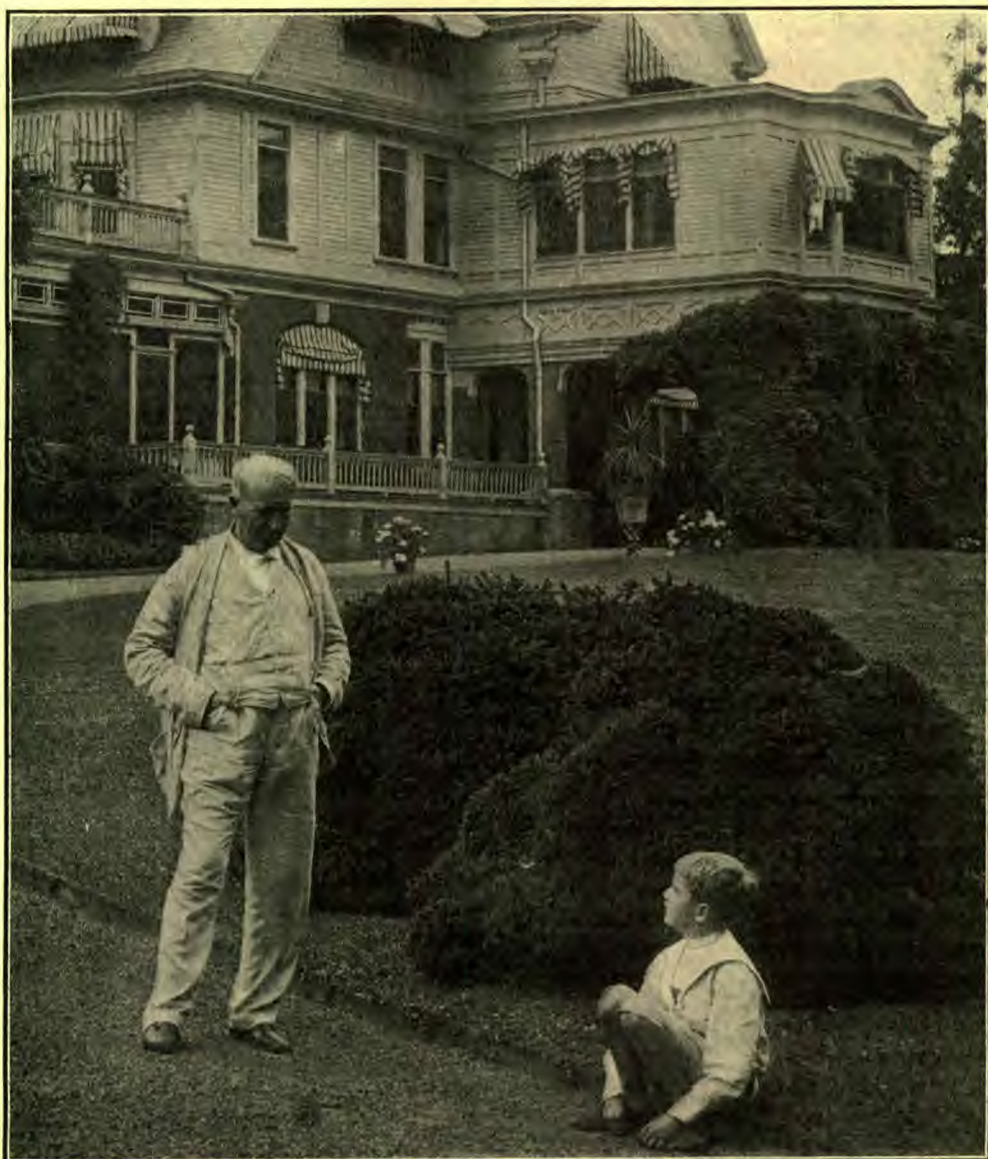


The YOUTH'S INSTRUCTOR

Vol. LVI

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No. 39



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THOMAS A. EDISON AT HOME

Unsolicited Good Words and Wishes From Our Friends

LET me know how I can best serve our progressive INSTRUCTOR.
ERNEST LLOYD.

THE INSTRUCTOR is onward and upward, and better and better every week.
CARRIE A. ROBIE.

I REALLY would feel lost to know how to help our youth if it were not for our good paper, the INSTRUCTOR.
JENNIE R. BATES.

WE are enjoying the YOUTH'S INSTRUCTOR very much. One of our young people says that it is growing better all the time.
MRS. L. WILLIAMS.

I THINK the INSTRUCTOR the best, the most educational, paper for young people I ever read, and the older people enjoy it just as much.
MRS. I. M. FORD.

I THINK very much of the INSTRUCTOR, and want to keep every number so as to put them all together in book form. I enjoy the paper more each week.
ELEANOR FISHER.

I SHOULD not know how to do my work without the INSTRUCTOR, and I always tell young people, who do not take it, that they do not know what they are missing.
MRS. CARRIE R. KING.

ENCLOSED find one dollar for which send the YOUTH'S INSTRUCTOR one year to my wayward son. I know of no better way of interesting him in this present truth than to send him the INSTRUCTOR.
A FATHER.

I HAVE had the INSTRUCTOR to read ever since I can remember, and while I enjoyed it as a child, I prize it fully as much now. Surely it must be a great inspiration to the young people.
MRS. J. V. WILLSON.

I ALWAYS enjoy the YOUTH'S INSTRUCTOR, and am glad it is on the exchange list of the *Crusader Monthly*, which I am for a few months editing.
ANNA A. GORDON,
Vice-president at large of the N. W. C. T. U.

I HAVE been eagerly looking for my INSTRUCTOR for the last month, and have finally decided that you did not get my letter telling you of my change of address. We miss the INSTRUCTOR so much that I am again writing you, begging you to change my address. I wish you much of the blessing of the Lord, and success to the best paper for our youth.
MAY L. HANLEY.

I READ the INSTRUCTOR with much interest. I have always been a strong friend to the paper; but of late years it seems closer to me. I love it more, and often wish I had the means to place it in the hands of every young person who can not have it and would study it; for I think with its weekly visits, if one were out on a lonely island, one could keep intellectually fresh. It is indeed a treasure.
KITTIE M. STEVENSON.

I THINK I have only one fault to find with the INSTRUCTOR, and that is that it is too short, I do not mean in size, but there is not enough reading-matter in it. You see I enjoy reading it, if I am rather old to be called a youth, being over seventy-six; and the end comes too soon. I would like a few pages more. I was very much interested in the story of Samuel Morris, the African boy, and I thought if all our people would get so deeply imbued with the Holy Spirit, we might get the work speedily finished in this generation.
MRS. S. T. BELDEN.

IN regard to the INSTRUCTOR, I can only repeat what I have said before,—that I prize it highly, and regard it as a magazine of the highest character, and filling a most important place in our work.

EDWIN S. BUTZ.

President of the South Australian Conference.

OUR young people here at Mountain View watch for the INSTRUCTOR. We all like it. I have a class of girls in the Sabbath-school who are a little past the age of those who usually receive the paper, but they feel that they must have it, so we use both the *Quarterly* and the INSTRUCTOR.
MAX HILL.

WE wonder how many of our West Indian young people are reading the YOUTH'S INSTRUCTOR. As we scan its bright, interesting pages from week to week, we can but commend its good articles to every young man and woman in the field. For many years it has been the editor's privilege to read this excellent paper, and in the common phraseology, "I can not do without it." Parents, it will be a magnet, drawing youthful minds to the truth and a love of the message. Subscription is \$1.25 a year, but it will repay you a hundredfold in eternal results. We do not say this because we are asked to, but from appreciation of its value and a sincere desire that more of our youth may find help and guidance in its straightforward presentation of truth. Your conference office will take your subscription. It comes weekly, is sixteen pages large, and full of good things all the time.—*Caribbean Watchman.*

I am getting tremendously interested in the INSTRUCTOR. I have noticed for some time the character of the articles running through the paper, and they impress me as being remarkably powerful for good. I am interested in the work for the young people, and in the young people themselves. I do think your selections are excellent. We gave our only child to the work, and sent her to America better to prepare for active evangelical work, but she was taken away, and our interest goes out to other dear young people. We are keeping in touch with the Missionary Volunteer movement, and I do think there is great hope for the work that will be done by them. I felt as if I wanted to send a voice from far-off Africa to tell you what the influence of your paper is even here. I got all I could to subscribe for it in our church, for I felt they ought not to be without it.
J. V. WILLSON.

Secretary of the South African Conference.

I WROTE you this morning, asking you to change my address, and said then something of my personal interest in our young people's paper. I am one of those young people, just past my teens, and deeply appreciate the paper. I am very sorry so many of our young people do not prize the INSTRUCTOR more than they do. About a dozen of the latest issues were before me, and I knew they were full of bright gems. So I thought to clip these out and put them in my scrapbook; but after looking the papers over again, what do you suppose was my conclusion? The INSTRUCTOR seemed so dear to me that I could not cut it. My decision was to lay them away filed or send or give them to other youth who would prize them. It is so much richer than young people's papers of the world. This is so because it is part of the blessed cause. Thanks be to Him who has translated us into the kingdom of his dear Son. My prayers and words will be cast in the interest of the INSTRUCTOR.
J. H. MONK.

