

The YOUTH'S INSTRUCTOR

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The Great Guest Came

*While the cobbler mused, there passed his pane
A beggar drenched by the driving rain;
He called him in from the stony street,
And gave him shoes for his bruised feet.
The beggar went; and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild —
In the big dark world. Catching it up,
He gave it milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.*

*The day went down in the crimson west,
And with it the hope of the blessed Guest.
And Conrad sighed as the world turned gray:
"Why is it Lord, that your feet delay?
Did you forget that this was the day?"
Then soft, in the silence, a voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor:
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."*

— Edwin Markham.



THE late Prof. Simon Newcomb has had charge of the Naval Observatory, Washington, D. C., for the last thirty years.

SEVEN cadets of the Military Academy at West Point were recently expelled for hazing a member of the lowest class.

AUG. 24, 1909, was the three hundred thirty-seventh anniversary of the massacre of the French Huguenots, commonly known as the Massacre of St. Bartholomew, which began at Paris on St. Bartholomew's day, Aug. 24, 1572.

THE first international flying contest in the history of the world opened at Rheims, France, on the twenty-second of August. Forty-four machines were entered for the contest. Mr. Glenn W. Curtiss from the United States won first prize.

BECAUSE farm labor is so scarce in Kansas, the farmers of large tracts of land have adopted gasoline traction-engines to pull their plows. Two men on the engine and two on a gang-plow can do the work of about twenty ordinary laborers.

COUNTING the lives saved from the transatlantic liners "Republic" and "Slavonia," and two smaller vessels, nearly three thousand persons can attribute their quick rescue from peril to the work of wireless telegraphy, an extraordinarily satisfactory record for a source of aid still in its infancy.

THE Methodist Church contemplates the establishment of a post-graduate university in the city of Washington, D. C. This school will do no undergraduate work, and will enrol no students until every building is erected, and the total assets, property, and endowment amount to at least ten million dollars.

THE American Motor-car Manufacturers' Association has just finished an analysis of the automobile industry which shows that it has grown from two million dollars in 1898 to one hundred thirty millions in 1908. The association estimates that there are now about one hundred sixty thousand automobiles in the United States, or just about twice as many as there are in Europe, sixty-nine thousand automobiles being registered in New York State alone.

IN passing through coal-mining regions, one may see immense hills of coal dust and imperfect coal discarded by the miners, which in the past have been considered of no value. Instead of being fit only for filling in old coal-mines, however, it is now found that these millions of tons of refuse are worth millions of dollars, as they can be made into blocks, and burned in locomotives, in steamships, and in factories. In Europe these coal bricks, as they are called, have been used in large quantities for several years, Germany alone having used thirty thousand tons in one year. Aside from the economic value of coal bricks, they occupy less space than coal, and burn without smoke or cinders.

THE Central American *Herald* is the new conference periodical, published at Guatemala, Central America. W. E. Hancock, who recently went there from the Foreign Mission Seminary, Washington, D. C., is its editor.

"WITH Christ for our life, how inviolable our security! The great Fountain of being must first be dried up, before the streamlet can be. Satan must first pluck the crown from that glorified Head, before he can touch one jewel in the crown of his people."

AT the Soldiers' Home in Fort Dodge, Kansas, no denomination, except that of the "established church" of the home, is allowed to hold religious services. As there are a number of Seventh-day Adventists in the "home" who would be glad to hold even cottage meetings, everything has been done that could be done to secure to them this privilege, but without avail.

A SERUM for the extermination of hog cholera has been discovered by Dr. M. Dorset, a government specialist. In a thirty-day test, conducted under the most rigid supervision of the United States government and the Kansas City Stock-yards Company, upon a poison squad of thirty-five hogs, the thirteen which were not immunized at the beginning of the test are dead, while the twenty-two which were treated are perfectly healthy, though subjected to every conceivable exposure to cholera. They were kept in the same pen with the thirteen sick ones, where the bodies of those that died were also allowed to remain for two or three days after death occurred.

"WALTER WELLMAN made a second attempt to reach the north pole by air-ship from Spitzbergen, but again failed. The dirigible balloon 'America,' carrying Mr. Wellman and a crew of three, made a good start in the morning with a favorable wind, but after it had gone about thirty-two miles, a leather guide-rope broke, dropping a thousand pounds of provisions and stores. The balloon, released from this weight, rose at once a mile above the sea and was lost in the clouds. The aeronauts decided to return to the starting-point and tacked back against the wind until the steamer 'Fram' was reached, which undertook to tow them back to port. In this process, however, the balloon was caught by gusts of wind and torn loose from the tow rope, and being driven by the wind back over the ice, it exploded. The air-ship was recovered, and will be repaired for another attempt."

The Most Precious Metal

IN this age of electricity, copper has become one of the most indispensable of the metals. If civilization to-day were confronted with the ultimatum, "Give up your gold or give up your copper," probably the world's gold-mines would be deserted in preference. Last year the production of copper in the United States exceeded by far that of any year in the history of the metal. The year's total, as compiled by the geological survey, was 942,570,721 pounds. In this production Arizona Territory led with 280,523,267 pounds; Michigan had 252,503,651 pounds, and Montana 222,503,651 pounds.

As against this production of the refined metals, the apparent consumption was 479,955,318 pounds. From returns made by the smelting and refining companies the stocks of refined copper on Jan. 1, 1909, showed a decrease of 3,869,037 pounds over the stocks of Jan. 1, 1908.—*Chicago Tribune*.

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Live and Let Live

MRS. M. A. LOPER

THE proverbial dog in the manger, which could not eat the hay, and would not let the horse eat it, fitly represents a certain class of people in the world who can not do everything that they would like to do, and so interfere with others in the performance of their legitimate work. Narrow-minded? — Yes, so narrow that they unintentionally limit their own measure of success, while they study to prevent others from expanding their sphere of usefulness. The dog in the manger is fit kin to that other dog, "whose life was just full of seriousness because he couldn't get enough of fighting."

There is a vast deal of selfishness abroad in our world. The natural heart glories in its own exaltation. It delights to be recognized. The thoroughly selfish individual prefers to be a sort of central sun around which a multitude of lesser(?) lights revolve. It is gratifying to believe himself to be a little more talented, a little more intellectual, a little more capable, than any one within his sphere of acquaintance. And, O how it "goes against the grain" to see some one else more conspicuously recognized, to see some one else climbing the ladder of success with greater rapidity than himself! The natural heart says, "I want that conspicuous position, and if I can not get it, I shall hinder all I can the one who does;" or, "If I can not have just the place I want, I shall not do anything myself, and I shall seek to become an obstruction in the way of others."

One of the most difficult views of self to secure, is obtained by turning upon one's own heart the searchlight of criticism with which he views others. Some one does something which another does not admire, and O how easy it is to attribute the act to some selfish motive, which maybe had not been thought of, but existed only in the accuser's heart! By far the greatest foe with which poor mortals have to contend is self. Nothing so effectually saps the spiritual life as selfishness. A selfish person wants his own way instead of God's way. And how in keeping with the natural heart to read the beatitudes,—

Blessed are the selfish in spirit; for theirs is the kingdom of heaven.

Blessed are the proud; for they shall inherit the earth.

Blessed are they which do hunger and thirst after worldly honors; for they shall be filled.

Blessed are the self-conceited; for they shall obtain recognition, etc.

The philosopher Kant defines "right, the sacrifice of self to good; wrong, the sacrifice of good to self." At the Congress of Reform recently held at Berkeley, California, a prominent representative of the Anti-Saloon League refused to deliver his address, because, it is said, "he deemed that he had been slighted by the committee on arrangements in not being allowed to speak on the opening day."

Selfishness indulged will cripple one's usefulness in any sphere in life. Satan is well aware of this fact, and so he seeks to persuade young and old to follow the promptings of the natural heart, even while engaged in active service in some branch of the Lord's work. I once knew a large church which for years had no choir, and of course escaped the unpleasant experience due to choir troubles. Satan is well aware that music may be made a powerful factor in the salvation of souls, and so he seeks to rob it of its divine mission. It would be well, however, for every individual to weave into the web of his every-day life that golden thread of divine love, "Let each esteem other better than themselves." This principle cuts across human tendency. How few, even of the professed followers of Christ, cheerfully step aside in the path of life to permit some one else to pass on the way to higher attainments! How much more natural to remain as a hindrance, cherishing the sentiment, I have not yet reached that height, and I do not want that other soul to reach it. Many seem to refrain from encouraging and assisting others to reach higher altitudes of usefulness for fear they themselves may become less prominent thereby. But the fact is, one never loses his own place on the ladder of success by reaching down to help some one in need of assistance. "There is always room at the top."

