

The YOUTH'S INSTRUCTOR

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No. 42



THE SABBATH AN OPPORTUNITY



CAPTAIN SCOTT, of the British navy, has about completed preparations for an antarctic expedition.

THE record of deaths during 1909 from attempts at aviation is seven. Chicago alone has recorded during that time many more deaths due to the automobile.

ON the twenty-fifth of September three Americans descended into the pit of the crater of Mount Kilauea, Hawaii Island, one of the largest active volcanoes in the world. Here the explorers remained for thirty minutes on the edge of a boiling lake of lava and fire.

PELLAGRA, a disease of unknown cause, is exciting considerable alarm because of its increased prevalence. It has some resemblance to leprosy. "The skin is attacked, peeling off until the body is wasted and exhausted, the face and hands, which suffer most, drying up until they have the appearance of sunburn. It is frequently attended by insomnia, and the brain becomes acutely affected."

Walks Three Hundred Miles

THE Chicago *Inter-Ocean* gives an account of a young man who recently walked three hundred miles to take up his studies in Cornell University. It took him nine days to make the trip. I wonder if any of our training-schools are fortunate enough to have students equally anxious to get an education. Perhaps the young men and women who have earned scholarships the past summer have made as good record, though not in the same time. We believe people who prize the value of an educational training sufficiently to put forth such heroic effort to get it, will make a record for good scholarship and nobility of character.

Four Resolutions

HERE are four good resolutions for young people. Write them down in a convenient place,—say on the fly-leaf of a much-used book,—and then set about it to work them out in *your* life:—

I will stop using slang. Slang is always belittling. No one can use it and respect himself or expect to be respected by others.

I will make good use of all my time. A good use of all our time is the price of success. Improving the odd hours and spare minutes has qualified many a one for great usefulness.

I will never tell anything but the absolute truth. Every one detests a liar. Tell the truth. Tell it without the slightest coloring. It will win you friends and success.

I will get an education at all costs. Every one can get an education if he sets his heart on it. Where there is a will, there is a way. You can not keep a young person out of school when he has settled it in his heart that he is going. He *will* go, even if he has to walk to get there and *work* to stay there. The third angel's message needs, and must have, educated

men and women to finish the work in this generation.—*D. D. Rees, in The Columbian.*

Getting What We Ask For

SIXTY-SIX petitions out of sixty-nine in the Old Testament were answered just as asked. The very thing desired was granted. Three were answered in a different and better way.

Definiteness stamped these prayers, definiteness in desire, in petition, in expectancy. Simplified, this means: "I am a child of God. I need something. I'll ask God for it, I'll get it, or something just as good." This is true praying.—*Record of Christian Work.*

The Secret of Henry's Mistakes

"No, Henry, there's no mystery about these mistakes. Simpkins can't understand why the fever broke out in his home, but it is no mystery to his neighbors who have seen his back yard.

"Disorder breeds mistakes, just as dirt breeds disease.

"Do you know what a business man says to himself when he comes into your office? He says, 'These people will do to watch.' He knows perfectly well that a man sitting at a littered desk is just as apt to bill his purchase at five forty-four as four forty-five. You can't do business in slovenly surroundings. You can't keep your mind clear when there is confusion all around you. I know you will say that these literary fellows do it, but a poet is a dreamer. He works his imagination. He can write poetry in the midst of a littered desk because everything on it is transfigured before him.

"You have nothing to do with imagination in your office.

"You can't run business on imagination. You are dealing with cold facts, and if you are going to have accuracy, you must have order. You have no idea how much damage you have done this concern by allowing your department to be littered up. It is a reflection on the house. It is a reflection on every man in your department."

"O, I know I don't always keep things in apple-pie order, but I don't see how that can account for this particular mistake."

"Disorder will account for any particular mistake, Henry. A disordered room is an effect as well as a cause. All men have to clean up occasionally, but when a man allows his office to stay in a slovenly state, it is because he has allowed his mind to drop into slovenly habits.

"Slovenly surroundings mean slovenly mental habits in business, always.

"I don't mean the accidental litter that sometimes piles up in emergencies; I mean the general state of affairs that a man allows to exist in his office. Filth causes disease, and disease causes more filth. Slovenly mental habits cause disorder, and disorder cultivates slovenly mental habits. There was a time when you were ambitious to keep everything in first-class shape. Things were as neat as a pin, and you seldom made a mistake. But you got careless, and the litter came, and then the mistakes came. There is no end to this sort of thing, just as there is no end to disease that comes from disordered conditions. You've got to straighten out the disordered conditions before you can

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The Youth's Instructor

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No. 42

A Study of Christian Science — No. 1

G. B. THOMPSON

MRS. MARY BAKER G. EDDY, in her book, "Science and Health," page 1, edition 1899, says: "In the year 1866 I discovered the Christ Science, the science of Mind, and named it Christian Science."

Mrs. Eddy therefore set herself forth as the founder of the belief known as Christian Science. During the third of a century of its existence, it has become wide-spread, numbering many thousands of professed adherents. This faith, which Mrs. Eddy claims to have discovered, does not appeal alone to the unlearned and ignorant, but numbered among its believers are persons of wealth and social influence, and some of the keenest intellects to be found anywhere in the world.

In a few articles we propose to set before the readers of the INSTRUCTOR some of the teaching of Christian Science, in order that our young people and others may be able to form an intelligent idea as to whether or not this belief is either Christian or scientific. We shall compare some of the doctrines, if it can be said to have any doctrines, with the Bible; for to be Christian it must agree with the teaching of Christ as found in the Word of God. Not much investigation in the light of Holy Writ is necessary to clearly demonstrate that this belief, which Mrs. Eddy claims to have discovered in 1866 and named "Christian Science," is neither Christian nor scientific. Neither is it a new discovery, but rather the renaming of some old belief found in paganism. Putting a new label on an old can may brighten up the appearance on the outside, but it in no way changes the contents of the can. So here the name Christian Science sounds well; but if found, as it really is, to be simply the label for some unscriptural, unscientific delusion, the name would in no way change the fact, but would simply serve to make that dangerous which otherwise might be harmless. We feel sure this series of articles will fully substantiate the foregoing pronouncement.

Christian Science as a Healer

The strength of Christian Science is in the claims which it puts forth concerning the healing of the sick. Notice this pretentious claim: "Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid." "The sick, the halt, and the blind look up to Christian Science with blessings, and truth will not be forever hidden by unjust parody."—*Science and Health*, pages 288, 289.

It is this claim that gives it the tremendous hold upon minds which it seems to have attained. The world is sick. Decay and death are written upon all that we see about us. Pain, sickness, and death are the common lot of all. Deliverance from this condition is eagerly desired by the sin-stricken millions of the earth. When something comes before us, saying to the helpless invalid, the halt, the maimed, the blind, Here is health for you, it is readily laid hold upon,

with the fond hope that the longed-for deliverance from pain and disease will be realized.

The claims put forth in reference to healing the sick I will notice at another time. This point should not be overlooked here, however: the healing of the sick, or the working of miracles in any other direction, is not sure proof of divine power. Here is where many are deceived and hopelessly entangled in the web of the enemy. The writer believes that the days of miracles wrought by divine power are *not* in the past. He believes that God's servants now, as in by-gone days, may receive an endowment of the Holy Spirit, and through this agency may perform miracles, should the Lord so will. He believes that in answer to the prayer of faith the Lord will raise up invalids from their couches, according to his promise. James 5: 14, 15. But the proof that any one's mission is from heaven, and that the Lord has sent him, is not in the miracles which are wrought, but rather in the fact that what he teaches is in harmony with the Bible. God's Word, and not the manifestation of some supernatural power, is the test of discipleship. It is important that our young people and others get this point, for it is vital. Thousands are following to ruin the working of what seems to them some supernatural agency, instead of testing the teaching by the Scriptures of truth.

Miracles Performed by Satanic Power

As surely as we trust to some miracle-working power as a guide, and believe that because some supernatural manifestation of power is seen, God is leading, we are where we may be deceived, for the reason that satanic power can and does perform miracles. The Lord chose Moses to be the earthly leader of his people from the bondage of Egypt. When Moses and Aaron appeared before Pharaoh and were asked to show a miracle, "Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments, for they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." Ex. 7: 10-12.

