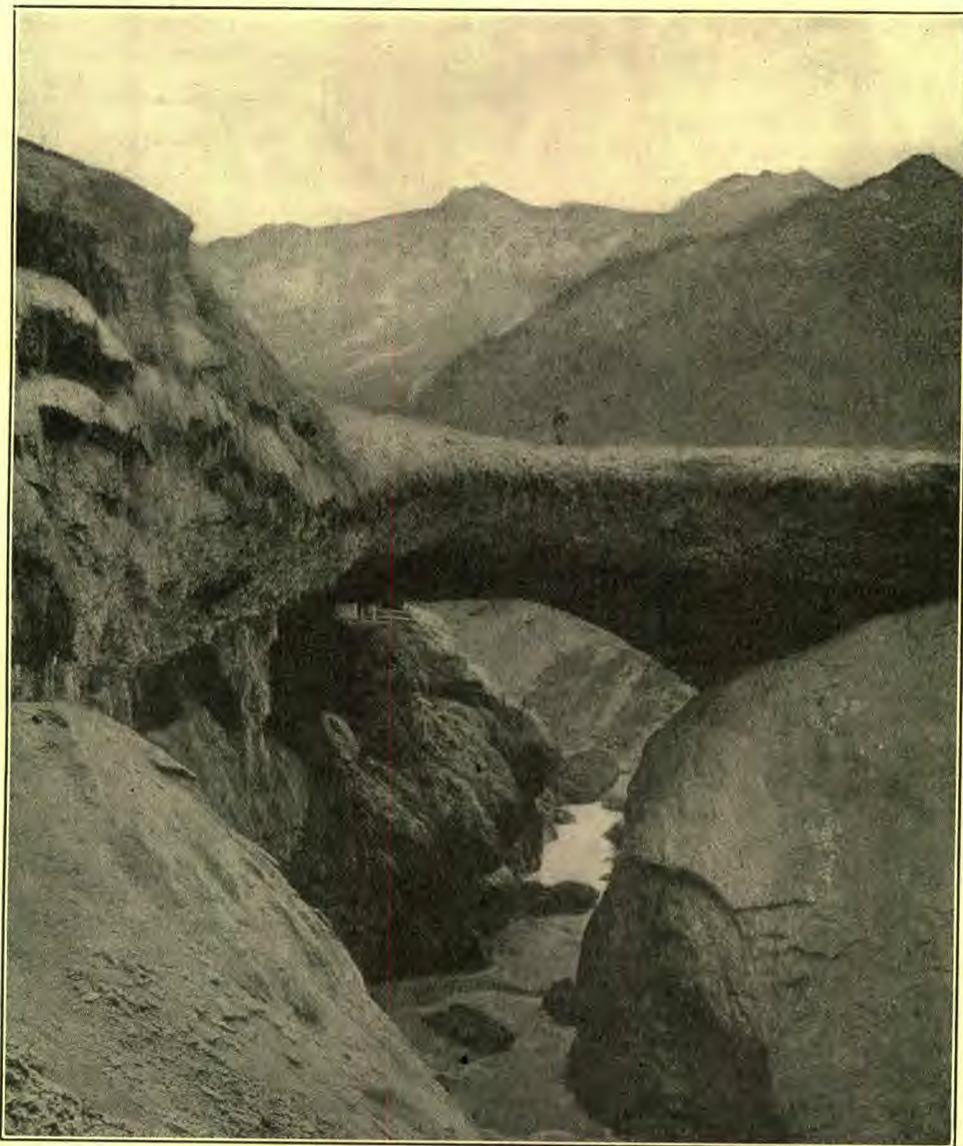


The YOUTH'S INSTRUCTOR

Vol. LVI

October 13, 1908

No. 41



THE INCA'S BRIDGE, SOUTH AMERICA



THE average woman carries fifty miles of hair on her head.

"TO-DAY there are five million more Jews than in the time of King David."

LIGHTNING often strikes elms, oaks, chestnuts, and pines, but rarely, if ever, beech-, birch-, or maple-trees.—*Hugh Maxwell.*

ON the first of September a railroad was opened between Damascus and Medina. It is expected that this road will be continued to Mecca.

FUAD PASHA, a Turkish army officer who has been for seven years an exile in Damascus, has been released, and was received in Constantinople with great honors.

THE income of wage-earners in this country averages about three times the average in Europe for the same work, while the cost of the chief necessities of life is less here than across the Atlantic.

THERE is a pleasant story told of a man living on the borders of an African desert who carried daily a pitcher of cold water to the dusty thoroughfare, and left it for any thirsty traveler who might pass that way. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said Jesus.

Don't Stop Too Soon

I CAN not abide to see men throw away their tools the minute the clock begins to strike, as if they took no pleasure in their work, and were afraid o' doing a stroke too much. The very grindstone'll go on turning a bit after you loose it.—*George Eliot.*

The Philosopher's Lesson

IT is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, he thought that the little girl must have learned something very grave and very deep from such a parent, and he said to her: "What is your father teaching you?" The little maid looked at him with her clear blue eyes, and said: "Obedience."—*The Quiver.*

Liberty Does Not Mean Lawlessness

PEACE and order and security and liberty are safe so long as love of country burns in the hearts of our people. It should not be forgotten, however, that liberty does not mean lawlessness. Liberty to make our own laws does not give us license to break them. Liberty to make our own laws, commands a duty to observe them ourselves, and enforce obedience among all others within their jurisdiction. Liberty is responsibility, and responsibility is duty; and that duty is to preserve the exceptional liberty we enjoy within the law and for the law and by the law.—*William McKinley.*

Are You Round-Shouldered?

IT matters not how attractive a girl may be, if she is the least round-shouldered, her physical beauty is greatly marred. It is a common sight to see young girls about the age of fifteen or sixteen almost hopelessly round-shouldered. They stoop while reading or walking, and soon become very ungraceful. Even an ordinary looking girl will be more attractive in comparison if she has a graceful carriage, and does not have an ungainly walk. In a crowd the round-shouldered girl will throw herself into a chair, and keep sinking lower and lower, just like a little child going to sleep in a high-chair. If she could but see how unattractive she looks! There is a young girl, and O, how she needs to be told to tilt her chin, and thus throw back her head and shoulders; for she lolls all the time. At the table she keeps her bended back supported by resting her elbows on the table; and when she is not doing this, she leans far over her plate. She walks with head bent, and eyes averted. It is more pathetic than ludicrous; for she is too young to strike this attitude.

Brace up, girls! and try to be straight. You can accomplish it with a little effort. Nor is there any need of being tightly harnessed in shoulder-straps. A little effort regularly put forth will overcome the deplorable fault.—*Woman's National Daily.*

For the Discouraged Teacher

THE superintendent of the largest Sunday-school in a Western city was riding on the front platform of a street-car when he saw his opportunity to do a bit of personal work, in accordance with his pledge as a Gideon. He was alone with the motorman. So what was more natural than to ask, after several remarks to pave the way, "Are you a Christian?" The motorman hesitated, then answered, "No, I am not. I've been thinking it's too hard for a man who runs a street-car to be a Christian. But I'll own I've been thinking about it a lot lately, and I've about made up my mind it's time for me to make a change." A moment's silence followed. Then he continued, "Isn't your name Mr. —?" Surprised, the passenger owned that it was. "I thought so," continued the street-car man. "I thought I couldn't be mistaken in that voice. I used to be in your class in the Sunday-school down on Second Street, twenty-five years ago. A little later I went to Miss Jane in the Souldard Market Mission. I haven't forgotten what you two taught me. In fact, it is your teachings that have been coming to me these last weeks."

It was the pastor of this superintendent who told the second incident. He had written to a business man, asking if he might call for a gift for the work of his church. He knew nothing of the man, whom he had never even met; the letter was written at a venture. A few days later he followed up his written message with a call. When the business man saw the name on the card presented, he selected an envelope from a pile lying on the desk, and said: "I have just dictated the answer to your request. I was glad to do as you asked. I don't know much about the work of your church now. But many years ago I was a member of your Sunday-school, then the Souldard Market Mission. Miss Jane was my teacher. I left the Sunday-school, but I have forgotten neither her nor her teachings."—*John T. Farris.*

The Youth's Instructor

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No. 41

The Life Divine

WHEN 'mid thy common days God sends thee one,
A day whose radiance of earth and sun
Is mated to thy soul's responsive mood,
And thou with open eyes seest all things good;
When the Lord speaks to thee in flower and bird,
And opens up to thee his hidden word,
And grants the long held answer to thy prayer,—
A day when suddenly thou art aware
Of truth's own message to thy heart revealed,
And leaping to thy lips by love unsealed,—
O, then give thanks and praise; for, come what may,
The Holy Ghost hath shared thy life one day.

But if the morrow bringeth thee again
Into the world of sinful, needy men,
Eager to tell thy message, and to give
A gospel whereby dying souls may live,
And, lo! the carping world will not believe
The heavenly sign, nor yet thy words receive;
When the new speech thy brother doth offend,
And thou art but a dreamer to thy friend,—
Then, as thou seekest comfort from thine own,
And findest thou art left with God alone,
Rejoice with joy that none shall take away,
For thou hast shared the life of Christ one day.

—Ellen Hamlin Butler, in the *Congregationalist*.

