

The YOUTH'S INSTRUCTOR

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Youth's Outward Look

F. FREDERICK BLISS

My boy, what waits
At life's wide gates
That ope toward coming years?
What think you, hold
The days of gold,
As manhood's prospect nears —
Life's Argonaut appears?

Is purpose strong
'Gainst every wrong —
'Gainst greed, what'er the gain?
Shall languid ease
And things that please
Assault you there in vain —
And steadfast you remain?

When things impure
Your heart allure,
Will you a Joseph be?
And sail life's craft
Where angels waft,
O'er heaven-environed sea —
Where quenchless pleasures be?

When want shall cry,
Will you reply
With free and open hand?
And, glad with those
Who feel life's woes,
Unflinching ever stand —
At Mercy's high command?

If Doubt deride,
Shall you decide
What Book will point the way?
Nor fear to own
How oft alone
You go and, trusting, pray —
At dawn and close of day?

When sets life's sun
Shall work be done
And you the summons wait
Till pierced hands
Shall loose the bands
And ope the palace gate —
To joys fore'er insate?



"CROOKED lives come from taking curves around duties."

"HE who loiters not only belates himself, but impedes the progress of others."

WHEN a majority of this country agrees with me, I am going to change my views. I know that I am wrong then.—*Sam Jones.*

THE enrolment for the Alaskan schools for the last year was 3,809 pupils, and eighty-nine teachers. Twenty-four school buildings were constructed last year.

MINE fatalities since 1904 number more than three thousand persons. One third of these occurred on March 10, 1906, as the result of a mine explosion in France.

THE next meeting of the Southern Educational Association will be held at Charlotte, North Carolina, Dec. 28-30, 1909, in response to cordial invitations from the educators of the State and the citizens of Charlotte. This promises to be the largest, most important, and notable educational gathering that ever assembled in the South.

By popular vote in Boston a new charter was recently adopted, which provides, among other things, for the election of mayor every four years, permitting a recall by majority vote at the end of two years; reorganizing the city council so that it shall consist of nine members elected at large, each for a three-year term; no party designations will appear upon the municipal ballot. The nominations shall be on petition by not less than five thousand voters. Boston is the fifth city of the nation in population, and the first city of large size to adopt the "commission" form of government.

A New German Youth's Paper

At the recent General Conference Committee Council held at College View, Neb., it was voted to publish a monthly paper for the German-speaking youth. It has been decided to call this paper *Der Jugendbote* (Youth's Messenger), and its object will be to encourage a deeper missionary spirit in our German young men and women, and to acquaint them more fully with our educational institutions and the progress of gospel work throughout the earth.

The Sabbath-school lessons which have been published in the *Arbeiter* will have a place in this paper. A reading course will be conducted, taking up, first, Elder J. N. Loughborough's book, "The Rise and Progress of Seventh-day Adventists." The paper will contain timely and appropriate articles for the improvement and unifying of our German youth, with a view of awakening an active missionary spirit among them, thus preparing them to fill efficient places in the Lord's work. It will be an eight-page monthly, the first issue being mailed about the middle of December, and the subscription price will be fifty cents a year.

To assist in entering this publication as second-class

matter, we need a large number of subscribers before the first issue is mailed. Will not all join in helping us secure this needed list of subscriptions? Address International Publishing Association, College View, Nebraska, or your tract society.

A Question and Answer

WHEN the citation, for example John II:1-5, is made, does that include both the first and fifth verses, or does it mean from the beginning of the first to the beginning of the fifth? W. W. B.

Such a citation means all of the first five verses.—*Christian Endeavor World.*

The Mango-Tree Christian

A BRAHMAN compared the Christian missionary to a mango tree. It puts forth blossoms and then weights its branches with fruits. For itself?—No, for the hungry who come to it for food. By and by the tree is assailed with clubs and stones. Its leaves are torn, and its branches are bruised and broken. It is stripped bare. But does it resent this cruel treatment and refuse to yield fruit another year?—No; next year it is more fruitful than ever. So it is with the Christian missionary, said the Hindu.—*The Record of Christian Work.*

Russia Dissolves the Finnish Diet

THE Finnish diet, the last legislative body of Finland preserved from the domination of Russia, was dissolved recently. The dissolution is looked upon as the beginning of the end of Finnish independence. It will undoubtedly be met by violent opposition on the part of the Finns, and may even precipitate armed resistance to Russian aggressions.

The dissolution of the diet is the result of the refusal of that body to authorize a contribution of four million dollars from the Finnish treasury to the military fund of Russia. The demand for the tribute was made in a note from St. Petersburg. The senate, stuffed with Russian officials, passed the measure, but the diet rejected it, formulating in its stead a demand that the request for money be made in accordance with the Finnish constitution.—*Washington Times.*

How to Open a Book

HOLD the book with its back on a smooth or covered table; let the front board down; then the other, holding the leaves in one hand while you open a few leaves at the back, then a few at the front, and so on, alternately opening back and front, gently pressing open the sections till you reach the center of the volume. Do this two or three times, and you will obtain the best results. Open the volume violently or carelessly in any one place, and you will likely break the back and cause a start in the leaves. Never force the back of the book.

A connoisseur many years ago, an excellent customer of mine, who thought he knew perfectly how to handle books, came into my office when I had an expensive binding just brought from the bindery ready to be sent home; he, before my eyes, took hold of the volume, and tightly holding the leaves in each hand, instead of allowing them free play, violently opened it in the center and exclaimed: "How beautifully your bindings open!" I almost fainted. He had broken the back of the volume, and it had to be rebound.—*Selected.*

The Youth's Instructor

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No. 50

A Study of Christian Science — No. 9

G. B. THOMPSON

PAUL in writing to Timothy instructed him to avoid "profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6: 20. I feel sure that those who have carefully read this series of articles will concede that Christian Science can properly be put in this class. "Vain babblings" and "science *falsely so called*" tell the story.

Just what Christian Science does teach we fear will never be fully known, as it is next to impossible, at times, to extract any clear, definite understanding from the jargon of words and phrases employed. One writer in trying to analyze the sophistry expressed in unmeaning words and paragraphs, said he was reminded of the clever handwriting of a recent expert of whom it was said: "He could write two hands, one he could not read himself, the other no one else could read." We quite agree with this writer. Having quoted a paragraph to show the teaching of this system, it is not a difficult task for some one to rise up and show that the jumble of words did not mean just that.

Christian Scientists complain of this, and when the sophistry of this belief is exposed, they escape the conclusion by saying that you do not understand Mrs. Eddy and her teaching. Upon this point another has aptly said:—

"I think, too, that I have a right to complain that Mrs. Eddy does not give me a fair chance in the attempt to understand her science. For, heretofore, I have been in the habit of using my eyes, and ears, and other senses, in the study of the world and its contents, but the founder of Christian Science will not allow that I have any eyes or ears. She even strips me of my mortal mind, and being a common mortal, and not deity, I feel my loss keenly. In fact, she so denudes, strips, empties me of all my ordinary belongings as a human being, that I feel like the thinnest spook or ghost that ever 'came down the pike.' If she would only permit me to put on my glasses and use my eyes,—in a word, to be clothed and in my right mind,—I think I could understand her in part, for nobody, neither the adherents nor the founder of Christian Science, understands all that Mrs. Eddy has written. She has dumbfounded the dictionary itself.

"This is a kind of Christianity which I find it exceedingly difficult to accept; and I think I shall command some sympathy in saying that I can not easily give up my senses, for I find them very handy, and moreover, my conscience does not rebuke me for being in possession of such attributes. Troubles of conscience, frequent, persistent, and perhaps unreasonable, I have certainly had; but I do not find it possible to persuade myself that I am to blame for having a pair of eyes or ears.