Here was seen a miracle-working power, satanic of course, to hinder the work of God, and the deliverance of his people from bondage. Paul tells us that in the last days men will "resist the truth," just as "Jannes and Jambres withstood Moses." 2 Tim. 3: 8. So then in the last days men will seek to hinder the truth of God by means of some agency which will work miracles. Devils will work miracles in the last days for the purpose of deceiving those who dwell on the earth. "For they are the *spirits of devils, working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

Any false system of teaching so closely related to the powers of darkness that a miracle-working agency

from Satan would be manifest, would be a terrible means of deception, and only the elect of God, who love and believe his Word, would be safe from the delusion.

Further evidence is unnecessary to show that we can not safely conclude that because some sick person is apparently healed, or some other evidence of supernatural power given, those who do these things are sent of the Lord. We must "try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4: 1. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

It is to this test that we must bring the teaching and work of Christian Science. If it can not bear the search-light of the Bible, it is not born from above, no matter how pretentious and holy are its claims.

Ntsikana — No. 2

THE Sunday-school Union has, since 1893, generously helped the spread of the gospel in South Africa by printing Bible cards in the Kafir language. These are now penetrating into hundreds of homes, and the daily readings are being found helpful. The Biblical passages are being read with more interest, and a knowledge of the gospel truth is thus being gained by the people. In the days of Ntsikana such advantages did not exist. No missionaries had settled in the country, and it was the falling of only one precious seed from a stray traveler which took root in Ntsikana's heart. The ever-careful Husbandman tended it, and fruit has been reaped abundantly.

Ntsikana was of the Gaika tribe. His father's name



KAFIR WOMEN WITH THEIR FACES PAINTED WITH CLAY

was Gaba, who was a polygamist — as most Kafirs are till they profess Christianity.

Ntsikana's mother was the second wife, perhaps better loved by her husband than was the former one, and the first wife availed herself of the illness of another member of the family to bring about a charge of witchcraft against her rival. She consulted a Kafir doctor, and succeeded — as it was easy to do — in getting him to confirm the charge. Ntsikana's mother was therefore adjudged a witch, and had to flee for her life to her own friends.

A few months later, Ntsikana was born, spending his childhood among his mother's people. At the age of twelve or thirteen, he was sent for by his father, Gaba, who laid claim to the lad on account of so

many head of cattle having been paid for the mother before marriage.

There were no schools in dark Kafirland in those days, and as soon as a boy was eight or nine, he was occupied in tending goats and herding sheep. At the age of fifteen, he was promoted to herd cows and oxen. He learned to use his *knobkerrie* and throw his assagai in hunting game and guarding his father's cattle, and thus prepared himself for fighting his chief's battles. His only article of clothing was a



NATIVE BOYS COVERED WITH WHITE CLAY

sheepskin; and if he washed himself once in six months, he did well; indeed, nobody cared if the boy did not wash at all.

Ntsikana was at this cattle-herding age when one day a strange, elderly white man arrived in Gaikaland, who, after being cautiously welcomed by the chief, was allowed to pitch his tent on the banks of the Keiskamma River. The natives gave the stranger a name peculiar to the circumstances of his arrival, as they have since done to every European who has come to dwell with them, sometimes descriptive of a blemish in his person, or a certain mannerism in his bearing. The name given to the new arrival was Nyengana, meaning one who had appeared as if by accident. His European name, however, was Dr. Van der Kemp; he visited Gaikaland about 1799.

The stranger carried a Book in his hand when the tribe gathered to see and hear what his errand was. There stood the brave soldier of the cross, telling the good tidings for the first time to a congregation of wondering Gaikas! Alone, yet not alone, he had left his home in obedience to the command of his Master and Saviour — "Go ye therefore, and teach all nations." How attentively they listen! how carefully they scan his features! A little distance away sits a small crowd of boys, clad in their *karosses*, parts of their black bodies rendered grey by the scratches of the thorny thickets through which they have had to creep. One of these boys seems especially to drink in the words of the strange white man. This is Ntsikana receiving the precious seed. It lies there, as it were, rotting, but destined one day to take root, to bud and blossom, and bear abundant fruit, to the glory of its ever-careful Husbandman.

From the herding age, there is a stage higher in the promotion of boyhood life in Gaikaland. Ntsikana is only a boy, and before he can exercise any influence, he must needs be *made* a man. A special ceremony (circumcision) is performed before lads are admitted to the standing of men and added to the fighting force

of the tribe. While the ceremony lasts, the lads live by themselves, in the forests, away from their homes, and are looked after by one man, who takes charge of them during that period. They are covered from head to foot with white clay, and present a very ghastly appearance, as if they were whitewashed. In this state they are called *Abakweta*. On stated occasions they go around to the different villages, when there is a good deal of singing, dancing, feasting, and beating of dried ox-hides. The dancing is only a quivering of the muscles. They rise up on their toes, and then the whole body quivers from the feet to the crown of the head. This revelry is continued for weeks or months, until by the order of the chief, the lads are recalled. At the dance they wear a strange head-dress, and round their waists is tied, in folds, a sort of kilt made of the fronds of rushes.

On the day they are recalled, the white clay is washed off, the lads are assembled to receive instruction from the old men as to their new duties as men, and then they are publicly discharged.

Such was the rite Ntsikana had to undergo. Not long after, messengers were observed driving cattle to a neighboring village, to get a wife or wives for Ntsikana. It was not necessary in Kafirland for a young man to meet the young lady. The chief concern was the number of cattle the former was willing to give for the latter; and, without the interested parties having seen one another, the engagement was complete when the cattle were delivered by the young man's friends, and accepted on the other side. The young woman agreed to go, or rather, was compelled to go, the marriage taking place in due course. It was somewhat in this way that two damsels were brought back by the aforementioned messengers as wives for Ntsikana, whose father had in the meantime died.

Having inherited his father's property, he occupied an influential position among his people; but he shortly afterward removed to another part of the district. After Dr. Van der Kemp's withdrawal from Kafirland, there arrived another missionary, the Rev. Joseph Williams, of the London Missionary Society, whom Ntsikana also heard proclaiming the same news. It seemed to the heathen Kafir that this "thing"—as he called it—was following him wherever he went, haunting his very existence and troubling his soul.

Kafirs are a pastoral people, and are accustomed to early rising. One of the first things a man does when he rises in the morning is to go to his kraal to count and admire his cattle. Ntsikana had a favorite ox, an ugly-looking animal of large size, dun colored, but here and there spotted white, with large horns. He had given this ox the name of *Hulushe*, and when he spoke of it, he added a peculiar expression, not easy for a European to pronounce, because of the click sounds. Ntsikana, in his language, thus praised his favorite ox:—

*"Hulushe, ngqezeqamtweni,
Lunga lama Pakati;"*

which means, literally translated—

*"Hulushe, thou store of milk sacks,
Thou dappled one of the councilors."*

Ntsikana one morning went, as usual, to the kraal. The sun's rays were just peeping from the east, and, as he was standing at the kraal gate, his eyes fixed with satisfied admiration on his favorite ox, he thought he detected something brighter than usual striking the side of his beast. As he looked at the animal, Ntsikana's face betrayed excited feelings, and he thus inquired of the lad standing near by, "Do you observe the thing that I now see?" The lad, turning his eyes in the direction indicated, replied, "No, I see nothing there." Ntsikana, recovering from the trance, uplifted himself from the ground, on which he had meantime stretched himself, and said to the puzzled boy, "You are right; the sight was not one to be seen by your eyes."

Later on in the day, the memory of what he had seen haunted him away from a dance to which he and his family were invited. It seemed to bring to his recollection the words he had heard preached when a boy, and the idea expressed then, that "men ought all to pray." He could not enjoy the day's pleasure, and at last summoned his family to accompany him home, without giving any reason.

On their way home, on passing a stream, he, before them all, washed off the heathen clay from his body, which has now become the acknowledged sign of adopting Christianity. The next morning, at dawn, Ntsikana was heard to sing a chant, and to make his first statement on the Christian religion. The relatives could not understand this eccentric behavior, and thought he was bewitched, or was getting mad. But he told them that the thing that had entered within him directed that all should pray. Though they might not yet understand what that meant, they would do so by and by.

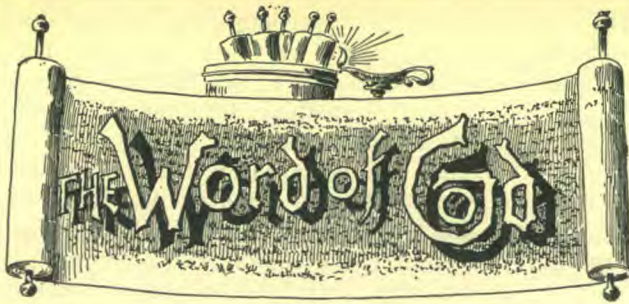
Ntsikana began to preach in earnest, and crowds came to listen to his words. In some hearts the seed was taking root, and eyes were being opened to the importance of the thing he spoke about. This they showed not merely by attending the meetings regularly, but by praying at their houses.