From Argentina to Chile

EARLY ON the morning of the second of February 1908, Elder J. W. Westphal and the writer left our school in Entre-Rios, Argentina, en route for Chile by way of Buenos Aires. A ride of four leagues by team brought us to Diamante, where we arrived just in time to catch a boat bound for the metropolis.

A pleasant ride of twenty-four hours down the Parana River brought us to the city of Buenos Aires. During the day we made the necessary preparation for our trip, and at 8:10 on the morning of the fourth, the "International," of the Buenos Aires and Pacific Railway, pulled out for the West. Throughout the day there was nothing to break the monotony of the vast Argentine plains. This railway boasts of having the longest "straight" in the world. But for one S curve at Vedia, the "straight" would be two hundred and six miles in length.

At Mendoza the following morning we changed to the "Transandino," narrow-gauge, which goes up the mountains as far as Las Cuevas, ten thousand three hundred thirty-eight feet above sea-level. The railway follows up the valley of the Mendoza River, which comes rushing madly down the mountains from the regions of eternal snow.

At an altitude of eight thousand nine hundred twenty-four feet we arrive at the Inca's Bridge, one of the natural wonders of the world. Here the thermal springs, which hold iron and lime in solution, have apparently cemented a bed of gravel and small stones into a solid mass in the course of ages, and the River Mendoza has found its way underneath it, and left the bridge standing. The sulphur and lime hot baths are famed for curing rheumatism and skin diseases.

Soon after leaving the Inca's Bridge, one may see Aconcagua looming up in the distance. This is the highest mountain in the western hemisphere, and one

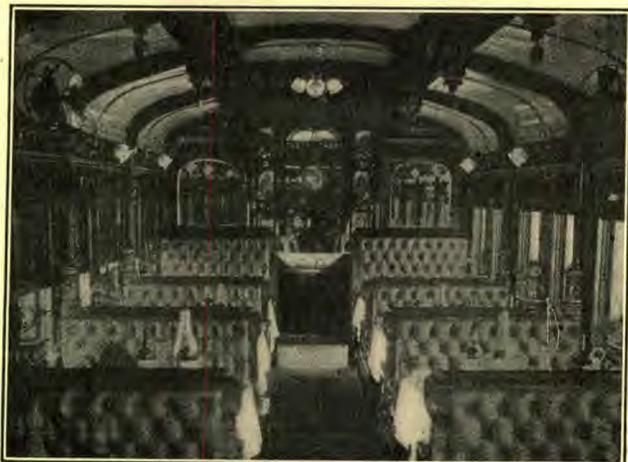
of the highest peaks in the world, having an altitude of twenty-three thousand three hundred ninety-three feet. An hour's ride from Inca brings us to the terminus of the railway on the Argentine side. Here the traveler finds coaches ready to surmount the backbone of the continent, each one drawn by four horses hitched abreast. The zigzag journey to the summit, and down to the Chilean terminus at Juncal, occupies about four hours. Judged by their driving, whose last thought

is the safety of the passengers, the coachmen seem direct descendants of Jehu.

Viewed from the summit, it seemed incredible that we had actually climbed such steep steps in coaches. But by following the windings of the road, we were at the top.

Looking back, however, was tame compared to looking ahead. But the drivers gave us little opportunity to consider the situation, and the long file of coaches was soon chasing one another down the

mountainside and around the curves of the crooked road at breakneck speed. Several coaches were ahead of ours, and we could see them going in all directions on the tortuous road below us. At last we reached the railway station, safe and sound, thankful that no harm had befallen us. This experience had also suggested to us a lesson. When we reached the summit we marveled to see the way we had come. But when looking ahead, our hair fairly stood on end to see where we must go. Nevertheless, when we took our eyes away from this, and trusted all to the coachman, we came out all right. So is the Christian's life. When we look back, we stand amazed to see how wonderfully the Lord has led us around the curves, up the steep, and along the precipices in our experience. But notwithstanding this, how often we are filled with dark forebodings when we look into the future, instead of trusting all to our Father, who will bring us over the dangerous places in such perfect safety.



RESTAURANT CAR, BUENOS AIRES AND PACIFIC RAILWAY

At the summit the road passes near the famous statue, "Christ, the Redeemer," a monument erected on the boundary-line which had been a matter of difference between Argentina and Chile, to commemorate the conclusion of a treaty of peace and disarmament between the two countries. It is sad indeed to see how little is known among the people of the real Prince of peace, whose statue they have erected on the boundary-line in the Andes.

Although midsummer, we passed places on the summit where the road was cut through huge banks of snow on either side. But the weather was fine, and we did not suffer from the cold, although dressed in light summer clothing.

In Argentina one is accustomed to the endless, treeless, stoneless plains, where farming is done on a large scale, and with the latest improved machinery from the States and England. But in Chile there are mountains, hills, rocks, and stones on every hand. The first arable land one sees as the train winds its way down the Aconcagua Valley, is small patches the farmers have sought out among the rocks, and cleared of small stones for sowing. Wheat is the principal crop. In these parts it is reaped with a sickle, and threshed in a threshing-floor like that of Araunah, the Jebusite. In the south, farming is done on a larger scale.

One of the pleasant surprises that awaits the traveler in Chile, is the abundance of fruit obtainable. In Argentina one rarely finds fruit for sale in the stations, but in Chile there are crowds of women and children with baskets of delicious fruit of nearly every description, and at little cost. They also offer bread, buns, and cakes of different kinds. One of their specialties is the *empanada*, resembling the turnover in appearance, and sold hot from the fire. The inside is a highly seasoned mincemeat, which is no doubt more appetizing to the uninitiated than to those who know how closely the police have to watch the cemeteries to prevent their being robbed by these pie-makers.

In the villages and towns the people fence their grounds with high adobe walls. What attracts the attention of the stranger is that most of these walls have tile roofs.

On the morning of the sixth we reached Santiago, and took the train from there to Espejo, a small town about nine kilometers out from the city, where our brethren in Chile have their conference headquarters and printing plant, in a property of their own. After spending a few days in Espejo, auditing the conference books, I had the privilege of taking a trip south to visit the Pua school. The building, which they expect to finish this year, is a wooden structure fifty feet long and twenty-nine and one-half feet wide, and will contain twenty-three sleeping-rooms, besides the necessary dining-rooms, parlors, and offices. Notwithstanding the unfinished state of the building, and the lack of proper accommodations, a successful term of school was conducted there last year; and at its close, several young men went out into the canvassing work. In the general meeting in Santiago we were glad to see an interesting company of young people, many of whom will avail themselves of the advantages of this school. Brother George W. Casebeer, former superintendent

of the Ecuador mission, has been recommended to go to Pua to take charge of this school, and of the Missionary Volunteer work on the west coast.

We were able to remain only four days in the general meeting in Santiago. On the twenty-fifth of February Brother and Sister Thomann, Brother J. W. Westphal, and myself started on our return trip to Argentina, reaching Buenos Aires on the evening of the twenty-eighth.

N. Z. TOWN.

"Before Many Peoples"

At the Los Angeles camp-meeting, on Sunday afternoon, August 16, our people were forcibly reminded of the prediction, "Thou must prophecy again before many peoples, and nations, and tongues, and kings," During the year, an earnest work has been carried forward in and around the city in behalf of the Mexican people by Brother J. F. Blunt, Juan Robles, and others. Also for the Russian people, by Brother T. W. Carswell and his associates; and for the colored people, by Sister Jennie Ireland.

It was thought that it would be interesting and instructive to all who should be in attendance at the meeting, to call attention not only to what had been accomplished for these, but also to the many other nationalities that are well represented in Los Angeles, and among whom we should be laboring. So a program had been arranged to follow the regular three-o'clock service on Sunday afternoon.

A large space directly in front of the rostrum was devoted to the Mexican and Russian Sabbath-keepers and their friends, and to representatives of thirty other nationalities. The front row of seats was occupied by single representatives of many nations. Next to these were seated about forty Mexicans, and back of these as many stalwart Russians. And on the rostrum, back of the speakers and near the organ, were a group of colored children from the Furlong church.

The big tent was well filled, and all the people arose and sang, each in his own language, "All Hail the Power of Jesus' Name."

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

The many voices in many languages blended in a strange harmony, as they sang verse after verse, and many hearts responded with joy to the fourth stanza:—

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

Prayer was offered in Spanish by Brother José Avendaño, who, with his wife, is preparing for work in Mexico.

After the prayer, the colored children sang, "Happy Songs." Then Brother J. F. Blunt, who had arranged the program of this meeting, referred briefly to the Spanish service held at the camp-meeting in 1907, and gave reasons why this meeting was international.

The Spanish people arose and sang a Spanish hymn, "*Al Cielo Voy*"—"To Heaven I Go."

Following this hymn, Dr. B. E. Fullmer spoke of



"CHRIST, THE REDEEMER"

this gospel of the kingdom going to all nations, and told the story of the work being done in Los Angeles.

The large audience, remaining seated, then sang, "Onward, Christian Soldiers," while the representatives of the different nationalities stood up and waved their national flags.

"Illustrative of the hindrances to mission work, Mrs. Augusta S. DeAngeles spoke of the 'Darkness of Superstition.' She told of the follies fostered by the priesthood, under which the Spanish-speaking people live, referring particularly to the annual feast, celebrated even in Southern California in some sections, where one of the company, assuming a fantastic garb, rushes into the house, for the time taking upon himself the character of the devil. 'I was at a small hamlet not far from Loma Linda this summer,' said she, 'where I saw such a disguise, and as I manifested interest in the uniform, it was given to me.'