"It may be all a lie when my ear tells me that a bird is singing on a limb; but then I like the music, and I expect to go on indulging in that kind of error, Chris-

tian Science to the contrary notwithstanding."—*Quoted in "Christian Science Examined," pages 10, 52.*

Concerning the healing power of Christian Science much might be written. Their so-called cures are heralded everywhere, but instead of giving honor to God, who alone can heal, the "healer" is advertised. But of their many failures to cure nothing is said. Thousands of devout Christian Scientists are feeble, and are dying annually. This is a dead fly in this scientific ointment. Should time continue for a score or more of years, there would be more of this faith in the tomb than alive on the earth! Even Mrs. Eddy, its founder and discoverer, if we can believe what we are told, is tottering on the brink of the grave. Her eyesight is failing, and she wears spectacles to read. And though publishing the fanatical and illogical statement for her dupes to read, that "thinking we are growing old" is an "error," she herself *is now an old woman.*

In their so-called healing of diseases the "healers" from the metaphysical college operate on the mind, as "mind is all." They proceed to teach the patients that there is nothing the matter with them, and endeavor to get them to believe it. J. M. Buckley in his book entitled "Christian Science and Other Superstitions," page 85, gives a "healer's" prayer for a dyspeptic. I quote only a few lines: "We know, father and mother of us all, that there is no such thing as a really diseased stomach, that the disease is the carnal, mortal mind given over to the world, the flesh, and the devil." This is a sample of others. All the healing there is is getting the patient who has been tortured for years with indigestion to believe this prayer. That there are distorted minds and persons who imagine their ailments are more real than they really are, or who may really believe that they are afflicted, we have no doubt. They have a sort of "hypo," so to speak. This class could no doubt be helped or cured by getting them to change their mind. A trip into the country with cheerful, optimistic companions will often effect a change. And as the mind of some in this respect is considerably diseased, the cure seems to be wonderful, and the patient feels grateful. But to call this a "discovery" dating from 1866, as Mrs. Eddy does, is monstrous. Common sense has taught men this for centuries before Mrs. Eddy was born.

Now where the founder of Christian Science has made the egregious blunder is in generalizing from a few particulars. Instead of testing her theory by the facts, she has tested facts by her theory. Because she may have found a few supposed mental cases susceptible to a cure, she has leaped to the ridiculous conclusion that all cases are only in the mind, and can be cured in like manner. Those who believe and teach such folly certainly need something done for them mentally. An ailment that is wholly imaginary doubtless can be cured by dismissing it from the mind. But a real disease must be dealt with in an intelligent manner. No change in our mental machinery will supply a limb which is cut off, mend bones which have

been broken by accident, supply eyes which have become sightless, make deaf ears hear, or decayed lungs whole again. This takes creative power, and no Christian Science "healer" can create.

Yet, strange as it may seem, this wild and unreasonable conclusion constitutes the whole of Christian Science. To be a Christian Scientist one must accept this conclusion, while a failure to believe, is to repudiate the whole "discovery." Run to its last analysis, what Mrs. Eddy discovered in 1866 was that there was nothing really the matter with the human family, mentally, physically, or spiritually, notwithstanding the fact that the Bible as well as common sense teaches us that sin, sickness, pain, and death fill the world.

That some real diseases are apparently cured is pointed out as evidence that a real power is manifest in the science. No doubt this may be true in some instances. But in previous articles it has been shown that Satan will work miracles in the last days, and that some of these may be directed toward healing the sick. And, as Christian Science stands arrayed against the plain teaching of the Bible, if any healing power is manifest, it must be from beneath rather than from above.

To-day

WOULDST sing a song of wondrous power
The world to bless and cheer,
Whose notes of triumph, clear and high,
Shall echo far and near?
Who knows? Some future time, perhaps,
That day to thee may come;
But in the meantime, sing *to-day*
A little song at home.

Wouldst speak a word of wisdom deep
To lead full many a soul,—
A word admiring multitudes
Repeat from pole to pole?
Who knows? Such joy may yet be thine;
But meanwhile sit not dumb;
O gently speak, from day to day,
Some words of cheer at home.

Wouldst do some deed of bravery
With motive pure and high,
And write thy name on glory's page
Where heroes dare and die?
Who knows? Such honor may be thine:
Pine not for it to come,
But do *to-day*—this very hour—
Some deed of love at home.

ELIZABETH ROSSER.

"He Was a Leper"—"Jesus Touched Him"

JESUS was the first to come in personal touch with the lepers, who were outcasts from everything which made life enjoyable. Instead of driving them from his presence with loathing and with curses, instead of taunting them with the cry that they were special objects of God's wrath, he encouraged them to come to him, and every one who came was healed. In sending out his disciples, his charge to them was, "Cleanse the lepers." To-day it is a notable fact that Christianity is the only religion which seeks to alleviate the suffering of these physical human wrecks. In India the leper is treated as he was in Palestine two thousand years ago; he is stoned, and driven from society, and left to die hopeless. But the gospel has wrought a change, and to-day asylums are in operation conducted by Christian men and women, where the leper is treated as a human being. Recently a young Mohammedan found refuge in one of these oases; later he was urged to accept the Christ, but declined, saying he could see but little difference between the two religions. The treatment of lepers by

Christians in contrast with their treatment by Mohammedans was dwelt upon without avail. He left for home, but in a day or two returned, saying he had been driven from his father's house with stones. By the fruits of Christianity he was convinced that it was a tree planted by the Heavenly Father.

A young girl, just graduated from a Christian school in India, on the eve of her wedding day was removed to the same asylum by her brother. As she looked at the women there, and thought that in all probability she would reach the same wretched condition, she buried her head on the shoulder of her brother, and cried as if her heart would break. For a time it was necessary to watch her carefully, lest her despair would lead to self-destruction. Later, she was invited to work for her sister sufferers. She accepted; her work was blessed of God, and she was astonished at what a change came over the women, and how quickly they responded to her efforts. Before taking up her work, her heart was full of rebellion. She could not deny the existence of God, only he could not be a God of love, else he would not afflict her as he had. Gradually the Christ-spirit entered her life as she ministered to others, and to-day she is praising God for her condition, as otherwise she probably would not know the sweetness of the Master's presence and service as she now knows them. Into the lives of her sisters has also come the same blessed experience, and as they gather each week for worship, even though rejected by family and countrymen, they give evidence of their acceptance with God in praise and thanksgiving for his benefits and mercies. Out of their small allowance, amounting to one cent a day, they have contributed more than one article which has added to the attractiveness of their chapel service, and are intensely interested in the evangelization of India.

Leprosy is the Bible type of sin, and is so understood in Eastern lands. A missionary working for and living with the lepers, states that before proper provision had been made for their care by the Christian church, while the afflicted ones were asleep, rats were known to eat great holes in their limbs. Being past feeling, they were not conscious of what had happened until they awoke in the morning. So with sin; it eats into the very soul, and the sinner is not conscious of it, as he is "past feeling." It requires the word and touch of the Master to heal him, and when thus healed, he is fully conscious of sin's work, and hastens to drive it out of his life. To-day in all lands the gospel is healing men of the leprosy of sin by thousands, and these are testifying, "I was a leper, but He healed me."
JOHN N. QUINN.

Disciplined by Kindness

NINE people out of ten, when they speak of discipline, mean something disagreeable. The word disciple always has an attractive and winning sound, and discipline is simply the whole circle of influences that makes a disciple. Yet we persistently use the word discipline only in its narrower and more forbidding sense. But it includes not only or principally the penalties and hardships of experience, but covers also all the attractions, the enthusiasms, and the joys of education. Much might be said for the proposition that more than half of our training is accomplished by things that are grateful and acceptable to us. We ought at any rate to recover our minds from this vicious slant which custom and carelessness have given to it, by reason of which we habitually speak of dis-

cipline and think of it as something painful; for no one is really happy except a disciplined person.

Unconscious Discipline

For the most part we are not conscious that we are being disciplined at all. Nobody ever thinks especially of morning and evening, of noon and twilight, of sleeping and waking, of seed-time and harvest, or of our daily routine as having any particularly formative power over us; and yet all these fashion every life. We are all the well-disciplined soldiers of this regiment, and scarcely ever gave a thought to what was going on. It is possible to represent work as something that grates and grinds upon men, but a casual look at the world's workers as they go to their morning's task reveals anything but a forlorn and hopeless company. Things go wrong many times in the course of the day, and these things try us, but they go right ten times to once they go wrong, and with a good workman there is not a day when he has not a good many times been subjected to the gratifying discipline of seeing things go right. We learn by failures, but quite as much by success. The painful contacts and collisions which are sure to come every day teach us something, but we learn as a rule even faster by having done just the right thing. There are jars and conflicts, but even more there are agreements and co-operations, or the world would not go on. Those who thwart and oppose us, our enemies or our rivals, will all doubtless show us something which we should not otherwise have seen; but the lifelong influence of friends, home, and loved ones is the greater influence.