The most prominent characteristic of the life of Christ on earth was his utter abandonment of self, even suffering the shameful death of the cross, that poor sinners might have life, and be exalted to places of honor in God's kingdom. Christ came "to seek and to save that which was lost;" and he wants us to be laborers together with him in this same blessed work. We are to seek to encourage others to use their talents for the bettering of mankind. The divine plan is, "To every man his work." And he who labors in harmony with this plan need have no fear that his own work will become circumscribed because of assisting others to find the definite places prepared for them in God's work. Many need encouragement to persuade them that they are capable of doing great things for fallen humanity. O that the stumbling-blocks of selfishness might be removed, which are such a hindrance to the wheels of Christian progress!

It is said that when Sir Humphry Davy was asked his opinion as to what had been his greatest discovery, he answered, "The discovery of Michael Faraday." To have found this young man on the path of life, and to have assisted him in becoming a powerful scientific light, seemed to Davy of greater worth to the world than any of his own brilliant achievements. "Andrew's best day's work was when he brought Peter to Jesus." To be sure, Peter surpassed Andrew as a gospel worker; but is not this very fact a source of consolation to the true Christian worker of to-day, whose humble efforts may persuade some

soul to follow Christ, who may become a greater power than himself in the giving of "the gospel to all the world in this generation"?

How beautiful the character of that individual who recognizes superiority in others, and who delights in acknowledging the same by showing them deference. How beautiful the character of him who recognizes latent possibilities in others, which he seeks to encourage and develop. The really unselfish person sees in his superior that which he cheerfully recognizes as entitled to special respect, and he gladly embraces the opportunity of improving his own capabilities by learning from one who has had a wider experience than himself. In his inferior he sees possibilities which, if properly encouraged and developed, may become a powerful influence for good. Thus the follower of the humble Man of Nazareth is respectful to rich and poor, high and low.

Sacrifice for the good, the comfort, the convenience, the success of others, is a beautiful picture to look upon each evening in the halls of memory, while softly stealing through the lengthened shadows of many centuries comes the divinely blessed assurance, "He that humbleth himself shall be exalted."

"The bird that soars on highest wing
Builds on the ground its lowly nest;
And she that doth the sweetest sing,
Swings in the shade when all things rest.
In lark and nightingale we see
What honor hath humility.

"He who will wear heaven's brightest crown,
In deepest adoration bends.
The weight of glory bows him down
The most when most his soul ascends.
Nearest the throne itself must be
The footstool of humility."

The Gospel to Every Creature

THE Bible gives many instances showing how God's messages have been given to the great men of the world. Joseph was carried into Pharaoh's court; Abraham's unselfish life brought God to the knowledge of kings. Daniel declared the living God before many of earth's greatest men. Christ himself was ushered into the presence of Pilate and Herod. Paul and John witnessed to the truth before Roman emperors. And all through succeeding ages God has had witnesses before nobles, princes, and kings.

The following paragraphs show how the last gospel message is being brought, directly and indirectly, to the attention of those of influence. Some of these were taken from the *Review*, others from the *INSTRUCTOR* and *Second Sabbath Readings*, and still others were secured from our missionaries who attended the late General Conference. Scores and hundreds of other lawyers, preachers, doctors, and distinguished personages know of Seventh-day Adventists and their doctrines through our medical, educational, and evangelical work.

The king of the Fiji Islands is an observer of the seventh day.

The empress of Germany bought a copy of "Christ's Object Lessons."

Three copies of "Bible Readings" were sold to the queen of Sweden.

A Rumanian court musician has been baptized into the Adventist faith.

A sergeant of the Italian army has accepted the gospel message for this time.

An ex-presidential candidate has been given a year's

subscription to the *Protestant Magazine* by a New York attorney.

The vice-president of Mexico has purchased books from our canvassers.

Dr. Tanner, noted for his forty days' fast, visited some of our sanitariums.

Hon. C. Birkenstock, M. L. C., Natal, with his family has accepted the truth.

The president of Guatemala sends his children to our school in that country.

A copy of "Great Controversy" was sold to two princes of Schaumburg-Lippe.

A governor of Indiana bought a copy of "Desire of Ages," and highly recommended it.

The queen of Rumania, known to the literary world as Carmen Sylva, reads our German paper.

One of our workers held Bible readings with a professor in the Montevidean University, Uruguay.

Denmark has a law exempting Seventh-day Adventist children from the public schools on the Sabbath.

A member of the lower house of the Turkish parliament has been informed regarding our main doctrinal beliefs.

Queen Alexandra of England, with her parents, the king and queen of Denmark, visited our sanitarium at Skodsborg.

The dowager empress of Russia and the queen of Denmark have registered their names at the Skodsborg Sanitarium.

We had a health food exhibit at the Jamestown Exposition, and thousands of pages of our literature were given to visitors.

The Persian, Swedish, and Norwegian ministers, with their wives, have taken treatment at our Washington Sanitarium.

A prominent government official in Burma has accepted the truth, and is distributing our literature to the officials in India.

William Jennings Bryan took six copies of "Christ's Object Lessons," and has given a good testimonial regarding its teachings.

The Sabbath has been brought to the attention of the German emperor by the trial of some of our young men in the army.

Our printing-office at Warburton, Australia, was visited by the governor of the province and some other distinguished gentlemen.

Our lady nurse in Cairo has treated members of the families of beys, pashas, and also the governess of the khedive's children.

A worker in the city of Washington has given treatments to a number of the cabinet ladies, and talked with them about our truth.

A large number of chiefs in Africa are deeply interested in our educational work there, and are sending their children to our schools.

Three copies of the best binding of "Daniel and the Revelation" were sold to Queen Wilhelmina of Holland, for the royal family.

Paul Kruger, late president of the Transvaal republic, bought a copy of "Daniel and the Revelation," and several other of our books.

Copies of "Marvel of Nations," "Bible Readings," and "Great Controversy" have been sold to two vice-presidents of the United States.

At the time of the seven-years' drought, the statistician of the New South Wales government reported in the annual report of the government that the Avondale school farm was the greenest spot in New South Wales.

One of our self-supporting missionaries in India has given treatments to the wife of Lord Curzon, who was viceroy of India at that time.

Copies of "Patriarchs and Prophets" have been sold to the governor of Ecuador and his secretary, and to the leading officers of the army.

Professor Fant, teacher of theology in the Church of Rome, author of Catholic works, and a prominent Latin scholar, is now an Adventist.

Lady Aberdeen, wife of the viceroy of Ireland, recently purchased seven copies of "School of Health," our leading health book in England.

Nearly all the members of the English Parliament have been sent religious liberty literature, and correspondence has been conducted with a number.

The millionaire son-in-law of Paul Kruger bought copies of "Coming King," "Daniel and the Revelation," and "His Glorious Appearing."

A colonel in the Spanish army gave his subscription for our Spanish paper, *Señales de los Tiempos*, and paid for sixteen years in advance.

Senators Tillman and Burkett and the secretary of the British embassy recently attended one of our Sunday evening meetings in Washington.

June 1, 1909, a delegation of over one hundred from the General Conference visited President Taft, and presented him with an engrossed address.

The Chinese ambassador, Wu Ting Fang, has visited the Washington Sanitarium, and also spoken to the students of the Foreign Mission Seminary.

"Canon Cole, of the English Church, made a public statement in Sierra Leone, that the Seventh-day Adventists are right on the Sabbath question."

"A gentleman representing the official organ of the Vatican, *Osservatore Romano*, invited us to advertise our Rome school in the columns of that paper."

The governor of Bolivia, military officers, men in high government positions, and many others of influence are subscribers to the *Señales de los Tiempos*.

Professor Borghese, one of the best young musicians in Rome, who has played before Queen Margherita of Italy, and also before the pope, is now an Adventist.

A copy of "Prophecies of Jesus" was sold to the crown prince of Germany, and a copy of "Marvel of Nations" to the second son of the emperor, Eitel Fritz.

Lord Brassy, when governor of Victoria, had his printing done by our publishing house in Melbourne. Lady Brassy's personal attendant accepted the truth.

The prime minister, the chief justice, the general commanding His Majesty's forces in Natal, have taken treatment at our Natal Health Institute, South Africa.

An ex-commandant of the Haitien navy has embraced the truth, and through his influence one of our workers received a visit from the general and his staff, in full uniform.