The Youth's Instructor

VOL. LVI

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The Devil's Exchange

A YOUNG man stood by a gilded sign
That swung o'er a haunt of sin;
And the music bright and the dazzling light
Enticed him to enter in.
He pushed his way to the crowded bar,
And drank with the drinking throng;
He laughed with the rest at the vulgar jest
And joined in the ribald song.

And when he passed through the outer door
With a hot and tainted breath,
He had set his feet in the darksome path
That leads to the shades of death.
He had tasted there in the devil's lair
His first deep, sinful draught;
And a wretched life of pain and strife
Was the price of the cup he quaffed.

And when in the day of days we stand
In the place where the nations meet,
May it be our joy to hear the King
Speak thus from the judgment-seat:
"Thou hast kept unsoiled from the dust of earth
Full many a heavenly gem;
Lo, here they are—each one a star,
To gleam in thy diadem."

So day by day we barter away
Our priceless treasures rare;
And we lightly part in the devil's mart
With gems that a king might wear.
For his worthless dross we place in pawn
The pledge of an honored name,
And we pay the toll of a blood-bought soul
As the price of a deed of shame.

O Lord, we pray for the vision clear
Of a soul that is pure within;
For a heart that clings to the priceless things,
And shrinks from the blight of sin;
For the steady step that seeks the path
That the Saviour hourly trod;
For the purpose true to know and do
The will and the work of God.

—F. C. Wellman.

A Visit to Robben Island

THIS island is seven miles from Cape Town, and is known throughout South Africa as the station for lepers and lunatics. There are also a few long-term convicts isolated so as to prevent the repetition of former crimes. There are about eleven hundred patients on the island at present. Four hundred fifty of this number are lepers, and after seeing three hundred of them, we can better understand the results of this dread disease. To say that leprosy is a terrible disease, a living death, does not express its terror; it must be seen to be understood. Some, in its first stages, have swollen hands and feet, blue noses, and enlarged ears; while others have faces almost twice the natural size. After the disease has gained a permanent hold upon its victims, the fingers and toes drop off, or are amputated to assist nature in discarding the lifeless members. Hands and feet as well as arms and legs are attacked, and after a time separate from the body. Leprosy can be seen here in all stages, and its victims are of all ages, from the small boy six years of age to the old man with glassy eyes and shattered frame, who will in a few hours be beyond the pangs of pain. We were surprised to see them so cheerful in their helpless state; yet there was a sadness written on many faces, expressive of a future filled with gloom. Truly we do not appreciate God's goodness, nor do we praise him as we should for all the blessings that are ours to enjoy.

Leprosy in the physical sense is as incurable as death itself, yet its effects are temporal; while the leprosy of unpardoned sin ravages every land, blighting and blasting everywhere, and its effects are not only temporal but eternal, so its effects are greater than the leprosy that is seen and experienced in its physical form. Hopes ruined and destroyed by sin will remain blighted and withered unless restored by him who

doeth all things well. How thankful we all ought to be that we have One who never tires of our presence at his throne of grace. Just as death is the only remedy for leprosy in the flesh, so death to self is the only relief from the leprosy of sin. May the Lord help us to be as earnest to have every stain removed, as the physical leper is to find relief as he passes through the fearful stages of a living death. J. F. OLMSTED.

Kenilworth, Cape Town, South Africa.

The Taking of Omens in India

It is interesting to the newcomer to note in these Oriental countries the various things that are continually cropping up reminding him of customs and manners spoken of in the Bible that bring home to him, as never before, the consciousness of the fact that the Bible is an Oriental book. When we read in the Bible of the magicians and astrologers of the courts of Egypt and Babylon, we are inclined to associate them and their work only with the dim and distant past. It was the custom to consult these men at all times, and work was begun or stopped according to their word.

It is accordingly quite startling to find one's self dropped down in a country where these same things still prevail. In India there are a multitude of these astrologers, who still ply their trade. This of course necessitates a fairly good knowledge of astronomy. We find that much has been known to certain classes here in India of astronomy from a very ancient time. And this knowledge is not dependent on any communication that the Hindus have had with any of the nations known in history.

Many of the European students of Indian history maintain that observations taken upward of three thousand years before Christ, are still extant, and prove a considerable degree of progress already made at that

period. The estimate of the most conservative is more than fifteen hundred years before our era.

In connection with this science is contained a system of trigonometry, which not only goes far beyond anything known to the Greeks, but involves theorems which were not discovered in Europe till the sixteenth century. In geometry also they have shown great skill. For example they were able to express the area of a triangle in the terms of its three sides; they also had the knowledge of the proportion of the radius of a circle to its circumference. In arithmetic the Hindus are said to be the inventors of the decimal notation.

The unfortunate part of all this knowledge is that it was so mixed up with the absurd mythology, and extravagant tales that are used to uphold the sacredness of the Hindu religion, that even the Hindus were robbed of much of the practical good that they might have derived from their superior knowledge. In this way the science of astronomy has degenerated into the foolish notions of astrology. The influence that these notions exercise over the majority of Hindus is remarkable.

By the combination of the twelve signs of the zodiac with the planets, and with the star that is in the ascendancy on each day of the moon, Hindu astrologers claim to be able to tell all secrets, and to divine the future events of life.

For instance each planet in turn is supposed to exercise its influence during the space of a year. This ruling planet is attended by another, which plays the part of minister. Some of these planets are beneficent, others the reverse. The moon, Mercury, Jupiter, and Venus are beneficent. Under their sway everything thrives: men live happily, and are blessed with abundance: any work then begun is sure to prosper.

On the other hand the sun, Mars, and Saturn have the tendency to cause evil as well as good. Their reigns are almost always disastrous. Under their sway come fever, pestilence, famine. Nothing is sure to succeed that is then begun.

But after all this, one of the most important combinations of the starry heavens is that connected with one's birth. In fact, the future lot of men, according to Hindus, depends on the sign of the zodiac and the star under which they are born. In the event of the marriage of young people, the thing that is more important than the love the persons bear each other, the desire of any one concerned, in fact than every other consideration, is the comparison of the horoscopes of the two persons most concerned.

It is difficult for one raised in the Occident to realize how much these things enter into the daily life of these people. No journey will be begun, no building started, no work of any kind undertaken, unless the horoscope and the work of the astrologer show the time to be propitious. Important work is postponed, neglected, or abandoned, according to these things.

In one of Bombay's leading daily papers it was stated that the Hindu month Vaishak is considered a very auspicious month, and that the third day of this month, which this year came on the first day of May, was one of the most auspicious and lucky days of the year. Any work begun on this day is lasting and practically indestructible. It is therefore a day for laying of corner-stones, beginning of journeys, and the performing of marriage ceremonies. It is also a day for the special worship of certain gods, and for special prayers for the dead, that they may not suffer from the great heat that is at its height at this time. Ac-

cordingly, as we have in our yard two trees that are in bloom, bearing fragrant white blossoms, on this day there came to us those who desired to get these flowers to use in the worship at their temples.

In these superstitions the Mohammedans of India seem to be as deeply involved as the Hindus. It is a well-known fact that the last Mohammedan prince who reigned in Mysore, Tippu Sultan, engaged the services of the most celebrated magicians of his own country and of the neighboring province, that they might use all the resources of their art in destroying the English who were steadily bearing down upon him. This placed them in a very critical position. To maintain the reputation of their craft, they were obliged to say that their magical operations, so potent against Indians, were powerless when directed against Europeans.

Let us hasten to bring to these people the light of the third angel's message, so that this darkness may be dissipated, and the doubt and uncertainty in which such a belief continually keeps one, may give way to the certainty of the "blessed hope."

GEO. F. ENOCH.

The Jubilee

A GLORY dawns upon the eye,—
The jubilee!
The clouds dispersing far and nigh,—
The jubilee!
Our woe behind our back is cast,
The long, dark night of earth is past,
The morn of heaven breaks at last,—
The year of jubilee!

A swell of music on the ear,—
The jubilee!
Ye waiting saints, the chorus hear,—
The jubilee!
Lift up your heads and greet the day,
Your sighs and tears are passed for aye;
For God shall wipe all tears away
The year of jubilee!

Soon shall we walk the golden street,—
The jubilee!
Beside the crystal river meet,—
The jubilee!
Where joys unbounded never end,
Where friend shall never part from friend,
Around the throne of light we'll spend
The year of jubilee!

ELIZABETH ROSSER.

Where Lay the Difference?

"No; I think I'll wait till Christmas. Bibles are too expensive for a man on my salary," said a young man in one of our cities who had recently joined the church. He had half decided to buy himself a Bible, but eighty-five cents for a good edition discouraged him. "I have only eight dollars a week," he argued, "and a fellow can't buy Bibles out of that."