One day Gaika himself visited Ntsikana, and as usual a great retinue of followers accompanied the chief. A spirit of prophecy seemed to have taken possession of Ntsikana on this occasion. At one of the many religious meetings that were held during Gaika's visit, Ntsikana prophesied about the coming of the Fingoes into Kafirland, a tribe then quite unknown. He prophesied also about the land being taken from the Gaikas and divided out to white men, and cut up into roads. No Europeans were resident in the country at the time. Putting the prophecy in Ntsikana's own words, he said: "A time is coming when you will see people whom you have never seen before. Be careful of these people; do not receive them to dwell among you, but let them pass unmolested. If you receive them, they will raise the dust off their feet and leave it lying on you, that is if you do not accept this word. I see this country white with wagon roads. I see flocks of sheep grazing on it. I see this land studded with white houses. There are witnesses who will bear me record; but beware of strange doctrine—it will mislead many."—*J. K. Bokwe.*

(To be continued)



ABAKWETA DANCING



Most wondrous book! bright candle of the Lord!
 Star of eternity! the only star
 By which the bark of man could navigate
 The sea of life and gain the coast of bliss
 Securely; only star which rose on time,
 And on its dark and troubled billows still,
 As generation drifting swiftly by
 Succeeding generation, threw a ray
 Of heaven's own light, and to the hills of God,
 The everlasting hills, pointed the sinner's eye.

— Pollok.

Manner and Meaning of Christ's Coming

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

His Coming Literal

As truly as Christ "appeared" once, so surely will he "appear the second time." Heb. 9:28.

His coming is not secret or hidden. Matt. 24:23-27.

His return must be literal and similar to the way in which he went away. Acts 1:9-11; Rev. 1:7.

A Glorious Coming

Christ will come in the threefold glory of the Father, the Son, and all the holy angels. Matt. 25:31; Luke 9:26.

Even one angel has great glory. Dan. 10:6.

The glory of one angel must be many times multiplied when they all come, for there are at least one hundred four million, and probably many times that number. Rev. 5:11.

Christ's glory alone is very great. Rev. 1:12-18.

The glory of God is also exceeding great. Dan. 7:9, 10; Eze. 1:28. See matter under second sub-head of article entitled "Prophets," in INSTRUCTOR of September 21.

With this combined glory of the Father, the Son, and all the holy angels, it will be such a glorious coming it will be as the lightning which shineth from the east even unto the west, and every eye shall see him. Matt. 24:27; Rev. 1:7.

All Generations Taught of His Coming

From Enoch's prophecy (Jude 14, 15), all the generations from creation to the time of Isaac had a chance to learn of that great event. See diagram in next INSTRUCTOR.

Abraham looked for a city whose builder and maker is God. Heb. 11:8-10.

Job earnestly talked of how his hope rested in the coming of Christ at the latter day. Job 19:23-27.

Daniel spoke freely of the time that Michael, or Christ, should stand up to reign. Dan. 12:1.

The disciples taught the subject in their day, and desired that their followers should not be ignorant on this point. 1 Thess. 4:13-17.

The Time of Reward

It is at the second coming of Christ that the righteous get their reward. 1 Thess. 4:15-17; Heb. 11:39, 40.

Because it is the time of reward we are to rejoice

when we see the signs of his coming. Luke 21:27, 28.

We are instructed to set our affections on things above. Col. 3:1-4.

The Meaning of His Coming

Christ's coming means salvation for those who are looking for him. Heb. 9:28.

His coming will make an end of death, and sorrow, and pain. Rev. 21:4.

The earth shall be made new, the curse all wiped away, and men shall long enjoy the work of their hands. Isa. 55:13; 65:17, 21, 22.

For this re-creation the earth itself has been longing, ever since the curse was pronounced upon it. Gen. 3:17, 18; Rom. 8:19-22, R. V. (The word which in the Authorized Version, in Rom. 8:19-21, is rendered "creature" is the same in the Greek as the word which in verse 22 is rendered "creation." In the Revised Version it is rendered "creation" through all these verses.)

The city of God will be the capital of this earth made new. Rev. 21:2, 10, 24.

God shall dwell with his people, and wipe away all tears. Rev. 21:3, 4.

"The second coming of Christ means reunion for the parted. We shall meet and greet with no separation. This coming means immortality for mortality, health for sickness, life for death, land for the landless, homes for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, hearing for the deaf, and speech for the dumb. The young shall never grow aged. The old shall renew their youth. There will be liberty for all captives. He will bring beauty for ashes, the garment of praise for the spirit of heaviness; peace, sweet peace, for the troubled; rest, sweet rest, for the weary; joy, glad joy for the saints of God. When he comes, huts will be exchanged for mansions, crowns will replace crosses, light will scatter darkness, harmony will chase away discord, and truth dispel error. When he comes, we enter upon our everlasting inheritance. Sin, sorrow, sickness of every kind are forever done away. No more night, nor tears, nor curse, nor death. No more war, bloodshed, anxiety, perplexity, or pain. When he comes, he will reward us, and we shall enter into rest."

Read

Bible Students' Library, No. 124.

O. F. BUTCHER.

Content

THIS is a wilderness of woe,
 Of misery and want,
 Of disappointment deep and sore,
 And consolation scant.
 Yet I may walk the rugged way
 With placid brow unbent,
 If thou but grant me, gracious Lord,
 The spirit of content.

My blest Redeemer walked this earth,
 Weary and worn and faint;
 He had not where to lay his head,
 Yet uttered no complaint.
 And I may bear the cross with him,
 And walk the way he went,
 If thou but grant me, gracious Lord,
 The spirit of content.

Though wealth be not my portion here,
 Nor beauty, fame, nor power,
 My Lord this worthless life of mine
 Prolongs from hour to hour.
 And he has bidden me receive
 The blessings he has sent,
 And having food and raiment here,
 Therewith to be content.

ELIZABETH ROSSER.



The Navel Orange

THE first we know of the navel orange, which is very valuable not only on account of its fine quality and taste, but also because of its being seedless, is of a single tree that was found growing on the northern shore of the Mediterranean Sea. This was about the year 1565, or nearly three hundred fifty years ago.

A monk in a monastery in that far-away country painted a picture of the fruit, and wrote a description of it, both of which may be seen in the library of the Roman Catholic University at Washington, D. C. Grafts of this tree were taken to Spain by the Moors several hundred years ago, and from Spain the trees were carried to South America by the Spaniards who conquered and settled that country after its discovery by Columbus.

A little less than forty years ago a woman missionary from the United States found this fruit growing in Brazil, in South America, and through her efforts twelve trees of it were sent to the Department of Agriculture at Washington, D. C. These trees were kept in hothouses there, because they came from a very warm country, and therefore could thrive only when they had plenty of warmth and sunshine.

The Department of Agriculture sent two of these trees to California, and there they grew and multiplied until now the navel orange industry is one of the greatest of our land. Perhaps many of us have seen the beautiful orange groves of Florida or Southern California, and have inhaled the delightful fragrance of the blossoms. Of course you have read in your geographies of how the ripe fruit and the green fruit and the blossoms all grow together on the tree at the same time.—*Sarah Waters, in St. Nicholas.*

The Future of Alaska

"I EXPECT to live long enough to see Alaska have one million inhabitants," declared John E. Ballaine, who lives part of the year in that territory, and part at Seattle. "If Alaska," continued Mr. Ballaine, "were populated as thickly as the Scandinavian countries of Europe, it would have over twenty million people, and I maintain it could support that number as easily and comfortably as Norway, Sweden, and Denmark support their present population of seven million five hundred thousand. Alaska has four times the arable land of these countries, and its great valleys will at no distant day be transformed into productive farms and stock ranches. The mineral wealth of the territory hasn't been scratched, but I forbear to speak of that, lest I seem to exaggerate. It is a subject, however, about which exaggeration is impos-

sible. In the mere item of coal we have enough for the world's indefinite consumption, and of a quality equal to Pennsylvania's best."

"Where I live, the climate is very nearly like that of Glasgow, Scotland, the year round. We have a district that contains an average of two thousand people, and the town has water-works, electric lights, and other up-to-date facilities. In the entire territory there are eleven daily newspapers."