Dr. Jamieson, leader of the famous "Jamieson Raid," gave our people in South Africa four thousand acres of land for our work. He also gave them nearly five hundred dollars a year for several years.

"One of the leading newspapers in southern France reproduced an entire tract, making favorable remarks concerning the work being done by a strange sect of American Christians."

A printed statement, giving the Scriptural basis for the seventh-day Sabbath, was sent to the clergymen of Washington, and was afterward published entire in the *Washington Post*. CLAUDE E. HOLMES.

(To be concluded)

What They Want

I HEAR men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. Faith says not, "I see that it is good for me, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lifting of the darkness so that the man may find the way himself.—*Phillips Brooks*.

The Blind Girl's Thanksgiving

THERE is a pathetic story of a blind girl, told by Ian Maclaren: "If I dinna see"—and she spoke as if this was a matter of doubt, and she were making a concession for argument's sake—"there's naeboddy in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss-rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if he didna give me ae thing, he gave me mony things instead. And mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial, and my faith micht have failed. I've lost naething; my life has been all getting."—*Selected*.

The Baby Representative

MARYLAND, says *Spare Moments*, enjoys the distinction of having the youngest member of the Sixty-first Congress, in fact, the youngest person ever elected to Congress, in the person of Harry B. Wolf, who is called "The Baby of the House." In early life young Wolf was compelled to make his own living, and sold newspapers. On his newspaper route was a lawyer's office. On delivering his paper there one morning, he found the lawyer in bad humor because his boy had let the fire go out. Young Wolf took the job to keep the fire going. He kept it going. In about three days he had a corner on every fire-lighting job in the block. One day one of his patrons asked him if he would like to study law. That night he left with a big yellow-bound book under his arm. In two weeks he was back after another. He soon became a law clerk, working from eight to five. From five to eight he heard lectures at the law school, and from eight to eleven he studied. This he kept up for three years. In less than ten years after entering the lawyer's office, he was the best-known criminal lawyer in Baltimore. The confidence in which he is held by the people of his city is shown in the fact that in his campaign for Congress he defeated an old campaigner, and carried a district which his party had not been able to carry in ten years.

As a boy, Mr. Wolf took charge of all the boy-hood games and battles in his part of the city. He seemed to take charge naturally. It has always been a habit of his to take charge of things in which he was interested, and hustle them to a satisfactory conclusion. "Hustling is a good school."—*Selected*.



THE HOME CIRCLE



Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the uncourteous.—Mrs. E. G. White. x x x

Little Things

A GOOD-BY kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care
And lines on the forehead you once called fair
In the years that have flown away.

'Tis a little thing to say, "You are kind,"
"I love you, my dear," each night,
But it sends a thrill through the heart, I find;
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress;
We take, but we do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

—Selected.

Standing the Test

MURRAY had come home from town in a state of unusual excitement. There had been a hazing episode in the neighboring university, where half a dozen of Murray's high-school classmates were in attendance. Though entered into in a spirit of amusement, it had developed unexpected intensity of feeling. As a consequence, two of the hazing party were in the hospital. The condition of one was serious. Even if he lived, the doctors were apprehensive that grave effects might be left.

Murray told the story in detail, and the family all listened attentively. "A pretty serious ending for a piece of fun," was Murray's father's comment. And Aunt Jane said, quietly, "'As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and said, Am not I in sport?'"

Murray looked up quickly. The Oriental phrasing, coupled with the pregnant truth, caught his attention. "Is that out of the Bible, Aunt Jane?" he asked. Then he added, "The Bible does not generally fit quite so close into every-day happenings."

"My boy," said the aunt, "of all the helps to success which are published for the edification of the young aspirants of to-day, let me tell you there are none that will compare with the book of Proverbs." Then she added, "I am not talking now of the more spiritual parts of the Bible, but of those maxims which apply to one's conduct when with his fellows. If you will be guided by them for a month, you will in the end acknowledge I am right."

Murray smiled. "I believe I'll take the matter in hand, Aunt Jane." Then feeling perhaps that he had gone rather far, he added, "But you'll have to help me out, for I don't know enough about the book of Proverbs to have very much idea what it asks of us."

But in spite of this request, Murray was hardly prepared to be interrupted in the midst of a conversation with his sister Myrtle, half an hour later. Some one had told Murray that some one else had said that Sue Winchester had made some uncomplimentary remarks about Myrtle's taste in dress. It was not a very serious matter, but no girl likes to be told that

one of her friends has said it is a pity she doesn't know that she can't wear pale pink. Murray was hardly started on his recital when a voice reached him from the next room. "Come here a moment, Murray."

Murray obeyed, and Aunt Jane looked up gravely as his tall young figure bent over her. "Just this, dear, your Hero Manual says of conduct: 'He that repeateth a matter separateth very friends.'"

Murray flushed. Now that he thought of it, it was more than likely that Myrtle would take it to heart, after the unreasonable fashion of girls, and the next time she met Sue, would pass her with a cool little nod, which would be the beginning of the end. And perhaps Sue had never said the thing quoted, or had said it in a way to give an entirely different impression. Murray could not help being glad that when he returned to the library something had distracted Myrtle's attention, and she never thought to ask him what it was that Sue had said.

In the weeks that followed, Murray sometimes accused Aunt Jane of inventing the maxims to fit his peculiar needs, and he only acknowledged the injustice of his accusation when she showed him the verses in question in his own Bible, and bade him mark them for further reference. Sometimes their aptness gave him an almost awestruck feeling. Sometimes he found it irritating to be pulled up short by an injunction which he had pledged himself to heed. But it could not be denied that it made him thoughtful. When he was boldly defending the methods by which one of the rich men of the city had obtained his wealth, alleging that the means did not matter, so that one had such results to show, Aunt Jane broke into the discussion with the words, "Better is a little with righteousness than great revenues without right." And when he was laughing over the case of Whitaker, who went to the races and staked and lost not only his month's salary, but his mother's pension money, which he happened to have with him, Murray's merriment was suddenly checked by the solemn words, "Fools make a mock at sin."

He began to read for himself the source of these curiously appropriate sayings, and he inwardly ac-

knowledge that Aunt Jane was right. The qualities which in every age have stood for the highest success—industry, integrity, self-reliance, modesty, and a score of others—were emphasized again and again in terse phrases which lodged in his memory. "And its just as up to date as the morning paper," Murray confessed. In common with thousands of other young men whose acquaintance with the Bible is superficial, he had thought of it as an antiquated volume, whose teachings were outgrown as far as practical life was concerned. The realization that he had been mistaken was, to say the least, a hopeful sign.

The month was drawing to a close when the agreement into which Murray had so lightly entered first appeared to him as a serious matter. He came home exultant one night over an invitation to the annual banquet of the Good Fellowship Club. It was not usual for young fellows of Murray's age to be honored by one of those invitations, and Murray was proportionately elated. He felt as if he had been deluged with cold water when Aunt Jane asked, gravely, "But, Murray, I've heard that those club banquets are objectionable in many ways. Isn't there a great deal of drinking?"

Murray flushed. He had to make an effort to speak in his natural voice.

"If any one wants to drink, there will be plenty for him, of course. I shall turn my glass down, and that will end it."

"Be not among winebibbers," quoted Aunt Jane.

Murray felt dangerously near the end of his temper. "Aunt Jane, if you're going to try to stop me——"

"I have nothing to do with it, Murray," said Aunt Jane in her quietest voice. "You yourself asked me to tell you the injunctions which applied to your conduct."

"Well, I didn't suppose you'd go as far as this. Anyway, I'm tired of the whole thing," said Murray. "As for their being winebibbers, why, Ed Jennings is going. I don't suppose he ever tasted liquor in his life."

"I hope not," said Aunt Jane. "Both his father and his grandfather were intemperate men. It would be a very dangerous thing for him to play with temptation."

"And how about me?" Murray's voice was rasping. "I suppose you think it would be dangerous for me, too."

There was a little pause. "Yes," said Aunt Jane. "I do."

Murray pushed back his chair. "I'm much obliged for your complimentary opinion," he said, testily. "There are some people who credit me with having enough self-control and common sense to know when to stop. I'm sorry you don't agree with them." He went out of the room with a sense of injury he made no effort to hide. He told himself that it was his own fault for having fallen in with this foolish game.

That ended the quotations from Proverbs for a time. But when Murray dressed for the club banquet, he found a slip of paper on his dresser, on which were the words, "Faithful are the wounds of a friend." A lump came into his throat. Perhaps he had been a little sharp with Aunt Jane. She loved him, and her warning had been given with the kindest of motives. Even granting she was mistaken, his resentment had been unworthy of him. To-morrow he would tell her as much.