"T. W. Carswell explained the Russian work, now well under way in Los Angeles. Not long ago about three thousand Molukanes, fleeing from Russian oppression, found refuge in Southern California and Mexico. Devoted Christians, in many things agreeing in belief with the Adventist people, their attention had been directed to the church; and one night, when a missionary meeting was under way, a few of them had surprised those present by walking in, under the guidance of Mrs. Rosenthal, a Jewish lady who lately had been in attendance at service.

"The Russian people arose at a signal, and with deep evidences of emotion sang a hymn in their own language, men and women swaying and waving their hands, in an ecstasy of religious fervor, some of them weeping as they sang. The bearded men and their daintily robed women, with their embroidered shawls over their shoulders, constituted a remarkable group in the center of the tent, and the vast audience, estimated at eighteen hundred persons, pressed around close to witness the unusual spectacle.

"Juan Robles, himself the first-fruits of the open-air plaza work in Los Angeles, though long before a preacher of the gospel in another church, next delivered an address in Spanish, telling of his desire for the evangelization of his people."

Miss Jennie Ireland, missionary secretary of the Southern California Conference, who has devoted a portion of her time during the past two years to Bible work among the colored people of Los Angeles, told the story of her work, which has helped in the development of a strong church among the colored people of the Furlong tract. This was followed by the song, "Tell It Again," sung by the colored children.

"The leader of the Russian people, to whom the knowledge of the true Sabbath came while in Russia, then presented the greetings of that people, speaking in the Russian language, which was interpreted by Mr. Cabelius, the efficient co-laborer with Mr. Carswell and Elder B. E. Fullmer in this department of mission work."

"Jesus Is Coming Soon," was then sung by Mrs. Sarah Payne, after which Elder H. W. Cottrell spoke briefly, approving of the work done in Los Angeles for the people of foreign nationalities. The meeting closed with the singing of, "God Be With You Till We Meet Again."

It is hoped by the laborers in Los Angeles, that systematic work may soon be begun for the Chinese, Japanese, Greeks, and other nationalities.

W. C. WHITE.

THOUGHT *for* STUDENTS



Words of Wisdom

[The following article consists of excerpts from an address given by Elder William Healey to the graduating class of Fernando Academy, Fernando, California, May 26, 1908.—Ed.]

I CALL to mind a politician who believes that every voter in his district is his personal friend. He was once defeated at the polls, but he never tried to find out who voted against him, and refused to believe it of any individual who might be mentioned. That kind of feeling leaves one in the proper mood for political or missionary work; while they who think every one dislikes them are very likely to conduct themselves in a way to make it quite true.

My sympathies are with those whose features are plowed with deep furrows from the cares and disappointments of many years. Theirs is a trying time of life. To grow old gracefully is a great accomplishment. An infant may often be slighted, but in ignorance and confidence it looks lovingly into the face of that mother who wishes in her heart that it had never been born. It is not so with the aged; a word, a look, is sufficient to teach them that they are in the way and not wanted. And if the word or look comes from one for whom they have spent much of their life-work, then it is like a dagger in the heart. Always be kind to the aged and bear with them. It is a pleasure for the fond father to carry the load while his little son trudges along with a few trifles. But it is a sad moment for that father, when, from weakness, he is obliged to change places with his son. With a pleasant smile the loving mother threads the needle for her little girl; but it is with a sigh she reaches her palsied hand for the needle which her daughter must now thread for her. It is often harder for the aged to lay down their burdens than it was to carry them, for this reminds them that the sun of life's brief day is sinking low in the west.

The world always promises great things. Its fields appear to be filled with choice fruits and beautiful flowers, waiting for your hand to pluck them. I would not cast a cloud over the bright vision so pleasing to the youthful eye, but I must warn you that where this world offers most there its greatest dangers lie. In Eden the tree that appeared to Eve more desirable than any other, while offering food, wisdom, and beauty, was the very one that sheltered the serpent, while waiting for his victim. The wily hunter conceals himself by the spring where the deer is compelled to quench its thirst. The animal's only safety is in denying self of not only pleasure, but of an actual necessity, till the shadow of night will hide it from its foe. Deny yourself all things until you can approach them knowing that the "shadow of the Almighty" is hovering over you.

Expect success in whatever you undertake, but be prepared to bear disappointment. This is a hard lesson to learn, but you will often need it. Here is a common defect in our education. Tommy is taught that he is likely to be president some day. But I do not hear him taught how to conduct himself when he is defeated at the election, as nearly all must be. Willie is led to believe that he will be a rich man, but

he is not educated to bear up under a reverse of fortune. This defective education is a great cause of the overwhelming number of suicides. A hard-working man ventures the savings of his lifetime in a scheme that promises great profits, and finds himself and loved ones in poverty. The shock is great; he can not bear the disappointment and takes his life. Persons join the church with every good resolution, and desire to be overcomers, expecting love and aid from all who profess the name of Jesus. They are disappointed by often finding selfishness and a hard spirit. The tender spirit is crushed, the disappointment is great, they are not prepared for it, and so give up all. Always look to Him who never disappoints you. Look not around to this or that one; but fix your eyes on Jesus and be prepared to be disappointed in mankind. Always look for good and be thankful for all you can find. Do not go seeking for evil. It is useless to complain of the thorns on the roses. It is far better to be thankful that there are roses among the thorns.

Living in the closing scenes of time, we need not ask, as did Solomon, who shall come after us and possess our labors. We may ask who from this generation shall be saved as a result of my labors and go with me to glory when Jesus comes? The other day I met a friend of my early life. He had accumulated a fortune and lives in a mansion. Granting that he will be saved, I know he can not take the mansion with him, nor his gold and silver; all these will be consumed. But if you and I are faithful to our work of saving souls we can take them with us.

In many ways life's journey is under circumstances over which we have no control. Riches and poverty come to men through causes which they have no power to foresee. Men are lifted up and cast down under conditions which they did not knowingly create. Solomon said, "Time and chance happeneth to them all." Joseph did not arrange the events which made him ruler of Egypt; they led through bitter experiences which he would gladly have avoided. Pharaoh did not know that he had been brought to the throne to be the leader in the destruction of his own people. Circumstances unfold character and present it for observation. Character itself is in the heart. "As a man thinketh in his heart, so is he." Moses was better known, but he was no greater when he led three million through the sea, than when he led the bleating sheep in Midian.

When a recent king in Uganda died his many widows were sentenced to watch his coffin as long as they should live. For twenty-five years they have kept faithful vigil day and night, in a smoke-begrimed hut, so dark that the light has nearly faded from their eyes. Which is greater these poor, ignorant, helpless ones, forced under blind delusion to such sacrifice and devotion to a supposed duty, or those in our land who have great opportunities, of light, and truth, but turn willingly away from known duty and useful employment, and spend their time in ornamenting themselves or a poodle dog?

A name, position, or reputation may be purchased with favor or money, but character can not be bought. Each individual makes his own in life's great workshop from the blocks of his personal experience. Each experience, no matter how small, forms an important part in this character building. However, we must not conclude that all our experiences interest other people as they do us, lest we become "bores" of society by talking about ourselves. This is a characteristic

of childhood, and is pleasing in its place. A four-year-old boy who had received his first pair of suspenders, was about going to visit his grandmother. Some inducement was offered him to remain at home; he reflected a moment and then said, "I would stay but I just can't, for grandmother is so anxious to see my suspenders." When you find those in mature life who retain this childish way of always talking about themselves, and what they possess, or have done, you may as well listen with open mouth and staring eyes, if you wish to please them; and occasionally exclaim, Well! Wonderful! Is it possible? And they will regard you as good company. It is always best to listen more than we talk. Nature would teach us that with two eyes and two ears we should see and hear twice as much as we speak with one mouth. And the position of these organs would show that we should see and hear both sides of a case before we speak our decision. If you will always practise that, it will be of great value to you and the world.

The greatest benefit to be derived from early school life is not obtained from books, useful as they may be; but it is in the disciplined life,—the living by good rules until they become the fixed habits of life. The many times the school bell has said to you, "Be on time," should have given you a habit of promptness that will lead you to be punctual in all your appointments. As you pondered over your task, in the school-room, while all nature urges you forth to enjoy her pleasures, you were getting an excellent lesson in application to duty, in concentrating your mind upon the work in hand. Application is the companion of inspiration.

If you have learned the valuable lessons of self-denial, economy, punctuality, consecration, application, discretion, consideration of others, fairness, bearing disappointment without being discouraged, and have taken the law of God for your guide, and the Holy Spirit to inspire and strengthen you, you are prepared for the "commencement" of a glorious work.

Devote yourself to the service of Him who gave honor for shame, riches for poverty, life for death, that you might possess that which he gave up. Seek to excel in goodness. Seek the realm of purity and holiness. You will meet with opposers but no rivals. In that land there is abundance of room; splendid positions with few applicants. There life is everlasting, and fadeless flowers bloom. There are crowns of glory, sparkling gems of beauty, awaiting all who are faithful.

Whereby Thy Brother Is Offended

THOUGH disregard of the small amenities may not be in the strict sense a vice, yet in all these matters, as did Paul in matters of diet, one should avoid giving needless offense. And many a person forfeits a large degree of influence, by boorish table manners, or other small acts of indecorum, which he is pleased to regard as of no moment, albeit to many persons they are as irritating as is smoke to the eyes.