Over in Korea another young man joined the church. He was a native Korean, and his wage was fifteen cents a day. He was married, and had a family to support on that fifteen cents. But he felt that he must have a Bible. Bibles are not given away in Korea; for there is no fund to provide them for the people. They are sold at cost; but that cost is twenty-five cents. This young Korean bought his Bible, and paid the full price. He did not make any excuses, nor did he wait until Christmas. He was so anxious to get it, that no sacrifice, on his meager wage, seemed too great. And his neighbors were like him; for out of a new edition of twenty thousand copies, every copy was ordered before it was printed.—*Forward.*

THOUGHT *for* STUDENTS



Are You a Paley?

DR. PALEY tells us that he spent the first two years of his life in college very unprofitably. "At commencement of my third year, after having left the usual party at a late hour, I was awakened at five o'clock in the morning by one of my companions, who stood at my bed: 'Paley, I have been thinking what a fool you are. I could do nothing, were I to try, and can afford the life I lead. You can do everything and can not afford it!'" Paley changed from that hour the whole course of his life.—*Selected.*

Students not Dawdlers

HEYDN, the great German classicist, shelled the peas for his dinner with one hand, while he annotated Tibullus with the other. Matthew Hale, while a student of law, studied sixteen hours a day. Sir Thomas More and Bishops Jewell and Burnett began studying every morning at four o'clock. Paley rose at five. Gibbon was hard at work, the year round, at six. Burke was the most laborious and indefatigable of human beings. Pascal killed himself by study, or rather, by study without exercise, which is a bad thing for any one.—*Selected.*

The Secret of Success

GOD provides all the capabilities, all the talents, by which men may enter the work; but the highest development of the workers for God can never be attained without divine co-operation. Symmetry of character and the harmonious development of the work will be accomplished only through continual dependence upon God and earnest effort on the part of man; for the secret of our success and power as a people, advocating advanced truth, will be found in making *direct, personal appeals* to those who are interested, having unwavering reliance upon the Most High.—*Mrs. E. G. White.*

False Excuses

LA FONTAINE, chaplain of the Prussian army, once preached an earnest sermon on the sin and folly of yielding to a hasty temper. The next day a major of the regiment accosted him in no very good humor, saying: "Well, sir! I think you made use of the prerogative of your office to annoy me with some very sharp hits yesterday."

"I certainly thought of you while I was preparing the sermon," the chaplain answered, "but I had no intention of being personal or sharp."

"Well, it is of no use," said the major; "I have a hasty temper, and I can not help it. I can not control it; the thing is impossible."

The following Sabbath La Fontaine preached on self-deception, and the vain excuses which men are accustomed to make.

"Why," said he, "a man will declare it is impossible to control his temper, when he very well knows that were the same provocation to happen in the presence of his sovereign, he not only could but he would control himself entirely. And yet he dares to say that

the continual presence of the King of kings imposes upon him neither restraint nor fear."

The next day the preacher met the officer again, who said, humbly: "You were right yesterday, chaplain. Hereafter, whenever you see me in danger of falling, remind me of the King."—*Selected.*

Mental Mahogany

"WHAT the American student needs to do," exclaimed a well-known writer of school-books, "is to learn first of all to do a few things thoroughly. The old Romans had the right idea when they furnished their houses."

He went on to tell how the ancient Romans, instead of allowing themselves a variety of useless articles, took infinite pains to enrich their homes with a few pieces, but each piece the finest, strongest, most durable and serviceable and beautiful of its kind. They furnished their houses worthily, not for a year, but for a lifetime of wear.

Furniture of this sort well becomes the mind.

"I could take time for that outside thing," said one busy fellow who had planned his course so carefully that each study helped another as one piece of furniture helps another in a well-arranged room. "I could manage it, I suppose, but after all, it's just a veneer. When I'm plugging away with Professor Handy in the laboratory, or with Professor Smith in the classics, why it's just that much solid mahogany I'm getting into my house."

Service, strength, and beauty are as appropriate to the fittings of the mind as to the rooms of the house. But a lot of "truck," a senseless clutter of ill-chosen, badly arranged, carelessly used mind furnishings are far too common in these days of hurry.—*The Well-spring.*

Influence

"AWAY among the Alleghanies there is a spring, so small that a single ox could drain it dry on a summer's day. It steals its unobtrusive way among the hills until it spreads out into the beautiful Ohio; thence it stretches away a thousand miles, leaving on its banks more than a hundred cities and villages, and many thousand cultivated farms, and bearing on its bosom more than half a thousand steamboats; then, joining the Mississippi, it stretches away twelve hundred miles more until it falls into the great emblem of eternity. It is one of the tributaries of the ocean, which, obedient only to God, shall continue to roll and roar until time shall be no longer. So with moral influence. It is a rivulet, an ocean, boundless and fathomless as eternity."

What an awful and fearful power, yet what a quiet and beautiful force, is influence! Could we fully comprehend its magnitude and far-reaching results, how different would be our course of action!

The little pebble which I carelessly cast into the still waters of the lake sinks from sight; But is that all?—No. Look at the concentric circles as they widen, now touching the mossy bank, now lost for a moment in the reeds and rushes, now reaching the very shore on the other side, where the graceful willow boughs dip the sparkling water. Just so unthinkingly we speak a hasty or critical word, we give an angry or scornful look, we perform an unkind act; but when the word is spoken, the look given, the action performed, does it pass into oblivion?—Ah, no!

On and on it speeds, ever widening, ever increasing as it goes. Whittier has beautifully expressed it thus,—

"Nothing fails of its end. Out of sight sinks the stone
In the deep sea of time, but the circle sweeps on
Till the low-rippled murmurs along the shores run,
And the dark and dead waters leap glad in the sun."

Yes, influence is a power possessed by every human being born into this world, whether he wills it or not. It is, perhaps, a half-unconscious power,—one which he can not wholly control, but one by which he increases or diminishes the sum total of human happiness. Notice how much you are influenced by those around you; and then you can better judge how you influence others. You come in contact with a happy, buoyant disposition. It does not take long for the leaven to work upon you. Cares and worries are thrown aside, for the time, and you are lifted into a new atmosphere. Life takes on a different aspect, and you are happy and light-hearted, too. Again, you are associated with a sad, gloomy, or even melancholy disposition. You can not manifest the same joyousness, the same light-heartedness, as before. A cloud seems hanging over you; and if such influences continue, the clouds grow larger and darker, and finally settles down like a great pall, until some one pierces the gloom and dispels the darkness by sending ray after ray of sunshine along your path.

Watch the business man. When cares and perplexities annoy him, his family and friends are almost sure to know it. The atmosphere he carries about with him is felt by all. It is thus with every human being. Each person lives in an atmosphere largely of his own creating, which is felt by those about him in a greater or less degree, according to the strength of his personality. A kind, thoughtful person is sure to find friends wherever he goes; while the gloomy, morbid, sensitive person is shunned and avoided.

Notice the marked effect of this truth upon a company of young people. Let some one with a strong, pleasing personality come in among them, and the whole atmosphere takes on the coloring of that individual. If he is light and frivolous, and given to shrewd remarks and jesting, all partake of the same spirit, even when their better nature says it is demoralizing. Why should this be so? — It should not, need not, be, if we could but feel the strength of our power, our high calling, our influence on the destiny of human souls. A word or a look, an inward conviction of our possibilities, together with a heroic determination, could change the whole tenor of conversation, and give an entirely different coloring to the atmosphere.

We need not always be weaklings, subject to all the influences that surround us. We can control, to a certain degree, our surroundings; but when we can not do this, we need not be adversely influenced by them. Are our conceptions as young people narrowed down to the thought that to be Christians means only to be passive, mild of temper, given to forbearance under injuries, soft, gentle, yielding, unassuming, humble? To be sure it means this to be a true Christian, but it also means much more. It means to be active, resolute, unflinching, unfaltering, unyielding, unswerving, earnest, aspiring, aggressive.

It is our privilege to make circumstances, to control influences, to create an atmosphere according to our own choice by the power of God working in us. It is our privilege, as well as our duty, to send throughout the world an electric thrill that will reach thou-

sands, and in turn inspire them with the same zeal and enthusiasm that we ourselves possess.

"It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters! Whose? Our own or others? — Both; and can we appreciate that in that momentous fact lies the peril and responsibility of our existence? Who is sufficient for the thought?" Let us put it thus: Thousands of my fellow beings will one day stand at the judgment bar with characters differing from those they would have carried there had I never lived. "The sunlight of that world will reveal my finger-marks in their primary formations and in their successive strata of thought and life."

"Among the high Alps at certain seasons of the year the traveler is told to proceed very quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of the voice or the report of a gun may disturb the equilibrium, and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so, about our way, there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny."

"A young woman was deeply impressed with the truth, and was ready, under a conviction of sin, to ask, 'What must I do to be saved?' had all her solemn impressions dissipated by the unseemly jesting and laughing of a member of the church by her side as she passed out of the house of worship. Her irreverent and worldly spirit cast its repelling influence on that young woman; who stood that day not far from the kingdom of God."

The wonderful power of influence is thus beautifully expressed by Mrs. Sarah T. Bolton: —

"The smallest bark on life's tumultuous ocean
Will leave a track behind forevermore;
The lightest wave of influence set in motion,
Extends and widens to the eternal shore;
We should be wary, then, who go before
The souls who yet may be; and we should take
Our bearing carefully, where breakers roar
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow in our wake."