Good Things Discipline

When, then, we are thinking of disciplining anybody, let us be sure that what will best do the work with them will be what did it with us. In the first place, we hardly know what it was, but we are quite sure it was not something wholly and unmitigatedly disagreeable that did it. Whoever had the most influence over us hardly seemed to try. One fails to be a good disciplinarian far more often through lack of gentleness and kindness than from want of severity and force. There are plenty who can sail into a situation with a determined look and point-blank words and ultimatums about what they will have and what they will not have, and accomplish nothing. They are very poor disciplinarians. Their regiments never move like one man — and in their pride and folly they think they have exposed the incompetence of their pupils when they have only revealed their own. A good disciplinarian will always make people under him more or less happy, for without discipline we are really miserable. We like a strong hand over us, but we like its strength disguised. Severity alone is no discipline at all. And if we have a child in hand, or any company of people whom we must order into effectiveness, we must think very seriously about how many good things we need to give them and what supplies of happiness.

It changes our prevailing tone, when that has gotten to be a tone of whimpering at life's hardships, just to remember that more than half of the influences that have shaped our life have been good ones and gracious ones. We work better after that. A truer tone rings in our speech. For there is too much whimpering, too much careless talk about life's trials, by people who never had any, but have simply had their wishes crossed. Do not fall into the habit of designating by this high name simply the disagreeable things of life. They may and do have their full place, but they do not fill the whole field.—*Sunday School Times.*



Folly of Fearing God's Will

A CHRISTIAN lady was once expressing to a friend how impossible she found it to say, "Thy will be done," and how afraid she should be to do it. She was the mother of one little boy, who was the heir to a great fortune, and the idol of her heart. After she had stated her difficulties fully, her friend said: "Suppose your little Charley should come running to you to-morrow and say, 'Mother, I have made up my mind to let you have your own way with me from this time forward. I am always going to obey you, and I want you to do just whatever you think best with me. I will trust your love.' How would you feel toward him? Would you say to yourself, 'Ah, now I shall have a chance to make Charley miserable. I will take away all his pleasures, and fill his life with every hard and disagreeable thing that I can find. I will compel him to do just the things that are the most difficult to do, and will give him all sorts of impossible commands'?" "Oh, no, no, no!" exclaimed the indignant mother. "You know I would not. You know I would hug him to my heart and cover him with kisses, and would hasten to fill his life with all that was sweetest and best." "And are you more tender and more loving than God?" asked her friend. "Ah, no," was the reply, "I see my mistake, and I will not be any more afraid of saying, 'Thy will be done,' to my Heavenly Father than I would want my Charley to be of saying it to me."—*The Christian's Secret of a Happy Life.*

Four Anchors

MANY business men have been wrecked for the need of anchors holding them to steadfastness. However deep the waters we are sailing through, we are often nearer the shoals and reefs than is imagined.

Fixedness of Purpose

The first anchor which a business man should throw out is fixedness of purpose. The innermost secret of successful life is the concentration of power along certain definite lines. The great minds in art, science, philosophy, and finance are always identified with plan and purpose. Life is power, but power undirected is lost. Only constant striking on the same spot makes an impression. Purpose connects and unifies our months and years, and makes them all but part of a single whole. Each day should be a link, tempered and welded into the chain of life, and no link a weak one. Three fourths of men's failures in business or other pursuits may be attributed to the lack of purpose. The house can not be constructed without a plan; how much less can a business be fashioned and built up to a handsome, honorable edifice without plan, and skilful workmen building with square and plumb rule? Plans must precede construction, the ideal before the realization, the purpose before accomplishment.

Only the man who aims truly and surely will strike the mark. Form your thoughts of your business into

a definite channel; let it not cover too much territory—be sure you can carry it to a successful issue, and then let not anything stand in your way, or turn you from your purpose. A deep flowing stream carries all before it to the sea, and no obstruction stands in its way, while the shallow stream, which spreads itself out into swampy land, goes silently, rests, and its life is absorbed.

Perseverance

But a fixed purpose, to exert its influence, must be accompanied by perseverance—that is the second anchor of the business man, or the professional man, for that matter. Here is the difference between the aim and the accomplishment. Perseverance is the bending of the bow to send the shaft to the target, and the bow is the will. Fix your purpose, and then fight it out on that line if it takes you years. That is the spirit which conquers. No sooner are our plans drafted or our purpose fixed than circumstances and difficulties seem to conspire to defeat and ruin them.

Most men have seen the bright and high level they aspire to, but only here and there has one been possessed of the courage and devotion to follow it over an unbeaten path until he reached it. It is blood earnestness which tells. The man who is ever unconscious of defeat is he who some day will plant his standard on the enemy's ramparts and win the day.

He who holds on in the face of all storm, in spite of all discouragements, calmly suffering temporary delays, is he who finally reaches the top of the ladder of business success. Shall we complain of difficulties when a thousand fingers are pointing to wonderful achievements made after overcoming tremendous obstacles? It is half-heartedness which fails, and the doing with all your might which succeeds. All the time remember that you may lessen your load by having the advice of those who have gone before you on the same road, and by being sure that you are on the right road before you set out on life's journey.

Before a determined will and a passionate devotion men will stand aside and let you pass—they can not help it; difficulties will vanish—they can not withstand you; obstructions will be crushed—their puny strength deserts them.

Faith in Ourselves

Then in order to make perseverance possible, another anchor is needed to steady the barque—faith in ourselves. Too often, by far, the estimate of our power falls far short of what it really is. Trust yourself, or you will not achieve. If we rate our ideal at one hundred per cent and our power at fifty per cent, that accomplished will be but one half. The great error business men make is in under-judging themselves, not over-judging. My self-set limitations determine the extent of my achievements. Men who to-day are almost measureless in their achievements are they who have not dared to set their bounds. This is not conceit but respect for the power God has given you.

Faith in Your Friends

Then comes the important anchor, faith in one's self and one's friends. You throw your anchor out, the chain becomes taut—you do not see the anchor grip, but the taut rope shows that it has firmly embedded itself. Have faith in your friends and yourself that the anchor you hold when thrown out will secure the barque. Everything depends on this anchor—lose faith in yourself and your friends and you are at the mercy of the waves. The anchor of fixed purpose may be dislodged and flung high on shore by

storm and tempest; the anchor of perseverance may now be worn away by the fretting tide and the cutting sands; the anchor of faith in self may snap in twain in some fearful crisis when the strain is great; but away down, deep embedded, holding all fast, is the faith in your friends [and we must count God as our best friend], the good anchor which keeps all taut and secure. If you are true to yourself, true to your high aspirations, true to your powers, and true to your friends, you will find you are always in possession of a secure anchor in all storms—deeply embedded in past faith in your powers, your fixedness of purpose, your high ideals, never even casting a doubt as to your ultimate success. This is the best anchor of all; its chain has been securely and safely welded link by link, until there is not a weak part in the chain holding your barque secure by the anchor of faith well embedded. Through all your life allow not a weakness to creep into the chain. It is the power which will hold you safe through all business storms and troubles.—*The Alliance.*

Beyond To-day

If we could see beyond to-day,
As God can see;
If all the clouds should roll away,
The shadows flee;
O'er present griefs we would not fret;
Each sorrow we would soon forget;
For many joys are waiting yet
For you and me.

If we could know beyond to-day,
As God doth know,
Why dearest treasures pass away
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright,—
Some day life's wrongs will be made right,
Faith tells us so.

If we could see, if we could know,
We often say,
But God in love a veil doth throw
Across our way;
We can not see what lies before,
And so we cling to him the more;
He leads us till this life is o'er;
Trust and obey.

He chose the path for thee:
No feeble chance, nor hard, relentless fate,
But love, his love, hath placed thy footsteps here.
He knew thy way was rough and desolate,
Knew how thy heart would often sink with fear,
Yet tenderly he whispered, "Child, I see
This path is best for thee."
—*Selected.*

Money That Increased 88,000 Fold

AN old Scotch woman used to give a penny a day for missions, and for the sake of so doing went without some things that she might otherwise have had. One day a friend handed her a sixpence, so that she might buy herself some meat, as an unusual luxury.

"Well, now," thought the old woman, "I've long done very well on porridge, and the Lord shall have the sixpence too."

In some way the story came to a missionary secretary, who told it at a missionary breakfast.

The host was much impressed by the simple tale, and saying that he had never denied himself a chop for God's Word, subscribed twenty-five hundred dollars at once.