A Voice From the Woodland

"ONE impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

Not alone the voice of birds, the crooning of insects, the soft stepping of the four-footed creatures which inhabit the woodland, or even the tender murmur of the wind in the treetops, make the voice of the woodland, but the whole harmoniously blended.

If all the interests of our lives, whether of duty or pleasure, of joy or grief, of ease or pain, brought to us, only and always, sweet notes of harmony, if the blending of all were as one sound, and that of melody, then would our hearts be like the woodland temples of the Creator.

Nature is never silent. Some mid-summer noon, when scarcely a breath seems to stir the leaves, fix your gaze upon some particular point among the branches. If you do not discover a slight tremor among the leaves, it is because your sight is not strong enough. There is always motion, and consequently, always sound.

"O, the fluttering and the pattering of the green things growing!
How they talk each to each when none of us is knowing!"

But it is all harmony. There is never a discordant note. Even when great storms rock the trees, and seem to threaten all nature, there is no discord. All sounds blend, and the appointed work is done.

How about our lives? Were they not meant to be as harmonious as other parts of nature? SUSIE C. KENNEDY.



A CITY'S LIGHTNING ROD

This view of the Eiffel Tower was taken by M. G. Loppe with an exposure of twenty-two minutes. Six flashes were recorded on the one plate, three of them using the tower as a conductor.—*The Sphere*

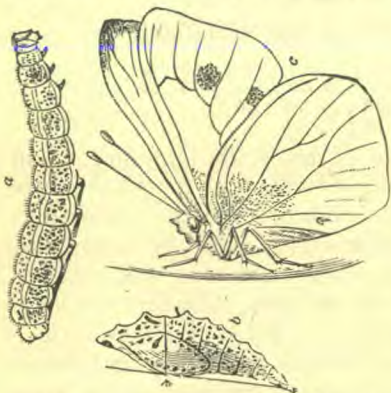
A Wonderful Metamorphosis

A LOATHSOME, crawling worm! You brush it from your clothing with a shudder. Do not abhor it, for it is one of God's creatures, and within it lie possibilities of development that may astonish you. It has strong, sharp jaws, with which to cut the leaves of plants upon which it feeds, sixteen short legs, and twelve exceedingly small eyes. Its stomach occupies nearly the whole length of its body, and is sometimes distended almost to the point of bursting by the food upon which it gorges itself.

When fully grown and developed, it seeks a secluded place, where, with no help from its fellows, and no hands to mold and fashion, it undergoes a change so wonderful, so adaptable to altered conditions, that it baffles human wisdom to understand it. It changes to a chrysalis, unlike a worm, and also unlike its destined form of being. By a kind of varnish, it is amply

protected from water and frost. It hangs inert from a twig or stick, no signs of life being apparent except a slight resisting wriggle when touched, until the warm days of spring, when, wonderful as it seems, there bursts forth a butterfly.

What a beautiful creature! No longer a crawling worm, no longer a hermit-like chrysalis, but a free-winged denizen of the air! It has only a threadlike stomach for the sweets of flowers upon which it feeds, while its large body is filled with eggs from which



(a) Larva, or caterpillar of the cabbage butterfly; (b) pupa, or chrysalis; (c) imago, or perfect insect

worms like its ancestors will be hatched. It has six long legs, two long delicate, plume-like horns or feelers, and a long proboscis curled up and used only for sipping liquid sweets. It has no jaws like a worm. It has two very large eyes, containing more than twenty thousand fascicles, each said to be as perfect

as the pupil of the human eye. The changeable, silk-like appearance is caused by the reflection and refraction of the light rays from the fascicles.

The wings, in some varieties, of green and crimson and gold, are so distinctly lined and shaded, and of such delicate texture, that, as it rests for a moment upon a flower and waves its lovely pinions in the sunlight, we are instinctively moved to ascribe the creation of the beautiful vision to the Hand that paints the gorgeous sky at the setting of the sun.

Take a fleck of the so-called "dust" of the wing and place it under a microscope, and lo, it is transformed into feathers, with quills and veins as perfect as those of a fowl, though far more delicate. Remove all the "dust" from the wing, and there remains a gauze-like skin, with orifices from which the quills have been removed, bordered with a most delicate and beautiful fringe whose threads are arranged with the utmost regularity.

The most perfect, artistic work of man, the most delicate fabrics of the loom, are unsightly daubs of the brush, or rope-like textures, compared with the delicate vestments of the butterfly. None but God, infinite in wisdom and power, could create such a worm, and provide for its metamorphosis into such a lovely insect.

If God took so much interest in the creation of a butterfly, how much more he must care for man, whom he formed in his own image.

"More lovely than tints of evening sky
Are the gorgeous hues of the butterfly.
As it flits in the air from flower to flower,
Or rests for a moment on leafy bower,
And waves its wings in the clear sunlight,
Or resting, or moving in easy flight,
It seems a visitant, pure and free,
From a sinless heaven sent to me
To win from the paths of sin I've trod
To a home in the paradise of God."

ADOLPHUS SMITH.



AMERICAN SILKWORM MOTH

Michigan's New Liquor Law

THE State of Michigan has a new liquor law that embodies some original features which appear to be causing liquor men there considerable worry. No signs advertising the business can be displayed outside the saloon. Sales are prohibited to minors, to intoxicated persons, to habitual drunkards, or to any person to whom sales are forbidden by husband, wife, child, employer, or public authority. Screens are unlawful, and so are adulterations in liquor. Two convictions of violating any of these provisions render it forever impossible to have a license renewed. License boards have no discretion in the matter. The law also limits the number of saloons in proportion to the number of inhabitants. It would be strange if with all the experiments that are being made in restrictive and prohibitory legislation the lawmakers do not some day hit on a statute that will operate perfectly, either in the matter of restricting or prohibiting the sale of liquor.—*Rochester Chronicle*.

The Father's Care

THE stars shine out so brightly in the sky,
The whippoorwills from far-off woodlands sing,
And all the evening air is made to ring
By frogs' shrill croaking in a brook near by;
And then I think of One who dwells on high,
How tenderly he cares for everything,
And to us every perfect gift doth bring;
But we, so often discontented, sigh.
We oft forget that he supplies each need,
His tender care doth mark the sparrow's fall;
He clothes with beauty flowers of the field;
'Tis he whose hand doth all the wild beasts feed.
Shall he not listen when his children call?
And care for them when all to him they yield?

L. MAE HOLLINGSWORTH.

Getting What We Ask For

SIXTY-SIX petitions out of sixty-nine in the Old Testament were answered just as asked. The very thing desired was granted. Three were answered in a different and better way.

Definiteness stamped these prayers; definiteness in desire, in petition, in expectancy. Simplified, this means: "I am a child of God. I need something. I'll ask God for it; I'll get it, or something just as good." This is true praying.—*Selected*.

A Dream

I DREAMED I was standing on a porch, which faced the east. It was night and very dark. I was standing there thinking, when suddenly a large bright cloud came down from above, and immediately seemed to sit on the top of a sharp peak of a mountain in front of me. From the cloud angels began flying out in many directions, leaving a bright path behind. They seemed to be gathering up the righteous ones. And as they returned, the path disappeared, and the place whence they came closed up. After a number of persons had been taken, the angels stopped, and it seemed as if the cloud was going to leave, and as if I was lost, when suddenly one came to me in the same manner. There was the beautiful shining path leading to the cloud, and the angel was standing by my side hesitating, with a look that seemed to say, "Are you ready?"

Then I awoke. No, I did not feel that I was ready. Reader, are you ready? If not, let us together quicken our efforts to gain the character that will give us a place with the righteous throughout an eternity.

EVERETT E. BEDDOE.



A Boy Without a Bicycle

MOST of the boys in the school that Newell Grant attended, owned bicycles. In fact, Newell declared that he was "about" the only boy there who had none.

He felt much grieved over the matter. His mind was not quite clear as to who should be blamed; but he was inclined to blame the world in general.

Sometimes he had thought that if his mother would consider how much he needed a bicycle, she could find some way of getting one for him; but she had tried to persuade him that it would be really foolish and wrong for her to spend for such purpose the little money she had, when so many things were more needed in their home.

Now, however, Newell was persuaded of only one thing, and that was that he would not much longer endure existence without a bicycle.

Often one of his friends lent him a wheel for a little while; but he did not want a borrowed wheel any more, and he had avoided the other boys, and was walking home alone.

Hearing a step at his side, he glanced up, and discovered that a man had overtaken him. The stranger suggested, pleasantly, "We two pedestrians may as well walk together, as long as we are going the same way."

