And David said to Saul, "Thy servant will go and fight with this Philistine." Then David took his sling and five smooth stones from the brook, and went out alone to meet this great giant. And David said, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied." "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead." Then the Philistines fled, and the army of Israel pursued them to their own cities.

11. After this Saul would not let David return any more to his home. At first he praised and honored him; but when he heard others praise him, he was angry, and tried to kill him. For many years he hunted David, seeking for his life. During this dark time in the life of David, his heart was comforted by the love and friendship of Jonathan, the king's son.

12. After many years Saul and three of his sons, among them David's friend, Jonathan, perished in a battle with the Philistines. David then went to Hebron, and here the elders anointed him to be king over Israel. One of the first things David did was to bring home the ark from the house of Abinadab, where it had been all the years since the Philistines had put it on a new cart, and sent it out of their country.

### Questions

1. What command of the Lord did the children of Israel fail to obey when they settled in Canaan? What was the result? Whom did the Lord raise up to deliver them?

2. How was the army of Gideon tested? What did



God do for Israel with this small company of warriors?

3. Tell briefly the story of Ruth.

4. Who was Samuel? Where did his mother bring him when he was very young? What can you say of Eli's sons? What message did the Lord send to Eli concerning them?

5. Tell how the Lord first spoke to Samuel. What message did the Lord give Samuel concerning Eli? Why was Eli to share in the punishment of his sons?

6. How did the ark come to be taken from Shiloh? What happened to it? What was the result to the Philistines?

7. When Samuel was old, what did the elders of Israel ask of him? Why? Who was chosen to be the first king of Israel?

8. What was Saul's position before he was made king? Had he remained humble, what would the Lord have done? Why was Saul rejected from being king? To whom did Samuel tell Saul the kingdom would be given?

9. How was David anointed by Samuel? How did he first come to the court of Saul?

10. Who came out again to fight against Israel? How did David come to visit the army? Who defied Israel? What did David do? What was the result?

11. How did Saul treat David for a time? Why did he come to hate and fear David? What did he do for many years? Who was David's true friend during this time?

12. How did Saul and three of his sons perish? In what city was David anointed king over Israel by the elders of the people? Where had the ark been kept for many years? Where did the king now bring it?

10. What is the last recorded work of Nehemiah? Verses 29-31.

11. How complete should be the separation between God's people and the world? 2 Cor. 6:17, 18; 7:1.

12. In prayer what request did Jesus make for his people touching this point? John 17:15.

13. What does God call those who have friendship with the world? James 4:4.

#### Notes

1. "It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction. Once it was a privilege and joy to them to speak of their faith and hope; but they become unwilling to mention the subject, knowing that the one with whom they have linked their destiny takes no interest in it. As the result, faith in the precious truth dies out of the heart, and Satan insidiously weaves about them a web of skepticism."

"Spiritual declension begins the moment the vow is made at the altar; religious fervor is dampened, and one stronghold after another is broken down, until both stand side by side under the black banner of Satan. Even in the festivities of the wedding, the spirit of the world triumphs against conscience, faith, and truth. In the new home the hour of prayer is not respected. The bride and bridegroom have chosen each other, and dismissed Jesus."—"Testimonies for the Church."

"Hundreds have sacrificed Christ and heaven in consequence of marrying unconverted persons. Can it be that the love and fellowship of Christ are of so little value to them that they prefer the companionship of poor mortals? Is heaven so little esteemed that they are willing to risk its enjoyments for one who has no love for the precious Saviour?"—*Id.*

#### Soul Activity

THERE is a firefly in a southern clime  
Which shineth only when upon the wing;  
So it is with the mind: when once we rest,  
We darken. On! said God unto the soul,  
As to the earth, forever. On it goes,  
A rejoicing native of the Infinite—  
As a bird of air—an orb of heaven.

—Selected.

#### Thought Seeds

"BETTER a mountain fall upon you than the weight of your own tongue."

LIFE is measured by thought and action, not by time.—*Lord Avebury.*

LEARN to have perfect control of your body and your soul. That is education.—*Carmen Sylva.*

"Two little girls were playing church. One said: 'Now we are to have prayer. You kneel down and be a *real Christian*; I'll just sit down, and put my hand up to my face. I'll be a *stylish Christian*.'"

NOBODY has any right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help remedy, or within himself an evil he can hope to overcome.—*Charles W. Eliot.*

## THE YOUTH'S LESSON



### XIII — Separation From the World

(September 26)

MEMORY VERSE: "They that forsake the law praise the wicked: but such as keep the law contend with them." Prov. 28:4.