Some individuals who would resent an accusation of indolence, nevertheless lack energy to hold themselves to a high standard of decorum until such becomes a habit for them. And laxity in such things denotes not only lack of ambition, but it indicates also a selfish spirit of indifference to the feelings of others.

While the trimming and cleaning of the finger-nails, the picking of the teeth, and the noisy use of a hand-

kerchief, are relegated to strict privacy, numerous uncouth practises, such as carrying the toothpick between the lips, audibly emitting gas from the throat, and any violation of ethical laws, should be avoided even in solitude; for they do violence to one's self-respect, and dull one's sense of the respect due to intimate associates; and they also tend to establish habits which may assume rule at most inopportune times.

ADELAIDE D. WELLMAN.

Me, a Sinner

WHEN my dear Lord was scourged and bound,
There was I with the mocking band;
And when he meekly bowed his head,
I struck his cheek with impious hand.

With my own hand I wove the thorns,
And bound them on his patient head;
I placed the cross upon his neck,
The burden on his shoulder laid.

I held the cup of misery,
The bitter draft I bade him drink;
And, as he bent beneath my sins,
I urged him o'er the grave's dark brink.

Lo! now he comes, in glory clad;
How could I bear the awful view,
Had he not prayed, with parting breath,
"Forgive! they know not what they do"?

O, utmost miracle of love!
That he, the suffering Lamb divine,
While dying on the cruel cross,
Could thus forgive such sins as mine!

ELIZABETH ROSSER.

Wouldn't Disappoint the Waiter

ON one occasion M. Fallières, president of France, was dining at a restaurant with a friend, when he accidentally dropped a coin under the table. His companion drew his attention to the fact with the remark, "I think you have dropped a two-franc piece."

"O, that's all right," replied Fallières. "It will do for the waiter when we have gone away." And calling that garçon to his side, he told him to look for the two-franc piece after he and his friend had finished their meal.

Later on, just before leaving the restaurant, M. Fallières deliberately took a two-franc piece from his pocket, and quietly placed it on the floor under the table. His friend was much surprised, and asked the reason for his strange conduct.

"Well," was the reply, "on counting my money, I found that it could not have been a two-franc piece I dropped in the first instance; but as I told the waiter to look for that amount, I couldn't disappoint him, could I?"—*Christian Endeavor World*.

Ten Thousand Per Cent

HUNDREDS of banks are calling upon the people to deposit their earnings with them. No doubt most of them are honest in their dealings. But before you place your savings in a bank, you will want to find the one that pays the most interest, and is backed by the best security.

In Washington thousands of dollars are deposited with trust companies, who pay three and four per cent interest. If you wish to invest your money where a big interest is paid, and where there is no danger of embezzlement or robbery, let me give you a little advice. Many have invested in the enterprise of which I speak, and are well satisfied.

"Well," you ask, "what is the rate of interest?"

"Only ten thousand per cent!"

"How is that possible?"

Let me read to you about this concern: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a HUNDREDFOLD NOW, in this time."

"That does not say ten thousand per cent!"

"Well, you just figure it up and see. To duplicate one dollar is to increase it one hundred per cent. One hundredfold is one hundred times one hundred per cent, or ten thousand per cent!"

Here is a chance for the children to acquire a large amount of money in God's bank. If only a penny is given in Sabbath-school with a true missionary spirit, the interest at that rate will be one hundred dollars.

It means a sacrifice to part with homes and lands and relatives; but that is the kind of savings that God pays such an enormous interest upon, and scores of Seventh-day Adventists are doing it to-day. The reports from the summer camp-meetings inform us of how homes and lands are being invested in God's cause. He will soon declare a dividend; for he has promised, and he can not fail.

C. E. HOLMES.

Seeing Christ

A GREAT naturalist went out in the Highlands of Scotland with his microscope to study the heather-bell in all its native glory. In order that he might see it in its perfection, he got down on his face, adjusted his instrument, without plucking the flower, and reveled in its color, its delicacy, its beauty, "lost in wonder, love, and praise."

Presently he looked up over his shoulder, and there saw a Highland shepherd watching him. Without saying a word, he plucked the little heather-bell, and handed it, with the microscope, to the shepherd, that he, too, might see what he was beholding if he had vision. The old shepherd put the instrument up to his eyes, put the heather-bell in place, and looked at it until the tears ran down his rugged face like bubbles on a mountain stream. And then, handing back the little flower tenderly, he said: "I wish you had never shown me that. I wish I had never seen it."

"Why?" asked the scientist.

"Because," he said, "mon, that rude foot has trodden on so many of them."

When once a person gets his eyes open, and looks through the telescope,—God's telescope of the love of Calvary,—at God's dear Lamb for sinners slain, he will curse himself because he ever treated him badly for a moment.—*Gipsy Smith*.

Sapping the Strength

CANON WILBERFORCE, walking in the Isle of Skye, saw a magnificent golden eagle soaring upward. He halted and watched its flight. Soon he observed that something was wrong. Presently it began to fall, and soon lay dead at his feet. Eager to know the reason of its death, he examined it, and found no trace of gunshot wound, but saw in its talons a small weasel, which, in its flight, drawn near to its body, had sucked the life-blood from the eagle's breast. Such is the end of him who persistently clings to sin. It decays his strength. Sooner or later it saps his life-blood,—his power of resistance,—and, like Saul, he falls down,

lost! lost! lost! Sin is no trifle. A snake an inch long is a snake as truly as one whose coils stretch for yards.

Maclaren says: "The essence of all sin is living to self, setting up one's own will against God's commandments, and that opposition may be as virulent in small as in great transgressions." "Little breaches of a great law are great sins." One lust, regarded in the heart, is sufficient for the devil's purpose. One sinful habit holds us as Satan's captive as well as a thousand.

Saul slew all the Amalekites but one; and that single exception to complete obedience marked his unsoundness, cost him the loss of his throne, and the awful displeasure of his God. Thus selfish reserves are the cankers that eat into our moral strength, even as gangrene eats into diseased flesh. Think of the ability that might be used in accomplishing great things in righteousness, but that is palsied by the cherishing of sin. Nothing exhausts like sin. Unless there is another bias within us, a higher power to turn us, to incline us in the ways of righteousness and more abundant life,—unless this is ours, sin will be constantly sapping our strength, constantly causing moral decay. It is Satan's supreme desire to corrupt the physical, weaken the will, and destroy the spiritual. To combat him in our own strength is futile, it is disastrous. Only as we allow Christ to control and shield us, are we able to stand, and resist the devil.

ERNEST LLOYD.

Weeding the Company

A TITLED gentleman one day brought a great company to the studio of George Frederick Watts. The women in their gay gowns chatted on about the last garden party, the spring styles, the new music; the men talked even less wisely about the hunt, the shooting season, the new horse. But Watts did not draw back the curtain before the door of his working studio. An hour passed, and the reception still went on. But there was a fellow artist there, who waited anxiously to see the canvas. At length he whispered to Watts that he must soon go.

Then it was that the great artist had his inspiration. Turning to his artist-friend, Watts whispered: "I don't want to wear my heart upon my sleeve before this vulgar crowd; but I know how to weed them out." Then he said, aloud, "Perhaps some of this company need refreshments; if so, you will find the table spread in the dining-room." At that two thirds of the company ran away, like a flock of chickens when called to their scattered feed. To those who remained, he said: "I have just received a present of a new hunting horse, which the groom will show to those whose tastes run to horses." This cleared out the multitude, and left only Watts and his friend together. Then the curtain was drawn, and the two old artists looked at his pictures, "Mammon," and "The Rich Young Ruler, Who Went Away Sorrowful."—*The Quiver*.

"LET justice roll down as waters, and righteousness as a mighty stream." Amos 5: 24.



We Must Watch

WE must take heed. "Take heed lest ye fall." You may be tempted to think that you are able to stand, that you are now an established Christian, that you have overcome this or that lust so long, by being in the habit of the opposite grace, that there is no danger of falling. You may think you can venture very near the temptation—nearer than some others. This is a lie of Satan's. You might as well speak of gunpowder getting by habit a power of resisting fire, so as not to catch the spark. Wet powder can resist the spark; the dry will explode at the first touch. So as long as the Spirit dwells in the heart, he deadens you to sin, and leads you through temptation or away from it, whichever is best; but when the Spirit leaves you, because you choose to go the "way that seemeth right,"—the way that leads to disaster and death,—then you are like dry gunpowder.

Take heed, pray, and set a watch, "lest you enter into temptation." The seeds of all sin are in the human heart, and are all the more dangerous when we do not see them. Our safety is to know and confess our helplessness, that

we may not lean upon our own understanding in these vital matters, but upon the strong arm of the Lord. "Christ in you" is your only hope of safety and victory. He waits for our entire dependence,—for emptied hearts, that he alone may fill with his sweet Spirit, which is jealous only for our good. But, "thou shalt have no other gods before me," means that Christ is to be first. We must forsake the other lords that have had dominion over us before he will adopt us as his own.