Several of the guests followed his example, and eleven thousand dollars was raised before the company separated.—*Selected.*

A Remarkable Woman

In a little city named Casey, in Illinois, about one hundred fifty miles east of St. Louis, there died a few weeks ago Miss Lizzie L. Johnson, a most remarkable woman and sincere Christian.

In the year 1885, when a schoolgirl fifteen years of age, she was injured, and as a result, the spinal column began to decay. For twenty-five years after, until the day of her death, she never again stood upon her feet, and during the last seventeen years of her life never left her bed, nor even assumed a sitting position in it. Still, prone upon her back, and often suffering excruciating pain, she accomplished an amount of missionary work simply incredible.

Soon after the accident which crippled her for life, realizing that she would never be able to walk again, she became much exercised as to what occupation she should engage in to fill in her time profitably.

One evening her father read to her an account of William Taylor's sailing to Africa with a band of missionaries. Afterward she read the *African News*, and so became interested in missionary work. A great longing took possession of her to help, her first earnest desire being to acquire means through which to liberate an African slave.

Her father is well-to-do, and could have given her the amount, but she wished to earn the money herself, and so make it a personal work and a personal sacrifice. After much painstaking labor, and enduring much suffering almost continually, she managed to cut out and piece together a beautiful quilt. This she offered for sale to friends and to churches for fifty dollars, the price of a slave; but no one would buy.

This failure was a great disappointment. At last, however, Bishop Frank W. Warner heard of her effort, and wrote asking that the quilt be sent to him. Wherever he lectured, the quilt was taken, and its story told to the audiences; then it would be put up at auction, and each time returned by the winner. In this way it realized about six hundred dollars.

After this happy termination of her first missionary effort, she began, about twelve years ago, the manufacture of silk book-marks, each with a helpful message embroidered upon it. These were sold in the United States and Canada, and in nearly all foreign countries.

James Milton Davis wrote a little booklet about them and Miss Johnson's work. This went into the fifth edition, or about one hundred thousand copies. It was copied widely, and translated into several foreign languages. Others wrote of the work, and the churches took up the matter. Orders poured in.

Her mail became simply enormous, yet to all she gave personal attention. To a friend she explained the source of her wonderful endurance: "I have worked very hard as I lie upon my bed of pain, yet I am thankful to God for the opportunity of so doing. The work overtaxes my strength, but I am eager to toil on and do all I can to enable these native pastors and Bible women to continue their soul-saving work."

Her labors brought to her about twenty thousand dollars in all, and with these earnings she supported five Bible women, two in China and three in India.

One of these women — Giok Hoa — was once sold for eighty cents. She now sings, prays, and preaches in three languages — Chinese, Japanese, and English.

Another of her workers is in Madeira; another, a pastor-teacher, in Angola. Bishop Hartzell says of this man that he is, in many respects, the most remarkable worker on the West Coast of Africa. The man once was a dealer in slaves and rum. Now he is a pastor where he once sold rum and bought slaves.

One of the oldest and best pastor-teachers in India — Bahakka Singh — was supported out of the sales of the book-marks. Another teacher is in the boys' boarding-school at Narsinghpur, and a teacher-pastor in the Gujarat District, of the Bombay conference, besides several other workers in various parts of India.

Miss Johnson kept in close touch with all these workers, and was well informed concerning the missionary fields in which they labored. Though only a child when stricken, she became a polished scholar and correspondent. Personally she was a very beautiful

woman, with lily-white complexion, black eyes and hair, and a countenance always radiant.

Such was her character that, once met, the memory of her became a persistent memory. Her whole life is a most remarkable example of self-sacrificing service.

W. S. CHAPMAN.



LIZZIE L. JOHNSON

He Never Surrenders

I ONCE had a letter from a man asking me to come to his town to help him in an evangelistic campaign, and in that letter he said, "If you will only come, I believe that we shall be able to drive the devil out of town." His letter showed me conclusively that he did not know the devil very well, for the devil is never to be run out of anybody's town until Jesus comes and takes the reins. There is not a spot of ground as big as my foot can stand on that the devil has ever surrendered or will ever surrender until Jesus comes and makes him do it. Do you think there is? Do you think he has ever surrendered the piece of ground that you stand on? If you do, I don't. I know there are some people who claim to be so good that they are never tempted at all; and I tremble for the man who says that, for I know that his temptations are so insidious that he does not recognize them as temptations, and that is a most dangerous position. Where is the piece of ground that the devil ever surrendered? Where is the city of which he ever said, "I am done with that people, and I am done with that town, and I am never going back to it again"? Just show me one in all the round world. Never since the day when Adam and Eve put their feet on Eden's soil has the devil surrendered a single foot of ground. He is fighting and working, and will be doing it as long as time lasts,—until Jesus comes a second time; then his day is done; and so, friends, it is well for us to remember when we are looking about us and observing sin and suffering and sorrow and wickedness and devilry, that the devil is never to be conquered until our Lord conquers him at his second coming; and this fact, if remembered, will keep you from being a pessimist and going off after every wind that blows.—
Dr. Len G. Broughton.



Used on Martyred President

FARMER "LAWTON, of the Western Union, uses a gruesome-looking paper-weight in the shape of an old-time physician's bleeding instrument that was generally in use up to sixty years ago, and which once was used on Abraham Lincoln.

The little instrument of torture is a brass box, one and one-half inches square. On the lower side are hidden sixteen steel lances. Before the instrument is used, the lances are forced out of their brass sockets about one eighth of an inch.

Then the instrument is gently pressed against a portion of the body, usually the arm, a spring is touched, and as the little lances disappear, they leave sixteen small wounds that penetrate through the skin, each about a quarter of an inch long and deep enough to cause the patient's blood to flow freely.

Medical men have not used these crude instruments for bleeding people for over fifty years.

The instrument was the property of Dr. George Hewitt, a distinguished physician of Quincy, Illinois, during the fifties, and an uncle of the "old farmer."

Shortly before becoming president of the United States, and while practising law at Springfield, Illinois, Abe Lincoln had one of his sick spells, and Dr. Hewitt was called over to Sangamon County for consultation. He pronounced Lincoln's case the usual spring malaria, but the local physician was sure it was bordering on typhoid fever, and that nothing but a good bleeding would save the coming president's life.

Dr. Hewitt performed the operation unwillingly, then watched its effect for a few days, after which he declared he would never use this instrument upon another patient, and he never did, although he practised medicine until his death, twenty years later. It was not long until the leading physicians of this country followed Dr. Hewitt's example, and began to give their patients tonics to make blood instead of draining their systems of blood that nature had provided them with. In consequence these little instruments of torture are almost as much of a curio now as the dollar of our fathers', whose coinage was stopped about the same time that bleeding went out of vogue.—*Denver News*.

Bread-Making in Normandy

It is not hard to persuade a Norman peasant to believe anything strange or outrageous of that extraordinary country, America, but he always finds it difficult to understand how it can be true that American women make bread!

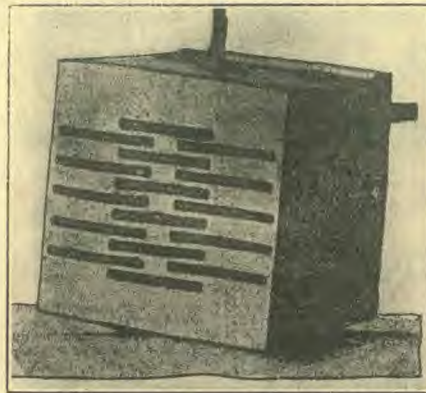
The men of America must be brutes, he thinks, for although a farmer's wife in the north of France may do a good part of the heavy work about the farm, she never thinks of making the bread. That is man's work, and it is carried on, not in the kitchen, but in the stable.

The Norman peasant eats an astonishing quantity of bread. He has little else — except cider — for his breakfast and supper, and it is a very important part of his noonday meal as well.

And such queer-looking bread as it is! The "loaves" are as round and as palely yellow as the full moon; they are often three feet in circumference and eight or ten inches thick. Seeing one of them for the first time, you would be likely to take it for a large cheese.

Bread-making being only a monthly occurrence in a Norman household, the operations must be on a scale of considerable magnitude if the family supply is to be sufficient to last for four weeks. The dough is always mixed in a certain enclosed space upon the floor of the barn.