BLOSSOM F. WILCOX.

Where Many Fail

"I GUESS it is near enough to being level," said a young man who was laying one of the sills for a camp which he was building. "It's so near that nobody will ever know the difference."

Yes, the sill was nearly level, so nearly true that it would have taken a most critical eye to detect anything wrong. Unfortunately, however, the matter did not rest there. There were other timbers to be placed in position, and they had to match the sill that was not exactly right. Each accentuated the first inaccuracy, and when the building was completed, there was a decided twist in it, which no painstaking carpenter would have countenanced.

Many young men and young women start out in life to rear a structure which is to stand all through eternity, building upon that which is not perfectly true, and the inevitable result is a warped life. It is the laying of the foundation-stones and the first timbers that makes the building true. It is a right principle, at the start, and a strict adherence to that principle, that produce upright men and women.

Near enough at the bottom, is far away at the top.—*F. E. Burnham, in the Wellspring.*



Among Oregon's Tall Pines

SUNDAY afternoon, July 5, our tent company, accompanied by a friend, armed with a small rifle and a kodak, started from Falls City to take a stroll up one of the large flumes used to run lumber from the mountains down to the railway. We had been hearing of the beautiful scenery, high trestles, big trees, and deep cañons, so concluded to visit these places of interest. The flume is built of one-and-one-half-inch lumber, fourteen inches wide. The planks are laid two high,



so as to convey a large quantity of water. The fall at places has a steep pitch, at others a more gradual one. Along the side runs a board walk made of one - and - one - half by twelve-inch lumber.

Where the flume crosses the cañons, and one looks down from a height of forty or sixty feet, the narrow board at our feet looked like a slender path. A gentleman told us, however, that often the hands, after drinking freely, came down from the mill,

and while it would seem necessary for them to have the whole street for a walk, they go back on this narrow path, and none of them, so far, have fallen off. Thus encouraged, we decided to try it. Soon after leaving the village, we found ourselves going through a forest of tall trees. There were thousands of them, clear and straight, and most of them are bare of limbs for seventy-five to one hundred feet from the ground. At times our aerial path led us up near the limbs of these trees. Looking down we could see ferns growing in great profusion, hazel bushes, loaded with nuts not yet ripe, and many wild flowers in bloom. These, with the scent of the firs and hemlocks, filled the air with fragrance.

At times the density of the forest would give way, and we could look for miles over valleys and hills toward the snow-capped mountains to the north. Our man with the rifle shot nothing but tin cans, and twigs of trees, but with the kodak, hunted livelier and larger game. The accompanying picture shows our party on the flume where it crosses the deepest cañon just before reaching the mill. From where we are standing, straight down to the ground is one hundred twenty feet. But little water is in the flume, as the mill was closed down for a few days, and no lumber was going down. The water was turned out, and formed the falls given in the picture above. From the point where the writer is standing to the foot of the falls, where the photographer stood, is about one hundred feet.

Just above these falls stands mill No. 1. Here the large logs are sawed into what are called "cants;" that is, large, square timbers. They run directly from the saws to the flumes, and go rushing down its length of four miles to another mill, in the little town. Here they are made into lumber for the market. The upper

mill has a capacity of one hundred twenty thousand feet a day.

After spending a short time at the mill, we retraced our steps to our temporary home. This is a pretty Oregon village nestled among the hills of the Coast Range. As the sun set behind the hills that hide the great ocean, and the time of the evening service arrived, we felt to pray more devoutly, and preach more earnestly, because of the day spent among the great and marvelous works of our God.

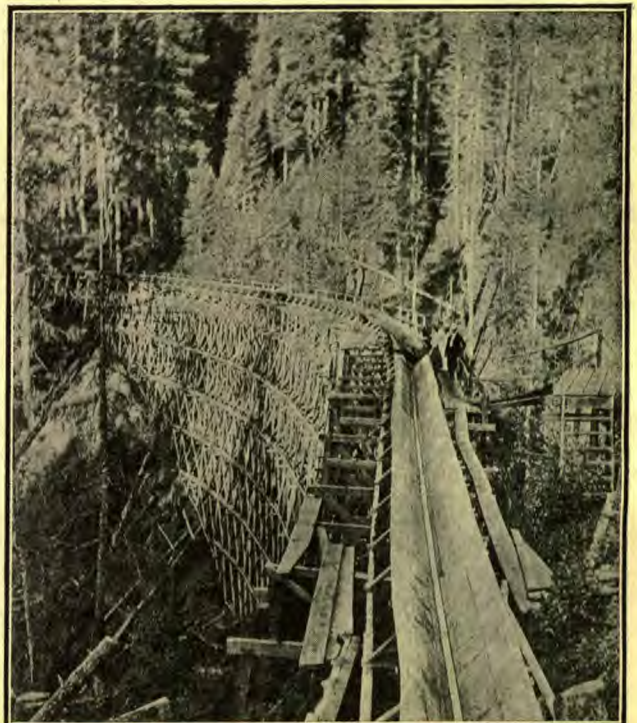
W. F. MARTIN.

The Extent and Design of Creation — No. 4 Relations of the Lower Animals

HAVING viewed the perfect organization of man, by which he was fitted to fill his place in the design of creation, we study with profit the nature of the lower animals. In one way they do not differ from man; they inhale the same atmosphere, which operates on their life-force the same as it does in man. When deprived of the oxygen that purifies and quickens man's blood current, the lower animal is affected the same as the man,—it dies. This is well expressed by the wise man, who said: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast." Eccl. 3: 19.

But this is not all; the inspired writer has further said: "All go unto one place; all are of the dust, and all turn to dust again." Then, as if the process of life in man and animal alike were a great mystery, he follows the last expression with the query: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" The question is for all: What is the breath, or spirit, that ascends from the nostrils of perpendicular man, and the same which descends toward earth from the nozzle of the groveling beast?

We may not be able to show just the process by which the life-giving atmosphere, upon being inhaled, immediately sacrifices its virtue for the benefit of man or beast; and then returns to freedom laden with the poison it received in return for the life it gave. One



thing, however, we do know, and that is that the same atmosphere does the same work, by the same process, in man and beast. We also know that both are of the same substance,—dust of the earth,—and that both return to the common element,—the dust,—when through with the rounds of earth's privileges. In all this it is true, as stated by the inspired moralist: "A man hath no pre-eminence above a beast."

On the other hand, man, as ruler over the beasts, must occupy an eminence above the beasts, in order to rule among them with justice and moderation, because, inasmuch as the Creator provided for the sustenance of the beast in the same way and of the same material as for man, it must be that the Designer of the beast would have him treated humanely, the same as man. It was, therefore, fitting that the "dust of the earth" molded into the form of man, should be endowed with moral faculties, that he might be held finally responsible for his treatment of the rest of God's creation.

It is true that the lower animals have brains, and that these were formed of the "dust of the ground" just the same as man's was. What, then, is the difference between them? The human brain, in conjunction with other faculties, is capable of producing varied sounds, some pleasingly musical, others harshly authoritative, and all for the pleasure of others, or the gratification of self. Lower animals, so far as we know, do not command their associates to wait on their desires. They do, however, exercise their brains in various ways, some of which cause us almost to believe they have power beyond mere instinct,—the only endowment of brain with which they are generally credited.

When we inquire about the capability of instinct, we find it to be an implanted principle, by which the animal provides for itself, and the continuance of its species. It controls the creature so uniformly that its movements are always the same under a given condition. This principle, which uniformly governs one creature, gives uniformity of action to every other creature of the same species, the world over. This description serves well for the lowest of the animal creation; but there are some of the higher order that exhibit intelligence above and beyond what is defined as instinct. It is a faculty by which they maintain such a close relation to man as to comprehend his desires, understand his commands, and form close attachments to him.

Some may say that this is but a cultivated, and so a higher, form of instinct. But we should remember that instinct is simply that which directs an animal to seek its own means of existence, and continue its species. The intelligence shown by some domestic animals is not necessary to these ends. For instance, the faithful watch-dog that guards its master's property, or cares for the family flock, to his own detriment, and at the master's death, follows the body to the grave, there to remain for days in despondent attitude, gives evidence of an intelligence far above anything which can be truthfully called instinct.

But even instinct, considered by itself alone, reveals varying orders. Some fishes seek sheltered parts as places fitted to deposit their eggs, and to hatch their young. When, however, they have done that much, their parental care has ended. They return to their ocean habitat, leaving the young fish, when hatched, to find their way alone to the great deep, led surely along by native instinct, to their proper places. Bird

instinct leads differently. The bird that never saw a nest, will build its first one in the same form, and of the same class of materials, as all its kind have done before. Scores of other kinds of birds, varying little in size and form, will each build a nest different from all others.

The nest provided, the bird lays its first eggs, and then sits on them just as if she had done the same thing many times before. There she remains until the young come forth. How did she know that a germ of life was in the eggs, and that the continued warmth of her body was necessary to its perfection? It must be a wisdom not her own that calls her thus to hatch her young, and then to provide nourishment for them until they can seek their own.

