

THE YOUTH'S INSTRUCTOR

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No. 32

Be Strong!

We are not here to play,
to dream, to drift;
We have hard work to do,
and loads to lift.
Shun not the struggle;
face it; 'tis God's gift.

—Maltbie B. Babcock, D. D.



THE *New World*, a Catholic paper, says there are fifty-six thousand nuns in the United States.

CASTOR-BEANS are being produced in Southern California at a profit of one hundred dollars an acre.

THE United States Geological Survey completed last fall the accurate measurement of the height of Pike's Peak, ascertaining it to be 14,109 feet above sea-level.

WAX made from the candelilla weed, which grows in northern Mexico and western Texas, finds a ready sale in Germany at six hundred dollars gold a ton, though the cost of production is only one eighth of that amount.

PORTO RICO is making great progress in suppressing the disease commonly called anemia. The year the Anemia Commission began its work, 1901, there were reported 11,855 deaths from this disease. Last year there were only 1,758.

THESSALONICA, where the apostle Paul raised up a church, is now called Salonika. It is the second city of European Turkey, and is the center of the Young Turk movement and the place of the imprisonment of the deposed sultan of Turkey, Abdul-Hamid.

NEAR the international boundary line in Montana is a tract of land, consisting of about fourteen hundred square miles, which Congress has been petitioned to preserve for a National Glacier Park. Here the Rocky Mountains are capped with huge glaciers which can not be equaled elsewhere in the United States.

"A HISTORIC pageant, representing the growth of science and literature in the fifteenth and sixteenth centuries, brought to a close, July 11, Geneva's ten-day celebration of the four hundredth anniversary of the birth of John Calvin. The festival was the whole world's, for the nations of the world, through their representatives, united in according homage to the memory of the great thinker and reformer."

THE Old Soldiers' Home at Fort Dodge, Kansas, has hired a Methodist pastor. No services whatever are now allowed in the chapel but such as are conducted by him, not even a prayer-meeting. The Seventh-day Adventist occupants of the Home, of which there are several, are forbidden to hold any meetings, even in their cottages. Such a prohibition is an omen of the coming storm of religious intolerance.

FROM Sept. 25 to Oct. 10, 1909, there will be given in New York City, in Brooklyn, and in the towns and cities along the Hudson River, an elaborate series of exercises, which will constitute the Hudson-Fulton Celebration. This celebration commemorates the discovery of Hudson River by Hudson, in September, 1609. It also commemorates the introduction of steam navigation by Robert Fulton, in 1807, on the same river. A new "Half Moon," patterned after Hudson's original ship, is Holland's offering to the celebration.

Government Employs Many

THERE are 38,516 persons residing in Washington employed in government departments. More than eight per cent of the District of Columbia population are government employees, and more than one third of the population is composed of government employees and their families. This of course does not include the large number residing outside the limits of the District, many of whom live in Virginia, others in Maryland. Forty million dollars is paid annually to these persons for their services.—*Union Signal*.

The Wall Within

A DUTCH city in the olden days was besieged by the Spaniards. The attacking army used the battering-ram to try to break through the wall.

The people inside saw that the attempt would be successful unless the wall was strengthened. So the Dutch went to work and quietly built up an inner wall.

The Spanish succeeded in getting through the outer wall, only to be confronted by a stronger wall within. The Dutch were safe.

Is not the lesson plain? The outer walls of society are good, but they are not enough. Walls within the character are needed. Inner fortifications are necessary if one would guard one's own purity. A city building has inner iron doors and shutters for fire protection.—*Selected*.

A Printer's Type

WHAT a wonderful thing is a printer's type! Assembled with other letters into words and sentences, it brings to us through centuries long past, the vital thoughts from the mind of genius. It brings from lips long crumbled into dust the stirring call to duty, the message of hope, of charity, of love, and of forgiveness. As life goes on, the power of the letter grows. Vast machines take it with its fellows, marshaling into ranks and lines, and its impress is whirled to vast distances, awakening and making true the hopes and dreams of men. We who place the letters day by day will pass, and they will fix our memory according as we are worthy or unworthy. This little leaden particle is the recorder of the world. It is the herald of the world to come.—*A. H. McQuilkin, in the Inland Printer*.

For Women Who Smoke

THE Great White Way in New York City is to have the additional glare of a dining palace, to be opened next fall, and to cost the tidy investment of two million five hundred thousand dollars. One novel feature of its luxury is to be a woman's smoking-room, the furnishings and decorations of which are to cost seventy-five thousand dollars. That is the metropolitan way of measuring luxury by the dollar-mark. It is further the metropolitan way that the necessity for such a smoking-room should be recognized and bravely exploited. It is further appropriate to be assured that the furnishings will be Assyrian; that the attendants will be clad in the garb of Babylonian days, and that the "fair smokers" will be served with rare bronze caskets filled with the costliest cigarettes. This is enough to disturb the spirit of Belshazzar.

Some good women may think that it is also enough to cause lament that luxury should lapse into vulgarity, and that social civilization should project itself into gilded barbarity.—*Washington Herald*.

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No. 32

The Courage Needed To-day

ERNEST LLOYD

The courage to "resist the devil."

The courage to aim for the highest — and hold that aim

The courage to decide for the right when the right is not quite clear.

The courage to follow principle against the popular tide.

The courage to demonstrate your sincerity by sacrifice.

The courage to crystallize your good intention into action.

The courage to be a leader among your daily associates — and not a trailer.

The courage to do some good deeds and say nothing about them.

The courage to keep one's temper when misunderstood or ridiculed.

The courage to fight down all the coarser passions of the flesh and be absolute master of the senses.

The courage to step out from the crowd and stand with a few in the right, or, if need be, to stand alone.

The courage "to overcome one's personal inclinations, that forces a man to settle down to long hours of tedious, hard work, in the honest performance of his duty, although it may be distasteful to him."

The courage to declare unpopular truths to men who need to hear them.

The courage to "take time to be holy" — to wrest out of a strenuous life certain times for prayer and Bible study.

The courage to "frankly speak to the man next you of his needs, which is more than to make an impassioned address on the platform."

The courage to "be not afraid of the faces of men."

The courage "to do according to all the law," and "to turn not from it."

REMEMBER TO-DAY, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

God's Unseen Direction



SOME of the wonderful inventions which are astonishing the world provide striking illustrations of God's ways and works. We wish to call attention to one which forcibly illustrates how the Christian may be guided amid the perils of the end, and used of the Lord in doing wonderful things for him, not always by great display, but often unobserved by others.

In the July number of *Popular Mechanics* appears an account of what seems to be the success of some English inventor in the problem of directing the deadly torpedo in naval warfare — a subject to which naval experts have given much study. This inventor claims to have achieved the goal of directing a torpedo through the water at the will of the operator, either stationed on shore or aboard a submarine boat, or even from a war-ship, by means of wireless waves of electricity. Of it, and what it is expected to do, the following is said: —

"The actual apparatus, like all products of genius, is simplicity itself. It possesses all the elements of portability, flexibility, and control requisite to the purpose in view. Its essentials are, at the transmitting station, a source of electricity, such as an accumulator, a spark coil, control keys, a selective device, and a wave transformer and transmitter. This equipment, which is under the control of an operator, is placed on shore or on the deck of a battle-ship, cruiser, destroyer, or submarine, as the case may be."

"In the shell of the torpedo is placed the sensitive mechanism which receives the wireless power from the sending station, and uses it for the purposes of the operator, who may be two or three miles distant. The propelling machinery of the torpedo is not disturbed by the introduction of the wireless equipment, which weighs forty pounds, and comprises suitable devices by means of which the tiny craft is steered, made to rise and fall, and by which its deadly charge is exploded. The mechanism is designed to operate in synchronism with that used at the sending station,

so that when the operator presses a certain key, a definite and known response takes place in the torpedo."

"The transmitters and receivers are of small compass, and quite unobtrusive. The system is entirely secret, and can not be disturbed by any wireless telegraph equipments with which battle-ships are fitted. The operator sits at a row of small keys, and by the position of his seclusive device he can tell exactly how to steer the torpedo. By day, the wake of the torpedo would tell him, of course; and by night, a tiny electric lamp, carefully screened from the enemy, would be used to show the position of the torpedo, and by this it would be guided with absolute certainty until the fatal blow was struck."

This much to tell about the wonderful direction of unseen power to guide the instrument of death in its work of destruction. This is a truly wonderful discovery, and may to a certain degree revolutionize modes of modern warfare. But God has his means for guiding his instruments in their movements upon their mission of life. Unseen, he operates the keyboard of affairs not only among nations, but of every individual life, as well, that is yielded to him, amid the turbulent scenes of life. He says to you and me, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Ps. 32:8. His position is such that he can see. Yea, he sees the end from the beginning, hence he alone is able to direct his servant unerringly. All, too, to bring life to some one, not death.