But the day following the banquet, Murray had

something else to tell her. He had lived up to his word, and kept his glass turned down. But he went home sick with disgust. He had no liking for such scenes. But that was not the worst of it. Ed Jennings had yielded to the importunity of those in his vicinity, and had taken his first glass of wine, and the second glass and the third had followed in quick succession. Murray could hear Ed's uplifted voice above all the boisterous laughter. The light in his eyes was like that of insanity.

In the gray of the morning he took Ed home. He had not been able to induce him to leave earlier. And the face of the mother who received that shambling creature who was her son, is something that Murray will never forget. Sometimes now he starts up from his dreaming, gasping and trembling, with that ashen face before him, those heart-broken eyes looking into his.

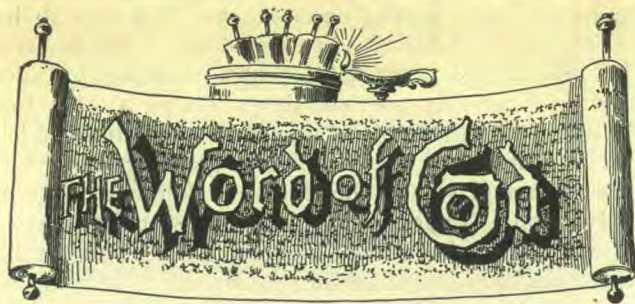
And so Murray did not make the apology to Aunt Jane which he had planned, the apology which was to have a hint of dignified superiority under its regret. Instead he knelt down beside her and hid his white, drawn face against her arm.

"Aunt Jane, you were right. I should have stayed away. And I've made up my mind that the Book you think so much of must be a pretty safe guide for a fellow's whole life. Help me to try to follow it."—*Harriet Lummis Smith, in Young People's Weekly.*

Spurgeon Proverbs

Buy not silk while you owe for milk.
Better do than dream; better be than seem.
Avoid what makes in thy pocket a void.
Sellers need tongues; buyers need eyes.
Desired things may not be desirable.
Fear of failure is father of failure.
Why kill nettles if you grow thistles?
Pegging away will win the day.
Maybe's are no honey-bees.
Add pence to pence, for wealth comes hence.
Better a good groat than a bad bank note.
A maid's best dress is bashfulness.
Father's fraud drives sons abroad.
Play not with fire nor ill desire.
To be loved, be lovable.
It's risky riding when the devil is driving.
Lessons learned in the cradle last to the grave.
Be hardy, but be not hard.
The good wife's face lights up the place.
Don't get a helpmeet till you've got meat to help.
Better be one-sided than two-faced.
If you can't be clever, you can be clean.
To avoid a second quarrel, avoid the first.
None but the crazy give alms to the lazy.
Better single still than wedded ill.
An untried friend is an uncracked nut.
Men build houses, women make homes.
When wife will gad, husband is sad.

"IN the case of every child of God, the grave holds in custody precious, because redeemed, dust. It is locked up in the casket of God until the day when 'he maketh up his jewels,' when it will be fashioned in deathless beauty like unto the glorified body of the Redeemer. Angels are commissioned to keep watch over it, till the trump of the archangel shall proclaim the great 'Easter of creation.'"



The Plan of Redemption

ORIGIN.—The plan of redemption existed before the creation of this world. It was laid in the eternity of the past. Rom. 16:25, 26, R. V.

"The plan for our redemption was not an after-thought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.'"—*"Desire of Ages," chapter 1.*

Rom. 16:25 of the Revised Version reads, "Of the mystery which hath been kept in silence through times eternal."

ANNOUNCEMENT.—The plan of redemption, laid in the eternity of the past, was kept in silence, until sin entered the universe. It then began to be opened to Adam and Eve, and has been more fully revealed by the scriptures of the prophets. Gen. 3:15; Rom. 16:25, 26.

NEED.—It was sin that made necessary the plan of redemption, and sin is the transgression of the law. 1 John 3:4.

The law of God is right, and therefore can not be changed. Ps. 119:172; 19:7.

The wages of sin is death. Rom. 6:23; Eze. 18:4, 20.

TYPE AND ANTITYPE.—The service in the earthly sanctuary was the shadow, figure, type, or parable of heavenly things. Heb. 8:5; 9:8, 9 (on last text see Revised Version of 1881, also "Twentieth Century New Testament").

In the type, the sanctuary service upon earth, we find the innocent animal dying for the guilty man. Lev. 4:27-31.

In the patriarchal dispensation it was the same. Gen. 4:3-5.

In like manner our sin, if confessed, is laid upon Christ, the Lamb of God. Isa. 53:5-7; 2 Cor. 5:21.

The plan of redemption involved the substitutional death of Christ for man. Matt. 20:28; Heb. 2:9.

"Christ was treated as we deserve, that we might be treated as he deserves."—*"Desire of Ages," chapter 1.*

JUSTIFICATION.—It is through Christ we are justified. Rom. 3:24-26.

Through Christ we get the very same righteousness contained in the law. Rom. 3:21, 22.

Blessed is the man to whom the Lord will not impute sin. Rom. 4:8.

UNIVERSAL GOSPEL.—This plan of redemption which we call the gospel was preached to Adam, Abraham, and the children of Israel, as well as to us. Gen. 3:15, with Gal. 3:16; John 8:56; Heb. 4:2; Rom. 16:25, R. V.

Skill of the Master Artist

In Florence, one of the treasures of art admired by thousands of visitors, is Michael Angelo's representation in marble of the young David. The shepherd boy stands with firm foothold, the stone grasped

tight in his right hand, ready to be sped on its holy errand. When the statue was unveiled, three hundred fifty years ago, it caused an unparalleled sensation among all lovers of art. The work is, indeed, a marvelous piece of sculpture. But the strangely winning thing in the story of that statue is that it was the stone's second chance. A sculptor began work on a noble piece of marble, but, lacking in skill, he only hacked and marred the block. It was then abandoned as spoiled and worthless, and cast aside. For years it lay in a rear yard, soiled and blackened, half hidden among the rubbish. At last Angelo saw it and at once perceived its possibilities. Under his skilful hand, the stone was cut into the fair and marvelous beauty which appears in the statue of David. In like manner, when a life has been spoiled by unskilled and unscrupulous hands, so that it seems as if all were lost, there is One, the great Sculptor, who can take the marred, disfigured block, now lying soiled amid the world's rubbish, and from it carve yet a marvel of beauty.

But what if the ruined man refuses the second chance, and will not endure the blow of the Sculptor's hammer and the sharpness of his chisel?

General Remarks

God gives to all generations the same gospel. His ways are equal. Eze. 33:17.

The "gospel" or the "plan of redemption" reveals the *righteousness* of God. Rom. 1:16, 17.

That righteousness as embodied in the ten commandments and lived in the life of Christ is made to stand out with new beauty as we contemplate the plan of redemption.

Christ our Redeemer was, from the beginning, one with the Father, in the creation of all things. Col. 1:15, 16; Eph. 3:8, 9.

It was intended that the life of Christ should reveal to us the character of God, and thus he would reconcile us unto himself. Ex. 34:6; 2 Cor. 5:18, 19.

O. F. BUTCHER.

The Whole Truth

A HARD-FACED woman called on her minister to complain that in doing her duty her feelings had been hurt by something some one had said about her. "And I only told her the whole truth," the woman complained. The "whole truth," the minister repeated, "that was a wonderful achievement, Mrs. Potter,—who but God ever knows that? The biggest of us can but grasp fragments of it. Suppose you tell me exactly what you said about Millie." "I said," Mrs. Potter replied, "that Millie was growing wild and everybody was talking about her, and if her mother didn't watch her closely, it would be too late." "And you called that the truth?" the minister asked. "You said nothing about Millie's being a pretty, affectionate child, nothing about her clever fingers, nor her kind-heartedness, nor her unselfishness." "What had that to do with it?" she asked. "Everything, if you were telling the truth. To take a bit of the shadow-side, and offer that as a perfect picture, is no more the truth than if I should describe her by saying that she had a knack at trimming hats. Suppose you think the matter over, and whenever you tell something on the shadow-side, stop and tell something on the bright side to balance it."—*The Youth's Companion.*

CHILDREN'S PAGE

Night Thoughts

WHEN I go to bed, mama, I don't know what to think about," said little Helen; "I see things in the dark, and think of such scaresome things that it keeps me awake."