Without pursuing the matter of instinct further, how strange it all seems that creatures all made by the same hand in the beginning, and of the same material, should be endowed with such varying capacity. What combination was employed in each case to produce these variations? Truly the mystery of creation is great, and higher than the conceptions of the finite mind. Wonderful indeed is the study of its parts; and the farther we advance in research, the more wonderful it seems. How fitting that the Creator should, at the close of his great work, establish a memorial by which man's mind would be called to the Author of such varying adaptation as the world's many phases present. Why should we not hallow that weekly monument of divine power and wisdom?

J. O. CORLISS.

Edison and His Mother

"I WAS always a careless boy," says Thomas Edison in his biography, "and, with a mother of different mental caliber, I should probably have turned out badly. But her firmness, her sweetness, her goodness, were potent powers to keep me in the right path. I remember I used never to be able to get along at school. I don't know now why it was, but I was always at the foot of the class. I used to feel that the teachers never used to sympathize with me, and that my father thought I was stupid, and at last I almost decided that I must really be a dunce. My mother was always kind, always sympathetic, and she never misunderstood or misjudged me. But I was afraid to tell her all my difficulties at school, for fear she, too, might lose confidence in me.

"One day I overheard the teacher tell the inspector that I was 'addled,' and it would not be worth while keeping me in school any longer. I was so hurt by this last straw that I burst out crying, and went home and told my mother about it. Then I found out what a good thing a good mother was. She came out as my strong defender. Mother-love was aroused; mother-pride wounded to the quick. She brought me back to the school, and angrily told the teacher that he didn't know what he was talking about. In fact, she was the most enthusiastic champion a boy ever had, and I determined right then that I would be worthy of her, and show her that her confidence was not misplaced. My mother was the making of me. She was so true, so sure of me; and I felt that I had some one to live for, some one I must not disappoint. The memory of her will always be a blessing to me."—*Young People's Weekly*.

"O, LOVE is power! all graces are its minor."



CHILDREN'S PAGE



The Sparrows

SWEET lessons did the Master teach
 Of how his thoughts the sparrows reach.
 He teaches them his praise to sing,
 And how to soar on bounding wing;
 Not one can fall but he doth see;
 And so he will remember me.
 Each sparrow in her tiny nest
 By him is noticed and is blessed:
 Then shall not I be kept as well?
 And ought I not his praise to tell?

MRS. PAULINE ALDERMAN.

Blue Jay Tree Planters

AN old-time Arizona woodchopper says the blue jays have planted thousands of the trees now growing all over Arizona. He says these birds have a habit of burying small seeds in the ground with their beaks, and that they frequent pinyon-trees, and bury large numbers of the small pine nuts in the ground, many of which sprout and grow. He was walking through the pines with an Eastern gentleman a short time ago when one of these birds flew from a tree to the ground, struck his bill in the earth, and quickly flew away. When told what had happened, the Eastern man was skeptical, but the two went to the spot, and with a knife dug out a sound pine-nut from a depth of about an inch and a half.—*The Mayflower.*

Wasn't Wanted There

SHE was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats; for a great man preached on that day, and the house was filled with well-dressed people who had heard of the fame of the preacher, of his learning, his intellect, and goodness, and they wondered at the presumption of the old woman. She must have been in her dotage; for she picked out the pew of the richest and proudest member of the church and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder, and whispered something, but she was hard of hearing and smiled a little withered smile, as she said, gently: "O, I'm quite comfortable here, quite comfortable here."

"But you are not wanted here," said the sexton, pompously. "There is not room. Come with me, my good woman; I will see that you have a seat."

"Not room!" said the old woman, looking at her sunken proportions and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because —" But the sexton took her by the arm, and shook her roughly in a polite, underhand way, and she took the hint. Her faded old eyes filled with tears, her chin quivered, but she rose meekly, and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the spot she left vacant, she said, gently, "I hope, my dears, there'll be room in heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had at first occupied. "What can an ignorant old woman like her want to hear Dr. —

preach for? She would not be able to understand a word he said."

"Those people are so persistent. The idea of her forcing herself into our pew! Isn't that voluntary lovely? There's Dr. — coming out of the vestry. Isn't he grand?"

"Splendid! What a stately man! You know he has promised to dine with us while he is here."

He was a commanding-looking man, and as the organ voluntary stopped, and he looked over the vast crowd of worshipers gathered in the great church, he seemed to scan every face. His hand was on the Bible, when suddenly he leaned over the reading desk, and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church, to return with the old woman, whom he placed in the front pew of all, its occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the service proceeded, and he preached a sermon which struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," replied that functionary in an injured tone.—*Selected.*

A Tree of Biblical Knowledge

THE Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, and 66 books; longest chapter is the 119th psalm; the shortest and middle chapter is the 117th psalm; the middle verse is the 8th of the 118th psalm. The longest name is in the 8th chapter of Isaiah. The word and occurs 46,627 times. The 37th chapter of Isaiah and the 19th chapter of the 2d book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest, the 35th of the 11th chapter of John. The 21st verse of the 7th chapter of Ezra is the only one of the entire collection which contains every letter but one in the alphabet. The word Lord, or its equivalent, Jehovah, occurs 7,698 times in the Old Testament; or, to be more exact, the word Lord occurs 1,853 times, and the word Jehovah 5,845 times. The word God does not occur in the book of Esther; BUT THERE IS WISDOM, KNOWLEDGE, HOPE, AND LOVE IN EVERY CHAPTER OF THE ENTIRE WORK.

The Book Department--Our Canvassers

An Interesting Experience

A NUMBER of years ago a canvasser in Pennsylvania sold a copy of "Bible Readings" to a family living in a little mining village in Westmoreland County, Pennsylvania. They looked at the pictures a few times, read a little in it here and there, but did not grasp any of the distinctive truths which the book so clearly teaches. They then laid it on the shelf, and paid little attention to it for several years, just as hundreds of others who have bought our books have done.

But the Lord says that these books are to be taken down from the dusty shelves and read; and, seeing that these people were honest in heart, he brought about just the circumstances that would lead them to study the book, and under conditions that would leave their minds free to be most deeply impressed by the truths it contained.

Through the death of the husband's father, they were led to move to a farm located on top of Chestnut Ridge, in the Alleghany Mountains. Here they were too far away from church to be able to attend very often, and so they devoted much of their time on Sundays to the study of "Bible Readings," and of course soon learned the truth. The wife began the observance of the Sabbath without knowing that there was any one else keeping it in the world. The husband did not begin to observe it until some time later.

Some years after this another canvasser came to the home of this family. He introduced himself in the regular way, and began to canvass the lady for the book. He was only well started, when she interrupted him, and said: "That may be a good book, but I have one much better. It is called 'Bible Readings for the Home Circle.'" Then without waiting for a reply, she said, "Do you know that you are keeping the wrong day of the week for the Sabbath?"

When this brother explained that he, too, was an observer of the Sabbath of the Lord, she was both surprised and delighted; and greatly astonished when she learned that there were about seventy thousand others in the world who were walking in the same light. She called in her husband from the field, and they insisted that the canvasser remain with them all night, and they spent a large share of the time in talking of the precious truth of God.

The husband soon began the observance of the Sabbath, and after a time he, too, entered the canvassing work. One day while canvassing in the Ligonier Valley at the foot of the mountain he found a lady who had purchased "Great Controversy," and had begun to keep the Sabbath. The daughter, feeling very anxious about her mother, wrote to an older sister, who lived in a distant city, to come immediately, as the mother was keeping Saturday for the Sabbath. Accordingly, the daughter hastened home to convince the mother of her great mistake, but in two weeks was herself convinced that she was keeping the wrong day as the Sabbath. Two other sisters later accepted the truth, and both are now active workers in this cause.

MORRIS LUKENS.

"The Awakening"

JUST before the children of Israel went into captivity, the Lord sent them a message of warning. As his mouthpiece he chose a young man, Jeremiah, scarcely twenty years of age. In the vision which the

Lord gave him, recorded in the first chapter of Jeremiah, he saw a "rod of an almond-tree." The Hebrew word for almond means "waking." The rod of the almond-tree was to Jeremiah the sign of an awakening. The Lord was soon to accomplish a great work through him. With a young king (Josiah) on the throne, and a young man as prophet, the message would be given with added power.

At the present time the nations of earth are rushing on to their final doom, not aware that the great day of God is soon to break upon them. An *awakening* is coming to Seventh-day Adventist young people. From every quarter of the globe comes the call, "Give us young men and young women." Through them the Lord will finish the work of giving the last message of mercy to the world.

There are hundreds who are hearing this call, and are responding; and there are many more who should be gaining a preparation that will enable them to respond to future calls. Hundreds of young people are now paying their way through school, and doing active missionary work besides, by selling our books and periodicals. "The man who *will*, is the man who *can*," whether he be young or old. If you need an education to fit you for the place in this message which you hope some day to fill, seize upon the opportunity offered by all our denominational schools in the scholarship plan.