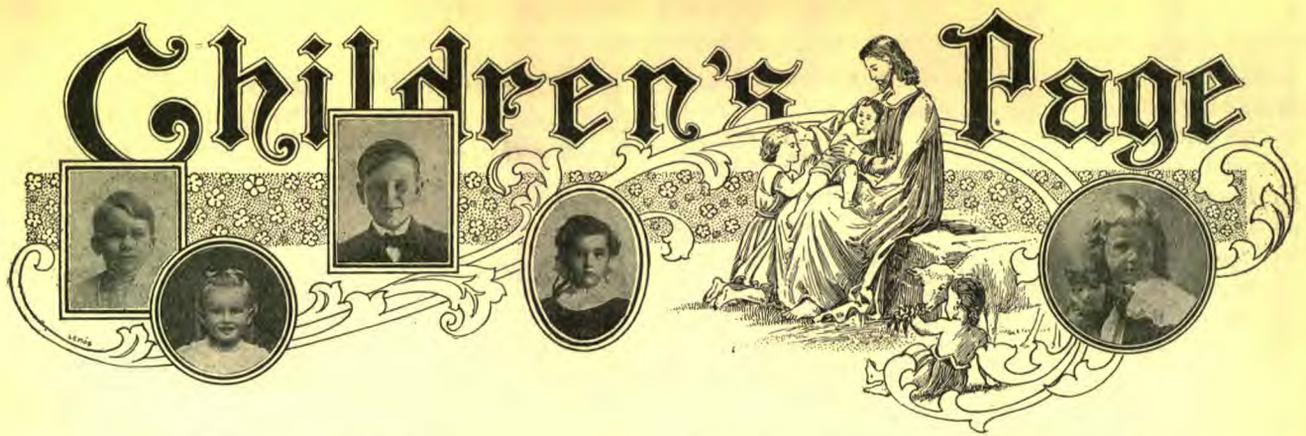
"What have I to do any more with idols?" "All Israel that were present went home, and broke the idols in pieces, until they had destroyed them all." "Go thou and do likewise." Dash down the secret idols in your heart. Leave not even a little one. It will sap your strength. The crite snake of India, hardly a foot in length, is a foe more to be dreaded than serpents many times its size. One Achan in the camp troubled Israel, and they were smitten before their enemies. But when they had cleaned out the sin, and sanctified themselves, God wonderfully aided them in putting their enemies to flight. Would you go your way rejoicing,—happy in him? Then "lay aside [cast out] every weight," and that sin which doth so easily beset you, looking off unto Jesus. Mark that, looking off the vain things, the evil things, unto Jesus. O, that

(Concluded on page ten)



From Hoffman's Painting

"THE RICH YOUNG RULER"



"Skinny," the Officer

COUNCIL BLUFFS, Iowa, boasts the only duly appointed squad of boy police in the country. There are twenty-five boys in this police force, every one wearing a star, and every one authorized to make arrests, if necessary. Moreover, it is considered such an honor to become a boy policeman that the street boys try to keep a clear record throughout the year. Two or three bad marks against them at the police station mean the forfeiture of the coveted privilege of being appointed a policeman another year.

This unique police force has been in existence for several years, and was the result of much thought on the part of the chief of police of that city, who was in despair at the holiday pranks of the urchins of Council Bluffs.

There was no juvenile court in the city at that time. There were several organized gangs of "tough kids," who delighted in their frequent arrests by the policemen. The police court was the only means of quelling the youthful spirits of these gangs, and the chief had been much disturbed at the frequent appearance in court of a number of tough street boys.

When, one day, the worst of the leaders of these gangs was brought into police court, the chief eyed him dubiously. He had been an old offender, and the judge and the chief wondered what was to be done with him.

The chief took the boy into his own office. It was the day before Hallowe'en, and he knew from dread experience that much mischief and some lasting harm were to be expected from the special gang of which this boy was the proud and acknowledged head. As the chief pondered the matter, he caught the gleam of admiration in the boy's eyes at the flash of the policeman's star on his breast. The glance sent a hopeful thought to the chief. Scolding and threats did the boy no good, nor did the police fines or other punishment. His parents took no interest in the training of the boy, and yet the chief fancied there was much good in him.

"How would you like to be a policeman?" asked the chief slowly, rubbing his cheek reflectively with a brawny hand.

The boy grinned cheerfully at the suggestion.

"Yep," he remarked, briefly. "Goin' ter be when I git big."

"I'd like to have your advice on a plan I've been thinking of for some time," went on the chief, confidentially.

The boy straightened in his chair, fascinated at the thought of being taken into the confidence of the chief.

"Now, we've always had a lot of trouble with some of the boys on holiday nights here," said the chief, "and it seems to me that you have a lot of influence with that crowd of yours, so I have been thinking

of appointing you a special policeman for to-morrow night to see that there is no harmful mischief allowed on your street. What do you think?"

The boy's eyes grew larger and rounder. For the first time in his life, speech failed him. His customary language did not seem to fit the case at all. "Gee!" he stammered, as his mind slowly grasped what it all meant. "Would I have a star, jis' like the big fellers?"

"You would wear a star like the other policemen," said the chief, gravely. "You would be a specially appointed policeman, to serve without pay, of course; but fully authorized to preserve the peace and to make arrests, if necessary."

Accustomed as he was to the language of the police court-room, the boy listened breathlessly to these words. Pride swelled deep in his bosom. He rose importantly while the chief fastened on the star, the sign and signal of his authority.

There was a long, confidential talk with his chief before he strode sturdily out of the door, and he squared his shoulders manfully as he left, for a duly detailed policeman must do his duty.

Within the hour, the youthful special officer returned to the police station. He was accompanied by a barefooted and struggling lad, who struck out fruitlessly at his captor. An angry exclamation by the prisoner was ruthlessly choked by the flushed and perspiring officer.

"Cut that out," he ordered, grimly. "No back talk goes here; see?"

The policemen loitering in the station eyed them with much amusement. But the special officer insisted upon conveying his struggling prisoner straight to the chief.

He saluted gravely as he entered the office and displayed his capture.

"Pinched him stealin' a gate, chief," he announced in the street slang which was the only language he knew. "I tole him it didn't go; see? I showed me star; but he run out his tongue, and said no kid dast to pinch him. So I showed him; see? Ain't I gotter right to pinch any kid what's vierlatin' the law, chief, — hey?"

The chief patiently explained to the amazed prisoner that the boy officer had every right to arrest violators of the law, and was acting under orders from the chief in so doing. The eyes of the prisoner rolled startingly, and he wiped his forehead on his shiny shirt-sleeve reflectively.

"I wanter to be one, too, chief," he begged; "I kin help to keep de kids straight, as good as Skinny, here. Go on, lemme be one, too."

His suggestion met with approval, and Skinny and his friend went out of the police station beaming with their new importance. The news flew briskly, and

within an hour the police station was crowded with beseeching boys, anxious for a job on the force.

The chief rose to the occasion, and then and there conceived the plan of forming a squad of boy officers. He knew many of the boys and their records. With much care, he chose twenty-five of them, and duly fastened on their stars, making something of a ceremony of the matter. He impressed upon them that it was a serious thing, and that they were to be specially appointed policemen to assist in guarding the city, and to preserve the peace and fair fame of Council Bluffs on the many holidays of the year.

They listened gravely and marched out as decorously as the regular force, breaking ranks only when they had reached the main street of the town, and had turned to their own special beats. Although the policemen and business men smiled indulgently at the plan, they were amazed when the holidays passed, and it was found that the street boys had made positively no disturbance requiring the police or angry neighbors to settle.

Once a year these policemen are chosen. Any boy whose record for the preceding twelve months has not been exactly to his credit, is promptly scratched off the list.

As a result, there are now many well-behaved boys in the city, who take a real pride in keeping order, and who consider it the honor of the year to be members of the boy police force.—*Elizabeth Sears, in St. Nicholas.*

We Must Watch

(Concluded from page eight)

we would let his mind be in us, his way of looking at things, his way of choosing, his way of treating the things that are passing away, and his attitude toward eternal things! Then we would not dwell in the dust so much, nor grovel as we do. There would be earnestness and joyful progress.

Let us seek an advance in personal holiness. It is for this that God is waiting that he may trust us with his power, and "glorify himself through us." "God's own happiness is inseparably linked with his holiness." Thus it must be with us. Holiness and happiness are like light and life—quite inseparable. The devil strives day and night to make us forget that an experimental knowledge of the holy is absolutely necessary to our salvation. Our true happiness is to "go, and sin no more." From this hour let us set our whole soul against whatever we see to be sin in our life, using the Scriptural methods to mortify it,—prayer, fasting, watching, and a deeper study of the Word to show us "the Way, the Truth, and the Life." "Turn away mine eyes from beholding vain things," should be our daily prayer. The abiding presence of Christ in you is the counteracting bias that does turn and incline us from youthful lusts, and makes us to go in the way of life. Set a watch,—pray, and guard the physical senses. More have fallen through the lust of the eye than upon all the battle-fields of history.

Without personal holiness we can never enter the kingdom of righteousness. Let us strive for more purity, humility, meekness, patience, and love, that we may become Christlike in all things. God can use any likeness to Christ better than some brilliant talent without that likeness. Without holiness no man shall see the Lord.

ERNEST LLOYD.



M. E. KERN Chairman
MATILDA ERICKSON Secretary

Study for the Missionary Volunteer Society

A Remedy That Is Worse Than the Disease

Program

OPENING EXERCISES.