"If you should see a flock of black, croaking ravens and of pure white, cooing doves coming toward you, which would you hold out your hands to?" asked mama.

"To the doves, of course," said Helen, somewhat surprised.

"I think you would. You might not be able to keep the ravens from flying past you, but you wouldn't try to keep them near. You would coax the doves to stay. Try this with the thoughts that are like flying birds at night. Don't give room for a minute, in your mind, to the troublesome thoughts that you call 'scaresome.' Let the white doves of sweet and happy thought come in and stay till you go to sleep. I'll tell you how to coax them. First, send up a little prayer to Jesus to give you thoughts about him. Then say over some Bible verse or some little hymn that you know, and keep turning your mind to what is pleasant and good. Don't you see that if your heart, like a cage of doves, has no room for troublesome things, like croaking ravens, they can't crowd in? If you think of happy things when you go to sleep, you will wake with sweet thoughts, and this makes a good beginning for a new day."

Mama's advice to Helen about night thoughts will do to pass on to other boys and girls.— *Our Young Folks*.

The Boy Who Conquered

A FEW years ago a boy of good natural abilities, who was left without father or mother, went to one of our large cities, alone and friendless, to get a situation in a store as errand-boy or otherwise, until he could command a higher position. But this bright boy had made the mistake of going in bad company, and had acquired the habit of drinking beer occasionally, because he thought it looked manly. His associates had also influenced him to smoke cheap cigars.

One morning, while looking over the papers, he noticed that a merchant on one of the main streets wanted a boy of his age. He immediately went there, and made his business known.

"Walk into the office, my boy," said the merchant, "I will talk with you soon."

When he had waited on his customer, he took a seat near the boy, and noticed a cigar in his hat. This was enough. "My boy," he said, "I want a smart, honest, faithful lad; but I see that you smoke cigars, and in my experience of many years, I have always found cigar smoking in boys to be connected

with various other evil habits, and if I am not mistaken, your breath is evidence that you are not an exception. You may leave; you will not suit me."

John — for this was his name — held down his head, and left the store. As he walked along the street, a stranger and friendless, the counsel of his poor mother came forcibly to his mind. While upon her death-bed, she had called him to her side, and placing her emaciated hand upon his head, said, "Johnny, my dear boy, I am going to leave you. You know what disgrace and misery your father brought on us before his death, and I want you to promise me before I die that you will never taste one drop of the accursed poison that killed your father. Promise me this,

and be a good boy, Johnny, and I shall die in peace."

The scalding tears trickled down Johnny's cheeks, and he promised ever to remember the dying words of his mother, and never to drink intoxicating liquors; but he had forgotten that promise, and when he received the rebuke from the merchant, he remembered what his mother said, and what he had promised her. Poor John's grief caused him to cry out loud, and the people gazed at him as he passed along, and the boys railed at him. He went back to his boarding-house, and throwing himself upon the bed, gave vent to his feelings in sobs that were heard all over the house.

But John had moral courage. He had energy and determination, and before an hour had passed, he resolved never to taste another drop of liquor, nor smoke another cigar, as long as he lived. He prayed God to help him stick to his decision. He went



Happy Night Thoughts Make Sweet Morning Thoughts

straight back to the merchant, and said: "Sir, you very properly sent me away this morning for habits that I have been guilty of; but, sir, I have neither father nor mother, and though I have done what I ought not to do, and have not followed the good advice of my poor mother on her death-bed, nor done as I promised her I would, yet I have now made a solemn vow never to drink another drop of liquor, nor smoke another cigar; and if you, sir, will only try me, it is all I ask." The merchant was pleased with the decision and energy of the boy, and at once employed him. At the expiration of five years, John became a partner in the business. He has faithfully kept his pledge, to which he owes his elevation.

What Made the Difference

A PROMINENT school-teacher, who was returning from a teachers' convention, remarked to his seat mate as the train whisked by a little group of section-hands, that he once worked on that particular section, swinging the pick with some of those same men. What had wrought the change? It was a simple thing — there came a time when he turned from the shovel, the pick, and the hand car, and went to school, while his companions were content to labor on, in sunshine and rain, in summer and winter, as long as they could draw a dollar and twenty-five cents a day. The school wrought the change. Perhaps it would do as much for you. — *The Columbian*.

Peculiar Combinations of Two Little English Words

ESAU WOOD sawed wood.

Esau Wood would saw wood.

All the wood Esau Wood saw Esau Wood would saw. In other words, all the wood Esau saw to saw Esau sought to saw.

O, the wood Wood would saw! And O, the wood-saw with which Wood would saw wood!

But one day Wood's wood-saw would saw no wood, and thus the wood Wood sawed was not the wood Wood would saw if Wood's wood-saw would saw wood.

Now, Wood would saw wood with a wood-saw that would saw wood, so Esau sought a saw that would saw wood.

One day Esau saw a saw saw wood as no other wood-saw Wood saw would saw wood.

In fact, of all the wood-saws Wood ever saw saw wood Wood never saw a wood-saw that would saw wood as the wood-saw Wood saw saw wood would saw wood, and I never saw a wood-saw that would saw as the wood-saw Wood saw would saw until I saw Esau Wood saw wood with the wood-saw Wood saw saw wood.

Now Wood saws wood with the wood-saw Wood saw saw wood.

O, the wood the wood-saw Wood saw saw would saw!

O, the wood Wood's wood-saw would saw when Wood would saw wood with the wood-saw Wood saw saw wood!

Finally, no man may ever know how much wood the wood-saw Wood saw would saw, if the wood-saw Wood saw would saw all the wood the wood-saw Wood saw would saw. — *Tid-Bits*.

"No sword bites so fiercely as an evil tongue."

An Eminent Lawyer's Testimony

THE assistant to District Attorney Jerome, of New York City, Mason Trowbridge, said in a recent address:—

"The argument against drink is unanswerable. *The city of New York spends more than twenty-five million dollars each year in fighting evils which would not be in existence if prohibition prevailed.*"

Our Father's Care

How nicely God has made the flowers!
How perfect are the trees!
And with the same exquisite care
He made the birds and bees.

He did not slight the smallest part
Of any little leaf,
Although he knew its time to live
Would be so very brief.

God cares for all his handiwork —
He cares for you and me;
And everything that makes us sad
He is so quick to see.

If we could feel how near he is,
And realize his care,
While resting in his constant love,
We would delight in prayer.

MRS. DORA BRORSEN.

A Fortunate Mishap

IN a certain New England town there is manufactured a well-known kind of towel, most efficient for drying purposes. How that towel first happened to be made in the form which has proved so profitable to its makers is an interesting story.

Once the machinery in the towel factory, busily engaged in turning out a very conventional brand of towel, suddenly went wrong, and began practically to go backward. There was much excitement. Eventually the machinery was chastised, and set to rights again.

But it was discovered that the towels turned out during that interval of mechanical anarchy were of a texture quite unrivaled for use as bath towels. At once the machinery was set going backward again, and has been traveling in that direction ever since. — *Washington Post*.

Invitations to Dine to Be Followed by Calls

MONTHS ago Mrs. H invited Mr. M and me to dine at her home. We gladly accepted the invitation, and were graciously entertained. We wanted, and really meant, to return the compliment by inviting her and her husband to our home at an early date; but through a multiplicity of cares, we delayed. Recently Mrs. H. gave us another invitation to dinner. I was so conscious of my discourtesy that I felt I could not accept the second invitation, though given very heartily; so I declined, again fully intending to have our table graced by the presence of Mr. and Mrs. H before many days should go by. But weeks have passed, leaving the good intention still unrealized. Now our friend is out of town.

Had we known that persons accepting invitations to dinner should call upon their hostess within a week after the invitation, we could have saved ourselves much embarrassment and perhaps strengthened the tie of friendship; for one can usually find time to make a call, when circumstances might delay the entertaining of friends at dinner.

FERN McCUNE.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Reading Courses

Program

OPENING EXERCISE.

GENERAL EXERCISES:—

Paper: "What Good Books Have Done."

Reading: "Systematic Reading as a Mental Stimulus."

Quotations: "Thoughts on Reading."

Music.

Paper: "Possibilities of Spare Moments."

Symposium: "Why the Reading Course Makes Friends."

Talk: "The Reading Courses for This Year." Enrolment.