"Twixt what thou art and what thou wouldest be,
Let no *if* arise on which to lay the blame.
Man makes a mountain of that puny word;
But like the grain before the scythe,
It falls and withers when a human will,
Stirred by creative force, sweeps to its aim."

There are no "if's" in the work of God; for with him all things are possible. Each one may say, and should say, "I can do all things through Christ which strengtheneth me." The creative force,—the Spirit of God,—which transforms the life of the individual, will sustain unto the end those who depend upon it.

S. W. CURTISS.

An Even Balance

A MINISTER of the gospel was once deliberating regarding a change in his field of labor. The question was whether he should remain where he was, in a comfortable position, or whether he should leave the place where he was preaching, and go away trusting in the Lord, and proclaim the glad tidings of salvation in the regions beyond. He was unsettled as to the right course, and consulted his friend the tailor, who put the case somewhat in this way:—

"If, on weighing the matter, you can not decide what the path of duty is, it must be because there is *something in one side of the scales that ought not to be there*. You take that out, and it will be easy to decide the matter."

The minister promptly accepted the suggestion, and admitted that there *was* something in the scales; the question of salary was there, and it was this that made him undecided. When that matter was laid aside, he found it very easy to make up his mind as to the path of duty.

It is very important that we weigh our motives in an even balance. Self must stand aside; and if we seek to serve the Lord, we must be willing to endure trials, privations, and losses, if we may but win Christ and be found of him in peace.

Let us weigh our acts in an even balance. Let self-will, and pride, and self-interest stand aside, while

we seek to stand in the counsel of God, and walk in his commandments, laboring to work his work, and do his will. We can not well do much for the Lord until we abandon our own desires and yield ourselves servants to obey that One Master who hath bought us with his blood.—*H. L. Hastings.*

Our Mother in Heaven

"But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 26.

As one heart yearns for another,
As a child turns to its mother,
So my heart in untold longing waiteth for the gates of pearl.
There no sin can ever enter;
But in that celestial center,
Jesus Christ, the Friend of sinners, love's fair banner will unfurl.

In the heavens so high and holy,
God's own Son, so meek and lowly,
Hath prepared for us a city, where the shadows never fall;
There enrobed in matchless splendor
With a love sublime and tender,
Gates of pearl and walls of jasper wait as mother of us all.

We shall lay aside the mortal
Ere we reach the pearly portal,
And enrobed with life eternal, we shall walk the streets of gold;
Songs of welcome loud ascending,
Harps with angel voices blending,
Gladness that shall be unending, as we reach the Shepherd's fold.

Multitudes look up with yearning,
While the lights of heaven are burning,
Longing for that sinless mother, far within the fields of heaven.
Walls, like rainbows' seven-hued glory,
While the ransomed tell the story,
Tell of Christ, the King of glory, man redeemed, and sins forgiven.

Mother, rich in sons and daughters,
In thy breast, life's sparkling waters,
And within thy walls is glory, that shall shine forevermore;
All thy dwellers rich in gladness,
All forgotten death and sadness,
Christ, the King, will reign forever, and his subjects will adore.

L. D. SANTEE.

What Martin Luther Said

God's gifts which we possess, we should esteem highly; ourselves, humbly.

As a shoemaker makes shoes, and a tailor coats, so should a Christian pray. Prayer is the Christian's business.

If Moses had insisted on knowing the end, and how he was to escape the hosts of Pharaoh, Israel would probably have been in Egypt to this day.

Alas, that we believe God so little! I can trust my wife, and all of my friends, more than I can trust God. Yet none of them would do and suffer for me what he did, would suffer themselves to be crucified for me.

The devil has not indeed a doctor's degree, but he is highly educated and deeply experienced, and has, moreover, been practising, trying, and exercising his art and craft now well-nigh six thousand years. No one avails against him but Christ alone.

All who will call on God in true faith, earnestly, from the heart, will certainly be heard, and will receive what they have asked and desired, although not in the hour or in the measure or the very thing which they ask; yet they will obtain something greater and more glorious than they had dared to ask.



Liberty

WHEN the martyr Agatha was upbraided because, being descended of an illustrious parentage, she stooped to mean and humble offices, she replied: "Our nobility lies in this, that we are servants of Christ." Certainly in this service David found the liberty of a king. The precepts of God were not forced upon him; for he sought them. "More to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." They are both precious and sweet to those whose desires are inclined Godward.

To the ungodly the way of the Lord is hard and thorny, but to the Christian it is the King's highway of liberty. In this highway the child of God walks in the gladness of his heart and the rejoicing of his conscience, and in seeking these precepts there is liberty. The spirit of the Lord creates the desire to seek, and "where the spirit of the Lord is, there is liberty." "They shall sing in the ways of the Lord;" for how great is his goodness! how great is his beauty! "Serve the Lord with gladness." Are we obeying his precepts as our duty, or seeking them as our privilege? Do we complain of the strictness of the law or the corruption of the flesh? Are the precepts or our own hearts our burden? The only way to make religion easy is to be always in it. "Continue in my word," "Abide in me,"—these words indicate a natural, habitual motion, like that of the sun in his course."

"Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude."

To have the stream of all our thoughts, actions, motives, desires, and affections carried in one undivided current toward God, is the complete and unrestrained influence of his love upon our hearts. His spirit, his influence, unrestrained by us means his power unlimited for us. The corrupt and rebellious inclinations will last until we are fully led of the Spirit, but so long as self is denied, and the constant endeavor maintained to bring every thought into captivity to the obedience of Christ, our liberty is established. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed." Every new binding of ourselves to the Lord, brings greater freedom and sweeter peace. Let us live as the children of God—the heirs of the kingdom, grateful, free, always remembering the cost at which our liberty was purchased.

When no resolutions of ours could break us from the yoke of sin—because of the weakness of the flesh, then it was that Christ came, delivering us from the hands of our enemies, that we might serve him without fear, but with rejoicing. Then indeed do we walk at liberty, when we break the bands of all other lords asunder, and consecrate ourselves entirely to obey his precepts. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

ERNEST LLOYD.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society Program

OPENING EXERCISES.

STUDY: The Demoralizing Effect of Religious Intolerance.

Truth Can Stand by Itself
The Reformers and Religious Liberty.
The Only Possible Interpretation.

The Demoralizing Effect of Religious Intolerance Truth Can Stand by Itself

WHEREVER men have followed the example of Jesus Christ, and yielded implicitly to the leadings of his Spirit, they have always exercised the greatest liberality toward the opinions and religious practises of their fellow men. The spirit of persecution is as much opposed to the true spirit of Christianity as is light to darkness. Jesus Christ said, "If any man hear my words, and believe not, I judge him not." But in every country where religion and the state have been united, men have judged one another for the opinions they have held, and the stronger has invariably fined, imprisoned, whipped, or put to death the weaker.

Thomas Jefferson, while helping to win the battle for religious freedom in Virginia, declared that "it is error alone that needs the support of government. Truth can stand by itself. Compulsion makes hypocrites, not converts." And these words the very persecutions themselves have proved true; for under the bitterest persecution the gospel of Jesus Christ has spread and won adherents. Truth has never yet been suppressed by harrying the souls and bodies of men and women who have professed it; and they who have yielded their faith because of the fear of punishment or the infliction of punishment have been those whose faith has not been an affair of the heart and conscience.

It has never been an uncommon thing for truly converted souls to value the truths of salvation above temporal life. The millions whose lives were snuffed out in the fires of the Inquisition, or who were racked to death on its terrible instruments of torture, bear witness to the truth of this statement. It has been borne out also in every so-called Protestant country where men have thought it necessary for the church to be wedded to the state in order to maintain its existence. A union of the church and the state has always had a demoralizing effect upon both. Under such a régime the principles of soul-freedom have been forgotten by the party in league with the state, the actions and the aims of men have been corrupted, the principles of the ten commandments have been flagrantly violated, and the church has become the tutor of the state in the darkest deeds of oppression and cruelty.

The Reformers and Religious Liberty

Martin Luther struggled valiantly against the oppressions of Rome and against the usurped mastery of that power over the lives and consciences of men; but the great Reformer himself failed to comprehend the depths and heights of the gospel of soul-freedom, and

there came a time when he gave his voice in favor of the same unchristian program that he had condemned in the papacy. He had declared the Bible and the Bible only to be the rule of faith and practise for true Christians, and in this was right; but this program was a larger one than he seems to have been able to follow. Says Henry M. King, in his book, "Religious Liberty:"—

"As there were reformers before the Reformation, so there needed to be reformers after the Reformation, to take the work, painfully incomplete, on to its full completion. As yet, men demanded liberty for themselves, not for all men. Religious freedom meant their freedom, and not their neighbors' who differed from them. They shrank from the logical conclusion of their own theses."