GENERAL EXERCISES:—

A Proposed Remedy for the Evils of Society.

Real Object of Sunday Laws.

The Great Demand for Religious Legislation.

What the Results Will Be.

The Petition Work.

A Proposed Remedy for the Evils of Society

There are many who deplore the demoralized condition of society in these times. They see the evil of intemperance sweeping like a mighty avalanche over the world, and long for some remedy that will avert this terrible curse. Immorality and crime of every kind are prevailing on every hand, with all of their blighting influences. This condition of things appeals strongly to the best element of society, and they desire that some remedy should be applied that will effect a cure.

The remedy that has been proposed for all of these evils, by a class of religio-political reformers, is that of Sunday legislation. Well-meaning people grasp at this suggestion as giving promise of an improvement in the conditions of society. And they should not be condemned for this, if such manifest results as are promised could be realized.

Those who have been led to think that Sunday laws will result in a cure from all the evils of these wicked times, and transform individuals, families, cities, states, and nations into a condition of righteousness, should pause and revert to the history of the past. From Constantine's time to the present such remedies have proved worse than the disease. History portrays to us intolerance, oppression, and persecution with its bloody trail, standing forth as an awful warning against such legislation for the betterment of humanity or in the interests of good government.

Real Object of Sunday Laws

Such legislation when stripped of its mantle of self-righteousness is seen to be for selfish ends. Many religious leaders realize their great lack of spiritual power in holding the multitudes in their grasp, and they have resorted to the power of the state as a substitute.

The celebrated church historian, Neander, in his second volume, page 300, states plainly the reason why the Roman Church in its fallen condition in the fourth century desired the remedy of Sunday legislation applied.

"Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and the heart."

This shows that Sunday laws were desired because the worldly influences were too strong a rival to the church. It will be interesting to note some statements which show the real object of Sunday legislation now.

"Be it remembered that without a Sabbath there will be no great gatherings seen into the churches; while, with a Sabbath guaranteed to all classes of laborers, we make it possible to develop a proper home life among the laborers, and make it possible for church influences to touch them."—*Michigan Christian Advocate*, Aug. 26, 1899.

Another champion of Sunday legislation, Rev. S. V. Leech, said in the *Homiletic Review*, November, 1892: "Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshippers, and our young men and young women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result."

A writer in the *Baltimore Sun*, of March 25, 1907, says: "Unless immediate steps be taken to stop the religious decline in New York, the city will become a nest of infidels, and the belief in God will be forgotten, and our great metropolis will become a city of no religion. I would advise a remedy in the shape of a law compelling every man, woman, and child in this country, physically able, to attend divine services on Sunday, and insist on their hearing the Word of God; those who neglect such a duty to be punished by a fine or imprisonment. A compulsory education law has been passed, a child-labor law also; let's have a soul-saving one passed. Then we will build up the temple of mankind on the granite foundation of good morals; and instead of churches decreasing, they will increase, and those who will help enforce this law will be doing an everlasting good to their fellow creatures."

These citations are sufficient to demonstrate that the real object of Sunday legislation is to increase the power and influence of the church by adding to her membership.

The Great Demand for Religious Legislation

That this sentiment is rapidly spreading, is evidenced by the fact that the great church, temperance, and labor organizations are uniting on the question of securing Sunday legislation. Among these organizations are the American Sabbath Union, the National Reform Association, New York Sabbath Association, New England Sabbath Protective League, Canadian Lord's Day Alliance, Woman's National Sabbath Alliance, Sabbath Observance Department of the W. C. T. U., Young Men's Christian Association, Epworth League, Christian Endeavor, the Federation of Catholic Societies, the Wisconsin Sunday Rest Day Association, etc.

Already the United States Congress is yielding to the demands of these powerful and influential organizations for a Sunday law in the District of Columbia. One senator gave as the reason why the Senate passed the Johnston Sunday bill during the closing days of the first session of the Sixtieth Congress, that there was such "pressure" brought to bear upon them by the Sunday-law advocates that "they had to do something." Another senator said, "I am opposed to any and all phases of religious legislation, including Sunday laws, but the truth is, the religious people of this country are getting such a hold on lawmakers that I fear we can not stem the tide in that direction."

A prominent attorney and State official of New

York, appealing to a gathering of clergymen for assistance to procure the adoption of certain legislative measures, said: "There is no way to deal with legislators but to drive them, for they fear public sentiment. They can be driven like sheep if we go at them right; and let me assure you that they are dead scared of a minister."

Justice Harlan of the Supreme Court of the United States, in addressing a mass-meeting in Washington, D. C., a few months ago, held for the purpose of arousing public sentiment in favor of a Sunday law for the District of Columbia, said:—

"I heard a gentleman once ask another how many cabinet officers there were? He counted up, and said there were nine. A gentleman standing by said, 'You have omitted the mention of the greatest of all the cabinet officers.' 'What is that?' he said. 'Public opinion.' Public opinion is the tenth cabinet officer. There is nothing accomplished in this country of ours except under the influence of public opinion. Public men do not dare in this country to go against public opinion persistently. In the end, after questions are discussed in which we are all interested, we reach conclusions which are demanded by public opinion."

What the Results Will Be

These significant utterances made by prominent statesmen and others are a remarkable fulfilment of the following words found in "Great Controversy," page 592:—

"Legislators in order to secure public favor will yield to the popular demand for a law enforcing Sunday observance."

Pressure will not only be brought to bear upon statesmen by these great combined organizations which are seeking for Sunday legislation, but they will bring it to bear upon all who will not obey the laws enforcing the observance of Sunday, and the persecutions of medieval times will be re-enacted. The *New York Independent*, Oct. 1, 1903, forecasts the outcome of such an influence as follows:—

"No one can watch the recent developments of trade-unionism, with all its unquestioned value and importance, and not be impressed by the rapidity with which it is tending to become a dogmatic religion, surcharged with bigotry, fanaticism, and superstition. The unions have erected Sunday into a sabbath of the faithful. The trade unions embrace possibly two and one-half million members. If they are all to become religionists, the days of persecution 'for the faithful' are not over."

If one unaided by the sure word of Bible prophecy, can see clearly the outcome of this evil thing, what ought he to see who is in possession of the great light of the third angel's message, which predicts with infallible certainty the final outcome? With the great Church Federation movement, numbering twenty-five millions or more; the W. C. T. U. organization, with its vast constituency; the Christian Endeavor and Epworth League, with their multitudes of loyal young men and women; the Federated Catholic Societies of America, numbering several millions; and the Federated Labor Unions, who can fail to see the fulfilment of the great boycott, predicted in Rev. 13:16, 17, which says: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

With these unmistakable evidences of the crisis that

is being precipitated, how diligently all who know the truth should be, in sounding forth the warning message against the beast, his image, and his mark! Let us show these misguided reformers that inalienable rights never conflict, and that nothing but evil can come from a violation of the rights of conscience. By our lives and our work let us show to the world that the gospel is "the power of God unto salvation," and that through this power alone can spiritual reforms be effected.

K. C. RUSSELL.

The Petition Work

THE right of petition is guaranteed by the first amendment to the Constitution of the United States, the same amendment which guarantees religious freedom to all so far as national legislation is concerned.

The object of the petition work is threefold,—to preserve as long as possible the blessings of liberty; to prevent the passage of measures that would restrict religious liberty; and, above all, to enlighten the people upon the great issues involved in religious legislation, and particularly in Sunday legislation.

The blessings in the petition work are likewise threefold,—a blessing to those who are interviewed and asked to sign the petitions; a blessing to those to whom the petitions are sent; and a blessing to those circulating them. The petition work affords an excellent opportunity to converse with the people in regard to the truth for this time.

Petitions and memorials played an important part in the great struggle for religious freedom in this country, fought out in old Virginia in Revolutionary times.

Petitions and protests against religious legislation had much to do in defeating the Blair and Breckinridge Sunday-rest bills in 1888, 1889, and 1890.

Accompanied by earnest efforts, appropriate letters, and the free distribution of literature, petitions may yet be the means of accomplishing much good.

W. A. COLCORD.

Don't Miss It

PERHAPS there may be some Missionary Volunteer societies that have not been studying the lessons on religious liberty which the Missionary Volunteer Department has provided for the young people. If that be the case, such societies will lose much by not making a careful study of this last lesson. It contains quotations that many will wish to preserve.

One can ill afford to lose the study of the lessons provided for the Missionary Volunteer societies. A new series on temperance begins soon. We trust every young person in each church will be thoroughly awake to this opportunity in further preparing himself for efficient work for the cause of temperance.