But all success depends upon that little "sensitive mechanism" within the human instrument itself, like the individual torpedo, "which receives the wireless power from the sending station." If this fails, all is made ineffective. Here lies the secret. Our wills must be submitted to him who is unerringly guiding. The sensitive connection, through secret prayer and the study of the Word, must be maintained, or our lives are rendered useless so far as God's work on earth is concerned.

Do you ask how it is done? That matters not. God knows how. He has his system established, and it is known to be operative from his end. There is plenty of power. But the real question is, Are we attuned to catch the waves of power he sends, and not be catching counter-influences from the enemy? Is the "sensitive mechanism" sensitive, but only so as to catch from the throne of God the direction emanating from him, and unimpressionable when brought in contact with counter-influences of power? Furthermore, are we so trained that we can "be guided with absolute certainty," and that the Operator above, as he presses a certain key, can know that "a definite and known response takes place" in us? This is essential in the closing conflict between the powers of good and evil. God is training such instruments just now, and is willing to use you and me, if we will meet the requirement by yielding trustingly and implicitly to his control, and let *him* direct all our movements.

T. E. BOWEN.

The Cheap Show

DID you ever attend one? I fancy I hear some of the readers of the INSTRUCTOR respond affirmatively. Did you ever receive any real help from that source in solving the difficult problems of life,—any inspiration to reach a higher type of manhood or womanhood? The unanimous response is, No. Did you ever stop to think that the entertainments which you choose, reveal to others the mental taste you are developing—whether you are reaching upward for inspirations of good, or downward to hindrances in the way of higher attainments? A person is known by the company he keeps, whether it be his companions, his books, or the public gatherings which he attends. And every time one attends an entertainment of any kind, he takes a new lesson in the development of either the higher or the lower powers of the mind.

It never pays to spend one's time under the tutelage of any but the best available teacher. One who in acquiring knowledge has been so unfortunate as to take lessons from a poor teacher, and afterward, realizing the mistake, seeks the counsel and help of one who is thoroughly capable of imparting the desired information, has the sad experience of spending precious time in correcting errors due wholly to incompetent instruction. One of the highest compliments ever paid to an instructor was that given to a pupil by a new teacher, in the significant words: "You have nothing to unlearn." The task of correcting that which has been wrong in one's training, is much more difficult than that of receiving proper training at first.

After one has received a training at the cheap show places of the present day, his mind is so filled with that which is commonplace and low that nothing short of a miracle of God's grace can ever erase the lasting impressions from the tablets of memory. When once a taste for the cheap show is acquired, there is a fascination about it which lures the soul on and on to deeper degradation.

This is distinctively an age of amusements, in which pictures and the stage figure conspicuously. Nothing conveys to the mind in such a forceful manner either truth or error, as illustrations which present ideas so easy of comprehension that explanation by way of discourse becomes superfluous.

When, as a result of chemical research, Niepce discovered photography, he gave to the world that which

should have become only a channel of blessing to humanity, but which to-day is also a source of unlimited evil. When we glance at the world of illustration, and think of the incomprehensible limits to which it has grown, it is difficult to realize the rapidity with which the art has been developed since Niepce obtained the first permanent impressions of the images of the *camera obscura* in 1824—only eighty-five years ago! If only moral pictures, uplifting educational pictures, pictures which rightly portray truth, were sown broadcast over this sin-benighted earth, what a harvest of good would be the result! Instead, a fearful flood of evil is sweeping our world to-day, carrying down to destruction myriads of human souls,—a veritable cloudburst of vile, immoral, obscene pictures, illustrating uncouth manners, disobedience to parents, intemperance, revelry, debauchery, and murder. And children of any age have easy access to these scenes of moral pollution. It is little wonder that so many children and youth are becoming drunk with the wine of soul-destroying popular amusements, and that juvenile crimes of every description are fearfully on the increase.

The world of art has many beautiful pictures, which are soul inspiring in their very conception. These are educational along right lines, and tend to uplift humanity. Artists contribute much toward the bettering of the world. That Sabbath-school teacher whose crayon talks while he seeks to present Bible truth to juvenile minds, has untold advantage over the teacher who makes no efforts by way of illustration. Children enjoy pictures which portray beautiful truth, unless their taste has been perverted by that which is debasing. But after receiving an education such as is dispensed at the cheap show places, they care little for that which is elevating, that which broadens and ennobles the mental qualities. It is well known that yellow-back literature destroys the taste for anything uplifting and substantial. And yellow-back literature in the form of moving pictures does the same thing, only perhaps with greater rapidity. Here debasing sentiments are portrayed in much more tangible form, so that complicated plots may be understood at sight, while it would require much more time to comprehend them by means of the slower and less fascinating method of reading. Thus children and those of all ages are receiving a fearful training at the hand of unscrupulous show people. And no one can estimate the hasty marriages, the divorces, and the multiplicity of horrible crimes, due to the baneful influence of the low-grade amusements so common on every hand. By frequently seeing crime depicted, one becomes familiar with the working out of its details; and only an opportunity is needed to carry the acquired knowledge into effect. One of the most heartless murders ever committed in Fresno County, California, was a direct result of the moving-picture show, according to the confession of the murderer himself. The low vaudeville and moving-picture shows surely have become a menace to the well-being of the children and youth of the twentieth century. The following clipping from a newspaper is by no means an isolated case:—

"Sickly Slush at the Empire"

"The title of the play, or so-called play, —, ought to make a self-respecting man think twice before parting with his money, but the performance is beyond possibility of description. Such a play is an insult to intelligent people. It is not interesting in

any particular. Mothers are especially cautioned against allowing their children to see this sort of stuff."

But the fact is, many mothers have no anxiety concerning the "stuff." Rev. Robert Pollok, the devoted Christian poet of Scotland, who died while yet a young man not thirty years of age, in his "Course of Time" has this to say about the theater:—

"The theater was, from the very first,
The favorite haunt of sin, though honest men,
Some very honest, wise, and worthy men,
Maintained it might be turned to good account;
And so perhaps it might, but never was.
From first to last it was an evil place.
And now such things were acted there as made
The devils blush; and from the neighborhood
Angels and holy men, trembling, retired;
And what with dreadful aggravation crowned
This dreary time was sin against the light.
All men knew God, and, knowing, disobeyed,
And gloried to insult him to his face."

No one can afford to look upon scenes of wickedness which rob him of that purity of thought which it is his right to enjoy. The cheap show in time so blunts the moral sensibilities of the morbid pleasure-seeker that anything which does not invade the realm of immorality does not satisfy the inward cravings of the heart. And the paltry admission fee places the demoralizing show within reach of all classes. Many who would not think of spending a dollar to hear one of the world's best-gifted singers or musicians, a treat which would remain as a halo over the past, and prove an inspiration to greater and better things for the future,—many who would not think they could afford to spend one dollar all at one time to hear that which would be a lifelong benefit, will eagerly pay ten cents at a time, and repeat the act over and over, for that which drags soul and body down to perdition. O that Young America of to-day would get their ideas above the rag-time music—the rag-time entertainment—of the degrading vaudeville and moving-picture shows! All honor to the members of the Mutual Improvement Society of Fresno, California (many of whom know by experience whereof they speak), who have set an example which all would do well to imitate, by adopting a preamble and resolution embodying the following sentiments:—

"Whereas, The moving-picture show and the vaudeville theater as commonly conducted at the present time are a menace to morals, and do not tend toward mental uplifting or intellectual improvement; therefore,—

"Resolved, That we discourage the attendance of our members at these popular places of amusement."

May every reader of the INSTRUCTOR adopt these sentiments as a rule of his every-day life. May prohibition mean to him abstinence not only from intoxicating liquor, but from the soul-destroying wine of low-grade amusements. "Follow not that which is evil, but that which is good." "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." MRS. M. A. LOPER.

"A GRACIOUS God sometimes sees it meet to test the faith and patience of his people. He delights to hear the music of their importunate pleadings, to see them undeterred by difficulties, unrepelled by apparent forgetfulness and neglect. But he will come at last; the pent-up fountain of love and mercy will at length burst forth—the soothing accents will in time be heard, 'Be it unto thee according to thy word.'"

Training Volunteers

ONE place in the city of Washington which few tourists fail to visit is the Navy Yards. Here Uncle Sam makes the monster guns for his war-ships. Not far from this interesting spot is another important place much less assuming than the Navy Yards both in size and sound. It is called the Barracks. Here Uncle Sam makes soldiers.

Modern warfare demands such institutions. Cannon must be made, and men trained in order to act understandingly in times of battle.

Seventh-day Adventist training-schools, whether they be church-schools, academies, or colleges, bear the same relation to our work as the navy yards, barracks, and forts do to Uncle Sam's great government. One discouraging feature of modern warfare, however, is the rapidity with which a weapon becomes obsolete. This is not true with the weapon of the Christian. He has only one,—the sword, "which is the Word of God,"—and it never becomes antiquated. Nothing has ever been invented or will be invented that it can not pierce.