At other times cats, dogs, and poultry enjoy the freedom of this space; but when bread-making is toward, these are evicted, and the floor is swept — let us hope very thoroughly.



THE BLEEDING INSTRUMENT

There is no dough-pan or trough. The flour and water are poured together upon the floor, and the farmer and his sons or hired laborers beat the mass into the proper consistency with heavy clubs, widely flattened at the ends, until they look something like roughly shaped snow-shovels. Then a lump of leaven is added, and the mass is given ten or twelve hours to "rise."

Next it must be kneaded, a process which is accomplished with the feet. Shod in heavy sabots, or wooden shoes, — not the every-day shoes, which are painted black, but made of unstained whitewood, — the men leap into the midst of the dough. They jump about with agility; they stamp and kick the spongy stuff; they dance clumsy jigs in it, the stiffening dough clinging tenaciously to their shoes. It is the hardest of hard work, requiring endurance as well as strength, and before it is time to stop, more than one of the men will be staggering to and fro in the pasty mass, thoroughly exhausted.

The dough is allowed to rise a second time; is again soundly beaten with the flattened clubs; is then put into great round pans and baked in the massive brick oven which stands in almost every Norman stable.

The bread which results is firm, close in texture, and rather dingy in color, sweet but dry, and decidedly palatable even to those who have seen it made.

As the month draws to a close, the outer crust becomes so thick and hard that it can only be penetrated by a saw kept for that purpose. But this horny shell has its use, for it keeps the interior of the loaf fairly soft and fresh, sometimes for several months.—*Youth's Companion*.

Don't Use

AVOID for *avert*. "By displaying a light the skipper avoided a collision." To avoid is to shun; the skipper could have avoided a collision only by getting out of the way.

AVOCATION for *vocation*. A vocation is, literally, a calling; that is, a trade or profession. An avocation is something that calls one away from it. If I say that farming is some one's avocation, I mean that he practises it, not regularly, but at odd times.

CHILDREN'S PAGE



When Father Is Away

WHEN father has to go away,
I do not spend much time in play;
I stay with mother all I can,
And act just like a grown-up man.
At meal-time I am never late;
In father's place I sit up straight;
I do not eat my food too fast,
And she's helped first, and I'm helped last.
I read the paper 'loud at night
(Though all the words I can't say right).
But mother asks me, "What's the news?"
And likes the pieces that I choose.

I sit up later, for her sake.
I do not beg for pie or cake;
I do not ask for "twice dessert."
I keep from crying when I'm hurt.
I do not let her walk too far;
I help her on the trolley-car,
And find a seat, and put her there,
And then, of course, I pay the fare.
But though it's nice to act so grown,
And though we have good times alone,
I tell you I enjoy my play
Just after father's been away!

—A. W. McCullough, in *Youth's Companion*.

Grandma Visits the Boy

UNDER the care of kind physicians, nurses, and friends, grandma's health improved. The children advised her to come West, and the kind doctor coincided; so in mid-summer the trip was taken contrary to previous plans for spending the beautiful autumn months—possibly a winter—in dear old New England. Very fortunately, she caught the last year's autumn there. She had wondered if the glamour of passing years had invested the autumnal beauty with a halo that she had never met with elsewhere. No; it was indeed real. The matchless shadings of reds and browns, garnet, green, and gold, were such as she had never seen anywhere else.

With hasty good-bys to dear ones who met her in Boston, she was soon speeding westward with the summer sun, but although one of the hottest days of the season, the motion of the flying train made it perfectly comfortable. How consoling to a convalescent to be able to take a train at the "Hub" without the necessity for change until reaching the "Windy City" of the West!

A few weeks with the children, who saw that all necessary assistance for recuperation was supplied, so improved grandma's health that (although not strong) when the annual excursion came with greatly reduced rate, she decided to visit the Boy, and dropped him a line to meet her at the station. A night and little more than half a day took her there. A sturdy figure, with fresh face well tanned, welcomed grandma, as she stepped from the train. A buggy ride of one and a half miles into the country took them to the school farm that had been the Boy's home for the past year. After school closed, he had been working for wages, to be applied on the next year's expenses. With the cows and poultry to be cared for, the planting and hoeing acres of small fruits, this was easily arranged.

Most of the family were attending camp-meeting, which was not so far away but that the practical professor, equally at home in books and on the farm, could run back and forth to superintend the work. The girls had done a generous baking before leaving, and the boys said they could care for themselves. This would not be difficult with plenty of milk, eggs, fresh fruit, and vegetables. A kind friend had offered to cook fresh dinners, but was unable to do so on account

of sickness, so grandma had the privilege. There was an abundance of nice sweet corn, tomatoes, apples, and a field of the finest blackberries, together with all kinds of fresh vegetables. How thankful students should be who have an opportunity to obtain an education under such favorable circumstances.

With the necessary household duties, looking over and repairing the Boy's clothes, etc., the days passed all too soon. How

sweet it will be when we all get home, no more to roam, and past the sin and sorrow.

After returning and having a few weeks' rest, grandma visited a dear friend who has a son the same age as *her boy*. A good scholar, already developing mechanical skill and business ability, he is much smaller in size, pale and thin, with little appetite. He has always lived in town and had very little opportunity to develop his muscular system. Adam and Eve should have appreciated their garden home, and the country child would do well to appreciate the opportunity to be ever learning something of the beautiful world in which he lives, where he can secure symmetrical development of body and mind in useful work and harmless recreation.

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room,
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,



This is my work; my blessing, not my doom,
Of all who live I am the one by whom
This work can best be done in the right way.

"Then shall I see it not too great or small,
To suit my spirit and to prove my powers,
Then shall I cheerful greet the waiting hours,
And cheerful turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best."

Hidden Cities

[The first best list of answers will be given in the INSTRUCTOR.—EDITOR.]

1. The frame of a ship.
2. A stopple.
3. A support to the body; a musical instrument.
4. That which precedes a blossom; a letter of the alphabet; a plague.
5. A perfume.
6. An abbreviation for a liquid measure; a road.
7. An exclamation; compact.
8. A boy's name; a military post.
9. A home for animals; wealthy.
10. A preposition; the female of birds.
11. An abbreviation of a woman's name; a nurse.
12. Hostility; the past tense of the verb to see.
13. Kings among beasts.
14. A slang expression; the name of the man who gave the first house-boat party.
15. Part of the anatomy.
16. A vital organ; a small pond.
17. A form of the verb to be; to arouse; to stop.
18. An abbreviation of a military title; one of the earliest trouble makers; a letter of the alphabet.—*Washington Times*.

His Friend Was in Trouble

A LITTLE anecdote, which is declared to be true in every detail, shows the sagacity of a pet Newfoundland dog, and also serves as a good illustration of the friendliness which often exists between those traditional enemies, cats and dogs.

One evening in the winter of 1900 I returned from the village, and was met at the entrance to the driveway by my dog, "Duke," a handsome Newfoundland, who tried frantically to jump into the sleigh, but was not allowed to.

When I reached the barn and alighted from the sleigh, the dog licked my hands and prevented my unharnessing the horses for some minutes, barking furiously and paying no attention to the sharp words which I spoke to him. I was compelled to put him in the barn, where he howled piteously.

When I entered with the horses, he followed me into each stall, and licked my hands as I was in the act of blanketing the horses. When I took up the water bucket and started for the spring, the dog pulled strongly on one side of the handle, trying, as I afterwards discovered, to lead me from the beaten path.

I dropped the bucket on the snow, with the intention of examining the dog to see if there was anything wrong with him, but he immediately started off over the embankment, carrying the pail with him, and refused to return when I called him.

I went back to the house, and Duke followed and entered with me, although that was strictly against the rules, as he knew. In the house he howled and cried continually, until I was forced to go down-stairs and let him out, and in twenty minutes he commenced howling again, and kept it up at intervals all night.

In the morning the dog met me at the door. He

was covered with snow, and as he resumed the behavior of the night before, I allowed him to take my hand in his mouth, as he persisted in getting hold of it, and started with him across the snow where he had made a beaten path during the night.

This path led to the edge of the woods beyond the spring. The dog now ran on ahead, barking and wagging his tail.

He stopped suddenly and lay down, and when I reached him, he was resting beside my favorite cat, which had been caught by the foot in a fox trap.

The dog, it appears, had kept the cat warm during the night by lying beside her, and had left her only to visit the house in his attempts to rouse me.