"Pedestrian" was a somewhat unusual word for Newell; but he knew that it means one who walks, and he was half pleased to hear so big a title applied to himself, though in his recent mood he would have been more likely to call himself a tramp.

His companion continued, "Walking is first-class exercise, isn't it, for persons who sit indoors a large share of the day?"

But Newell's thoughts were still on the desired bicycle; and he replied, "It makes me dreadfully tired to walk."

The man glanced at Newell's sturdy figure, and possibly he rightly guessed that the weariness was chiefly imaginary. Then he declared: "Walking rests me, because it is such a change from my work. I had a very disagreeable task to-day; I had to send a boy to jail."

Newell looked up with new interest at the man beside him, and asked, "Are you a sheriff?"

"No," was the answer; "sheriffs *take* prisoners, but I have to *send* them. I am a judge."

Our boy straightened himself to his utmost height, and walked with a more spirited step, when he learned that he had so important a person for an associate. Then he asked, "What had the boy done?"

The judge replied, "He had thought he must have a bicycle."

Newell was startled. Send a boy to jail for merely thinking he must have a bicycle!

The judge was still speaking. He said: "The poor boy had not learned that it is best for boys — and other people, too — to get along without many of the things they would like to have. He thought that because he wanted a bicycle, he must have one; and as he hadn't

money to buy one, he tried to get one dishonestly."

Newell gasped. Surely *he* never would try to get a bicycle in that way, he thought.

Then the judge remarked, "I never owned a bicycle."

That seemed a surprising statement; and his young companion inquired, "Were there no bicycles when you were a boy?"

"O, yes," was the response; "for it has not been very long since I was a boy. You see I am not old yet. But I wasn't willing to spend money for a wheel, because I wanted other things more — books, for example. I was anxious to have an education."

Newell pondered for a few moments; then he asked, "Why don't you get a wheel now?"

The judge answered: "Because I don't need one, and don't care for one. When I have leisure, I prefer to walk, because it is better for me; and when I am in a hurry, I use my automobile."

Again Newell was surprised, this time at learning that any one should ever prefer walking to riding in an automobile.

But there they were at Newell's home. He would gladly have lengthened the walk, in order to talk more with his new acquaintance; for, really, the boy was not so badly fatigued as he had thought.

When the two were about to separate, the judge suggested, "I might come this way, some afternoon, and take you for a ride, if you would like."

That evening, Newell lifted a burden from his mother's heart, by saying, "Mama, I can get along all right without a wheel." MRS. ADELAIDE D. WELLMAN.

The Boy Who Would Not Be Whipped

I MAY as well tell the boys now that my mother was a widow, and a woman of great firmness and decision of character, and of deep piety. When she said anything, she meant it, and yet she was always gentle. One time in the fall of the year, when I was about fifteen years old, I was out in the yard trying to move a heavy stick of timber. I asked my brother, then twelve years of age, to help me; but he stood still and laughed at me, while I almost strained my eyeballs out of my head. At last I lost my temper, and picked up a switch and gave my brother a whipping. That was one thing mother did not allow — she did not permit one child to whip another on her place. When she heard the quarrel, she came out of the house and gave brother a good thrashing, and made him help me put the timber in place, and then said to me: —

"Now, my son, I am going to whip you for whipping your brother."

I had not had a whipping for a long time, and had begun to feel like a man. I had no idea of taking a whipping. I had violated one of mother's rules, but the provocation had been a great one to a boy. True, if I had gone five steps to the door, and told mother, she would have adjusted matters, and made brother do what I wanted him to do. Instead of this, I had assumed authority, had taken the law into my own hands,

and had done what I knew my mother did not allow.

I said, "Mother, you shall not whip me."

"But I shall do it, my son," she replied, and started toward me with a purpose in her eye. I got out of her way; and, bad boy that I was, I turned my back upon home and mother, went off about four miles, and hired myself to a clever, thrifty, well-to-do farmer, for five dollars a month. I told him what had occurred, and how I had been outraged at home, and that, too, by my mother. He told me I had done wrong, and that I ought to go back home; and he proposed to go with me and intercede for me. I was too much like my mother to yield just then. I went to work, but was not happy. I lost my appetite, and could not sleep. I grew worse and worse, but hoped all the time that mother would send for me, apologize, and take me back "scot free;" but I heard nothing from her. I began to feel that I needed mother and home more than mother and home needed me—a lesson some boys do not learn until it is too late. At the end of the week, on Saturday morning, I told my employer I wanted to go home. He approved my purpose, and kindly offered to go with me; but I preferred to go alone. He paid me for my week's work, but I hated the money. It felt like lead in my pocket, and grew heavier and heavier as I got nearer home, till finally I pulled it out and threw it as far as I could send it into the woods. I did not go home in a hurry. It was four miles, and I was four hours on the way. I hesitated, and turned back, and resolved, and re-resolved. The better voice in me said, "Go home, and yield to your mother and obey her;" but some other thing said, "I would die first."

Those who have never been in the shoes of the "prodigal son" do not know what an effort that trip home cost the poor boy, nor how long he was taking it. When I felt that I could go no further, I knelt down and prayed. That always helped me; I felt firmer afterward. The last hundred yards before I got home seemed a mile long. If it had been night and no light burning, so mother could not see me, how glad I would have been; but there it was, a beautiful, sun-bright day in the calm, cool November. O, how black the bright light makes a guilty heart look! The last hour before day is said to be the darkest hour.

When I got near enough to hear, my mother was singing—

"Jesus, lover of my soul,
Let me to thy bosom fly."

Ah, that song! What mingled feelings it stirred in my heart, and how appropriate it was! Hope and shame had a struggle, but hope prevailed just as I reached the kitchen door where mother was setting the table for dinner.

"Good morning, my son," she said, just as pleasantly as I had ever heard her speak in all my life. "Come in," she continued, "have a seat," setting a chair for me. "I hope you are well, my son." That word "son," it hurt me; I was not worthy of it.

"Very well, I thank you"—I did not venture to say "mother." "Are all well?" I asked.

"Well, thank you, my son," and she went on chatting away just as pleasantly as if I were a neighbor who had called in. I wanted to tell her my sin and shame, but did not know where or how to begin. Dinner was soon ready, and mother asked me to dine with her, with all the politeness and deference due a visitor.

When seated at the table, mother said, "Will you please say grace for us?" That was the worst. The

words choked me, though I had been accustomed to asking a blessing for a year or two. I could not eat; I was too full already. Mother hoped I was well. I told her I was.

When dinner was over, I said, "Mother, what work do you want me to do?"

"None at all, my son; I do not expect visitors to work for me," she answered.

"But, mother, I have come home, and want to go to work and quit this foolishness," I said.

She replied firmly, "Well, my son, to be candid with you, if you will now take a whipping, you can stay; but if not, you can have your clothes and leave."

I jumped up and pulled off my coat and vest, and sat down with my face toward the back of the chair, and my back toward mother, and said: "Well, mother, I will take the whipping, and stay at home with you. So get your switch and give it to me."

Then mother burst into tears, caught me in her arms, and said, "That will do, my son," and she dropped on her knees and prayed. O, that prayer! It lingers yet like the refrain of some old song, grand with the melody of heaven. I then had a home and a mother, and was about as happy as boys ever get to be in this life. Now, boys, I'm ashamed of my sin to this day, but I am so proud of my mother I thought I would tell you this story.—*Selected.*

"Give Us This Day Our Daily Bread"

JOHNNY HALL was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat; I am very hungry," he said one evening. His mother let the work upon which she was sewing fall from her knee, and drew Johnny toward her. Her tears fell fast as she said: "Mama is very poor, and can not give you any supper to-night." "Never mind, mama; I shall soon be asleep, and then I sha'n't feel hungry. But you will sit and sew, and be so hungry and cold. Poor mama," he said, and kissed her many times to comfort her.

"Now Johnny, you may say your prayers;" for dearly as his mother loved him, she could ill afford to lose a moment from her work. He repeated "Our Father in heaven" with her until they came to the petition "Give us this day our daily bread." The earnestness, almost agony, with which the mother uttered these words, impressed Johnny strongly. He said them over again: "Give us this day our daily bread." Then opening his blue eyes, he fixed them on his mother, and said: "We shall never be hungry any more. God is our Father, and he will hear us." The prayer was finished, and Johnny went to bed. The mother sewed with renewed energy, her heart sustained by the simple faith of her child. Many were the gracious promises which came to her remembrance. Although tired and hungry, still it was with a light heart she sank to rest.