Luther declared: "No one can command or ought to command the soul except God, who alone can show it the way to heaven. It is futile and impossible to command, or by force to compel, any man's belief. Heresy is a spiritual thing, which no iron can hew down, no fire burn, no water drown." Again: "Whenever the temporal power presumes to legislate for the soul, it encroaches." True words were these; but when the Reformation began to gain in strength, the long schooling of the papacy began to show itself in the actions of such men even as Luther, Calvin, and Zwingli. They were anxious to have their own views tolerated, but became unwilling to tolerate the opposing views of others. Thus it was that Luther, turning away from his declaration in reference to religious liberty, could say: "Since it is not good that in one parish the people should be exposed to contradictory preaching, he [the magistrate] should order to be silent whatever does not consist with the Scriptures." That made the civil ruler the judge of what is Scripture truth, and gave him the right to suppress whatever did not agree with his belief. Having stepped upon church-and-state ground, he could permit himself to become even further blinded to the principles of religious liberty, and, in a letter to Menius and Myconius, say this: "Since they (the Anabaptists) are not only blasphemous, but also seditious men, let the sword exercise its rights over them; for this is the will of God, that he shall have judgment who resisteth the power." That declaration was purely papal, and if correct in principle, Luther himself was justly deserving of punishment for opposing the power of Rome. The "blasphemy" of the Anabaptists was purely a matter of Scripture interpretation, and their sedition consisted in opposing the power of the state over the consciences of men. If these men were seditious and blasphemous, then the first amendment to the Constitution of the United States is also seditious, and the right claimed by religious men of this age to interpret Scripture for themselves is a blasphemous doctrine.

This merely shows how far from correct principles even godly men can go when they permit themselves to be blinded by the false premises of church-and-state. If the Anabaptists whom Luther condemned were worthy of death by the sword, then every person who believes and advocates the principles upon which the government of the United States was founded are worthy of the same punishment.

Zwingli, the great Swiss Reformer, and opposer of papal doctrines and practises, was equally guilty with Luther in this respect, and we find him virtually passing a death sentence upon his former schoolmate, Felix Mantz, who became the first Anabaptist martyr at

Zurich, meeting his death with heroic firmness (death by drowning, in hideous parody of his doctrine of believers' baptism).

We find also that the gentle Melancthon advised death by the sword for all who held Anabaptist views. But we can go back further than this, even to Saul, who went to Dasmascus "breathing out threatenings and slaughter against the disciples of the Lord," determined to bring them bound to Jerusalem.

The Only Possible Interpretation

Such a course on the part of one not believing the Christian religion might be easily explained; but on the part of those who profess belief in Christ, and hold tenaciously to the literal interpretation of the ten commandments, it is unaccountable. The only possible interpretation of such a course is that having adopted the doctrine of the union of the secular and religious, men have stepped upon Satan's ground, and are blinded by him as to their obligations both to God and to their fellow men.

The same conditions which prevailed in Europe prevailed also in this country, at least up to the time of the Revolutionary war; and all the persecutions, all the cruel deaths, all the whippings, scourgings, and burnings of those times, were due to that unchristian program of uniting church and state, and making the state the custodian of the religious faith and practise of the people. There has been perhaps no greater demoralizer of Christendom than that unchristian doctrine, and no doctrine that has so blinded the eyes and hardened the hearts of men toward the rights and feelings of their fellow men. It has worked inside the church to extinguish the light shining from the Word of God, and has made hypocrites of men by compelling them to give assent to doctrines which they did not believe, and to practise rituals in which they had no faith. The honest profession of error is so far above such a course that the two are impossible of comparison. In the one case the man lives up to the light he has; in the other the characters of men are shattered by compulsory hypocrisy. The law of God—the great moral guide of the universe—is overridden by human ordinances and human traditions, and the will of the party in power is made the supreme rule in all matters of faith and practise. Under such a program the demoralization of the people follows as surely as the night the day, and the Catholic countries of the world are unimpeachable witnesses to that fact. The highest morality can exist only where consciences are free, and men are permitted to follow the teachings of the Bible, compelled by no stronger power than the power of love under the guidance of the Holy Spirit.

C. M. SNOW.

Echoes From the Battle-Field

THE Missionary Volunteer workers in South America have voted to print five hundred Morning Watch calendars in German and four thousand in Spanish.

From Argentina, South America, come these good tidings: "At our school here we started a Missionary Volunteer Society, with about thirty-five members. Sabbath afternoons we study the different branches of the work. At first we studied our own mission at this time, in connection with the second coming of Christ. Now we are taking up our schools and their location all over the globe. Later on our publishing houses

and periodicals, our books, and the fundamental themes of the closing message, will be taken up."

"One of the most encouraging things in connection with the progress of our work in Southern California is the consecration of such a large number of our young people to the work of winning souls. To hear of the daily experiences of those who are engaged in house-to-house work in Los Angeles is truly soul-stirring. If all of our people could be present when the workers return home at nightfall, and meet together and relate their experiences, trials, and victories, and hear the voice of glad praise and earnest prayer, it would surely have a reviving influence upon the discouraged ones. It would seem that one of the very best ways of reaching our large cities is by this house-to-house work now being carried on by our young people. The opportunities afforded our workers in heart-to-heart talks will surely mean the salvation of souls in the kingdom." So writes Brother G. W. Reaser.

MATILDA ERICKSON.

Missionary Volunteer Reading Course

A Soliloquy on the Course

Why I Plan to Take It

1. It will be a splendid investment of spare moments.
2. Progress brings wholesome pleasure.
3. The spirit of prophecy says: "Mental culture is what we as a people need."
4. The Scriptures say: "Ye shall know the truth, and the truth shall make you free."
5. The reading course will assist me in a systematic study of the truths essential for this time.

How I Shall Find Time

1. Plan my work more carefully.
2. Use spare moments.
3. Do less fancy work.
4. Use time formerly devoted to the base-ball bulletin.
5. Discuss what I have read when visiting with others who are taking the course.
6. Think about what I have read occasionally when doing other work.

How I Will Study

1. Pray! Plan! Study!
2. Think carefully over the title of each chapter.
3. Take notes when reading.
4. Try to give the gist of each paragraph.
5. Make good use of notes in the INSTRUCTOR, in the dictionary, and in any other helpful books.
6. Answer the test questions in each INSTRUCTOR.
7. Draw personal lessons from every chapter.

Things I Shall Need

THE YOUTH'S INSTRUCTOR, Takoma Park Station, Washington, D. C. Price, \$1 a year.

"Great Controversy," by Mrs. E. G. White. Prices, post-paid: Cloth, marbled edges, \$2; full law sheep, marbled edges, \$3.75; full morocco, \$4.75.

"Daybreak in the Dark Continent," by Wilson S. Naylor. Prices, post-paid: Cloth, 50 cents; paper, 40 cents.

(Order "Great Controversy" through the regular channels, and "Daybreak in the Dark Continent" through the Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.)

Note

The Missionary Volunteer Reading Course will begin in the next issue of this paper.



II — Solomon's Choice: Building the Temple

(October 10)

LESSON SCRIPTURES: I Kings 3:5-15; 5; 6; 7; 2 Chronicles 2, 3, 4.

MEMORY VERSE: "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Prov. 9:10.

The Lesson Story

1. Soon after he became king, Solomon went to Gibeon to offer sacrifices and to worship God, since the tabernacle Moses made was at Gibeon. He and his men offered one thousand burnt-offerings on the brazen altar, as a token that they gave all they had to the Lord, and that they greatly desired his special help.

2. "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy. . . . And thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

3. "And the speech pleased the Lord, that Solomon had asked this thing." And the Lord said that because he had not asked for long life, for riches, or for the life of his enemies, he would give him a wise and understanding heart, so there would be none as wise who had lived before him, nor should there be any after him who would be as wise as he. The Lord also said: "And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." "And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants."

4. On his return to Jerusalem, Solomon began preparations for building the temple. He appointed seventy thousand men to bear burdens, and eighty thousand to be hewers in the mountains, and three thousand six hundred overseers to set the people at work. "And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home."

5. And Solomon sent to Hiram, the king of Tyre, saying, "Behold, I purpose to build an house unto the name of the Lord my God. . . . And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens can not contain him? . . . Send me now therefore a man cunning to work

in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar-trees, fir-trees, and al-gum-trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great."

6. "And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. . . . So Hiram gave Solomon cedar-trees and fir-trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon."

7. "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house. . . . And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

8. Solomon ceiled the house "with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains. And he garnished the house with precious stones for beauty. . . . He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof with gold; and graved cherubims on the walls. . . . And in the most holy house he made two cherubims of image work, and overlaid them with gold. . . . The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward."

9. "Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. . . . And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz."

10. He made an altar of brass twenty cubits square, and ten cubits high. He also made a brazen sea, resting on twelve brass oxen. It was placed on the right side of the east end of the temple. It held about eight hundred gallons of water. Here the priests washed their hands and feet before entering the temple to minister. There were also ten brass lavers in which to wash the burnt-offerings.

11. "And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left. He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basins of gold."

Questions

1. Where did Solomon go to sacrifice and worship? Where was the tabernacle that Moses built at this time? How many burnt-offerings did Solomon offer at Gibeon? Why did the king and his great men give such a large offering?

2. Who appeared to Solomon at Gibeon? How

did the Lord appear to him? What did he say to the king? How did Solomon reply? What did he say of his own ability? What did he ask the Lord to give him?