I took the cat from the trap, carried her to the house, and placed her before the fire. The dog assisted in drying the cat with his tongue, and licked the injured paw for some minutes at a time. I offered the cat some warm milk, which she refused. Duke lapped up a little, and with his tongue put some of the milk to the cat's mouth, whereupon she began to drink herself. Duke barked with delight, and watched her daily until she was able to go outdoors.

—*The Round Table*.

The Biography of Miriam

[Written for the young people's Missionary Volunteer Society at St. Helena, California.]

THE name Miriam was borne by two Bible characters, Miriam, the sister of Moses and Aaron, and Miriam, a descendant of Caleb. The former is the subject of the following brief sketch.

There is but little said in the Bible about the life of Miriam. However, with the aid of the Jewish Talmud and history, we have been enabled to collect a number of facts concerning her.

In the Bible she first appears as a child of about twelve years, and no record gives any events of her life at an earlier age. On this occasion she was watching a miniature ark of bulrushes, which contained the child that was at that time most dear to a certain Hebrew mother. The babe was Moses, the chosen of Jehovah to deliver his people from the terrible bondage of the Egyptians. The ark, or basket, in which the king's daughter found the babe when she went down to the river to bathe, was floating in the water, among the reeds growing luxuriantly on the banks of the Nile.

The child was hid in this unique way for the purpose of protecting him for a time from the awful decree of King Pharaoh, which was to the effect that all male Hebrew children should be killed at birth.

The name of the sister who watched so tenderly over Moses, and who exercised such tact in getting him restored to his mother's keeping, is not given in connection with the story of the rescue; but in the fifteenth chapter of Numbers we read that she was Miriam.

Of the parents of Miriam, we know little aside from the fact that they were God-fearing Hebrews. Their names were Amram and Jochebed. Jochebed was one among the many Hebrew mothers who were commanded to destroy their own loved children. But God was caring for Moses, and her fears were forgotten as she thought of the great work she hoped he would some day accomplish for the people of God. Little, however, did Jochebed realize how far-reaching would be the work of the babe then in her arms, and still less did she know the effects that this child's writings were to have in God's everlasting kingdom. We know how carefully she prepared him for these coming

responsibilities, and it is easy to believe that she was also mindful of the importance of the training of Aaron and Miriam.

In the genealogy of the patriarchs, Miriam is named among the sons of Amram, which was not the custom, and it was probably because she was the first woman upon whom the prophetic gifts were bestowed.

In later years she stood out as one of the three deliverers of Israel. It is said of Miriam, being the oldest of the family, that she never lost the high position in her family which she held by virtue of her superior age.

Besides being the first prophetess, Miriam was first in her family to receive the gift of prophecy. For this reason her acknowledged title is "Miriam the prophetess." In Smith's Bible Dictionary we learn that she was also a poet, and that this literary gift expressed itself in poetry which she set to music almost instantaneously. The first recorded instance of a public exercise of this gift was at the Red Sea, when she went forth with cymbals in her hand, and led the procession of women as they sang the famous "Song of Moses and Miriam."

In the wilderness she was a leader in music, and was gifted in many ways. However, these talents did not secure her safety against sin, any more than they will secure us. Through a spirit of criticism, she deviated from the high standard to which she was called. She was the leader in the murmurings against Moses, and as a result was smitten with leprosy before the tabernacle. This sin of Miriam stands out in the Bible as a cardinal point in her life.

Moses offered earnest prayer for her, and after seven days of separation from the camp, she was restored to her place in the work of God. She bitterly repented of her sin, and we have no record of after disloyalty.

She died at Kadesh, and all Israel mourned for her thirty days. Her life was that of an exemplary Christian, and one that placed a high standard before all the women of Israel. EFFIE A. JAMES.

A Good Rule of Life

WE desire always to look truth in the face, to follow her call, not to shrink from her just rebuke. We are pledged, whether conscience whispers or thunders, whether multitudes go with us or not, equally to obey. There is no shining height so great whither for duty's sake we would not wish to climb; no depth so forbidding whither for mercy's sake we would not seek to penetrate. Whether appreciated or not, we will try to be gracious; we are here not to get, but to give, to achieve, to accomplish, to pour life out and make love grow, to help, to save, to uplift. We delight in all good work done, whoever does it.—Charles F. Dole, in "The Religion of a Gentleman."

President Was Arrested

THE supposition that the president of the United States can not be arrested for an infraction of the law is erroneous. One president was arrested for a violation of a municipal ordinance, and he submitted to the authority of the law, represented in that case by a blue-coated Negro policeman. General Grant was the president who had this unusual experience. He was fond of driving a team of fast trotters on the roads near Washington, and the arrest occurred when he was sending his horses along beyond the limit of speed permitted by the law. The policeman, who was

mounted, recognized the president, but that did not deter him from overhauling the latter.

"Do your duty, officer," said Grant when the policeman began to apologize for the necessity of stopping the president. General Grant cheerfully furnished twenty dollars as collateral for his appearance to answer the charge of fast driving, and let this collateral be forfeited when the case was called for a hearing in the court. The president was pleased instead of offended over the action of the officer, and wrote a letter commending him.—Selected.

Improving Small Opportunities

SOME very large matters have turned on very small pivots. Pharaoh's daughter went down to bathe in the Nile, and saved a Moses to the world. Livingstone thought he wanted to go to China, but one evening's talk by Moffat sent the great man to open darkest Africa to a large company of workers. Dr. Barnardo found one waif on the street on a cold night, and was led to build up a great institution for "Nobody's Children." One who allows one's self to despise "the day of small things," and waits for a great day to come, will be very apt to miss the road to great deeds.—The Wellspring.

Making the Brain Work

"GIVE your brains some hard stunts, now and then, if you want them to serve you well," said a practical old physician who was shaking his finger and speaking emphatically to a group of boys who had been quizzing him as to how he "found out so much."

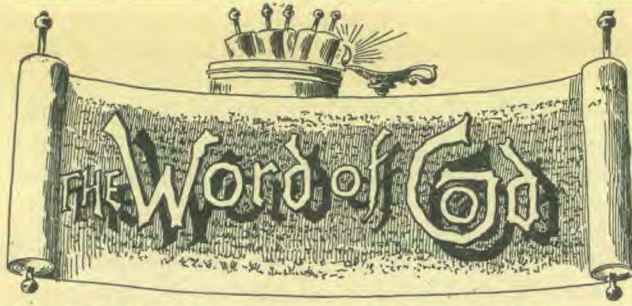
This blunt advice will recall to our readers' fathers and grandfathers the hard physical "stunts" country boys used to try, also the sturdy strength and hard muscles they developed, and the work they could do in consequence. Doing just what one is able to do without much effort barely keeps one going. Giving the brain hard stunts, finding an answer to a "why" or two, to difficult problems, thinking a matter through to logical conclusions, reading something that taxes attention, intellect, memory,—all this means ability, plus more ability, to learn and know and enjoy, and be serviceable.—The Wellspring.

Taste in Dress and Character

"O, DON'T let's go into that store!" exclaimed a girl whose taste showed her good taste in buying. "Don't you know they are just running a lot of cheap stuff in there, that won't wear a week? The very air of the place shows the tawdriness."

Yet another girl, whose taste in the selection of fine and true traits of character was just as carefully developed as the other's was for dress, had said, regretfully, only a few days before to her mother, "I don't enjoy going to Lucy's house any more—the whole air of her home is so cheap and ill-bred. It is just bringing out disagreeables all the time, and it stifles me."

Some young people are in reality far more careful about the quality of their costumes than of their characters. Yet a daintily gowned girl with a fretful face, or a beautifully clad array of maidens in a house where selfishness and indolence prevail, are nothing but tawdry in effect. "The best is none too good for me," ought to be said of thoughts, of motives, of wishes for others, of work and ambition, as well as about the perishable stuff of which hats and gowns may be framed for a brief career.—The Wellspring.



Gabriel's Interpretation of Daniel's Vision

A Time for Everything

THERE is a time to every purpose under heaven. Eccl. 3:1.
 God has appointed to every nation its time. Acts 17:26.

The Vision of Daniel Eight

This vision occurred in the third year of Belshazzar's reign. Dan. 8:1.

The vision occurred at Shushan, in the province of Elam. Verse 2.

The first symbol was a ram with two horns. Verses 3, 4.