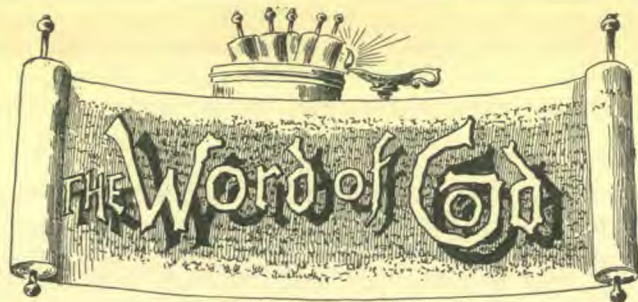
The work of our schools should be converged upon one thing—training volunteers in the use of the Sword. To teach them only the philosophy and so-called truths of worldly science is like making cannon to-day that will be worthless to-morrow.

While the Sword is our only weapon, Paul informs us that we need an armor. Did you ever think that the enemy might get the advantage of you if you have only the Sword? The armor is necessary to protect you from the fiery darts of Satan. You know that a sword is useful only in a hand-to-hand conflict. Darts can be thrown from a distance. You need the armor—the helmet of salvation, the breastplate of righteousness, the shield of faith.

As soon as possible, go to one of our schools and join the classes which teach the art of making shields, helmets, breastplates, and sandals. Take lessons in using the Sword; and by all means don't beat it into a plowshare, as did Cain, nor into a fishing-tackle, as Peter once did, nor let it rust by non-use. Goliath made a fatal mistake when he trusted his shield to the hand of another man. We must each have his own weapon of warfare. David could not use Saul's armor.

No person on his death-bed ever regretted that he spent more time studying the Bible than any other book. How many, if they could have lived a few years more, would have searched it more faithfully! Why should we not learn a lesson, and begin where they left off?

Factories take pig-iron and turn out finished cannon. That is their business. Scores of theological seminaries are supposed to be in the business of making well-rounded Christian ministers. Where does the fault lie when students enrol as Christians and are graduated unbelievers? or perhaps they are infidels when they matriculate, and are the same when they step out into the world to wield their influence! To send a product out in no better state than when received would not be tolerated in a worldly institution making material things. Thus while many universities are failing in their purpose, I am glad that our schools are taking decided steps in fulfilling their sacred duty. At the end of the school year we read of many baptisms. The students are going out into the field to engage in actual work. When such a spirit is implanted in their minds, the schools are serving their high purpose. CLAUDE HOLMES.



The Bible Searchers

THE godly Bereans, so noble in mind,
Searched daily the Scriptures, and what did they find?

All help for the trials that always abound,
All supplies for all needs in the Bible they found.

Big burdens, hard labors, to some are assigned;
They went to the Bible, and what did they find?

Great wings that swept under themselves and their load,
And carried them over the stoniest road.

And some in the darkness were stumbling, half blind;
They went to the Bible, and what did they find?

They found there a lantern that shone as the day,
And guided them safe through the gloomiest way.

And some were in dungeons, with jailers unkind;
They searched through the Bible, and what did they find?

Glad freedom they found in the midst of their woe,
The freedom that all of Christ's prisoners know.

Some, going to Jesus, left fortunes behind;
They looked in their Bibles, and what did they find?

Rare treasures excelling fine jewels and gold,
And beautiful raiment that never grows old.

When lonely, forsaken, they wept and repined,
They turned to their Bibles, and what did they find?

The comfort of comradeship, heroes of yore,
And all the hard way they had traveled before.

And, lastly, when perils most deadly combined,
They went to their Bibles, and what did they find?

They found there the heart of the merciful Christ,
And ah, for their safety the Saviour sufficed!

—Amos R. Wells, in *Young People's Weekly*.

The Bible

[This study on the Bible is the first of a series of Bible lessons to be given the readers of the INSTRUCTOR by Elder O. F. Butcher. They consist of the notes or outline that Elder Butcher has used with good results both in his tent lectures and in his Bible classes in Mount Vernon College. —EDITOR.]

"Thy word is very pure: therefore thy servant loveth it." Ps. 119:140.

Purity of Teaching

THERE is no code of morals equal to the ten commandments. Ex. 20:3-17; Ps. 19:7, 8. The Bible presents a religion of purity and holiness far above man, while it gives to every one who desires that purity with his whole heart, the power to reach it. Rom. 1:16, 17; 8:1-4. "Two Republics," pages 185-188; "Bible Students' Library," No. 27, page 4.

Unity of the Scriptures

Though the Bible was written by high and low, rich and poor, free and bond, king and peasant, in lands widely separated, under influences vastly different, and centuries apart, yet there is harmony throughout. It shows that the mind of God must have controlled all its writers. Study time and place of a variety of Bible writers.

Its Impartiality

It reproves faithfully and fearlessly prophet and priest, king and noble, prince and peasant, soldier and citizen. It espouses the cause of the poor, the meek,

the defenseless, and knows no caste. Loudly it proclaims that "God is no respecter of persons." Gen. 15:13-16; 2 Chron. 36:14-16; Deut. 10:17-19; 2 Chron. 19:7; Job 34:18, 19; Acts 10:34; Rom. 2:10, 11; Eph. 6:9; "Bible Students' Library," No. 27, page 5. Compare with other religions. See "Religions and Religious Ceremonies of All Nations," pages 203-205; also "Castes," part 4, pages 10-15.

Bible examples of impartiality. Prophets reproved: Num. 22:12, 21-34; 20:10, 12. Priests reproved: Lev. 10:1, 2. King reproved: 2 Sam. 12:9, 10. Nobles reproved: Neh. 5:7. Princes reproved: Jer. 26:12, 13. Soldiers reproved: Luke 3:14. See also James 2:1-9; Lev. 19:10; Deut. 24:21.

Its Comprehensiveness

The Bible takes in every phase of human life. It contains counsel, warning, encouragement, instruction, condemnation, and approval for each one according to his needs. 2 Tim. 3:16, 17; Rom. 15:4; "Bible Students' Library," No. 27, page 6.

Its Prophecy

God gives to the world the challenge, "Show yourselves men; . . . for I am God, and there is none else; . . . there is none like me, declaring the end from the beginning." Isa. 46:8-10. Illustrate by Isa. 45:1-5. The fate of Babylon was foretold one hundred seventy-four years before it occurred. See "Thoughts on Daniel and the Revelation," pages 46, 48-50; "Bible Students' Library," No. 27, page 6.

What the Bible Says of Itself

The Bible was written by men who spoke as they were moved by the Holy Spirit. 2 Peter 1:21, R. V. David speaks of himself as a mouthpiece for the Spirit of God. 2 Sam. 23:1, 2.

God spoke through *all* his prophets. Acts 3:21.

Christ honored the Word. Matt. 4:4, 7, 10; John 5:46, 47; Luke 24:27, 32.

Infidelity Versus Inspiration

Voltaire once said, "I am weary of hearing people repeat that twelve men established the Christian religion. I will show that one man may suffice to overthrow it." Voltaire, like grass, has withered away, but the Word of God still remains. 1 Peter 1:24, 25.

Conclusion

"I commend you to God, and to the word of his grace." Acts 20:32.

"Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell.
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

"Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing
And love all-prevailing,
Trust in its promise of life evermore.

"With fervent devotion
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Saviour, who died for us all.

"May this message of love
From the Tribune above,
To all nations and kindreds be given,
Till the ransomed shall raise
Joyous anthems of praise—
Halleluiah! on earth and in heaven."

O. F. BUTCHER.



How to Read a Book

YOU have perhaps seen a little experiment in which a pure white flower with a porous stalk is put into a glass of colored water. Before your eyes the snowy petals change to blue or pink or rose, assimilating the new tint—seldom, however, to much improvement. The hue that nature gave the blossom is usually much the prettier. But the magical thing is the ease with which that hue is transformed and the rapidity of the change.

Not unlike this in process and result is what takes place in the mind and character of a young and receptive person, boy or girl. When reading anything that is attractive and interesting, literally you and I take the color of what we read. An author has a better chance at us, and a stronger hold on us, than a speaker, because we sit down with the author, so to speak, alone, even though there are people about us, and we give the book an undivided attention, not nearly so apt to be broken by wandering thoughts as the attention we give when in an assemblage. Books exercise a lasting influence over our lives, entering into our secret souls, and giving us an impulse forward and upward or dragging us down. So it follows that what we read is very important, and the way we read hardly less so. In this little talk I am going to dwell on the way we read.

