

The YOUTH'S INSTRUCTOR

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The Student's Ten Commandments

Thou shalt set the service of God and man before thine heart as the end of all thy work.

Thou shalt inquire of each study what it has for thee as a worker for a better world, not relinquishing thy pursuit of it until thou hast gained its profit unto this end.

Thou shalt love the truth and only the truth, and welcome all truth gladly, whether it bring thee or the world joy or suffering, pleasure or hardship, ease or toil.

Thou shalt meet each task at the moment assigned for it with a willing heart.

Thou shalt work each day to the limit of thy strength, consistently with the yet harder work which shall be thy duty on the morrow.

Thou shalt respect the rights and pleasures of others, claiming no privilege for thyself but the privilege of service, and allowing thyself no joy which does not increase the joy of thy fellow men.

Thou shalt love thy friends more than thyself, thy college more than thy friends, thy country more than thy college, and God more than all else.

Thou shalt rejoice in the excellences of others, and despise all rewards saving the gratitude of thy fellows and the approval of God.

Thou shalt live by thy best, holding thyself relentlessly to those ideals thou dost most admire in other men.

Thou shalt make for thyself commandments harder than another can make for thee, and each new day commandments more rigorous than thine own laws of the day before.

— John M. Thomas, President of Middlebury College.

From the Independent.



"CONTEND earnestly for the faith which was once for all delivered unto the saints." R. V. We need no "new religion."

WHEN Alexander the Great visited the Greek philosopher, Diogenes, he asked him if there was anything that he could give him. He got this short answer: "I want nothing but that you should stand from between me and the sun." One thing there is which should never satisfy and content us, and that is, "anything that stands between our souls and Christ."—*J. C. Ryle.*

MARCUS VALERIUS, Roman consul, for his victories was granted a triumph, and a house was built for him on Mount Palatine. The doors of other houses at that time opened inward, but he had his constructed to open outward, to show his readiness to listen to all applicants. The gates of prayer are never closed, but stand open night and day.—*New Cyclopaedia of Prose Illustrations,* Foster.

A MAN that waits for a more convenient season for thinking about the affairs of his soul is like the countryman in Aesop's fable, who sat down by a flowing river, saying, "If this stream continues to flow as it does now for a little while, it will empty itself, and I shall walk over dry-shod." Ah, but the stream was just as deep when he had waited day after day as it was before. And so shall it be with you.—*Spurgeon.*

If the sun shines on dull bricks, or stones, they reflect none of its beams; there is nothing in them capable of this, nor is there in an ungodly man any natural power of reflecting the light of God. But let the sun shine upon a diamond, and see what rays of sparkling beauty it emits. Just so the Christian who has the graces of the Spirit. When God shines on his soul, beams of celestial loveliness are reflected by him on the world.—*Rowland Hill.*

A TRAVELER lost his way in an Eastern desert. His provisions were exhausted, and he had already wandered about for several days without food when he descried under a palm tree on his track the marks of a recent encampment. He approached the spot tremulous with hope. He found a bag which the travelers had left behind, filled with something that appeared to be dates. He opened it eagerly, expecting to satisfy his hunger, when lo! it contained only pearls. He sat down and wept. What are pearls to a man who is dying for want of bread?—*W. Arnot, D. D.*

A CELEBRATED philosopher of antiquity, who was accustomed to receive large sums from his pupils in return for his instructions, was one day accosted by an indigent youth, who requested admission into the number of his disciples. "And what," said the sage, "will you give me in return?" "I will give you myself," was the reply. "I accept the gift," replied the sage, "and engage to restore you to yourself at some future period, much more valuable than you are at present." In similar language does our Great Teacher address those who apply to him.—*Foster's "New Cyclopaedia of Illustrations."*

The Freed Slave

AN Englishman purchased a slave in the market at Cairo, and gave him his liberty, with a purse of money with which to start life. The slave could hardly take it in, but when it dawned upon him that he was really free, he begged the Englishman for the privilege of going with him and serving him the rest of his life. The Englishman thus made him his willing servant by freeing him from an unwilling bondage. Christ has delivered us from the thralldom of sin that he may give us the higher service of righteousness. Paul delighted in signing himself "the bond slave" of Christ, and in such slavery of love there was the highest and sweetest liberty.—*The Home Herald.*

A Little Child's Prayer for Healing

A LITTLE child, who had but recently learned to talk,—she was the daughter of a home missionary,—had been for weeks troubled with a cough, which was very severe in its weakness upon her. At last her father said to her, "Daughter, ask Jesus, the good Lord, to heal you."