Early in the morning a gentleman called on his way to business. He wished Johnny's mother to come to his home to take charge of his two motherless boys. She immediately accepted the offer. They were thus provided with all the comforts of a good home. Johnny is a man now, but he has never forgotten the time when he prayed so earnestly for his daily bread.

God will hear prayer is his firm belief. In many ways has he had the faith of his childhood confirmed. He looks to God as his Father with the same trust now as then.—*The American Messenger.*



The Season's Lesson

THE sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine of the mountain top waves its somber boughs, and cries, "Thou art my sun!" And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun!" And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun!" So God sits, effulgent, in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence and say, "My Father, thou art mine!"—Henry Ward Beecher.

Not Too Poor to Give

"GIVE, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

This promise, given by our Saviour, was remarkably fulfilled on one occasion to the parents of Miss Louisa Alcott, the celebrated author. Her parents were poor, so much so that they sometimes suffered for the necessities of life. But notwithstanding this, they were always ready to give to those who were in need.

On one cold winter's Saturday night in their home in New England a neighbor's child came to beg a little wood, as baby was sick, and her papa was off on a spree, and the family were left without any money to provide for their needs. It happened at the time that the Alcotts themselves were nearly out of wood, and with a little baby too, and furthermore, no wood could be obtained until the following Monday. Nevertheless, Mr. Alcott said to his family, "We will give half we have, and trust to the Lord." Mrs. Alcott cheerfully concurred with her husband by saying, "Their need is greater than ours; and if our half gives out, we can go to bed and tell stories."

Later in the evening a man whom they knew was en route for the Boston market with a load of wood. He called at their door and asked if he might leave the wood with them, for the snow was drifting so badly that he could get no farther with it. He continued by saying that there was no hurry about their paying for it.

May the promise of our Saviour, cited at the beginning of this article, and the incident recited, be remembered by the reader when tempted to withhold help from those who are truly in need.

K. C. RUSSELL.

"A CURSE be on ye, and the day
That brings ye moping back to me!
Hence away, begone, I say,
Carking care and melancholy!"

"THE test of a student is not how much he knows, but how much he wants to know."

Proportion of Church-Members in Our Population

If the sheep were divided from the goats and all the members of religious organizations segregated in one part of the country, on the basis of present population, they would fill the State shown in white. The unchurched would fill the other States. While the denominations are vying with one another in the field of foreign missions, the report of the latest Government Census of Religious Bodies reveals the fact that here at home we have an unchurched population which probably outnumbers our church-members in the proportion of about three to two. It makes the further revelation, however, that the proportion of church-members in our population has increased 6.4 per cent in sixteen years. This bulletin, which records the latest of the five official religious censuses which have been made of the United States, discusses the figures for 1906. In that year, we learn, members of religious bodies numbered 32,936,445, or only 39.1 per cent of our total estimated population. Of these church-members 20,287,742 were Protestants, and 12,079,142 were Roman Catholics. A comparison with the figures for 1890 shows that in sixteen years the Roman Catholics in the United States have nearly doubled in number. To be exact, this remarkable increase is



put at 93.5 per cent — "more than twice that of all the Protestant bodies combined." The numerical rating of our Protestant churches in 1906 shows the Methodists in the lead with a membership of 5,749,838, followed closely by the Baptists with 5,662,234. At the time under discussion the total amount invested in church buildings in the United States was \$1,257,575,-867.—*Literary Digest.*

Sixteen Years of Church Growth

DENOMINATIONS	1890	1906	INCREASE	PER CENT
Adventist	60,491	92,735	32,244	53.3
Baptist	3,712,468	5,662,234	1,949,766	52.5
Christian Connection	103,722	110,117	6,395	6.2
Christian Science	8,724	85,717	76,993	882.5
Congregationalists	512,771	700,480	187,709	36.6
Disciples or Christians	641,051	1,142,359	501,308	78.2
Dunkers	73,795	97,144	23,349	31.6
Evangelical bodies	133,313	174,780	41,467	31.1
Friends	107,208	113,772	6,564	6.1
German Evangelical	187,432	293,137	105,705	56.4
Independent	13,360	73,673	60,313	451.4
Lutheran	1,231,072	2,112,494	881,422	71.6
Mennonite	41,541	54,798	13,257	31.9
Methodist	4,589,284	5,749,838	1,160,554	25.3
Presbyterian bodies	1,277,851	1,830,555	552,704	43.3
Protestant Episcopal	532,048	886,942	354,894	66.7
Reformed bodies	309,458	449,514	140,056	45.3
Unitarians	67,749	70,542	2,793	4.1
United Brethren	225,281	296,050	70,769	31.4
Universalists	49,194	64,158	14,964	30.4
Other bodies	129,374	226,703	97,329	75.2
Roman Catholic	6,241,708	12,079,142	5,837,434	93.5
Jewish	130,496	101,457
Mormons	166,125	256,647	90,522	54.5
Eastern Orthodox	600	129,606	129,006
All other bodies	51,838	81,851	30,013	57.9

—Government Census of Religious Bodies.

The Secret of Henry's Mistakes

(Concluded from page two)

accomplish anything. So you have got to straighten out the disordered conditions about your office before you can hope to reach the fundamental cause, which is in your mind. No business man has ever found a way to secure accuracy where there is confusion; and no business man has found a way to get rid of confusion in the mind so long as there is confusion in one's surroundings. You may say that there are exceptions — there are remarkable men strong enough to overcome everything around them — but you and I are not exceptions; we are just plain, ordinary, every-day business men.

"Now you think I am making too much of this matter, Henry, but I will tell you how much I think of it. It is such a serious matter to me that I have been serving as your office-boy off and on for the last two years. Every now and then I go into your department and find things in such a litter that I can't stand it any longer, and I go ahead and clean up for you. And I have noticed that every time I cleaned up for you, you did better, and you were more accurate in your work in every way; but you soon dropped back. It is a serious matter. You are a young man, and you have everything before you, and you don't want your life marred by such a thing as this. You've got the grit in you to win out, and you are going to win out if you don't allow yourself to be bound about by slovenly mental habits. Get a grip on your mind, my boy. Straighten it up; and to help you straighten it, straighten up things around your office. That's the first thing."—*The Young Man in Business.*

Manners in Meeting

"THEY are not very loyal to their college at B——. That's why I'm not going there!"

"But I thought," was the protest, "that loyalty was their strong point."

"O, they talk much about it!" exclaimed the first speaker. "But I went there once to hear that famous Dr. Blank lecture, and there was so much whispering and rustling about that I could hardly listen. Dr. Blank told father he would never lecture at B—— again, he was so worn out trying to keep their attention. I would try to make it appear that I belonged to a college that was courteous and hospitable, if I were setting up to be loyal!"

Now, as a matter of fact, the college in question did have hundreds of courteous, intelligent, earnest, and truly loyal students within it. The thoughtlessness of a very few cast discredit not only upon the others, but upon the whole college.

This same principle applies to what should be the loyal Christian's behavior in the church service and the prayer-meeting. Whispering and noisy inattention, or even that quiet but distracting inattention that toys with buttons and hat pins, and flips the leaves of a book — all this is irreverence and disloyalty, whether so meant or not. It is discourtesy to speakers and to audience, it is inhospitality as well, and it is the mark of the person who is either very young or very ill-bred.

True church loyalty demands not only attendance, but a quiet, civil, and cordially interested manner during the attendance, lest we repel others when we would wish to welcome them.—*Hobart Clear, in The Wellspring.*



M. E. KERN
MATILDA ERICKSON

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Society Studies in Bible Doctrines

Lesson 1 — The Trinity

SYNOPSIS: There is one God, a personal spiritual being, the great I AM, the self-existent One, the Creator of all things. He is omniscient, omnipotent, omnipresent, eternal, and infinite in love, mercy, and justice.

Associated with God in creation and redemption is his only begotten Son, the Lord Jesus Christ, one with the Father.

The third person in the holy trinity constituting the Godhead, is the Holy Spirit, a medium through which the Father and the Son perform the operations of creation and redemption.

God

The numbers of the notes indicate the questions to which they belong. The most important texts are in bold-face type. It would be well if all would memorize these.