The Title-Page

The first step in taking up a new book should be to give some scrutiny to the title-page. When you think of it, you can not call it polite to begin a volume without having been introduced to the person who wrote it. The author's name is the thing to look at first, thus ascertaining whether he is a new acquaintance or an old friend. Then take notice of the people who give the book its dress, its clear type, its graceful shape and neat binding, who are its sponsors to the world. The name of a good publishing house on the title-page of a book is a certificate of its probable value. When I ask about a book which is unknown to me, and the person who professes to have read it can remember neither author nor publisher, I am surprised that an intelligent reader can be so discourteous to the thing read.

Little Confidential Speech

Always read a book's preface, or foreword. This is the author's little confidential speech to you, and it is never kind to pass it by unread.

If the work you have in hand is one that will give you some help along a line of special study, supplementary or collateral reading done in connection with your school work, keep pencil and pen beside you, for two purposes. One, which many of us find indispensable, is to take notes of names, dates, and pivotal events as we go along, or of memorable inventions and discoveries. The act of writing fixes these in the memory, and gives it pegs on which to hang other information. Another way, and this I commend to every youthful student, is to close the book at the end of an hour's reading, and write down the gist of it,

the condensation in your own words of what the author has been stating for your benefit. You will find great gain in exactness and great enrichment of your working vocabulary, for both writing and reading, by making this transcript a habit.

A Commonplace Book

A third method worth pursuing is to keep a commonplace book, and to copy in it, word for word and sentence for sentence, the passages in your favorite authors that have most deeply impressed you. Two generations ago, every cultivated young woman had her commonplace book as a matter of course, and many a well-read young girl, before the days of colleges, had an excellent knowledge of the best writers, chiefly through this careful way of reading, and then copying what she wished most to remember.

Read with your whole mind. Never give a divided attention to anything on which you spend precious time.—*Margaret E. Sangster, in Wellspring.*

A List of German Books

THE following list of good books for young people can be obtained in German:—

"Pastor Hsi," by Mrs. H. Taylor; published by Bertelsman, Gütersloh, Germany.

"William Carey," by I. Mundhenk; published by Onken Nachf, Kassel, Germany.

"Tamate," by L. Oehler; published by Vereinsbuchhandlung, Calw, Germany.

"Francois Coillard," by G. Peyer; published by Missionsbuchhandlung, Basel, Switzerland.

"Adoniram Judson," by E. Judson; published by Oncken Nachf, Kassel, Germany.

"Alexander Mackay," by his sister; published by Hinrichs, Leipsic, Germany.

"John G. Paton," by himself; published by Wallmann, Leipsic, Germany.

"Hudson Taylor," by Schulze; published by Missionbuchhandlung, Basel, Switzerland.

"John Williams," by D. Kurze; published by Buchh. de Missionsgesellschaft, Berlin, Germany.

Stranger Than Fiction

ADONIRAM JUDSON, the American missionary, during the war between Burma and England endured terrible hardships. He was suspected of being a spy, and was thrown into prison. Three sets of fetters bound him for nineteen months, and during two months of the time the fetters were increased to five. His wife, also, during the same period suffered terrible persecution. That during all the events of that war his manuscript of the Burmese New Testament escaped destruction is more wonderful than most writers of fiction could be persuaded to imagine.



At first Mrs. Judson, after her husband's imprisonment, buried the precious paper; but as the time of his incarceration lengthened, she knew that it would decay if left in the ground. She did not dare to keep it in the house, and there was no safe hiding-place available. She made it into a pillow, and took this to her husband. There was cotton about the manuscript, but the pillow was made poor and hard, so as not to tempt the keepers of the prison to theft. And so, by day and by night, in his loathsome cell, Dr. Judson lay upon his manuscript.

Seven months the missionary kept his head pillowed

upon the book, and then the pillow was stolen; but Mrs. Judson succeeded in redeeming it by giving the soldiers who had it a better one in exchange, and the Bible pillow was returned to her husband.

But a sudden change came. Dr. Judson was hurried by night to a distant prison, and was not permitted to take even his poor pillow with him. It was thrown out into the prison yard. But there one of his faithful converts saw it, and took it home as a relic of the teacher who had shown him how to live.

Long afterward, when Dr. Judson had been released, he found the pillow in the house of his convert, and to his great joy discovered that the manuscript within was uninjured.

Through such trials and perils and persecutions was the gospel given to Burma, and Dr. Judson lived to see thousands reading it and trusting in its precious truths.—*Youth's Companion*.

"Knowledge Shall Be Increased"

THE days preceding the second advent of the Lord are to be characterized by intense activity, resulting from an increase of knowledge. In the time of the end, "many shall run to and fro, and knowledge shall be increased." One hundred years ago, it was a very small minority of the people who engaged in travel, and to journey from home a distance of fifty miles was a red-letter event in the experience of very many. But now almost every one is running to and fro, even the poorest being able at least once a year to leave home and enjoy a day out in God's green country or at the seaside or lake. The following letter, written to one who had conceived the idea of steam cars, by Chancellor Livingston, less than one hundred years ago, is interesting reading in view of the foregoing statement of the Scriptures and the rapidity of locomotion of the present time:—

"ALBANY, March 11, 1811.

"DEAR SIR: I did not, until yesterday, receive yours of the twenty-fifth of February. Whether it had loitered on the way, I am at a loss to say. I had before read of your very ingenious proposition, as to railroad communication. I fear, however, upon mature reflection, that the cars will be liable to objections, and ultimately more expensive than a canal. The tracks must be double, to prevent the danger of two such heavy bodies meeting. The walls on which they are placed must be at least four feet below the surface, and three feet above, and clamped with iron, and even then they would hardly sustain so heavy a weight as you propose, moving at the rate of four miles per hour on wheels. As to wood, it would not last a week. They must be covered with iron, and that, too, very thick and strong. The means of stopping these heavy carriages without a great shock, and of preventing them from running on each other (for there would be so many on the road at once) would be very difficult, and in case of accidental or necessary stops to take wood, water, and the like, many accidents would happen. The carriage for condensing water would be very troublesome. Upon the whole, I fear the expense would be much greater than that of a canal, without being so convenient.

"CHANCELLOR LIVINGSTON."

Twenty-one years later, in December, 1832, the following advertisement appeared in a Pennsylvania newspaper:—

"The engine, with a train of cars, will run daily,

commencing this day, when the weather is fair. When the weather is not fair, horses will draw the cars. Passengers are requested to be punctual at the hour of starting."

The last gospel message is to go "swiftly" to the nations of earth, and now trains are running, not at the rate of "four miles an hour," "when the weather is fair," but sixty miles an hour, with the possibility of increasing the speed to one hundred miles an hour. Intensity has taken possession of every earthly element, and all that remains is for intensity to take possession of the great army of young people who are in touch with the message. My young friend, are you intense in your service for God, or are you drifting along, indifferent to a world on the brink of eternal ruin, indifferent to the salvation of your own soul? Remember, dead fish float with the tide; living fish go up-stream.

J. N. QUINN.

Trust

THE clouds hang heavy round my way,
I can not see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his
While all is dim,
To close my weary, aching eyes
And follow him.

Through many a thorny path he leads
My tired feet,
Through many a path of tears I go,
But it is sweet
To know that he is close to me,
My guard, my guide;
He leadeth me; and so I walk
Quite satisfied.

—Selected.

The Kind That Last

"ELINOR," says the *Palladium*, "was very anxious to bring home an Angora cat from Maine last summer. Her mother objected, thinking that the care of a cat from Maine to Connecticut was entirely too arduous a task, so she tried to 'buy off' Elinor. 'If you will say no more about the cat,' she said, 'I will give you a dollar to spend in Boston.' Elinor looked quite thoughtful for a moment, then said, 'But, mother, how much longer a cat would last than a dollar!'"

Now, is not that delightfully sensible? That girl has a notion of relative values. She wanted the most for her money; or, rather, for her petition. Of course she did not realize that for a dollar she might buy a cat, perhaps two cats; money means very little—happily—to children. Money probably means candy to Elinor, and soda-water, both of which are short-lived. But a cat has nine lives, and all of them are soft and furry ones.

Well for me if I should take a leaf out of Elinor's book. Well for me if in my choice of joys, and of prayers for joys, I should select those pleasures that endure.

The enduring pleasures are not necessarily those of long actual duration in operation. A glorious sunset lasts for half an hour at the most, but I have seen sunsets—some of them twenty or twenty-five years ago—that are still shimmering in the sky of my soul. Again, there are extended pleasures, like vacations unwisely planned, that dwindle to mere incidents in the diminishing glass of disgusted memory. Much of the art of true living is to perceive which are the enduring pleasures, and make choice of those with all our hearts.—*Christian Endeavor World*.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Note



HERE is no regular lesson for this week. If you have no definite program in mind, the following suggestions may prove helpful:—

1. Spend the time in considering the missionary work being done by your society. What improvements can be made?
2. Take up one phase of your work, say, missionary correspondence. Have some members prepare sample letters to be read at the meeting.
3. Have a consecration service consisting of both prayers and testimonies. Ask the Lord for definite help, and praise him for definite blessings.
4. Review the past lessons on the Southern work. Prepare short talks or papers on those parts of the lessons in which your society is especially interested.