Putting up her little hands as she lay in bed, she said, "Dear Jesus, will oo please to cure me, and oo please tell papa what to give me."

The father, who was listening, thought several times of a certain medicine, but did not connect it immediately with the prayer. At last the thought came so often before him that he felt, "Well, it will do no harm; perhaps this is what the Lord wants me to give her." He procured it, administered it, and in three hours the little child's cough had wholly ceased, and she was playing on the floor with the other children. A most singular feature is the fact that the same medicine was administered at other times and had no effect in relief.

Better Let the Compass Alone

YEARS ago a man set out to cross a narrow strip of bush about three miles through. It was three miles directly across this forest; but another way led out into a vast wilderness. The man had a perfect compass when he left for home. A day or so passed, and he did not reach his destination. His friends became alarmed as to his safety; and on learning that he had set out for home a day or so previous, instituted a search for him. At last he was found under the snow, cold and stiff in death. On examining his person, it was found that he had not lost his compass, but close inspection revealed the fact that he had been tinkering with it in the vain hope of correcting the needle so as to make it point in what to him seemed the right direction for north. But alas! the man was lost, and therefore was not prepared to correct what seemed to him to be the wayward needle. Had he believed it, and let it alone, he would have been safely guided to his home.

This man was no more under a delusion than are many other bewildered and lost ones, who, although they possess the sure compass of God's revelation—the Bible—fail to believe it, even seeking to change it to read as they think it should, and in consequence lose their lives in the great wilderness of sin and unbelief.

Better let the Compass alone. It points toward the celestial city, the home of God; and by carefully following its directions whether they seem right or not, the lost ones may safely reach the Father's house, where there are in waiting for them "many mansions."—*T. E. Bowen.*

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A Study of Christian Science — No. 10

G. B. THOMPSON



HE so-called healing power seen in Christian Science I think should receive some further attention. Christian Science claims to heal bed-ridden persons without medicine. In "Science and Health" is given a few cases of healing. No reference is given whereby the authenticity of the cases can be verified, and all the glory is taken by Mrs. Eddy, who says, "I healed."

Christian Science is only another of the many "faith cures" which stalk abroad, deceiving the unwary. Claims for healing come from many other quarters, and they are as well certified to as the "Scientist" healers, and no doubt belong to the same family, having one common parentage.

"Dr. Luke, in his great work on the 'Influence of the Mind on the body,' admits that marvelous cures were wrought by Prince Hohenlohe, the Roman Catholic Bishop of Sardica." Joseph Gassner, a Roman Catholic priest of Swabin, and Father Mathew, the Irish temperance reformer, are said to have been successful healers. Tradition tells of many healers in all ages of the church. Mrs. Eddy therefore did not make any real "discovery."

Among Protestants several names are famous as healers. "One of these was Dorothea Trudel, whose establishment at Manheim enjoyed great reputation." "More recently Rev. W. E. Boardman attained considerable notoriety in consequence of his alleged power with God in healing disease. For many years his faith-cure home in London, known as Bethshan, was frequented by seekers after health."

Among others is the name of Dr. Cullis, of Boston, George O. Barnes, the Kentucky "mountain evangelist," and Mrs. Mix, a negress.

In Roman Catholic countries may be seen in different places great numbers of canes, crutches, splints, etc., which have been thrown away by those who claim to have been healed by some dead saint, in answer to prayer to the "blessed Virgin." The writer saw many instances of this while in Rome on a visit. Are we to conclude that this great system of iniquity is of God because of these claims? — Not by any means.

Missionaries in heathen lands find "healers" who by means of incantations and magic rites claim to heal. The "medicine man" is found in savage tribes, and many believe he heals them.

Ignorant peasantry in Russia and other countries believe in witchcraft, and are willing to testify to many so-called "cures." Are we to believe in witchcraft because of these claims?

"The Mormons claim to have an unbroken record of success in working miracles of healing, since the first establishment of their church, and the evidence is conclusive that in not a few cases their claims have been justified by the facts."