The second symbol was an he goat with a notable horn between his eyes. Verse 5.

The third scene was a combat between the ram and he goat, which resulted in a victory for the he goat. Verses 6, 7.

The fourth scene was the notable horn broken, and four came up in its place. Verse 8.

The fifth scene was a little horn which came out of one of the four horns, and waxed exceeding great. Verse 9.

The sixth scene was this little horn magnifying himself even to the Prince of the host. Verses 10, 11.

The seventh event was the question, "How long shall be the vision concerning . . . the transgression of desolation?" and the reply, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14.

The Vision Explained

The angel Gabriel was commanded to make Daniel understand the vision. Verses 15-19.

The angel plainly states that the ram is Media and Persia. Verse 20.

The rough goat is Grecia. Verse 21.

The horn between his eyes was the first king. Verse 21.

The four horns represent the four divisions of the Grecian kingdom. Verse 22.

The little horn which came out of one of the four, represents Rome, which stood up against Christ, the Prince of princes. Verses 9-12, 23-25.

The "two thousand and three hundred days," or evenings and mornings, was left to be explained later. Verses 14, 26, 27.

The Time-Part of the Vision

At another time, while Daniel was praying, the angel Gabriel returned to finish the interpretation of the vision. Dan. 9:20-23.

Gabriel first states that seventy weeks are determined, or cut off, for Daniel's people; that is, for the Jews. Verse 24.

He describes the work of Christ (as the one who should make reconciliation for iniquity) as something that should take place within the seventy weeks. Verse 24.

The angel next shows that it would be "seven weeks

and threescore and two weeks" (or sixty-nine weeks) unto the Messiah, or Christ. Verse 25.

He then tells of the death of the Messiah, or Christ, which should not be for himself. Verse 26. This shows plainly that the death of Christ should be for the world, not for himself.

Gabriel then states that he (the Messiah) should confirm the covenant with many for one week. Verse 27. This would be the last one of the seventy weeks cut off, or allotted, to the Jews.

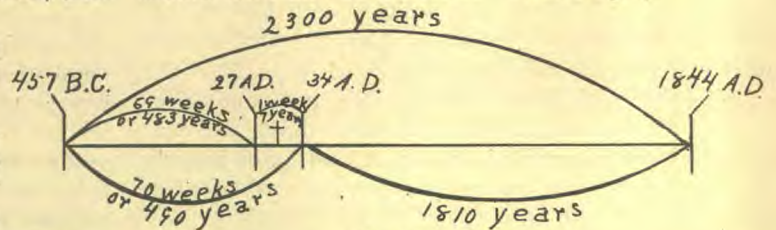
The angel also states that in the midst of the week He should cause the sacrifice to cease. Verse 27. This must be by the sacrifice of Christ himself, for all other sacrifices pointed to his, and would not cease until his took place.

In verse 25 the angel shows that the starting-point for all this should be the commandment to restore and build Jerusalem.

The commandment went forth in 457 B. C. See Ezra 7:6-8. (Notice date in margin of your Bible.) The decree is quite fully given in Ezra 7:11-26.

The seventy weeks referred to in Dan. 9:24 would equal 490 days, but in symbolic language each day stands for a year (Eze. 4:6), therefore we may count 490 years from 457 B. C., as the time determined, or cut off, for the Jews. Dan. 9:24.

It was to be during the last symbolic week, or last seven years of time, allotted to the Jews, that Christ should come and do his work. Verses 25-27.



The Times Reached

This 490 years allotted to the Jews reached to A. D. 34. It was seven years previous, in A. D. 27, that Christ began his work. Mark 1:9-11, margin; 14, 15.

At the end of three and a half years, or in the midst of the prophetic week, Christ hung upon the cross, and then the sacrifices pointing to his death ceased. Dan. 9:27; Matt. 27:50, 51.

In the person of his disciples he continued his work for the Jews. Matt. 10:5, 6; Heb. 2:3.

At the end of the time allotted to the Jews, in A. D. 34, they sealed their rejection of Christ in the martyrdom of Stephen, and the disciples turned to the Gentiles. Acts 8:4, 5; 13:46.

At this date, A. D. 34, there were 490 of the 2300 years in the past. There would be left 1810 years. This 1810 years this side of A. D. 34 would bring us down to 1844. We shall see in another study that this marks the beginning of the last work to take place in the heavenly sanctuary, and when that is finished, Christ will come to take his people. Daniel was promised that he should stand in his lot in that day. Will you? Dan. 12:13. O. F. BUTCHER.

Not where you are, but which way you are going — up or down — and how fast you are moving, is the important thing in life.—*Sylvester A. Long.*

MAKE yourself at home in the public library, that great organ-forest of sweet and solemn and inspiring sounds, which will speak to us if we come and sit and are hungry for its music.—*Phillips Brooks.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Society Studies in Bible Doctrines

Lesson VI — The Atonement

SYNOPSIS.— Because of the transgression of God's law, death became the lot of man. The incomprehensible love of God and his Son was manifested in providing a substitute to suffer the penalty of man's sin, which could be only the Son of God. He who committed no sin was treated as a sinner for our sakes, thus obtaining redemption for us. He became the mediator between man and God. Being resurrected from the dead, he became surety for all who die in him. These provisions are for every one who will accept him. He is now our high priest in the heavens, making intercession for us.

Questions

1. What came upon mankind as a result of disloyalty to God's government, the transgression of his law? **Rom. 5: 12.**
2. What provision was made that justice might be satisfied and yet man be saved? **Gal. 3: 13.**
3. What therefore was laid upon the sinless Son of God? **2 Cor. 5: 21; Isa. 53: 6.**
4. Having suffered the penalty in our stead, what did he obtain for us? **Heb. 9: 12.**
5. What did Christ thus become? **1 Tim. 2: 5.**
6. How is the life of all who die because of Adam's transgression assured? **1 Cor. 15: 20, 22.**
7. For how many is this wonderful provision made? **Heb. 2: 9; Rev. 22: 17.**
8. Having died and been resurrected for man's redemption, what is now his work? **Heb. 10: 12; 7: 25.**

Notes

1. "God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law."—*Patriarchs and Prophets,* page 49. "The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin, and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought."—*Patriarchs and Prophets,* page 63.

2. "Since the law of Jehovah is the foundation of his government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. As Adam's transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality."—*Patriarchs and Prophets,* page 66.

3. "Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that he might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon his heart."—*Desire of Ages,* page 572.

5. "By his life and death, Christ proved that God's justice did not destroy his mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan's charges were refuted. God has given man unmistakable evidence of his love."—*Desire of Ages,* page 762.

Missionary Volunteer Reading Course No. 3 Outline No. 10 — "The Moslem World," pages 31-54

Notes

THE OTTOMAN EMPIRE.— Near the middle of the thirteenth century a tribe of Turks wandered into Armenia. Some of them settled in the borders of Phrygia. There Othman, the founder of the Ottoman empire, was born. His reign is usually dated from 1299, when he invaded Nicomedia. Through three centuries the Ottoman Turks continued their warfare and realized only four signal reverses. Their strongest military organizations were composed of the children of conquered Christians, who were reared in Islam. In 1361 Adrianople became the first European capital of the Ottoman empire. Shortly after that signal victory the ruler of the empire became known as the "sultan."

In 1453 came the most important of all the victories won by the Ottoman Turks. In that year they took Constantinople, and from that day until the present that city has been the residence of the sultans ruling over the Ottoman empire. The Turks threatened to continue their conquest westward. "In the religious conflicts of the sixteenth century the Pope of Rome was undecided which to fear the more, the Protestants or the Turks."

"Fundamentally, the laws of Turkey are based upon the teachings of the Koran. The only restraints upon the sultan are the accepted truths of Islam as laid down in the sacred book of the prophet Mohammed. Next to the Koran is a code of laws formed of the supposed sayings and opinions of Mohammed, and of the sentences and decisions of his immediate successors."

ARMENIANS.— Perhaps nothing about the Armenian people is more interesting than the fact that although they have for twelve centuries been in contact with Mohammedans, they are still Christians. They constitute one of the two distinct Christian peoples in the empire. According to some historians they are direct descendants from Noah through Japheth. They claim that except for the changes that have crept in through the centuries, their present language was spoken in the ark. It seems that in 700 B. C. the Armenians were a powerful people, but since 1375 A. D. they have had no political existence. They have been, and still are, a people without a country, and a nation without a government. Yet it is to this people, next to the Turks, that the Turkish empire owes its progress.