Plans for Progress — No. 1

Resolutions Adopted by the General Conference

THE thirty-seventh session of the General Conference was the greatest gathering ever held by Seventh-day Adventists, not only in the matter of attendance, but in its breadth of conception of our world mission, in the plans laid for the extension of the work, in the strengthening of all departments, and in the spirit of unity prevailing. That it will mark a new era in the progress of the advent message none doubt; but the degree of new life and progress which shall characterize the work henceforth depends largely on the consecration of the workers, and their energy in carrying out plans which have been laid.

That all our young people and young people's workers may have a clear idea of what the new plans for the Missionary Volunteer Department are, the resolutions passed at the Conference, with such comments as seem necessary, will be given under the foregoing heading in the INSTRUCTOR from time to time.

Missionary Volunteer Department

"Recognizing the great need of a special work to be done for and by the thousands of youth among us, and also the good results that have already come from the establishment of the Young People's Missionary Volunteer Department,—

"Resolved, That we heartily approve of the action of the General Conference Committee in the establishment of this department, and of the earnest efforts that have been put forth to inspire our young people with high purposes, and to organize them for service."

The biennial council of the General Conference Committee held at Gland, Switzerland, in May, 1907, midway between the last two sessions of the General Conference, was a memorable meeting. Through different members of the Committee just returning from extended tours in mission lands, the demands of the great heathen world upon us were strongly emphasized. Facing this great problem of world

evangelization, the Committee took two very important actions: (1) the establishment of the Washington Foreign Mission Seminary, in which volunteers for the foreign field should complete their education and specifically prepare for the field; and (2) the establishment of the Young People's work as a separate department of the General Conference, that a vigorous and undivided effort might be made for the great army of raw recruits waiting to be enlisted and led into service.

The Mount Vernon convention was held in the following July, and the Young People's Missionary Volunteer Department was definitely launched. For about two years the department officers had pioneered the way in this new line of effort, and it seemed very fitting that the General Conference at this first general session since the establishment of the department, should express itself as it has in the foregoing resolution.

M. E. KERN.

Correspondence School

IN harmony with an action taken at its recent session, the General Conference has enlarged the work of its Educational Department by the organization of a Correspondence School. For the sake of effectiveness and economy, this school will make use of the machinery already set in operation by the Educational and Young People's Missionary Volunteer departments, and will therefore be located in Washington, D. C.

The purpose of the school is to aid two classes of people: first, those who for any reason are detained at their homes, and are not actively engaged in denominational work. This class the Correspondence School will carry until they may be able to enter one of our regular schools. The second class includes those who are already in the harness, but desire to become more competent in their special calling, or to improve their general education.

The general policy will be that of co-operation—not of competition—with the other schools of our educational system. On the one hand, the Correspondence School will act as a feeder to our colleges, academies, and intermediate schools; on the other, it will do a work of extension, or of supplementing what a student has already done in the usual way. Credits given by the Correspondence School will be accepted by our regular schools.

The cost of tuition for lessons by correspondence will range from ten dollars to fifteen dollars for work equivalent to one study for nine months in our resident schools, the student paying the postage both ways. The work will be on a basis of forty lessons a course, and the preparation and recitation of one lesson a week. The school will furnish recitation paper and return envelopes. Work will be begun October 1.

For the first year, the board has decided to offer the following subjects:—

BIBLE.—Academic Bible doctrines; New Testament (life of Christ).

HISTORY.—United States; general history; church history.

ENGLISH.—Applied grammar (use of words, common faults of speech, pronunciation); foundations of rhetoric (sentence building, punctuation, short themes, figures of speech); advanced rhetoric and journalism.

(Concluded on page thirteen)



• CHILDREN'S • PAGE •



A Good Motto

"CHEERFUL, obedient, honest, and strong,
I'll be a soldier of right against wrong.
Loving and helpful to all whom I know,
I will make sunshine wherever I go."

"All Right"

I WONDER how many of my readers remember an article about the inmates of the Boarding House for Birds, at Battle Creek, Michigan. Some persons fancied that was part fiction, but it was every word true; and so is the incident which I (the old lady who boards the birds) am about to relate now.

A few days ago a baby robin fell from its nest, and as it was late in the afternoon, I took it into the house, gave it a good supper of bread and milk, furnished it a cozy, soft nest, and put it to bed for the night.

At break of day he was again calling for his mother and his breakfast. So I gave him more bread and milk,—more, and more, and more, and more, and more; six servings in all!

This made my parrots—especially dear little "Kitty," who first named me "Aunt Kitty" and then named herself after me—very jealous; and they screeched their disapproval: all but his majesty, "King George." He turned to me, and quietly, but distinctly and decidedly, said: "That is all right. Sure! I don't care."

Wasn't that, under the circumstances, about as interesting as anything you ever heard of a parrot's saying?

And, remember, this is just as it occurred, without any exaggeration.

HELEN A. STEINHAEUER.



AN INTERESTING MARGUERITE

he must have all the glory. Dr. — doesn't believe in God; if we put the plaster on, he will say it was that which helped me; and it must be all Jesus." So earnest was she, that at length her mother placed the package, just as she had received it, on a shelf, and said no more about it. The little girl and her mother were alone that day, the father being absent from home. When the household duties were done, she called her mother to her.

"Mother, will you pray now to Jesus to cure me? I have got the faith. I know he will if you will ask him." The mother, overcome, yielded to her daughter's request, and began praying. She was blessed with unusual consciousness of the presence of God, and became insensible of all outward surroundings, pleading for the child. She remained in this state of intercession for more than an hour, when she was aroused by her daughter, who with her hand on the mother's shoulder was joyfully exclaiming, "Mother, dear mother, wake up! Don't you see Jesus has cured me? O, I am well! I am all well!" and she danced about the room, literally healed.

One week from that day, the girl was seen by a writer in the *Advance*, who says she was out sliding on the ice with her companions. From that day to this she has had no further trouble; the limb is full, round, and perfect; there is no difference between it and the other.

To every question asked, she replies, with the overflowing gratitude of a loving heart, "Jesus cured me!" How many blessings we lose because of the lack of simple faith in our

Heavenly Father.—*Selected.*

Jesus Cured Me

IN the family of a missionary pastor in Kansas, was a daughter twelve years of age, seriously afflicted with chronic rheumatism. For three years she suffered, until the leg was shrunken, stiff at the knee, shorter by two inches than the other, and the hip-joint was being gradually drawn from its socket. The child read of Mrs. Miller's cure by prayer, originally published in the *Advance*, and repeated to her mother some of the promised answers to prayer, and asked: "Doesn't Jesus mean what he says, and isn't that just as true, now as then?" The mother endeavored to divert her attention by representing the affliction as a blessing. The physician also called and left another prescription, and encouraged the child to hope for the benefit from it. The child could not, however, be diverted from the thought that Jesus could and would heal her. After the doctor's departure, she said, "Mama, I can not have that plaster put on."

"Why, dear?"

"Because, mother, Jesus is going to cure me, and

A Little Girl's Beautiful Faith

A LITTLE German girl, who had never hitherto known the name of the Lord Jesus, was led to attend a mission school. It was the custom at the school, before the little ones received their dinner, for them to lift their hands and thank God for their food.

When in course of time she spent her days at home, and her father's family were gathered around their own table, this little girl said: "Papa, we must lift up our hands and thank God before we eat. That's the way they do at the mission." So winning was the little one in her ways, that the parents yielded at once.

At another time her father was sick and unable to work, and the little girl said, "Papa, I'm going to pray that you may get well and go to work to-morrow morning." At four o'clock in the morning she awoke and called out, "Papa, don't you feel better?" The father said, "Yes, I am better," and he went to his work in the morning, although weak and obliged to rest by the way.

There came a time once when he could not get to work, and there was no food in the house for dinner.

This little girl knelt down and asked God to send them their dinner; and when she arose from her knees, she said, "Now we must wait till the whistle blows, till twelve o'clock." At twelve o'clock the whistle blew, and the little girl said, "Get the table ready, it is coming," and just then in came a neighbor with soup for their dinner.—*Selected.*

Letters to a Grandson — No. 9

MY DEAR BOY: The cousin whom I mentioned in my last is sadly crippled by rheumatism, and consequently seldom ventures from home. She has been twice thrown from a carriage, sustaining serious injuries, which, if not the foundation of her present difficulties, greatly aggravate them. She is brave and cheery, keeping up when many would go down.

Her brother, the only other remaining member of her father's family,—a gray-haired man of sixty, but still strong and vigorous,—has a nice place near by. When I was fifteen and sixteen, he was twelve and thirteen. I taught school in his district. I had not seen him since he was a young man in his teens, but have not forgotten how rapid were his mental processes in arithmetic.