Shall we therefore conclude that the evil of Mormonism is of divine origin because of these cases of healing by some of their apostles? — Hardly.

If healing the sick proves that Christian Science is "divine," it would prove the same for Mormonism. The Bible, and not miracles, is the test of faith.

Again: "It has long been known to the medical profession that a large number of cases can be healed without any medicine whatever. Current medical science takes full account of the mental factors, both in its diagnosis and in its treatment of disease. The mind does, as is universally admitted, produce disease in very many instances, and is all-powerful to modify sickness in every case."

Such suffering as is "born of the imagination" could doubtless be cured by some "healer" administering a "mental" cure, by having the patient realize the truth in the matter, that he was not really afflicted. There is a vast difference between "healing" a person who imagines he is sick when he is not, and one who is really afflicted.

"Carpenter tells us that jealousy will not only vitiate the quality, but increase the quantity of bile secreted. Murchison affirms that nervous agencies may not only account for functional derangement, but may cure even structural disease of the liver. Dr. Luke has collected many cases of epilepsy produced by anxiety, fear, and grief." Mrs. Eddy claims to have "discovered" this "mind cure," but this claim is wholly gratuitous; for long before Mrs. Eddy was here to discover anything, the human family was aware that such mental disorders as have been referred to in the foregoing could be relieved, and in many cases wholly cured, by improving the mental condition of the patient. But no "healer" from a metaphysical college was needed. A change into the country or improving the surroundings is often all that is required to cure. But he who, because such mental disorders can be relieved by girding up the loins of the mind, would claim that all diseases, such as consumption in its worst forms, smallpox, cholera, broken bones, typhoid fever, etc., can be cured in like manner, is either a fanatic or an ignoramus.

Then there is hypnotism, where one person's mind controls another mind, and the one under this terrible influence thinks as the hypnotist thinks. The ordinary individual can discern but little difference between the work of a hypnotic "healer" and Mrs. Eddy's system. The hypnotist, or mesmerist, *suggests* to his victim that he is now well, and the results are equally favorable in many cases with the Christian Scientist "healer," who convinces his sick patient that there is nothing the matter with him.

"Dr. Cooke has given reports of a large number of cases treated by himself through hypnotism. They include rheumatism, ulnar neuritis, paralysis, irritable or traumatic spine, nervous cough, hysteria, vomiting, neuralgia, neurasthenia, and dipsomania. . . . He mentions cures effected by hypnotism of persons addicted to the morphine, cocaine, and tobacco habits."

Alone with the patient, the hypnotist or the Christian Science "healer" suggests to him; the patient is passive in their hands, obeys their instruction, and they gain control of the mind. Both claim healing.

This is not saying that Christian Science is hypnotism; it is only saying that it is *like* it in the healing of the sick. It is no doubt in some instances closely allied to it.

It shows that the claim of healing does not pertain to Christian Science alone, but other agencies whose origins are most questionable and dangerous do the same thing. It is one of the agencies through which the powers of darkness will work to deceive souls in the last days.

The writer is indebted for the extracts and numerous facts in this article to an excellent work entitled "Christian Science, or the False Christ of 1866," by Rev. William P. McCorkle.

Word From Chile, South America

ABOUT five years ago Brother Juan Climaco Hidalgo moved with his family to Antofagasta, in the northern part of the country, to establish his shoe shop there. He was not very prosperous in his business, but learned of the Sabbath truth while in that place. He then re-



turned to his home in Cañete with his family, and kept the Sabbath. He met with much opposition, but continued faithfully to study the *Señales* and the Bible.

Last year some colporteurs passed through this place, and several others accepted the truth, and in January of this year Brother Mangold and I came here and held some meetings and baptized eight persons. In April Brother Mangold visited Cañete again, and baptized seven persons. I have buried four in baptism, and have organized a church of twenty-one members, which promises a healthy growth.

The accompanying picture represents a baptismal scene at the time of the organization of this little flock in a far-away country, where the Lord is bringing some of his sheep into his fold. We are glad to see these persons rejoicing in the present truth and getting ready to meet their Lord when he shall come to gather home his people.

On the journey here I had to walk about eighteen leagues, or forty-two miles, on foot. My footwear was not suitable for such a journey, and when about half-way there, I found that my feet had become blistered.