SUGGESTIONS.—Number the quotations on "Thoughts on Reading," and distribute them among those who have no other part in the program. The two papers should be short, but well prepared. The one on "What Good Books Have Done" might be limited to one's own personal experience, making the subject, "What Good Books Have Done for Me." The person preparing the other paper will find helpful suggestions in *Missionary Volunteer Series*, No. 24. "Why the Reading Course Makes Friends" will be found in the *Review and Herald* of September 2. The *YOUTH'S INSTRUCTOR* of September 7 and *Missionary Volunteer Series* No. 24 will be needed in preparing the talk. The names enrolled should be sent to your *Missionary Volunteer* secretary.

Systematic Reading as a Mental Stimulus

"EVERY mind," said Channing, "was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance." Intellectual sloth is indeed one of the cardinal sins, and yet how few consider it a sin at all! The young man or young woman who is not putting forth strenuous efforts to gain in mental stature, to get a wider knowledge of facts, to strengthen the memory, and broaden and enrich the understanding, is indeed most culpable in the sight of heaven. This life is essentially a school in which to prepare for eternity. Every hour is freighted with solemn responsibility. Not a day passes but some opportunity has been offered which will never be offered again. Hence to be wide-awake mentally is one of the first duties of the Christian.

It is not enough, however, to be mentally active. Many young people read or talk or work incessantly without making any real progress. Their reading is desultory. They pass from one thing to another, without remaining long enough at any one task to gain intellectual strength. They spend a great deal of time on the daily paper and on ephemeral literature generally. The result is a weakening of the memory and of the other intellectual powers. Reading, to do the most good, should be systematic. A definite goal should be aimed at, and everything should be made to contribute to progress toward that goal. A few good books read in this way, the work done systematically from week to week, will be woven into the tissues of the daily life, and will brighten and enrich it to a marvelous degree.

There is another great advantage in keeping the

mind employed on a definite task, and that is the comparative freedom from temptation which is thus enjoyed. It has been said that the devil tempts ordinary men, but the idle man tempts the devil; that is, he offers such a shining mark for the arrows of our common foe that he gets more than his share of them. Frivolous conversation, the theater, the dance hall, the bad book,—all these things, and many more like them, make no appeal to the young Christian who is really busy in his Master's service. He has no time for them, and so need not enter upon some fine-spun argument as to how far they might be allowable.

The reading of good books is helpful as a preparation for larger service. Many young people fail in their efforts to help others because their stock of knowledge is so limited. They begin to do personal work, to give Bible readings, to hold an occasional cottage meeting, but they can not hold the interest of the people because their small stock of ideas soon runs out, and their presentation of any subject is dull and commonplace. Reading, as Bacon tells us, "maketh a full man." To converse with great minds through the medium of books, is to store our own minds with valuable thoughts, and at the same time to stir them to action. Thus we grow mentally, and become better fitted to fill useful places in the service of God.

Good reading is food for the mind, as good bread is food for the body. To eat three square meals a day, and then only occasionally do any solid reading, is to neglect the spiritual and eternal for that which is only temporal. Far better would it be to reverse the process, and make the proper feeding of the mind a matter of the very first importance.

No doubt many young people feel that their hands are already full, but careful thought and wise planning will be pretty sure to discover some leisure hours, and if these are given systematically to the mastery of the books in the Reading Circle, the faithful performance of the task week by week will soon make it enjoyable. In fact, there is no surer recipe for happiness than to have heart and hands full of work. Fellowship with the divine comes through bearing the yoke. The Saviour said, "My Father worketh hitherto, and I work." It is the faithful servant who hears in the last day the "Well done, . . . enter thou into the joy of thy Lord." Other things being equal, the young person who is most heavily burdened with cares and responsibilities will get the most out of the Reading Course, for he will bring with him to the reading of the assigned books the largest experience in bearing the burdens of real life, and thus will be able to understand the deeper things in his author, which those of less experience may not be able to fathom.

With many young people it is to be hoped that the taking up of the assignments in the reading circle may be the beginning of an intellectual awakening which will result in their joining the Correspondence School, that new and worthy enterprise which is just starting, and ultimately, perhaps, will bear fruit in a college course.

M. ELLSWORTH OLSEN.

Philosophy

If there's no sun, I still can have the moon;
If there's no moon, the stars my needs suffice;
And if they fail, I have my evening lamp;
Or, lampless, there's my trusty tallow dip;
And if the dip goes out, my couch remains,
Where I may sleep and dream there's light again.

— Blakeney Gray, in *Harper's Weekly*.

Plans for Progress — No. 6

Resolution Passed by the General Conference

Plan of Organization

"7. *Resolved*, That the present plan of organization be recommended to all our union and local conferences, as the general plan for the upbuilding of this important department of our work."

Perhaps no other Missionary Volunteer question was so fully discussed at the Conference as the subject of organization. A special committee on organization, with a number of laborers of long experience as advisory members, gave special study to this question.

While organization is a means and not an end, it is a very important feature of the work of God. It was well that after two years of experience in developing the plans laid at Mount Vernon, the subject of the organization of our Missionary Volunteer work should receive such careful study.

That the young people have been called upon to organize for service, seems very clear. That the organization is like the Sabbath-school, merely a subsidiary department of church work, to facilitate the work for and by the young people, is equally evident. Any feeling of separation between the older and younger members of the church is the abuse and not the proper use of the organization.

One delegate expressed his conclusions as follows, which doubtless represents the opinions of most of the others: "Since this department has been established by the General Conference, it seems that the developments clearly demonstrate that the Lord has led out in this work, and it seems very evident that what we need is a general plan that all our young people can adopt everywhere, and then work together harmoniously on that plan. I would think that we would better leave the plan somewhat flexible, so that minor questions may be settled locally. But I believe there is a great inspiration in all uniting under a common banner. I do not believe there is a Seventh-day Adventist young person anywhere who does not feel a thrill of inspiration when he adopts the name and pledge of the Seventh-day Adventist Missionary Volunteer. I have been actively connected with this work from the beginning of the organization. I have never been in a church yet where there was any friction. I believe that tact and judgment and flexibility in regard to mere trifles would cause matters to run smoothly almost anywhere."

An unconquering love for souls and for the Master, and an eye single to his glory, will largely prevent friction in this or other departments of church work.

Organize for service.

M. E. KERN.

Leadership¹

The Call

"WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

No other work committed to us is so important as the training of our youth. "We want our children to believe the truth. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope within them, and honoring God in any branch of the work where they are

qualified to labor. Let the overseers of the church devise plans whereby young men and women may be trained to put to use their entrusted talents."

These words are the call of God for service, and clearly state the duty of the church toward the youth. This calls for "rightly trained youth;" and to do this work of training, leaders are needed, first of all,—leaders who will really lead. A cause without a leader is like a ship at sea without a pilot.

Qualifications of a Leader

He needs first to love much,—to love our great Leader, to love the work, to love the youth more than he loves his life. He should know what it means to be led of the Spirit, and if he has been into the wilderness as well as onto the mount of transfiguration, the lesson will help him to be a compassionate leader, and such our youth need. It were well if every leader could say, as did Paul, "Those things, which ye have both learned, and received, and heard, and seen in me, do." Phil. 4:9.

Leaders of Local Societies

In many parts of the field the work is new, and some have to gain experience as they work. But this has been true of many branches of the work. Where some older person is chosen at first, very good work can be done; but as soon as possible, the young people should be given responsibility, helping to plan the programs, conducting the opening exercises, as well as doing personal work. Above all, let them feel that the leader is there to help, not to criticize.

A leader should be always searching for talent to be trained for the work, encouraging much, criticizing never. He must be able to plan the work so each may have a part; and the most successful campaigns are usually composed of leader and members, working side by side, whether it be field work, Christian Help work, or in the meetings of the society.

One of my most pleasant experiences was in connection with a small society which we organized in a little church, where ordinary work seemed out of the question. The people were scattered over a radius of seven miles, so we had to plan the meetings for children and youth at the same time. The older ones studied the missionary lessons in the INSTRUCTOR, while each child had a song to sing, a verse of Scripture, or some little poem, and these interspersed the lesson of the older ones. Pictures cut from papers and magazines, mounted on bits of pasteboard boxes, helped to illustrate the people and lands we studied. On a big sheet of brown paper was drawn the map of the country studied, to which was added, from time to time, the new mission field, and the mountains or rivers crossed, while a bright star marked the places where there were Sabbath-keepers. A quilt was pieced by willing children, the older members putting it together; apples were dried; and missionary gardens and missionary chickens helped to provide the money which went to the distant lands. The Spirit of God moved on hearts, and now that church is almost, if not quite, officered from that society.