He took his sister and me, in a nice, comfortable carriage, some three miles out into the country, to the place where their father used to live (my birth-place), and half a mile beyond, where, at the foot of the mountain, I lived several years when I was young. We passed the pond that seemed to my childish imagination like an ocean. The beautiful evergreens by which it was once embosomed, have been removed by the onrush of the enterprise of the present day. City people have their summer cottages around the shore, and I should not know the place. The fine large farmhouse and stately elm that once stood near by were claimed by the fire fiend several years ago, adding one more to the list of the many deserted farms in New England.

The house where I was born, with the largest black-cherry tree I ever saw, was also food for the flames some years ago. A smaller, more modern house was erected on the site, and is now occupied by a prosperous farmer and his family. Several of the maples that stood on each side of the lane extending from the road a few rods to the house, are still standing, but the well-sweep, bucket, and curb have been replaced by a common pump, and the place lacks much of the beauty and dignity of former years.

Near by another vacant homestead—buildings gone—stands a rock-maple that was considered very large when I was a child, from which has come many a ball of candy wax, and cake of maple-sugar.

The road from here, once frequented by the tin peddler, (O, the golden memories!) the butcher, and the baker's cart, as well as by the neighboring farmers, is scarcely more than a rough trail. We had to

proceed slowly as the covered carriage pushed its way between the overarching bushes, encroaching on either side. New England thrift has slain the giant pine that had stood for many generations. It lies where it fell—unused—*unsound at the heart.* The old beech tree,—old when I was young,—with its gnarled trunk well covered with initials, many of which I readily recognized, still stands, comparatively unchanged. A large oak that stood in the pasture—no one knew how long—is gone, and the bare, level space and the mountainside beyond are covered with a growth of wood so large as to render the mountain invisible.

The home buildings were moved away many years ago. Where is the orchard that contained more kinds of fine apples than I have ever seen on any other farm?—Sharing oblivion with many who frolicked in its shade—only woodland now, with here and there an old apple tree, apparently struggling for life and its lost reputation. The large white-rose bush in the front yard—higher than any man's head—has been superseded by forest trees. The great red-cherry tree by the kitchen window, from which we children and the birds picked many a pail of cherries—is gone, like most of those who enjoyed its spring-time beauty of bloom, and its ever-welcome luscious fruitage of later summer.



GRANDMA'S HOME AT BASE OF MOUNT CROTCHETT

The dashing mountain brook—never small, and when swollen by heavy rains, a torrent—is a mere murmuring thread. Beside the road was an almost level space where the brook broadened. When a girl of fourteen, with my mother's permission I went to town with my aunt and selected cloth and buttons for my youngest brother's first suit of boy's clothing. Taking measurements, cutting and fitting, first from old cloth, then garments that mother approved, I fashioned and

completed that first suit. O, how eager I was to finish it! So many buttonholes to make! When I had made a round linen collar and done it up, I tried on the suit. O, the pleasure and pride of it!—but pleasure and pride to fall! A sprite of almost perpetual motion, off he danced. When I looked for him, he sat, waist-deep, in the sunny shallows of the brook, catching minnows for a miniature pond at his side near the bank. It was a sufficient punishment to go back to dresses.

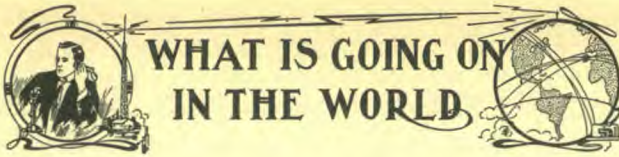
The story of the Sabbath afternoon, and the tragedy connected with the little willow over another brook, I must leave for another time.

As ever, with love,

GRANDMA.

"OH, we belong to the Clan of Can—
We simply use our powers
To work until
We fill the bill—
There is no Can't in ours."

SMALL faults indulged are little thieves that let in greater.—*Spurgeon.*



America's Great Astronomer

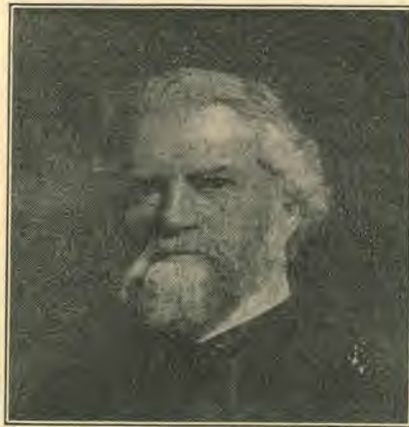
PROF. SIMON NEWCOMB, America's greatest astronomer, died July 11, 1909, at the age of seventy-four. Nearly all his life he has enjoyed excellent health. "Professor Newcomb has to his credit," says the *Christian Endeavor World*, "more work since he was retired from the navy as a rear-admiral twelve years ago, than many men contrive to get through with in a lifetime. For, instead of sitting down to rest after nearly half a century in the service of his country, he welcomed retirement merely as an opportunity for fresh labors.

"Before his retirement he was charged with the preparation of the Nautical Almanac, by which sailors all over the world guide their movements across the ocean, and since that date has continued his work on his monumental investigation into the motion of the moon and its effects on the earth. This work, which is the result of a half-century of labor, was finished only a few weeks before his death.

"Professor Newcomb was one of the most widely known men in the whole scientific world, being as well known abroad as at home. He has been decorated time and again by crowned heads, and has received degrees from practically every institution of learning in both hemispheres. Only last spring he attended the International Mathematical Congress in Rome, and afterward traveled to Berlin to thank Emperor William for degrees conferred upon him.

"Professor Newcomb, a native of Nova Scotia, made his home in Washington, where, in connection with the work of the Carnegie Institution, he has been directing the large force of expert computers who have been making the abstruse calculations connected with his work on the moon. On his birthday he was surrounded by all his children and grandchildren, while the wires and the mails were burdened with messages of congratulation from friends and scientific coworkers all over the world."

By order of the department, military honors were accorded to his burial; and the leading men of the country were present at his funeral.



PROF. SIMON NEWCOMB

The March to Teheran

THE vacillating policy of the shah has brought chaos upon Persia. Three armies, two revolutionary and one Russian, are now marching against the capital, and he has no troops on whom he can rely, and no money to procure them. He has signed the new electoral law, but it is not yet promulgated, and his ministers resign as fast as he appoints them.

The Bakhtiari tribesmen in their march from the south were led by Sardar Asad, who declared his intention of entering Teheran to see that the constitution was put into effect. He was met at Kurm by

the Russian and British consuls-general from Ispahan, who endeavored to persuade him to abandon his plan, as the shah had, under pressure from the Russian and British governments, re-established the constitution, and called for a legislative assembly, and it was feared that if a revolutionary force should attack the capital, it would destroy all hopes of popular government. Sardar Asad declared that the people no longer trusted the shah, and proposed to take matters into their own hands henceforth. The consuls-general then formally warned him that a persistence in his course would necessitate foreign intervention. In spite of this ultimatum, he continued his advance, and a few miles from Teheran came into conjunction with another band of Constitutionalists marching from Kazvin under Sitahdar Je.

The object of the revolutionists is presumably to dethrone the shah, and prevent the country from falling into the hands of the Russians. The only protection of the capital against the armed bands infesting it, or the disorderly element within it, is a small force of Russian and Persian Cossacks under a Russian officer, General Liakhoff, and it is uncertain which side these would take in an emergency. On this account a considerable force of Russian troops has been despatched from Baku to occupy the capital. [For later news see article on page thirteen, entitled "Wars and Rumors of Wars."—*The Independent*.

The Greatest Man in Turkey

It is said that no man—not even the new sultan—is of greater importance in Turkey to-day than Chevket Pasha, the generalissimo of the Young Turk forces, the governor of Macedonia, who, twice banished by the former sultan from the capital, entered it at the head of the best army Turkey has seen in our day, to punish those who dared plot for the renewal of the old régime. It was he who sent the ultimatum to Abdul-Hamid; who, when Constantinople was panic-stricken by the mutinous soldiers, surrounded Yildiz Kiosk so silently and swiftly that the sultan, who always was afraid of being left alone, found himself without a single servant—a quaking tyrant in the midst of a harem. It was Chevket Pasha who took him prisoner and sent him to Salonika. It was by his orders that those who plotted with the tyrant were hanged on the Galata bridge, a warning to all who henceforth shall dare to work against the constitution.

Chevket Pasha is still on the right side of forty. His thin, spare figure speaks of unbounded energy. He has a dark face, bright eyes, and an inscrutable smile, which is nearly always on his lips. His eyes see everything, and he is everywhere. The officers on his staff are often tired to death, but Chevket Pasha, with his calm, dry face, walks about and gives orders at two o'clock in the morning with all the alacrity of a man who has just arisen after a good night's rest. "Chevket Pasha has time for everything, and never sleeps," said a prominent Turk the other day. "He must have some magic spell. I would like to find it out."