F. D. C.

Missionary Volunteer Reading Course

Lesson 2—"Great Controversy," Chapters III, IV

Chapter III: The Apostasy

1. EXPLAIN the sentence, "Paganism . . . became the conqueror." See page 50.

2. How is Paul's prophecy in 2 Thess. 2:3, 4, 7, fulfilled? Give reasons for your answer.

3. What has been the attitude of the Roman Church toward the Bible? How do you account for this?

4. Show the different steps leading to Sunday observance.

5. How do you account for the special attack on the fourth commandment?

6. After reading the chapter carefully, write briefly an explanation of Rev. 13:2, 5-7 and Rev. 12:6.

7. Give an explanation of the following: Constantine; 1260 years; Pope Gregory VII; Henry IV; Inquisition.

8. Whence comes the origin of the worship of the Virgin Mary?

9. Name four heresies found in the Roman Church during the Dark Ages.

10. Explain, "The noontide of the papacy was the world's moral midnight." See page 60.

Chapter IV: The Waldenses

11. Illustrate the attitude of Rome toward other churches.

12. Write a paragraph on the history of Christianity in Britain.

13. Give the significance of the following: Columba; Iona; Piedmont.

14. What proves that the early Christians were zealous missionaries?

15. What are your impressions of the Waldenses? Draw some comparisons between their belief and that of our denomination.

16. What relation do the Waldenses sustain to the great Reformation?

17. What does this chapter teach concerning the Sabbath?

Notes

THE MIDDLE AGES (375-1453).—These were times of unrest. Early the barbarian tribes sweeping down from the north, subdued Rome. In the seventh century the Mohammedan hordes swarmed out of the Arabian Desert, conquered northern Africa, and battered against the strongholds of Europe until finally, in 1453, the crescent was raised over Constantinople. This eventful epoch was also the age of the crusades, of the Norman conquest of England, of the vain attempts of Charlemagne and others to consolidate all Europe into one grand empire, of the long struggles between England and France, etc. It was the age of the union of church and state, with the church usually supreme. But toward the close of the Middle Ages the power of the church began to wane. The ignorance of the public had been one secret of the papacy's power; and now that the Renaissance was renewing the desire for learning, many began to question the authority of the church.

THE CRUSADES.—These were military expeditions undertaken by the Christians of Europe for the purpose of rescuing the so-called holy places in Palestine from the Mohammedans. They are four in number, besides the children's crusade, and several minor expeditions. To all who should enlist, the pope promised absolution from sin. France, England, and Germany were the principal countries taking part. The crusades constitute a landmark in the history of civilization. They caused infinite suffering, and countless lives were the forfeit, but the results were beneficial. The tide of Turkish conquest was rolled back, and the new European monarchies thus gained strength to repel future aggressions. Political unity was promoted, and society equalized. A new impulse was given to trade and commerce. There was an expansion of knowledge and an awakening of intellect, which resulted in the Renaissance.

PERSECUTION UNDER THE PAPACY (Rev. 17:6).—More than fifty million martyrs perished through the

hatred to that false church. "The Catholics claim that they have the true doctrine, and those who do not believe in the Catholic Church will be eternally lost. They consider it their duty to compel all, as far as possible, to become Catholics." As the church gained strength, it displayed these principles. The most terrible persecutions were from the twelfth to the sixteenth centuries. The Carhari, Albigenses, Waldenses, and Huguenots suffered most. In 1209 Innocent III started his twenty-years' crusade against the Waldenses and Albigenses. More than fifty thousand soldiers went forth to deluge the country in blood. At one time these crusaders asked their leader how they should know the good from the bad; to which he replied: "Only cut them down; the Lord knows his own."

THE INQUISITION.—This was a tribunal to exterminate heresy. It was established under Theodosius and Justinian in the sixth century, but in the eleventh and twelfth centuries it showed especially great activity. The Inquisition produced a reign of terror, especially in Spain, where it was most fully developed.

THE WALDENSES, OR THE ISRAEL OF THE ALPS.—Their historic valleys, formed by several branches of the Po, cover an area of about three hundred square miles. The people are under Italian rule, but they speak a French dialect. Seventeen pastorates are found in the valleys, while throughout the world they have nearly one hundred churches and stations. Some Seventh-day Adventists live in these valleys. An old church up among the rocks of the Angrogue Valley, has greeted the changing years since 1555. Near it may be seen the cliff where the Waldenses frequently beat back their enemies, and one of the caves that sheltered them. In the same valley is the place where the synod met in 1532, and decided to print the Bible.

—◆—

"We are all babes upon his breast
Who is our Father dear;
No storm invades that haven of rest,
No dark, no doubt, no fear."

—◆—

"Fall Out of Line!"

JUDAS MACCABEUS had, with six thousand men, scattered two Syrian armies that had been sent against Palestine by Antiochus Epiphanes. Exasperated by the failure of two armies, the king sent a third detachment of sixty thousand men to cut down the rebel Jews. Terror spread among the ranks of the Maccabean soldiers at the news of the approaching army, and many deserted. Judas, seeing this, decided to get rid of the weakening part of his army, so gave command to all cowards to "fall out of line!"

Three thousand remained with him, and with these he fell upon the sixty thousand of Antiochus, all of whom fled in panic.

As a people we are coming into serious conflict with the enemy, when every soldier of the Lord must stand firmly in his place, ready to follow his Commander into the thickest of the fiercest of battles ever waged for truth and righteousness. At this supreme moment, the presence of cowards and weaklings would sacrifice the cause of truth; so the command is given to all such, to "fall out of line!" No sadder words will ever be heard. Let us see to it that we now so equip ourselves with the heavenly armor, and so test its efficiency, that our confidence in ultimate victory for those so equipped can never be shaken, however formidable the enemy.



IV — The Glory of Solomon

(October 24)

LESSON SCRIPTURE: I Kings 4: 29-34; 10; 11.

MEMORY VERSE: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Prov. 3: 5.

The Lesson Story

1. "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; . . . and his fame was in all nations round about.

2. "And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

3. "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: and there was not anything hid from the king, which he told her not.

4. "And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice."

5. "And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon. . . . And King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants."

6. "And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they

came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon." "And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

7. "Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold. . . . Moreover the king made a great throne of ivory, and overlaid it with the best gold." There was a lion on each side of the throne, and it had six steps. On each end of the steps stood a lion, twelve of them in all. There was not a throne like it in any kingdom. "And all King Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon;" for "the king made silver and gold to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance."

8. "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year."

9. But Solomon married wives of heathen nations whom the Lord commanded that his people should not take. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord. . . . Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Moloch, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

10. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded." And the Lord told Solomon that he would take the kingdom from him and give it to his servant; but he said, "In thy days I will not do it for David thy father's sake."

11. Solomon died after he had reigned in Jerusalem forty years, and he was buried in the city of David his father, and Rehoboam his son reigned in his stead.

Questions

1. From whom did Solomon get wisdom? Whom did he excell? How far did his fame extend?
2. How many proverbs did Solomon speak? How many songs did he compose? Do we have any of his proverbs and songs? Of how many plants did he speak? What living creatures did he study? How many people came to hear the wisdom of Solomon?
3. What queen heard of the fame of Solomon? Why did she visit him? With what did she come to Jerusalem? When she came, what did she do? What did Solomon tell her?
4. What did the queen see that filled her with wonder? What did she say to Solomon? Do you think Solomon taught the queen of Sheba to worship the true God. Why? What reason did she give for his being chosen king?
5. What presents did the queen give to Solomon?

What did the king give her? To what place did she return?

6. Where did Solomon have a navy of ships? Who sent the other men to go with the servants of the king? To what country did they go? What did they bring back?

7. How much gold did Solomon receive in one year? Of what did Solomon make his throne? What stood on each side? How many steps did it have? What stood on the end of each step? How many lions were there in all? How was it different from other thrones of kings? Of what were Solomon's cups and dishes made? How was silver accounted during his reign? How plentiful did silver and gold become during the reign of Solomon? How numerous did cedar trees become?

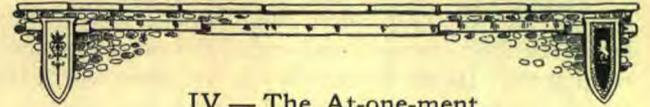
8. Why did many people visit Solomon? What did every man bring to the king? What kind of presents did they bring?

9. What sad mistake did Solomon make? What was the result?

10. How did the Lord regard Solomon's evil course? How many times had the Lord spoken to Solomon? What had he commanded him? What did the Lord say he would take from him? To whom did he say he would give it? What mercy did the Lord show?

11. How long did Solomon reign in Jerusalem? Where was he buried? Who reigned in his stead?

THE YOUTH'S LESSON



IV — The At-one-ment

(October 24)

LESSON SCRIPTURE: Eph. 2:14-18.

MEMORY VERSE: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." Ps. 72:7.

Questions

1. What does Christ become to the believer? What has been broken down? Eph. 2:14; note 1.
2. What was abolished in his flesh? Why has Christ done this? What did he thus make? Verse 15; note 2.
3. What was necessary on the part of Christ to accomplish this object? Phil. 2:5-8; note 3.
4. Whose flesh did he take? Heb. 2:14.
5. In how many things was he tempted? Heb. 4:15.
6. Why was he made like his brethren? Heb. 2:17.
7. What invitation is therefore given to his "brethren"? Heb. 4:16.
8. Who thus became reconciled to God? Through what means? Eph. 2:16; note 4.
9. To whom did he preach peace? Verse 17.
10. Through him what do all classes have? Verse 18; Rom. 10:11-13.
11. How is this union of Christ and the repentant sinner expressed in the opening sentence of the Lord's prayer? Matt. 6:9; note 5.

Notes

1. Christ not only gave himself for us, but he gave himself to us. He became one of us. In order for his name to be "Jesus,"—Saviour,—he must be "Emmanuel"—God with us.

2. The minding of the flesh is enmity against God. It is not possible for those in the flesh to please God. Sin is that which separates us from God, whether Jew or Gentile. Jesus abolished sin by becoming sin and dying to sin. By faith we accept his crucifixion for ours, and his life of righteousness for our life of sin.