3. How did the Lord regard Solomon's request? What did the Lord say? What did he say should be given to Solomon besides wisdom? How did the king show his gratitude for the promises the Lord gave him?

4. On Solomon's return to the capital, what preparations did he begin? How many men were sent to the mountains to bear burdens? How many to hew wood and stones? How many overseers had he? How many men of Israel were sent to Lebanon? How much time did they spend there, and how much at home?

5. To whom did Solomon send for help to build the temple? What did he say concerning the house he was about to build? What did he ask Hiram to send him? Who did he say would work with Hiram's servants?

6. What answer did Hiram return to Solomon? How did Solomon pay Hiram for the work his servants did? What did the Lord give the king? What pleasant relation did he sustain toward Hiram?

7. What did Solomon command to be brought? Who worked to prepare stone and timber? What was not heard while the house was being built? Why?

8. With what was the temple ceiled and overlaid? How was it made beautiful? Describe the cherubim.

9. What was placed before the house? Describe these pillars. What were their names?

10. What was the size of the brazen altar? Upon what did the brazen sea rest? Where was it placed? How much water did it hold? For what was it used? In what were the burnt-offerings washed?

11. How many candlesticks were made? Of what material were they made? How were they placed? How many tables were made? Where were they placed? How many golden basins were made?

6. What is the object of the Lord in bestowing these blessings? Verse 12.

7. What is now given us as a pledge of the promised inheritance? Unto what are we sealed by the Holy Spirit? Verses 13, 14.

8. Because these Ephesian brethren had submitted themselves to this purpose of God, what did it lead Paul to do? Verses 15, 16.

9. What did he pray might be given unto them? Verses 17, 18.

10. Through whom does the Lord desire to reveal the greatness of his power? Verse 19.

11. What example is given of the working of "his mighty power"? Verses 19, 20; note 1.

12. What does this same mighty power now accomplish in the believer? Rom. 8:11.

13. How highly has this power exalted Jesus? Eph. 1:20, 21.

14. What has been put under him? What has been given him? Verse 22.

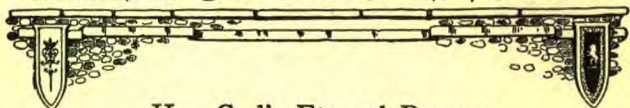
15. What relation does Christ sustain to the church? Verse 23.

Note

1. "If we endeavor to analyze the elements of this power in itself, I think we shall fail. It is spiritual and invisible. All we can do is to trace the circumstances under which this power is given, and the results which flow from it. Indeed, power is in its nature indescribable. It is known simply by its results. Gravitation, that greatest of all material powers, ceaselessly active, everywhere potent, is wholly beyond our research, or even our conception. Where are those cords, stronger than steel, which bind the planets to their centers? Where are those unseen ties that, like a universal network, envelop every atom in the air, and make it fall to the earth, and not merely to the earth, but in a direct line toward the center of the earth, though it be thousands of miles away, and can never be reached? It seems an emblem of God, filling all space, operating through all matter. If the dream of astronomers be true, that not only secondaries surround their planets, and planets their suns, but that suns revolve around the center of immense systems, and all these centers through the immensity of space move round one great center, who can conceive the magnitude of a force that can thus operate through infinite space with precisely the same law of attraction for vast worlds and for infinitesimal atoms? It is a force never seen, and yet it operates alike in the sunshine and in the dark. It is never heard, and yet it sends its myriads of worlds singing and shining on their way. He who made that power by the word of his Spirit, gives that Spirit to work in us and through us. Nor is it the only exhibition of power. Consider the chemical affinity that draws together the acids and the alkalies. With what constant and unseen power does it operate? Think of that magnetic power which makes the steel filings, though in a mass of dust and rubbish and clippings of tin and brass, leave them all and fly up and kiss the magnet. It touches that pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds blow ever so fiercely, the cold comes ever so freezingly, the waves roll ever so furiously, and the vessel pitches and sinks as if it would be submerged; and yet that strange influence, unseen, unheeded, unfelt even by the most sensitive nerves, holds the needle in its place. Who can tell what is

(Concluded on last page)

THE YOUTH'S LESSON



II — God's Eternal Purpose

(October 10)

LESSON SCRIPTURE: Eph. 1:7-23.

MEMORY VERSE: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Rom. 8:29.

Questions

1. Through whom do we obtain redemption and forgiveness of sins? According to what are these blessings given? How has his grace abounded? Eph. 1:7, 8.

2. What has God made known to us? Verse 9.

3. In whom does God's purpose for us center? What kind of purpose is it declared to be? Eph. 3:11.

4. What is one thing that is included in this eternal purpose? Eph. 1:10; compare with Eph. 3:14, 15.

5. What assurance have we of the fulfilment of the promise made to the believers of this family? According to whose purpose and will is this plan being worked out? Eph. 1:11.

The Youth's Instructor

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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.

THE Foreign Mission Seminary began its work with a good attendance on September 9, 1908.

"A MAN is strong in proportion to the strength of that to which he commits himself." The strength of the trusting child of God is therefore infinite; because of the promise, "Lo, I am with you alway, even unto the end of the world."

The October Offering

REMEMBER that an offering for work among the colored people will be taken up on Oct. 3, 1908. Nearly every tenth person in the United States is colored; and but very little, comparatively, is being done educationally and spiritually for the millions of this needy people. Now is our opportunity.

Progress of the Work

THE work of giving the third angel's message is being prosecuted in nineteen Protestant countries, thirty-two Catholic fields, and twenty-seven heathen lands. The Mission Board is no longer asked to furnish missionaries to Protestant countries; for the work in all such fields is now self-supporting and self-directing.

About a quarter of a century ago, missionaries were being sent to none except Protestant lands. Surely the word to this people, "The advent message to all the world in this generation," is fast fulfilling.

The Word Protestant in Disfavor With Protestants

THE editor of the *Independent*, in commenting upon England's reluctance to allow Cardinal Vannutelli to attend and preside over the Catholic Eucharistic Congress to be held in London, said in a recent number of the magazine: "We do not any longer take special pride in the designation of *Protestant*. It was good enough once, but now we call ourselves Christians, and we allow the name of Christian to those equally who worship God the Father and his Son Jesus Christ as we do, but also adore the Virgin somewhat more than we do. But they have their equal rights. We do not all of us agree with them, but we do not think of protesting against them, for we no longer need to. There is not a denomination in this country that has the word *Protestant* in its name which is not trying to get rid of it. We declare for; we do not protest against."

The Seventh-day Adventist denomination is not seeking to get rid of the term Protestant. The word is in good repute with them, and always will be, so long as they are true to the third angel's message of Rev. 14:9-12. This message denounces the work of the papacy so strongly that one *must* protest against the evil doctrines and practises of the Roman Catholic Church so long as one takes the Word of God as a guide.

Twelve Thousand Insane Persons Free

PORTUGAL'S insane are cared for by voluntary contributions. These having failed of late, it became necessary, at least those who were caring for the unfortunate ones thought so, to open the doors of the asylums and allow all their freedom. Many of these were violent patients of homicidal tendencies; so the excitement that has prevailed since it was known that thousands of insane persons were roving the country, has been intense. The citizens armed with rifles have been scouring the country, shooting down any person whom they thought might have been an occupant of an asylum at the time the doors were thrown open. Doubtless the government will learn from this experience that it would be better to make some provision for the insane rather than risk the repetition of such an experience.

Ah, This Sweet World

AH, this sweet world has store of good
To fill my hungering,
And hands stretch out from field and wood
To bless their humble king.
The rushes by the roadside well,
The maples' flaunting dress,
The mellow clang of far-found bell,—
These satisfy and bless.
And O, this world seems good to me,
In earnest of the world to be!

AH, this sweet world has store of rest
To chide my wearying;
With quiet cheer it greets its guest
When there my cares I bring.
The smooth caress of flowing stream,
The deathless grasses' couch,
The Four-wings' unobtrusive theme,—
These have the healing touch.
And O, this world has rest for me,
In promise of the rest to be!

A. W. SPAULDING.

God's Eternal Purpose

(Concluded from preceding page)

power? We see it in its effects, we measure it in its results. So with spiritual power. We can not tell 'whence it cometh, or whither it goeth;' but it breathes upon the human spirit—the stormy passions subside; falsehood, fraud, lust, and avarice disappear; and truth, purity, meekness, and love reign supreme in the soul. It is a transmutation beyond what the philosopher sought in the fabled stone, whose touch would transmute into gold. It is a new creation from the breath of Him who created all worlds and breathed into all spirits. Spiritual power is not beauty of presence nor dignity of form. It is not learning, nor rhetoric, nor logic, nor oratory; but it can use these for its one great end. It can burn and shine in the highest periods of the most eloquent speaker, and it can thrill in the accents of the unlettered man. It can invest the words that drop from the mother's lips, and it can wing the lisps of the little child. It can use all there is of a human being, and of his acquirements, for the glory of God and for the advancement of his church."—*Simpson's "Lectures on Preaching,"* pages 202-204.