1. Who is the great First Cause, the Creator of all things? **Neh. 9:6**; John 5:26.
2. What can we say of the existence of God? **Ps. 90:2**; Isa. 57:15; Ps. 102:12, 24-27.
3. What does God know? **Ps. 139:2-4**; Isa. 46:10; Job 36:4.
4. How great is his power? **Job 42:2**; Isa. 26:4; Ps. 135:6; Rev. 19:6.
5. Where is God's presence manifested? **Jer. 23:23, 24**; Ps. 139:7-10.
6. Is God the Father a personal being? **Heb. 1:3**; Col. 1:15; Mal. 2:10; Gen. 1:27.
7. Can a sinful man see the infinite God? **Ex. 33:20**; 24:9-11; John 5:37. See Rev. 22:4.
8. Can we fully comprehend him? **Job 11:7-9**; Isa. 40:28; Rom. 11:33.
9. What is the character of God? **Ex. 34:6, 7.**
 - (a) **1 John 4:16**; Jer. 31:3.
 - (b) **Ps. 99:5**; 145:17; Isa. 6:3.
 - (c) **James 5:11**; Num. 14:18.
 - (d) **Ps. 89:14**; Rev. 15:3.

Christ

10. Who is associated with God as the creator and upholder of all things? **Eph. 3:9**; **Heb. 1:2, 3**; John 1:1-3.
11. Is the Son God also? **Heb. 1:8**; Col. 2:9; Isa. 9:6.
12. How closely are the Father and the Son united in all their plans and purposes? **John 10:30.**

The Holy Spirit

13. Through what agency do God and Christ work in creation and redemption? **Gen. 1:2**; **John 16:7, 8**; Heb. 9:14.
14. What three persons, therefore, constitute the Godhead? **Matt. 28:19.**

Notes

6. "The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a spirit; yet he is a personal being, for man was made in his image."—

"Testimonies for the Church," Vol. VIII, page 263.

8. "Men of the greatest intellect can not understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar can not answer. These questions were not asked that we might answer them, but to call our attention to the deep mysteries of God, and to teach us that our wisdom is limited; that in the surroundings of our daily life, there are many things beyond the comprehension of finite minds; that the judgment and purposes of God are past finding out. His wisdom is unsearchable. . . . We may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond."—"Testimonies for the Church," Vol. VIII, page 261.

12. "Christ, the Word, the only begotten of God, was with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God."—"Patriarchs and Prophets," page 34.

13. "Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."—"Desire of Ages," page 671.

Missionary Volunteer Reading Course No. 3

Outline No. 3—"Quiet Talks on Service,"

Pages 57-81

Yokefellows: The Rhythm of Service

1. WHAT two important commands are found in Matt. 11:28, 29? How does the author's explanation of other Bible commands impress you?

2. How do you harmonize the thoughts of the "surrendered life" and "free salvation"?

3. Show that the surrender to Christ is not compulsory. Read 2 Cor. 5:14.

4. How does the author feel about this surrender?

5. What does a yoke indicate? Of what value is it? Notice that a yoke implies working *with* not *for*. What help do you get from the experience of the Rhode Island farmer?

6. Show the value of keeping "step with Jesus" in service.

7. How does the author explain the voluntary surrender of Jesus?

8. Why is peace with God a prerequisite to power in service? Explain the value of harmonious effort.

9. How do we get peace of God?

10. How does the story of the old violin teach the value of surrender?

Notes

"Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ himself was a worker, and to all his followers he gives the law of service,—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men."—"Christ's Object Lessons," page 326.

"Conversion is one thing; the power of the Holy Ghost resting on us for Christian life and service is another thing. Many forget to look and pray for this latter blessing, and hence ninety-nine Christians out

of a hundred have no abundance in life, and there is no power with their testimony to win souls."—D. L. Moody.

Junior Reading Course No. 2

Reading No. 3—"Letters From the Holy Land,"

Chapters 7-9

Notes and Suggestions

How does the story of the "Fishermen of Galilee" help you to understand Matt. 17:24-27? How do the customs described in chapters 8 and 9 differ from those observed in your country? You will be interested in this connection to read what Mr. Carpenter says about the houses of Jerusalem.

"The space inside the walls is covered with a mass of box-like limestone houses, built one on top of the other, and crowded along narrow streets in all kinds of shapes. Above them here and there rises the spire of a church, and at one corner of the city is a space of thirty-five acres, in which stands an immense round building with a dome of bronze. This is the Mosque of Omar, which is built on the site of Solomon's Temple, and under which scientists suppose the ruins of the temple to be.

"In the center of the city, rising out from among the stone boxes, may be seen another great dome. This crowns the Church of the Holy Sepulcher, and is supposed to cover the spot on which Christ was crucified. In it is kept the marble tomb in which the Oriental Christians think the body of Jesus was laid.

"Many of the houses have no windows, the rooms being vaulted caves, floored, walled, and ceiled with stone, and lighted only from the front. Such houses often stand one on top of the other. We visit parts of Jerusalem in which a half dozen families are packed into a like number of rooms about a little court upon which the rooms open. They are so small that their owners can not cook in them, and the cooking is generally done in the court.

"The roofs of the Jerusalem houses are flat, and not a few of them are covered with grass. They form the evening loafing places of many families, and in warm weather the people often sleep upon them. There are no chimneys, the fuel used being charcoal, which does not make much smoke."

Golden Grains

"TRUE worshiping always leads to witnessing."

The more we help others to bear their burdens, the lighter ours will be.

Give what you have. To some one it may appear better than you dare to think.

We never injure our own characters so much as when we attack those of others.

Labor to keep alive in your breast that little spark of celestial fire called conscience.

Keep all thy thoughts on purest themes; keep from thy eyes the motes and beams.

His heart was as big as the world, but there was no room in it to hold the memory of a wrong.

Humanity is never so beautiful as when praying for forgiveness, or else forgiving another.

Be always at leisure to do good. Never make business an excuse to deny the offices of humanity.

Never let your own personal affairs interfere with your obligations to your church, your God, or to your fellow beings.—*Our Young Folks*.



THE INTERMEDIATE LESSON

V — Five Thousand Fed; Jesus Walks on the Sea

(October 30)

LESSON SCRIPTURES: Matt. 14: 14-36; Mark 6: 30-56; Luke 9: 10-17; John 6: 5-21.

MEMORY VERSE: "Be of good cheer; it is I; be not afraid." Mark 6: 50.

The Lesson Story

1. When the twelve apostles returned from the missionary journey on which Jesus had sent them, they "gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately.

2. "And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him." "And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

3. "And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place." "But Jesus said unto them, They need not depart; give ye them to eat." Then he said to Philip, "Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." (That amount of money was more than a common laborer in those times would earn in half a year.)

4. "He saith unto them, How many loaves have ye? go and see." "One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

5. Jesus said, "Bring them hither to me." "And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled."

6. As the Saviour could thus wonderfully increase the food which one lad brought, so also can he make great good come from any little thing that we give or do for him.

7. Then Jesus "said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." "And they that had eaten were about five thousand men, beside women and children."

8. "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." Jesus saw that

they would come and take him by force, to make him a king, "and straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray.

9. "And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid."

10. "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

11. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God.

12. "And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole."

Questions

1. What work had Christ sent his disciples to do? Luke 9: 1, 2. When they returned, what did they tell him? Where did he then take them? Why was it necessary for them to go into such a place? Mark 6: 30-32.

2. What did some of the people do who saw Jesus start across the lake? Verse 33. After he landed on the other side, how did he spend the remainder of the day? Luke 9: 11.

3. Late in the afternoon, what did the disciples say ought to be done? Instead of sending the people away hungry, who did the Saviour say should feed them? Verses 12, 13. What did he say to Philip? How did Philip reply? John 6: 5-7.

4. On what errand did Jesus then send the disciples? Who brought reply? How much food had been found? Who had it? What question did Andrew ask which shows that he thought that small amount of food would do little good? Mark 6: 38; John 6: 8, 9.

5. What directions did Christ then give? In what order were the people told to sit? After taking the food, what did the Saviour first do? How greatly was the amount of food increased by his blessing? Mark 6: 39-42.

6. What will be the result of the Lord's blessing upon our gifts to him, and on the work we do for him?

7. What was done in order that none of the food should be wasted? How much was gathered up after the people had eaten all they wished? John 6: 12, 13. How many persons in the company? Matt. 14: 21.

8. Of what were those convinced who saw this miracle? What did they want to make of Jesus?

John 6: 14, 15. Where did he hastily send the disciples? What did he then do? Where did he then go? Mark 6: 45, 46.

9. What caused the disciples trouble as they were trying to cross the lake? Near morning, what did our Lord do? How were the disciples affected when they saw him? What did he say to them? Verses 47-50.