3. "Into the world where Satan claimed dominion, God permitted his Son to come, a helpless babe, subject to the weakness of humanity. He permitted him to meet life's perils in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."—*"Desire of Ages,"* page 49.

4. "Many claim that it was impossible for Christ to be overcome by temptation. Then he could not have been placed in Adam's position; he could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then he would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation."—*Id.*, page 117.

5. "It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken."—*Id.*, page 25.

6. "Through the eternal ages he [Christ] is linked with us. 'God so loved the world, that he gave his only begotten Son.' He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race."—*Id.*, page 25.

The King's Sacrifice

ZALEUCUS, the king of Locrians, had established a law against a certain crime, the penalty of which was that the offender should lose both eyes. The first person found guilty of this offense was the king's own son. Zaleucus felt as a father toward his son, but he felt likewise as a king toward his government. If he, from blind indulgence, forgave his son, with what reason could he expect the law to be respected by the rest of his subjects? and how would his public character appear in punishing any further offender? If he repealed the law, he would brand his character with dishonor—for *selfishness*, in sacrificing the public good of a whole community to his private feelings; for *weakness*, in publishing a law whose penalty he never could inflict; and *foolishness*, in introducing a law, the bearings of which he had never contemplated. This would make his authority for the future a mere name.

The case was a difficult one. Though he was an offended governor, he had the compassion of a tender father. At the suggestion of his unbribed mercy, he employed his mind and wisdom to devise a measure, an expedient through the medium of which he could save his son, and yet magnify his law and make it honorable. The expedient was this,—the king himself would lose one eye, and the offender should lose one. By this means the honor of the law was preserved un sullied, and the clemency of his heart was extended to the offender. Every subject in the kingdom, when he heard of the king's conduct, would feel assured that the king esteemed his law very highly; and though the offender did not suffer the entire penalty, yet the clemency shown him was exercised in such a way that

no criminal would ever think of escaping with impunity. Every reporter or historian of the fact would say that the king spared not his own eye, that he might spare his offending child with honor. He would assert that this sacrifice of the king's eye completely demonstrated his abhorrence of the crime, and his high regard for the law, as effectually as if the penalty had been literally executed upon the sinner himself. The impression on the public mind would be that this expedient of the father was an atonement for the offense of his son, and was a just and honorable ground for pardoning him.

Such an expedient, in the moral government of God, the apostles asserted the death of Christ to be. They preached that all men were "Condemned already," that God had thoughts of peace, and not of evil toward all men; that these thoughts were to be exercised in such a manner as not to "destroy the law;" and that the medium, or expedient, for doing this was the sacrifice of his only Son, as an atonement, or satisfaction, to justice for the sins of men.—*John Bate.*

The Atonement Illustrated

DR. A. T. PIERSON, editor of the *Missionary Review*, uses very frequently the following incident to illustrate the atonement made for us by Jesus:—

"Professor Olcott, whose name is familiar in this country, was a teacher of boys, and had the boys in his school make rules for the conduct of the school, and attach the penalties for violation of the rules; so that when a boy was punished, he was brought before the school, and the rule was read, and the penalty inflicted by the boys themselves. One little fellow, rather undersized, had been guilty of two violations of the rules of the school; and the rule was that the second offense of that kind should be punished by a public flogging, which was rarely resorted to in Professor Olcott's school. So the young lad was called up, and the rule was read to him, with the penalty which the boys had themselves affixed to it. 'Now,' said he, 'my dear little fellow, it becomes necessary for me to chastise you before the boys for the violation of this rule; but my heart goes out to you, and I can not really bear to inflict this punishment upon you. I am going to have you punish me instead.' To the astonishment of the boys, and especially of the offender, he took the rod, and put it into the hands of the culprit, and said: 'Now, lay that rod upon my back.' Well, the boy of course touched him very lightly. 'No,' he said, 'that won't do. You must punish me just as hard as you think you ought to be punished.' And he persisted until that boy laid a sufficient number of stripes upon him, with a sufficient force, to vindicate the law of the school, and punish the offense. Meanwhile, the boy was in a paroxysm of grief, crying, sobbing, and almost fainting under the thought that he was punishing an innocent teacher for his offense. Professor Olcott said that, from that time to the end of his school life, that boy was never known to violate another rule of the school.

"I think that is the most effective illustration I have ever heard of Christ's taking upon himself our penalties, and submitting his back to the scourge, that by his stripes we might be healed; and that nothing so melts the soul of the sinner, and gives him such a conception of his own sin and the grace of God, as a realization of the fact that Jesus Christ bore his sins, in his own body, on the tree."

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"Sunshine in the Soul"—No. 2

THE power of physical sunshine is acknowledged in the statement that if the rays were made efficient by concentration, every wheel in Manhattan could be run by the sunlight that falls upon the metropolis. Mental sunshine is equally potent in the performance of life's work. It gives both mental and physical energy to its possessor, and to those with whom he comes in contact. A cheery whistle one dull, rainy morning from a ragged little newsboy striding down the sloppy pavements, papers under arm, heartened a whole houseful. "They laugh that win," said Shakespeare; and he might as truly have said, "They win that laugh," for good cheer energizes, encourages, inspires, *wins*. There is no corner of the earth but thrills at sight of a happy, cheery face: "a laugh is worth a thousand groans in any market." The melancholy eye of Thomas Carlyle from his dark chamber was sadly watching one gloomy day a blithe, merry bricklayer. The singing and whistling of the workman inspired the great author to rewrite, and then complete, his work on the French Revolution, part of the manuscript of which had been destroyed by fire.

In the beautiful Tyrol Mountains the peasant women with their children at eventide go forth singing to meet their husbands returning home. The fathers and brothers from the distance cheerily answer the singers in song. A beautiful custom, that makes home-coming a joy! Care, harshness, and petty vexations are dissipated by the joyous chorus, husbands and wives, parents and children, returning in peace and quietude.

Kate Greenaway, known as the "children's artist," always refused to draw ugliness or evil. "The sun is always shining on her little people, and flowers bloom in the hedgerows, and in the garden borders where they play." If the real little people of our homes always had the same sunny atmosphere thrown around them, there would be fewer boys and girls found in sin's evil paths. The older girls in a home share with their parents the responsibility of making a sunny atmosphere for their younger brothers and sisters. "Betsy is like the climate of Scotland—one perpetual drizzle," said one girl of another, and the description was a pertinent one; for "Betsy had a way of pouring cold water on other people's plans and projects that was very trying." Far better is it to inspire and uplift by turning the sunny side of things to view. "The thorn may lurk near even the sweetest of roses," but

why unnecessarily call attention to it? Let the beauty and fragrance of the rose absorb the attention.

"God meant you to be a spinner in the sun," said one writer; and this is God's intention for us all. The Lord loves a cheerful giver, and he loves no less a cheery, happy worker. "Rejoice evermore," is heaven's direct command.

Little Agnes seemed, all her life, to have "swallowed sunshine," as the little one said who ate something upon which a bright sunbeam was falling. Her smiles and joyous life are a perpetual pleasure. One day after calling at a neighbor's, she said to her mother, "O mama, Walter was cross, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up." It is the mission of young people with their buoyant, joyous spirit to "happy people up." And it is a holy mission.

Good cheer is conducive to both physical and spiritual health. "Professor Gates claims to have discovered more than forty injurious products which are produced in the blood by 'bad emotions,' such as envy and hatred. These elements, he asserts, are 'life-depressing and poisonous,' but, on the other hand, the opposite feelings, which are evidenced in good-will and kindness, are equally prolific in physical elements favorable to health. Thus he who dissipates the clouds from another life has been of material aid to him.

A suggestive admonition is given in the words: "Keep in the sunlight; nothing beautiful or sweet grows or ripens in the darkness." There's plenty of sunshine. Browning has well said:—

"There's a world of capability
For joy spread round about us, meant for us,
Inviting us;"

and Anna Granniss says:—

"Our world is so lovely, our God is so good,
And to toil with gladness is as he wills.
It is toil without him that chafes and kills."

A man who has no fondness for music has been said "to be fit for treason, strategems, and spoils." Not less so is the melancholy man, the "man of the blues." Then keep in the sunlight—the sunlight of God's own love. "Nothing beautiful or sweet grows or ripens in the darkness."

Should we decide that for ourselves we preferred to lie close to the slough of despond and despair, we could not afford to do it for the sake of our friends. We are our brother's keeper; we must not be a stumbling-block to him. The word to each one is, "Arise, shine; for thy light is come!" and we must obey for the sake of others as well as for our own good.

Many persons are blessed naturally with a sunny heart, and others have succeeded in cultivating habitual cheerfulness from principle. But neither of these give the "peace that passeth understanding." It is only the Christian who has the deep, abiding joy which no experience of life can take from him. "A Hindu trader once asked Pema, 'What medicine do you put on your face to make it shine so?' Pema answered, 'I don't put anything on.'

"'No; but what do you put on?'

"'Nothing. I don't put anything on.'

"'Yes, you do. All Christians do; I have seen it in Agra, and I've seen it in Ahmedabad and Surat, and I've seen it in Bombay.'

"Pema laughed, and his happy face shone the more as he said, 'Yes, I'll tell you the medicine; it is happiness of heart.'

It is this "happiness of heart," the joy that comes from God alone, that is perennial, eternal.