This man received his military education in Germany. Because of his ability as a military leader,

Abdul-Hamid feared his influence in Constantinople, and gave him a comparatively unimportant command in Macedonia. Here Chevet found other officers who, like himself, had been virtually exiled. These he attached to himself, and Macedonia became the cradle of the revolution of last fall.—*Gospel Sentinel*.

Wars and Rumors of Wars

THERE has as yet been no formal declaration of war between Argentina and Bolivia, but diplomatic relations between the two countries have been broken off, and the ministers of each of these nations have been dismissed. It is possible that if war does result, Peru and Brazil will be involved. According to the *Washington Times*, "the trouble is occasioned by a long-standing land dispute between Peru and Bolivia. Each claimed the rich Acre country, and they were unable to settle their differences. It was finally agreed to arbitrate, and President Alcorta, of Argentina, the arbitrator, awarded the land to Peru.

"In the meantime, while the arbitration was on, Brazil, thinking the land would go to Bolivia, paid that country ten million dollars for a portion of the land in dispute. President Alcorta's decision met with a storm of indignation in Bolivia."

It is to be sincerely hoped that the trouble can be amicably settled; for human life is too precious to be thrown away in land disputes. The representatives of the Argentine government at Washington, D. C., think that a satisfactory adjustment will be secured by arbitration.

Spain, Too, Is in Trouble

The people have rebelled against sending of troops to Africa by the government, and rioting is frequent. The trouble is with Morocco, where Spanish influence is in disfavor. Recently the employees laying a Spanish railway were assaulted by Moors, and the government troops were called out to quell the disturbance. Now General Marino is besieged at Melilla by a Moorish army, and the forty thousand troops just ordered there by King Alphonso are for his relief.

Persia Has a Part

Persia has long been in imminent danger of a serious overturning of government affairs; and the expected event has come. The Constitutionalists have captured Teheran, and deposed the shah. "After a day and night of fighting, the shah became frightened, and under an escort of British sepoys, was taken to the Russian legation, over which British and Russian flags were flying. The priests and dignitaries meeting in the parliament declared that by this act the shah had forfeited his crown, and the crown prince, Ahmed Mirza, a boy of twelve years, was declared shah in his stead, with the exiled Ul Mulk as regent. The sipahdar was made minister of war of the provisional government. General Liakhoff, having nothing left to fight for, offered his services to the new government, and they were accepted. His cossacks surrendered their arms, which were then restored to them, and then, under the authority of the minister of war instead of the shah, but with the same commander, they undertook the policing of the city. Notwithstanding the apprehensions of the looting and killing of foreigners which have been expressed frequently in the despatches via St. Petersburg, the conduct of the Constitutionalist troops, undisciplined and irregular as they are, has been exemplary. Prisoners have been treated humanely, and no

foreigner has suffered in person or property. The Russian bank, containing ten million dollars, was protected by the entering troops. The new shah is not the oldest, but the second son of Mohammed Ali, the deposed shah. He is, however, the oldest son by a princess of Kajar family, or the royal blood, and had been therefore designated by the late shah as his successor. His mother, it is said, wishes him to go with her into exile, and the boy was taken weeping to the peacock throne."

The czar of Russia has decided for political reasons to treat the shah of Persia as a political prisoner, instead of as a political guest. He will be accorded a residence in a palace at Kaluga, ninety-five miles from Moscow, and will be surrounded by his own suite. Since he has a personal income of forty thousand dollars a year, the Russian government will be put to no expense in caring for him. The shah will have his liberty, and will be shown every courtesy and consideration.

Correspondence School

(Concluded from page nine)

GREEK.—New Testament (elements, use and interpretation of words and phrases, selected readings).

MATHEMATICS.—Complete Arithmetic; elementary bookkeeping.

PEDAGOGY.—School management and methods.

SCIENCE.—Physiology and hygiene.

Will all who are interested please write the principal a postal-card at once, indicating which of the foregoing subjects they desire to take up, that we may gain some idea of which are in most urgent demand, and make our preparations accordingly? If any subject not in this list is specially desired, please indicate that also on the postal-card, and it will be taken into consideration. Look for future announcements in the *Review* and elsewhere. Address Takoma Park Station, Washington, D. C.

W. E. HOWELL, *Principal*.

Forgiveness

I SAT in the evening cool
Of the heat-baked city street,
Musing and watching a little pair
Who played on the wall at my feet,—
A boy, the elder, of strong, rough mold;
His sister, a blossom sweet,—

When, just in the midst of their play,
Came an angry cry and a blow
That bruised the cheek of the little maid
And caused bright tears to flow,
And brought from lips quick, sharp reproof
On the lad who had acted so.

And he stood by, sullen and hard,
While the maid soon dried her tear,
He looked at her with an angry eye;
She timidly drew near,
"Don't be cross, Johnny!"—(a little sob)
"Let me forgive 'oo, dear!"

And the cloud is past and gone,
And again in their play they meet,
And the strong, rough boy wears a kinder mien,
And brighter the maiden and sweet,
While a whisper has come from the heart of God
To a man, a man on the street.

—*English Illustrated Magazine*.

No More Bill-Board Permits

THE Commissioners of Washington, D. C., have decided to issue no more bill-board permits, and it may be that they will go one step further and revoke the permits now in existence.



THE INTERMEDIATE LESSON

VIII—The Sermon on the Mount (Concluded); God's Willingness to Help; Test of Discipleship

(August 21)

LESSON SCRIPTURE: Matt. 7:7-29.

PARALLEL TEXT: Luke 6:43-49.

MEMORY VERSE: "Wherefore by their fruits ye shall know them." Matt. 7:20.

The Lesson Story

1. To encourage us to pray, Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Jesus did not teach that we shall always receive the very things for which we ask, for sometimes our Father, who knows what we need, sees that would not be best for us. Some do not have blessings, because they do not ask for them. Others offer selfish prayers, and of these it is said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [desires or pleasures]."

2. To show how willing our Father is to answer prayer, this illustration is given: "Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?" Jesus then said to all parents: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

3. We are reminded of how unselfishly we should act toward others in these words: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." This is called the "golden rule."

4. Jesus knew how few would live as he taught, so he said: "Enter ye in at the strait [narrow] gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The path to heaven may not look so easy and pleasant as the worldly way, but only those are truly happy who are walking in the right way. Jesus trod that road before us, and we should ever keep in mind how differently the two paths end.

5. Jesus warned us against false teachers who profess to love God but in works deny him, in these words: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." A wolf dressed in the fleece of a sheep is more dangerous to the innocent sheep than if he appeared as a wolf. The Lord does not wish his flock to be deceived by those who would lead them away from his service and destroy them.

6. We are given a test by which to try the wolves in sheep's clothing. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn

down, and cast into the fire. Wherefore by their fruits ye shall know them."

7. It is not enough to hear and study the Word of God. We may profess to be Christians, we may attend church services and the Sabbath-school, we may have godly parents who will be saved, but the things *we do*, and what *we are*, will decide whether we shall be saved or lost. All will be judged according to the light and blessings they have received, and "according to their works."

8. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

9. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

10. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

11. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine." He did not teach in the formal way the scribes and Pharisees taught, but his word was with power. "For he taught them as one having authority, and not as the scribes."

Questions

1. What promises did Jesus give to encourage us to pray? How many who ask in faith receive? How many find the blessings they seek? How many that knock have the door opened to them? Matt. 7:7, 8. Do we always get the very things for which we pray? Why not? Why do all not have the blessings they need? James 4:2, last part. Why do some not receive who ask? James 4:3.

2. What illustration did Jesus give to show that our Heavenly Father will give us all we need? If parents know how to give good gifts to their children, what will the Father in heaven surely do? Matt. 7:9-11.

3. In what way should we act toward others? Repeat the "golden rule." With what does it agree? Verse 12.

4. What gate are we told to enter? What is a "strait" gate? What is said of the gate and the way leading to destruction? Who go in at this gate? Why do so many enter the wide gate? What kind of pathway leads to life? How many enter the narrow gate? Who only are truly happy? Who has traveled the path before us? To what does the broad road lead? To what does the narrow way lead? Verses 13, 14.

5. Of what are we told to beware? Why should a wolf wear the fleece of a sheep? Why is he more dangerous than if he appeared as a wolf? Why did the Lord give this warning? Verse 15.

6. How are we to know whether the wolf that looks like a sheep is a sheep or a wolf? What would a wolf do when he came among the flock?

What question did Jesus ask to make his meaning clearer? What kind of fruit does a good tree bear? What is found on a bad tree? What does Jesus mean when he speaks of fruit bearing? What is done with trees that do not bear good fruit? At what time will this be done? What statement did Jesus repeat? Verses 16-20.