A leader must *never* be discouraged, and never talk of defeat, and he should never be satisfied with present attainments. His life should be a constant inspiration to holier thoughts, to higher ideals, to more earnest endeavor. He should pray and study and plan to make the meetings more interesting and spiritual, and to have each member better fitted to work for other youth, not only in the ranks, but out of the ranks.

¹ A paper presented at a Missionary Volunteer Department meeting of the General Conference.

His voice should always say "come," and his association should be so close, so companionable, that they will hardly realize that they are being led. Though not always able to help the boys and girls out of their difficulties, he can always show that he is sorry for them. The most precious thing on earth is entrusted to the leaders, and they should be firm but gentle, true to principle, but filled with sympathy.

A superintendent was telling his school of the career of two boys who started in life under very similar circumstances, one of whom made a noble man, the other a very bad one. When he asked them what they thought made the difference, one little fellow said, "Please, sir, I suppose some one put a good thought in the best boy's heart when he was growing."

Have I set the standard too high? At least we may all say with Paul, "So, as much as in me is, I am ready." Rom. I: 15.

Owen Meredith has well said, "No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby." not always in great ways, for I hold it true with her who says,—

"If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching, or cool one pain,
Or lift one fainting robin into his nest again,
I shall not live in vain."

Conference Missionary Volunteer Leaders

From the ranks of the local leaders will come the leaders of conferences and union conferences. They have been in touch with the heart of the work, and from this comes warmth and vitality that will crown their efforts as nothing else.

The time is so short, the work is so great, and so swiftly the youth are drifting away from us, let us hasten to do our part with all our might. This message has been given us: "The burden of labor for these needy ones in the rough places of the earth Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those whose hearts are susceptible to pity, though their hands may be rough and unskilled. He will work through those who can see mercy in misery, and gain in loss. When the Light of the world passes by, privilege will be discerned in hardship, order in confusion, success in apparent failure."—*"Education,"* page 270.

How comforting is this to the weary leader as he does his best to lead gently the youth through to the kingdom of heaven.

JENNIE BATES.

Thoughts on Reading

"In reading prefer quality to quantity."

"A man is known by the books he reads."

An investment in knowledge always pays the best interest.—*Franklin.*

Books are masters who instruct us without rods or ferules. . . . If you approach them, they are not asleep;—if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they can not laugh at you.—*Richard de Burg.*

"Good books are guides to lead the wandering feet
In paths of righteousness and pastures sweet;
Other than these true wisdom never knows,
Other than these are never friends, but foes."

"If you allow yourself to rest satisfied with present attainments, however respectable they may be, your mental garments will soon look threadbare."

Resolve to do a little reading every day, if it be but a single sentence. If you give fifteen minutes a day, it will make itself felt at the end of a year.—*Horace Mann.*

"The mind occupied by commonplace matters only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it in time loses the power of growth."

If you should read with the one object in view to improve the mind, and should read only as much as the mind can comprehend and digest, and would patiently persevere in such a course of reading, good results would be accomplished.—*"Testimonies for the Church,"* Vol. III, page 465.

"Chasing through books superficially clogs the mind, and causes you to become a mental dyspeptic."

It is not the reading of many books which is necessary to make a man wise or good; but the well reading of a few, should he be sure to have the best.—*Baxter.*

"There are many of our youth whom God has endowed with superior capabilities. He has given them the very best talents, but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in the knowledge of the reasons of our faith, because they have gratified a taste for story-reading."

Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly: "I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service."—*"Testimonies for the Church,"* Vol. VII, page 64.

Tyndale's New Testament

THE following is a striking example of the manner in which sometimes the enmity of men is turned to good:—

Soon after Tyndale's New Testament was published, a royal proclamation was issued to prohibit the buying and reading of such translation or translations. But this served to increase the public curiosity, and to occasion a more careful reading of what was deemed so obnoxious. One step, taken by the Bishop of London, afforded some merriment to the Protestants. His lordship thought that the best way to prevent these English New Testaments from being circulated, would be to buy up the whole impression, and therefore employed a Mr. Packington, then at Antwerp, for this purpose; assuring him, at the same time, that, cost what they would, he would have them, and burn them at St. Paul's cross. Upon this, Packington applied himself to Tyndale (who was then at Antwerp), and upon agreement, the bishop had the books, Packington great thanks, and Tyndale all the money. This enabled Tyndale immediately to publish a new and more correct edition, so that they came over, thick and threefold into England, which occasioned great rage in the disappointed bishop and his friends. A man named Constantine being soon after apprehended by Sir Thomas More, and being asked how Tyndale and others subsisted abroad, readily answered, "It is the Bishop of London who has been their chief supporter, for he has bestowed a great deal of money upon them in the purchase of New Testaments to burn."—*Selected.*



THE INTERMEDIATE LESSON

XIII — Stilling the Tempest; the Demoniac of Gadara

(September 25)

LESSON SCRIPTURE: Luke 8: 22-39.

PARALLEL TEXTS: Matt. 8: 23 to 9: 1. Mark 4: 35 to 5: 20.

MEMORY VERSE: "He commandeth even the winds and water, and they obey him." Luke 8: 25.

The Lesson Story

1. After a day of constant toil in healing and teaching the people, Jesus wished to go to a quiet place for the night, so he said to his disciples, "Let us go over unto the other side of the lake." "And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships." The people wished still to be near Jesus, so they went with him in fishing boats.

2. While the disciples were rowing across the lake, Jesus, wearied with the labors of the day, "was in the hinder part of the ship, asleep on a pillow."

3. "And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves;" but still the Saviour calmly slept on. The disciples thought their boat was sinking, and then they remembered that Jesus was with them. In terror "they awake him, and say unto him, Master, carest thou not that we perish?" and "Lord, save us: we perish."

4. "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"

5. Jesus had no fear even when the boat appeared to be sinking. He had faith in God's love and care in the storm as well as when all was calm. In times of danger we may believe that God will protect us. David says, "What time I am afraid, I will trust in thee." In these last days we need the Lord as our defense and refuge. When his judgments are falling on the wicked, the righteous will say: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." He has promised, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

6. "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

7. "But when he saw Jesus afar off, he ran and worshiped him, and cried with a loud voice, and said,

What have I to do with thee, Jesus, thou Son of the most high God?" He then asked Jesus not to torment him, for Jesus had said, "Come out of the man, thou unclean spirit."

8. "And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him." A legion was from four to six thousand, so the man could truthfully say he had "many" devils which had taken possession of him. "And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked," and "perished in the waters." "When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

9. "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

10. "Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that, when Jesus was returned, the people gladly received him." The man who had been healed did so faithfully what Jesus bade him that when Jesus returned, all the people were waiting for him.

Questions

1. What did Jesus wish to do one evening? What did he say to his disciples? Luke 8: 22. What did they first do? Mark 4: 36. Who went with Jesus and the disciples? Why did others go with them?

2. Who did the rowing across the lake? Where was Jesus? Mark 4: 38. Why did he go to sleep?

3. What arose while they were crossing the lake? How great was the danger to those in the boat? What was Jesus doing during the storm? How did the disciples feel at this time? What did they remember? What did they do? What did they say to him? Matt. 8: 24, 25.

4. What did Jesus do when he was wakened in the storm? What did he say to the sea? What followed his words? What question did he ask the disciples? How did they feel when the sea was calm? What did they say to one another? Mark 4: 39-41.

5. Why was Jesus not afraid during the storm? What should we do when in danger? What did David say he would do when afraid? Ps. 56: 3. In what time do we especially need the Lord as a refuge? What will God's people say as judgments fall on the wicked? Ps. 91: 2. In whom will they trust? What has he promised at that time? Ps. 91: 10. Who will have charge over the Lord's people? Ps. 91: 11.

6. In what country did Jesus and his disciples arrive? Who met him there? From what place did the man come? With what had men tried to bind him?

What did he do with the fetters and chains? What did he do night and day? Mark 5:1-5.

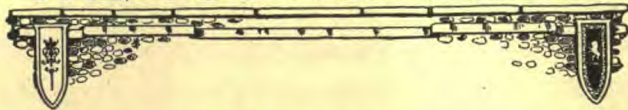
7. When this man saw Jesus, what did he do? What did he say? What did he ask Jesus not to do? What had Jesus said to the evil spirit? Mark 5:6-8.

8. What question did Jesus ask? What was the reply? Why? How many is a legion? What were feeding near by? What did the devils beseech Jesus to do? What did Jesus do? What did the devils cause the swine to do? How did this affect those who kept them? Where did they go? What did they tell? Luke 8:30-34.