10. What request did Peter make? How did Jesus reply? How did Peter respond? Matt. 14: 28, 29.

11. What next occurred? When Peter began to sink, what did he cry out? How did Jesus rescue him? Why was Peter not able to walk farther on the water? When the Saviour entered the boat, how was he received? Who did they say he was? Verses 30-33.

12. Where did Jesus and his disciples land? When it became known that he was there, what was done? In what manner were many sick persons there healed? Verses 34-36.

sea? What did Jesus do? Verse 49. Compare Matt. 14: 25; note 6.

13. How did his presence affect the disciples? What comforting words did Jesus speak unto them? Mark 6: 49, 50; note 7.

14. What request did Peter make? Matt. 14: 28.

15. What did Jesus say to him? Relate Peter's experience. How did Jesus rebuke him for his unbelief? Verses 29-31.

16. In what state of mind were the disciples when Jesus entered the ship? Why? Mark 6: 51, 52.

17. Where did they land? What blessings did Jesus bring to the people of this region? Verses 53-56.

Notes

1. The "desert place" to which Jesus retired for rest was not a barren, desolate region. Matthew tells us there was grass there. Chapter 14: 19. John says there was *much* grass (chapter 6: 10), and Mark says that the grass was *green*. Chapter 6: 39. They went to a quiet, sparsely populated region to be away from the people, in order that they might find needed rest.

2. The Saviour had been performing miracles throughout the day. His question was doubtless intended to try Philip's faith, and to see whether he and the other disciples had paid proper attention to the miracles which they had already witnessed, and to direct their attention in a special manner to the great miracle he was about to perform.

3. Five loaves and two fishes seemed but little. Philip said, "What are they among so many?" But Jesus said, "Bring them hither to me." Matt. 14: 18. He was able to feed the multitude with the little they had. We may learn a lesson from this. Our talents may be meager, but if we bring them to Jesus, he can use them, and multiply bread for the hungry multitude who are perishing for the bread of life.

"Gather up the fragments that remain." Though able to create bread by a word, Jesus taught them a striking lesson in carefulness and economy.

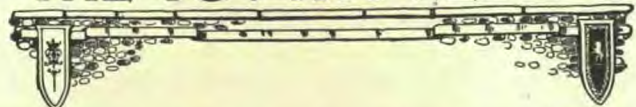
4. "The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them; but finding that Jesus had such power as to multiply a few loaves to feed thousands, they took it for granted that while he was at their head, no evil could possibly happen to them, and therefore were determined immediately to proclaim him king. Our Lord, perceiving this, either by some words which they dropped or by his penetration of their hearts, retired before the project had been fully formed, or could be put into execution."—*Dr. Adam Clarke*.

5. The life of Jesus was crowded with labor and responsibility as no other life has ever been; yet he took time to pray. Read Mark 1: 35; Luke 5: 15, 16; 6: 12. "In Christ the cry of humanity reached the Father of infinite pity. As a man he supplicated the throne of God, till his humanity was charged with a heavenly current that would connect humanity with divinity. Through continued communion he received life from God, that he might impart life to the world. His experience is to be ours."—"*Desire of Ages*," page 363.

6. Jesus came to his disciples "in the fourth watch of the night." The fourth watch began at 3 A. M.

7. "It is I; be not afraid." It is thus that Jesus ever seeks to comfort those who are buffeted with the storms of this life. To every troubled heart he says, "I am with you *always*, even unto the end of the world."

THE YOUTH'S LESSON



V — Apostles Return to Jesus; Five Thousand Fed; Jesus Walking on the Sea

(October 30)

SCRIPTURE LESSON: Mark 6: 30-56; John 6: 1-21.

PARALLEL SCRIPTURES: Matt. 14: 14-36; Luke 9: 10-17.

LESSON HELP: "Desire of Ages," chapters 38, 39, 40.

MEMORY VERSE: Mark 6: 50.

Questions

Apostles Return to Jesus

1. On returning from their missionary tour, what did the disciples tell Jesus? Mark 6: 30.

2. Seeing their need of rest, what did he say to them? Why? Where did they go? Verses 31, 32; note 1.

3. When the people saw them departing, what did they do? How did Jesus feel concerning the people? Why? What help did he give them? Verses 33, 34.

Five Thousand Fed

4. Near the close of the day what request did the disciples make? Verses 35, 36.

5. What question did Jesus ask Philip? Why? How did Philip reply? John 6: 5-7; note 2.

6. What further question did Jesus ask? Mark 6: 38. How did these loaves and fishes happen to be there? John 6: 8, 9.

7. What did Jesus ask that the people do? In what order did they sit down? Mark 6: 39, 40.

8. What did Jesus then do? How much remained after all had eaten? Verses 41-43; note 3.

9. How many were supplied with food by this miracle? Verse 44. Compare Matt. 14: 21. How were the people affected by this miracle? John 6: 14, 15; note 4.

Jesus Walking on the Sea

10. Where did Jesus at once request his disciples to go? Mark 6: 45.

11. Having sent the people away, what did he do? Where were his disciples? Verses 46, 47; note 5.

12. What experience did the disciples have on the

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A Word of Courage to Solicitors of Money for the Mission Fields

Divine Ownership

"WHO is the real owner of our world? To whom belong its houses and lands, and its treasures of gold and silver?"

Although now almost wholly in the possession of wicked men, all the world, with its riches and treasures, belongs to God. "The earth is the Lord's, and the fulness thereof." "The silver is mine, and the gold is mine, saith the Lord of hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."

God has an abundance in our world, and he has placed his goods in the hands of all, both the obedient and disobedient. He is ready to work upon the hearts of worldly men, even idolaters, to give of their abundance for the support of his work; and he will do this as soon as his people learn to approach these men wisely, and to call their attention to that which it is their privilege to do. If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth. God's people have lost many privileges of which they could have taken advantage, had they not chosen to stand independent of the world.

Why Not Ask?

The people of the world have had the use of the Lord's vineyard, and have brought in little in return. Why not ask them for assistance? I have received instruction that there are men and women in the world who have sympathetic hearts, and who will be touched with compassion as the needs of suffering humanity are presented before them.

There are many of every nationality who have wealth and intellectual powers. It is the Lord Jesus who has given them their ability and wealth. These gifts are a trust wherewith the Lord's vineyard is to be worked. We would that their souls might be drawn out in liberality to aid us in building up the kingdom of God in our world. We should call upon great and good men to help us in our Christian endeavor work. They should be invited to second our efforts in seeking to save that which is lost. It will do no harm to let

them know that you expect them to co-operate with you, and that you expect them to give joy to the heart of Christ by using every one of his gifts in honoring his name. We are to give to the world the light of truth, as revealed in the Scriptures; and we are to receive from the world that which God moves upon them to give in behalf of his cause.

How to Make Haste

The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it. The time is short; the night soon cometh when no man can work.—*Mrs. E. G. White.*

Hidden Proverbs

A WELL-KNOWN proverb is hidden in the following six sentences, each sentence containing one word of the proverb, and the words appearing in their rightful order:—

Don't hunt for virtue among a band of thieves.

It is the honest man's conscience that sleeps.

Crime builds its own gallows.

All men own six feet of the earth when they are through with it.

One who works for reward only will never succeed.—*Selected.*

Chicago's Temperance Parade

ON the twenty-fifth day of last month the city of Chicago saw a wonderful demonstration for the cause of temperance in the form of a parade. The thousands of men, women, and children in line all called loudly for the overthrow of the liquor traffic. The temperance societies of Cook County, Illinois, the churches, the Anti-Saloon League, the Prohibition Party, were all generously represented in this parade, which was led by Gen. Fred D. Grant. Artistically arranged floats, banners with pertinent inscriptions, unique demonstrations, bands, and enthusiastic cadets, formed interesting features of the parade.

Among the many appropriate things displayed on banner and placard for the people to consider were the following:—

"Rum and rags — or prohibition — which?"

"When whisky is in, wits are out."

"It's the man behind the bar that puts people behind the bars."

"Non-enforcement of law leads to anarchy."

"Obedience to law makes for brotherhood."

"You can't make a wrong right by license."

"Which shall our flag protect — the saloon or the boys and girls?"

"'Ladies' entrance.' What a lie!"

"I'm a mule, but I want a sober driver." This placard was fastened upon the side of a mule, which was doing duty in harness.

The parade required more than two hours to pass a given point; and had the weather been more favorable, doubtless many more would have fallen into line.

The whisky people were expecting to make a similar demonstration during the early part of October, and the wonder is that there can be found any who have the courage to ally themselves publicly with the liquor interests, when they know how the traffic is regarded by so large a proportion of the city's population.