7. What will decide whether we shall be saved or lost? According to what shall we be judged? Rev. 20:13.

8. What did Jesus say of some who will say to him, "Lord, Lord"? Who will enter the kingdom of heaven? What will many plead in the judgment day? Why do they ask such questions? What will Jesus say to them? Why does he bid them depart from him? Matt. 7:21-23.

9. To what does Jesus liken those who do as well as hear what he says? How was the house of the wise builder tested? What was the result? Why? Verses 24, 25.

10. To what were those likened who hear the words of Jesus but do them not? Upon what did this man build his house? In what way was his house tested? Did it have greater floods and stronger winds to bear than the wise man's house? What became of the house built on the sand? Verses 26, 27.

11. How did the people feel who heard this wonderful sermon? How did Jesus speak? How was his teaching different from that of others? Verses 28, 29.

10. By what then should we judge the false prophets? Verses 16-20.

11. What will be God's test of character — profession or service? Verse 21. See Luke 6:46.

12. What will many deceived ones say in the last great day? Matt. 7:22.

13. What will be the Lord's reply to all such? Verse 23; note 5.

Right Building

14. To whom does Jesus liken the obedient hearer? Verses 24, 25.

15. To whom does he liken the disobedient hearer? Verses 26, 27.

16. How did the people regard his teachings? Why? Verses 28, 29.

Notes

1. "Ask," "seek," "knock." Be in earnest. Many pause on the very threshold of blessing and deliverance.

2. Luke, instead of saying that the Lord will give us good things, says he will give his Holy Spirit, which brings all other blessings in its train. The Lord is more willing to give that fulness of all blessings than is an earthly parent to give the needed food to a hungry child. But we must yield all to receive the blessing. Then the love of God will be shed abroad in our hearts. Rom. 5:5.

3. The thought is not what we would like to do to others, but what we would have others do to us if our circumstances and conditions were reversed. "Put yourself in his place," is the motto. There would never be religious persecution, nor harsh, cruel judgment, if men would follow this rule. In it is summed up all the teaching of God regarding our duty to our fellow men.

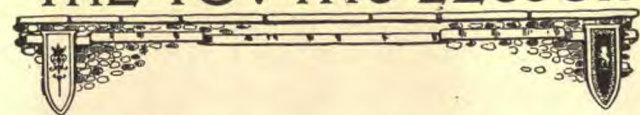
4. "Strait" is used in the sense of narrow in both verses. The gate does not let the pilgrim in laden with selfishness, worldliness, riches, sin. All these must be left without. As long as we cling to them, we have not entered the narrow gate, whatever we may profess to the contrary.

5. "I never knew you." Awful words will they be in the final judgment. Jesus Christ is not the minister of sin. He came to save *from* sin, not *in* sin. He died to "redeem us from all iniquity [lawlessness, lawbreaking], and purify unto himself a peculiar people, zealous of good works." Titus 2:14. It can not be too strongly emphasized that faith in Christ leads to sin-cleansing, clean living, and righteous doing.

Georgie's Prayer

I KNEW a poor family whose son George, four or five years old, was accustomed to pray. They lived five or six miles from neighbors, and, at times, were quite destitute. One day, as little Georgie observed his mother weeping over their destitution, he said, "Why, mother, don't cry; we shall not starve. God will send us something to eat, I know he will. I've just been praying, and asked him to." The little fellow just as much believed God would send them food as if he had asked a reliable neighbor and obtained his promises to supply their wants. A short time after this, some friends living at a distance and knowing they were poor, took them the welcome surprise of a wagon-load of substantial material for food and other comforts. The little boy grew up to be a Christian minister, and is now at the head of an institution of learning in the Southwest.—*Selected.*

THE YOUTH'S LESSON



VIII — The Sermon on the Mount (Concluded); God's Willingness to Help; Test of Discipleship

(August 21)

LESSON SCRIPTURE: Matt. 7:7-29.

RELATED SCRIPTURES: Luke 6:31; 11:9-13; 6:43-49.

LESSON HELP: "Desire of Ages," chapter 31.

MEMORY VERSE: Matt. 7:20.

Questions

1. What encouragement does the Lord give to us to come to him with our requests? Matt. 7:7, 8; note 1.

2. By what appeal to human experience does he strengthen the certainty of his promise? Verses 9, 10.

3. By what illustration does the Saviour show that the prayer of faith will surely be answered? Verse 11; note 2.

4. In what rule does Jesus sum up our duty to our fellow men? Verse 12; note 3.

5. How many gateways are before us? Which gate are we exhorted to enter? What is said of the broad way? Verse 13.

6. What is characteristic of the true way? Where does it lead? How many comparatively find it? Verse 14; note 4.

Test of Discipleship

7. Of whom should we beware? Verse 15.

8. By what is the character of a tree known? Verses 17, 18.

9. What becomes of a tree bearing corrupt fruit? Verse 19.

The Youth's Instructor

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A Word to Missionary Volunteers

It would be well for all our Missionary Volunteers, especially the officers, to preserve the series of short articles beginning this month in the INSTRUCTOR, entitled "Plans for Progress." The resolutions may be obtained in leaflet form by writing to the Missionary Department office, but the comments on the actions will also be valuable for reference.

Wanted by Others

THE Temperance Committee of the General Assembly of the Presbyterian Church of the United States of America recently made request for the use in their temperance convention program of several cuts from the Temperance number of the INSTRUCTOR; also for the cover design, and the song, "Count on Me," found on page two of the Temperance INSTRUCTOR. The chairman of the Anti-Saloon League of Texas has also made a request for four of the cuts.

Are You Worth It?

AN old farmer was enjoying a visit from his son, who had been away from home for some time, and had obtained a good position in the railway service. The old gentleman was inquiring what he was called, — conductor, brakeman, or what? The son replied that he was called the general freight agent. The old man replied that that was a "mighty big name," and the son remarked that it was a rather big job for him, too.

The old gentleman thought so, too, and asked if he didn't have any one to help him load and unload. On being assured that he had plenty of help, the old man then turned his attention to the financing of so gigantic an enterprise. After ascertaining that the company paid for all his son's assistants, he then asked "Steve" what he was paid,—"two dollars a day?" The son's half-concealed smile told the old man that he had guessed too low; so he finally ventured to suggest five. On being told that his daily wages were more than five times that amount, the old gentleman was quite abashed; and finally said, "Say, Steve, do you think you are worth it?"

That is a question that each one of us should often put to ourselves. Are we worth the wages we receive from our employer? If we can not answer this

in the affirmative, we should set about increasing our value at once. We should never leave any room for doubt about our worth as an employee. Then again we should consider whether we are worth to our friends all the care and solicitude we exact from them. Are we worth to heaven all that it has cost to redeem us from the land of the enemy? Surely we are if we are wholly given up to God's service; for all he values is the undivided heart, the sanctified life.

To Him Who Acts

TAKE off your hat to the one who acts
While the others only plan;
Who patiently ends the tedious task
That a weaker soul began;
Who is up and doing to blaze the trail,
And to clear the weeds away;
And who always utters a brave "I can,"
When the rest of us say, "I may."

—Minna Irving.

Words Blacklisted

IN the *Christian Endeavor World* there is found, from week to week, what is known as "Caleb Cobweb's Black List." The author makes some interesting and helpful suggestions relative to the wrong use of words. A recent number of the paper contained the following: "Oh, I simply *adore* cherries!" exclaims the gushing young lady. The result of such a habit of speech is that when she wants to express her affection for her mother or her reverence for her God, she must put them in the cherry category. Let us save the great adjectives for the great uses."

Three more of the words on Caleb Cobweb's list —

From, Purpose, and Loan

follow, together with his suggestions:—

"'Whence' means 'from where;' 'hence' means 'from here;' 'thence' means 'from there.' Therefore to say: 'I can not tell you from whence he came,' 'He went from hence,' and 'The book came from thence,' is to duplicate *from's* in a most wasteful way. And 'time is money.'

"'I propose to go to England this summer.'

"'To whom have you proposed it?'

"'Why, to no one. I propose to go.'

"'O! you *purpose* to go, you mean!'

"'Yes, if you're so particular!'

"A correspondent in South Carolina asks me to state what is the precise difference between 'loan' and 'lend.'

"Why, that the first is a noun, and the second is a verb!

"Of course I am not ignorant of the fact that many persons talk about 'loaning things,' and that the dictionaries give a left-handed assent to the usage, though they brand it as 'colloquial;' but it is no more sensible to talk about loaning a loan than it would be to talk about lending a lend."

Careful discrimination in the use of words makes the precise speaker and the strong speaker. Every one aspiring to public work should require of himself a close study of the meaning and use of words. The "Speaker's Manual," published by the Review and Herald, gives half a hundred words that are frequently used at the wrong time or in the wrong way. These, together with the list of two thousand words commonly mispronounced, and the helpful drills in pronunciation and enunciation, make it a book of worth.