"When I was in Constantinople, I felt the restless tossings of long-enthralled nationalities awaking to the new destinies that might be theirs—Armenians thirsting for their lost country and dispersed people; Bulgarians panting and striving for freedom in a Greater Bulgaria; Egyptians claiming independence; Jews praying for a return to the land of David and Solomon; Greeks dreaming strange dreams of a greater and united Greece, yes, even of an eastern empire restored to them, with Constantinople as its center."

FAITH alone can interpret life.—*Longfellow.*

Junior Reading Course No. 2

Outline No. 10—Bible Selections on the Life
of Joseph

Notes and Suggestions

READ Gen. 30:25; chapters 37, 39-50; also Ex. 1:1-11. Trace on a map the journey of Joseph from his birth until his death. Then after reading the foregoing Scripture references, fill in the blanks below with the word or story needed to complete the thought.

Joseph's father's name was —, and his mother's name was —. — loved — very much, and gave him —. Joseph once had two dreams; they came true, for when —. Once Joseph's brothers were tending sheep at —. — sent — to see them. Some of his brothers wanted to kill him, but — would not consent; so they put him into —, and later sold him to the —, who were coming from — with —, and were going to —. When the — came to —, — bought —. Once — was cast into —; so were the chief baker and the chief butler. The two men each had a dream. Joseph told the — that his dream meant —, and then he told the — that in three days —. Later — had two dreams. First he saw —, then he saw —. Joseph said these dreams both meant that —. Then Pharaoh said to his servants, —, and he appointed — to have full charge of laying in a supply of food, for he said to Joseph, —. And — rode in the —, and they cried before him, —. Joseph prepared for the famine by —. Finally Joseph's brothers, except —, came to — to buy corn. It was about — years since they had seen Joseph. — accused them of being —. The second time — came with his brothers for —, and Joseph gave them a —, and seated them —. He gave to — five times —. Joseph's brothers were now good men, for when — put the — cup in — sack, they —. Then Judah said to Joseph, —. Joseph now sent — and — and said —. When Pharaoh heard that Joseph's brethren were with him, he said, —. When Jacob came to —, Pharaoh said to Joseph, —. Jacob — Pharaoh. Joseph had — sons; their names were —. Jacob blessed Joseph's sons, and said —. Joseph believed the promises of God, for when he was about to die, he said —. Long after Joseph died, his influence was felt in Egypt.

Thanksgiving Hymn

I AM so thankful, so thankful,
For the Saviour that keeps me from wrong,
For the "peace that abides like a river,"
For the power to endure and be strong,
The desire to follow the Master,
For the power of love that is given,
And I say to the seasons, "Roll faster,"
I soon shall be thankful in heaven.

I am so thankful, so thankful,
That Jesus knows just what is best,
And in the sweet joy of his presence
My soul finds an infinite rest.
I know that his dear hands will guide me,
And help, when afflictions befall,
For angels that linger beside me,—
I'm thankful, so thankful for all!

I am so thankful, so thankful!
When I get to the end of the way,
Loved hands will accord me a welcome
Through the shadowless portals of day;
Christ leads through the wearisome journey,
And though the path sometime is dim,
My life is in his tender keeping,
And O, I am thankful for him!

L. D. SANTEE.

XIII—Test of Discipleship; the Seventy Sent
Forth; Ten Lepers Cleansed

(December 25)

LESSON SCRIPTURES: Matt. 8:19-22; 11:20-24;
Luke 9:57 to 10:16; 17:11-19.

MEMORY VERSE: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Luke 9:58.

The Lesson Story

1. As Jesus was on his way to the feast at Jerusalem, a certain man said to him: "Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

2. "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God."

3. This man did not say that his father was dead, or even sick. His reply indicates that he wished to wait as long as his father lived. If this man did not then go with Jesus, he might never again have so good an opportunity to do so.

4. "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

5. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

6. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day."

7. "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us.

8. "And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan.

9. "And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this

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"Lo, I Am With You Always"

THE following story is told of one of the Highland clans of Scotland: In the battle of Prestonpans, the chief of this clan fell wounded, and his followers began to waver. The old chieftain, seeing this, raised himself on his elbow, while the blood gushed from his wounds, and cried, "I am not dead, my children; I am looking at you, and I expect you to win the victory." Inspired by the belief of their leader, the doughty Highlanders fought with renewed force, and won a great victory.

What an inspiration to the Christian warrior is that last word of the Master, "Lo, I am with you always, even unto the end of the world!"—*Our Young Folks*.

"I Have Seen Jesus"

THERE was a well-known minister who had living in his parish a short-witted person, generally taken for an idiot, who, in addition to his natural disadvantages, was deep in the vices of profanity and drunkenness. At a time of general attention to the things of religion this forlorn being came to him to inquire the way of salvation. The first impulse of prudence was to put him off as being incapable of religious experience and as one who would turn it into mockery by his absurdities. On further consideration it was found to be rather a duty to give him greater attention, according to the proportion of his want. In a few days it became a subject of mirth with all the light-minded class of the community that this man was a convert. The Christian people looked upon him with pity, and were silent; they had no hope of him. But from that hour on—and he lived for many years—he never faltered in his course; never yielded so much as an inch to his vicious habits. His constancy and consistency were even as much superior to that of other disciples as his simplicity was greater than theirs. He was always in his place at church. He wore out several Bibles in studying them, for he had before learned to read a little, and when he found Christ, he put himself to the task of reading in earnest. Getting a few dollars of earnings more than he needed, he would take them to his pastor and ask him to apply to some good use which he knew not how to select himself. When asked by his friends—for that was the general wonder—how it was that his old habits of drunkenness and profanity never once got the advantage of him, his reply was, "Why, I have seen Jesus!"—*Selected*.

What Gives Light and Life

"I HAVE been diligent with my work since the last lesson," said an art student to her instructor, "but I can not make the vase of white flowers look like anything but death on a pale horse. There is no life to them at all, though I studied the real ones and copied them as well as I could."

"And I can't make this figure stand out," said another. "It looks flat without the solidity that there is in the model."

The teacher took brush and crayon in turn to give an object-lesson upon the vital need in each case. Under her touch the flowers seemed actually fragrant, and the carved panel in black and white looked as if one might put a hand clear around it as it started from the surface.

"I don't see what makes the difference," said an on-looker, unskilled in art.

"I put a little more sunshine into the flowers by adding a touch of yellow in the center," was the reply; "but in both cases the shadows did it all. I deepened these, and the dead came to life. The shadows do it always."

The hearer listened to a lesson underneath the words. Whoever heard of a life "standing out" in perpetual sunshine? The shadows do it. The divine Artist knows.—*Young People*.

"Outroofeth All Things"

EVERYTHING yields to the passion of love. "Beareth all things, believeth all things, hopeth all things, endureth all things." Nothing can exhaust its patience, or quench its faith, or put out its hope, or crush its strong shoulders. The expression "beareth all things" is most sweet and wonderful. Our English translation does not give us the grand thought of the original. It should be rendered, "Outroofeth all things." What the roof does for those who are in the house, catching the storm and throwing it off, love does for men. It puts itself between them and the drifting rain and pitiless hail. The mediation of Jesus Christ is in the figure. To shelter the sons of men, to protect them from the thunder-storm of their own sin, he made of himself a roof and came between them and the tempest's fierce wrath. His cross is the protection under which we gather, while the cloud, charged with all the divine hatred of iniquity, empties itself upon him.

"Outroofeth all things." What a metaphor! Love catches the storm and turns it off to protect some other life.

That is the meaning of the missionary cause, when you get down to the very heart of it. It is kept moving and spreading from country to country by the desire to protect and save. Poor blind heathen, by millions and hundreds of millions, are exposed to all the degrading influences of ignorance and superstition, exposed to priestcraft, exposed to the abomination of the lowest forms of sin, and love incarnated in the Livingstones and Judsons and Patons and Harriet Newells, hastens away to outroof the storm. This precisely is the great mission of the church in the world, and by the church I mean, not an institution, but you and me and Christian people everywhere. Our calling is to repeat the miracle of the cross and to throw over the struggling, the suffering, the hard-pressed, the sinning, a sheltering roof. As Christ's love conquered for us, so our love is to conquer for them.—*Selected*.