9. What did the people in the city do? To whom did they come? Who was sitting near Jesus? In what condition was he? How did this make the people feel? What did they beg Jesus to do? Luke 8:35-37.

10. What did the man from whom the devils had departed beseech that he might do? How did Jesus treat his request? What did he tell him to do? When Jesus later returned to that place, how did the people receive him? What had changed their feelings toward him? What lesson may we learn from this experience? Luke 8:38-40.

THE YOUTH'S LESSON



XIII — Stilling the Tempest; the Demoniac of Gadara

(September 25)

LESSON SCRIPTURE: Luke 8:22-39.

RELATED SCRIPTURES: Matt. 8:23 to 9:1; Mark 4:35 to 5:20.

LESSON HELP: "Desire of Ages," chapter 35.

MEMORY VERSE: Luke 8:25.

Questions

Stilling the Tempest

1. What did Jesus do, and say to his disciples on a certain day? Luke 8:22.
2. As they sailed, what did the Master do? What occurred on the lake? How imminent was the danger? Verse 23.
3. What appeal did the disciples make? What did Jesus do? What was the result? Verse 24; note 1.
4. How did he rebuke the disciples for their unbelief? What did they say among themselves? Verse 25.

The Demoniac of Gadara

5. As they reached the other shore, by whom were they met? Verses 26, 27; note 2.
6. What did the demoniac do? What did he say? Verse 28; note 3.
7. What had preceded the demoniac's cry? How fully was the man possessed of the demons? Verse 29.
8. What question did Jesus ask? What reply did he receive? Verse 30.
9. What request did the demons make? Verse 31; note 4.
10. Where were the demons permitted to go? What was the result? Verses 32, 33; note 4.
11. What did the keepers of the swine do? Verse 34.
12. As the people heard of the miracle, and came

where Jesus was, what did they see? How did the sight affect them? What did those who witnessed the miracle do? Verses 35, 36.

13. What did the Gadarenes ask Christ to do? Why? What response did Jesus make to their request? Verse 37.

14. What did the healed man desire to do? Verse 38.

15. What did Jesus tell him to do? What was the result? Verse 39; note 5.

Notes

1. The Master was weary, and in calm trust he slept. We may well believe that "the prince of the power of the air" saw in the circumstances a good opportunity to destroy him, hence the storm which constantly increased in power. The strong, hardy fishermen were afraid, and doubtless uttered, as their own efforts seemed futile and their fate certain, all three appeals recorded by the evangelists, indicating their increasing fear and intense desire for their Lord's direction at such a time. First came, "Lord, save us; we perish." Then as the storm increased, "Master, master, we perish!" Then as he slept on, seemingly unmindful, there is a tone of reproach in their cry, "Master, carest thou not that we perish?" They did not yet know that "anywhere with Jesus" was safety; that,—

"No water can swallow the ship where lies
The Master of ocean and earth and skies."

2. "Gadara, now Umkeis, a fortified chief city of Decapolis, of considerable importance in the time of Christ, and having many Greek inhabitants. It lay south of the river Huvomax, seven miles southeast of the Sea of Galilee, upon the level summit of a steep, limestone hill. . . . The country of the Gadarenes extended to the Jordan and the Sea of Galilee."—*Bible Dictionary, American Tract Society.*

3. Other evangelists mention two demoniacs. One was probably much more fierce and worse than the other. His first yielding to Satan may have been in the path of pleasure. He came at last to know that service in that way was the greatest bondage of the whole man. The man longed for freedom. He tried to pray for deliverance; but the demons made him pray for the departure of Jesus. The evil spirits used his tongue to plead for themselves. But beyond this discordant voice, Jesus heard the cry of the imprisoned soul, and set the captive free.

The word "deep" is from the same Greek word as "bottomless pit" in Rev. 20:1, meaning abyss, the place where Satan will be cast with his angels. They seemed to know that their doom was assured. The time had not come for the execution of that judgment.

4. "The demons were permitted to sweep a herd of swine into the sea; and to the dwellers of Gadara the loss of these outweighed the blessings which Christ had bestowed, and the divine Healer was entreated to depart. This was the result which Satan designed to secure. By casting the blame of their loss upon Jesus, he aroused the selfish fears of the people, and prevented them from listening to his words. . . . But the purposes of Christ were not thwarted. He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain."—*"Great Controversy."*

5. Telling what great things the Lord has done ought to be the mission of every redeemed soul. How quickly God's message would go, if every one professing his name would so respond.

The Youth's Instructor

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An Important Question

ARE you inclined to have hard feelings toward some one? Are his faults so glaring that they cause you to repulse the person or to have an unkindly feeling or one of disgust toward him? If so, read the following quotations from the spirit of prophecy:—

"The spirit of hatred and revenge originated with Satan; and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death."

"We shall see faults and weaknesses in those about us, but God claims every soul as his property,—his by creation, and doubly his as purchased by the precious blood of Christ. All were created in his image, and even the most degraded are to be treated with respect and tenderness. *God will hold us accountable for even a word spoken in contempt of one soul for whom Christ could lay down his life.*"

Students in the Home College

THE boy who has set his heart on getting an education, if he is strong physically and reasonably quick in his studies, can usually succeed in working his way through school. Every educational institution has just such students, and from their ranks come many of the men who occupy big places in the world.

But very often a boy has something to consider beside his longing for self-culture. Perhaps his father's strength is failing, or his mother needs to take things a little more easily than she did when she was younger, and so there is a call for the boy's earnings at home. All honor to the son who realizes that there are higher things than the knowledge which comes from books.

But the boy who is forced to leave school does not need to take it for granted that his education has come to a standstill. The home college, with good books for teachers and students that are eager to learn, has turned out graduates of whom any university might feel proud. Young people who really want to learn will find opportunities outside the door of the school-room. In almost every town are clubs and classes formed for the study of especial branches. And when these do not exist, ambitious boys and girls will readily find some one willing to give them suggestions for a course of reading, and to help them over the hard places. The young folks eager for self-improvement will find in any of our reliable newspapers instructive

articles that, if carefully read each day, will prove great factors in carrying on their education. And though they win no diploma from any educational institution, they can gain by careful use of opportunities development which comes from personal effort, and without which a college diploma is as worthless as a piece of wrapping-paper.—*Richard Miller.*

An Interesting Note

IN the INSTRUCTOR of July 20, 1909, appeared the poem, "Scotland's Maiden Martyr," in connection with Elder W. A. Spicer's article, "Youthful Witnesses." Since its appearance the following note in regard to one of the characters mentioned in the poem has been received from Mrs. George E. Henton, of Portland, Oregon. She says:—

"It may be of interest to you to know that a descendant of the Laird of Lag, 'Grim Grierson,' mentioned in the poem, 'Scotland's Maiden Martyr,' is living in this country, and is an earnest Seventh-day Adventist. We have entertained him many times in our home while in Skagway, and heard him recount the incidents mentioned in the poem, which occurred in the immediate vicinity of his old Scotland home. He is a well-informed gentleman of more than three-score years and ten, and, as may be imagined, is an earnest exponent of religious liberty."

A Minute

'Twas only a minute, that would not stay,
But how many noticed its flight?
And yet for one it parted the way
Betwixt life's bloom and its blight.

It pointed the new-born baby's breath,
First felt on the mother's breast;
For another it sounded the summons of death
And a weary one gone to his rest.

At that moment two souls were together wed
Till death should call them apart;
Another to virtue bowed his head
And consecrated his heart.

Ah! big was the moment that flitted away,
And hardly one noticed its flight;
And hundreds of minutes make up the day,
And hundreds are lost in the night.

—*Benjamin Reynolds Bulkeley, in New England Magazine.*

An Editor's View of War

THE editor of the *Independent* in the last issue of that magazine gave the following pertinent comment on the recent military exhibition at Boston:—

"Playing soldier is pleasant enough when one parades in line under the cover of a spacious armory generously provided by the State. The regiment has the consciousness that it looks fine as it marches down Broadway in immaculate uniform, after a martial band, between lines of admiring spectators. It is a pretty play; a pretty play and nothing more. But the real soldiering — that is another thing. That is brutal; its business is killing. It is the lowest business one can get into, unless some extraordinary exigency should arise, such as can be and must be avoided by us for all future time. For that possible exigency we may still educate officers, we care not how many, if they will retire to civil life and do productive work until the exigency arises. If a war must come, our people will meet it, and it will not take them much time to learn the new business. The blue militia did very well."