#### Questions

1. What other evil besides Sabbath-breaking did Nehemiah find among the Jews? Neh. 13:23.

2. What solemn promise had they made some time before concerning this matter? Neh. 10:29, 30.

3. What reason was given why they should not marry strange wives? Deut. 7:3, 4.

4. What similar instruction is given to us? 2 Cor. 6:14, 15; note 1.

5. What evil result is mentioned as a result of intermarrying with the heathen? Neh. 13:24; compare Lev. 24:10-14.

6. How did Nehemiah deal with those who married strange wives? Neh. 13:25.

7. How highly was Solomon regarded by the Lord? How was he led into sin? Verse 26; compare 1 Kings 11:1-3.

8. In what strong words is the evil of marrying strange wives set forth? Neh. 13:27.

9. Into what family had one of the priests married? How did Nehemiah deal with the matter? Verse 28.



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## Be Sincere Always

"THAT lie to my father is pressing the button," were the last words of a man who recently died in the electric chair. A life of crime often has its beginning in the attempt to deceive one's parents or friends. It were better, whatever the circumstances, to tell the truth. Insincerity never brought good to any one; but sincerity is forever scattering life's pathways with rare blessings.

## Read Thirty-Six Books

A MINISTER of a New England city, Mr. Rennets C. Miller, decided to devote one hour a day to a systematic course of reading. He succeeded in reading by this method during one year thirty-six books. Among the number read were the Bible, "Hay's Life of Lincoln" (ten volumes averaging four hundred seventy-five pages each), "The Law of Psychic Phenomena," "Critique of Pure Reason," "How to Master the English Bible," "Our Own and Other Worlds," etc., etc.

Mr. Miller found that he could read the Bible through in one year by reading ten minutes a day.

This incident must show to some of us that we do not begin to do the amount of reading that we have opportunity to do.

## Treading Upon the Lion and Adder

DR. J. STUART HOLDEN, one of the leading lecturers at the convention now in session at D. L. Moody's school, recently spoke upon the thirteenth verse of the ninety-first psalm: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." The following are some of the helpful thoughts given by Mr. Holden in his discourse:—

"God does not remove our temptations. He is not going to take the lion out of our path. He is not going to take the adder out of our path. But, mark you this, fellowship with him is a strengthening of moral fiber unto resistance and unto victory. You remember, doubtless, a very interesting occurrence in the city of Rome, in the sixteenth century, when they were seeking to upraise and put into position the obelisk in front of St. Peter's. It is said to weigh one million pounds, and they had a great scaffolding erected. Ropes were tied to the obelisk, and thou-

sands of men and horses were attached to these ropes, trying to pull it into position. They raised it up to a certain angle, and then not another inch would it go. The ropes seemed to be in danger of immediate snapping, with destruction of the obelisk and of life. Complete silence had been enjoined by order of the pope and his officers on the whole crowd; but one man, who was an old sailor, saw the danger, and the calamity which was to come upon them. In defiance of the order for silence he cried out, 'Drench the ropes with water.' They took him at his word, drenched the ropes; and the damp ropes contracted as the dry ones could not, and the obelisk was upraised. I have often thought that that is just what God does. Fellowship with him is just a drenching of all the moral fiber which a man has, to resist temptation, to overcome evil, and to attain unto the victory which is the dominant note of Christ's gospel.

"'Thou shalt tread.' Not, 'I shall tread for thee,' but thou, thyself. You must have personal contact with the enemy. The victory must be wrought through you. Thine own hands, thine own feet, the whole of thy life, must be surrendered to thy Lord and empowered unto this experience of victory.

"Stand, then, having your feet shod, that you may tread upon the dragon, the adder. Stand, taking the sword of the Spirit, that you may fight against the lion and the dragon, and having drawn the sword, fling away the scabbard because you will never need it again. From this war there is no discharge. In this war there need be no defeat for the man who, in simple, humble faith unites himself to the all-conquering, all-powerful Christ. May it be your experience and mine, that henceforth we tread upon the way, not trodden upon by all those forces which have so often brought us into bondage, but stand fast in the liberty wherewith Christ hath made us free."

## The Power of Eloquence

ONE of the most celebrated sayings of President Garfield was uttered in the first hours of the wild fever that followed the death of President Lincoln. Fifty thousand excited men crowded around the Exchange Building in Wall Street to hear how the president died. So wrought up were the listeners, that two men who ventured to say that Lincoln ought to have been shot, lay bleeding, dying, upon the pavement. This fired the vengeance of the crowd. Suddenly a shout arose, "The World!" "The office of the World!" and ten thousand men faced in the direction of that office. It was a critical moment. To what lengths of destructiveness the crowd might go, no one could foresee. Police and military would have availed little or arrived too late. Just at this juncture a man stepped forward with a small flag in his hand, and beckoned to the crowd. "Another telegram from Washington," and the crowd hushed into eager silence. Then, in the awful stillness of the crisis, taking advantage of the hesitation of the half-mad men, a right arm was lifted skyward, and a voice, clear and steady, loud and distinct, uttered these words which instantly hushed the angry human sea, and brought them face to face again with their reasons:—

"Fellow citizens! Clouds and darkness are round about him! His pavilion is dark waters and thick clouds of the skies! Justice and judgment are the establishment of his throne! Mercy and truth shall go before his face! Fellow citizens! God reigns, and the government at Washington still lives!"—*Selected.*