When I had walked about three quarters of the way, and while climbing the hills in the woods, a man rushed out of the bushes at me. He was a furious-looking creature, and so I ran, notwithstanding my sore feet. He followed rapidly after, but did not seem to be able to keep pace with me. He looked much as those men must have appeared from whom the Lord cast out devils. I afterward learned that he was insane.

We need to hasten the message so that we can soon be at home where we shall never grow footsore or weary, and where there will be no thieves nor murder-

ers. Murders and robbery have so increased here in the south lately that one is very suspicious of anything at all out of the ordinary. There ought to be strong young men to enter the rough unworked fields. We must pray for an army of recruits.

F. H. WESTPHAL.

Mohammed, the Prophet of Arabia — No. 1 The Rise of Islam

THERE lies between the Red Sea and the Persian Gulf a triangular-shaped peninsula, fourteen hundred miles in length, and averaging half as many in breadth. Arid and well-nigh waterless, except where the fertility of an occasional flood lends to the scene the freshness and charm of an oasis in the desert, the sandy regions of Arabia present but few features to command interest; yet this land, so unattractive in its nature, so uninviting in its aspect, has played an important part in the history of the world, for it can claim distinction as the birthplace of Mohammed, the prophet of Islam, a man who has had a more potent influence on the destinies of mankind than has any other son of Adam who has left his footprints on the sands of time.

A lofty range of mountains extends along the western shore, and presents to the mariner bleak and dismal rocks and precipices, either entirely devoid of vegetation or scantily clad with a coarse and stunted shrub. In this great peninsula, there is not one river deserving the name; but in the southwest quarter, there are many perennial springs, the streams from which water the fields and groves, and give to that part of the country the name of Yemen, "Araby the Blest." The interior, extremely hot in summer and disagreeably cold in winter, is almost all high plateaus, from which the wandering Bedouins, who inhabit the inhospitable land, procure a precarious sustenance.

The nomadic Arab is an abstemious man, capable of living for months on the most meager diet; the milk of a camel, and a cupful of dates dried or fried in clarified butter, suffice his daily wants. He despises the obese; sleeps on a mat; and knows neither luxury nor comfort; freezing during one quarter, and roasting during three quarters of the year. He is a natural son of Ishmael; fierce, sensitive; as an enemy, implacable; but in friendship, devoted and sincere. It may be said that warfare occupies most of his thoughts and attention, and blood-feuds comprise his avocation.

Mecca

Fifty miles inland from the Red Sea, in the bosom of this great coastal range, and midway between Yemen and the northern boundary of Arabia, is situated the city of Mecca, the home of Islam, and of the Kaaba, that holy temple and sanctuary of Mohammedanism. According to the traveler Burton, who visited the place fifty years ago in the guise of a pilgrim, the city contains a population of from sixteen to eighteen thousand; there is also lodging accommodation for fully seventy thousand more. This extra capacity is required by the thousands of pilgrims who come yearly from every quarter of the globe, to worship at the birthplace of their religion, and to pay their fondest reverence to the cradle of their destiny.

The city is situated in a narrow valley, fifty miles long, surrounded on every side by frowning hills on which stunted brushwood and thorny acacias occasionally relieve the eye, and furnish a scanty repast for the camels and the goats. Though within the tropics, Mecca has not the advantage of tropical showers. The rainy season begins about December; but the

clouds do not, at any time, discharge their precious freight with regularity. Occasionally there are floods, but the calamities of drought most frequently occur.

Jedda, situated directly west on the shores of the Red Sea, is the nearest port to Mecca. To this place come by ship, pilgrims from every country in the East; from there by road they travel the fifty miles of gradual incline to the city which every true follower of the prophet is admonished to visit at least once in his lifetime.

The Kaaba

Arabian tradition assigns to angels in the days of Adam the building of this temple. When our primeval parents committed the first sin, they were cast out of heaven. Adam fell in Ceylon, and Eve in Jedda. For two hundred years they wandered about in search of each other. God finally took pity on them, and sent an angel to bring them together again. This reunion was accomplished at Mecca. Adam was so deeply sensible of the kindness done to him that he prayed earnestly for a shrine to be given to him, similar to the one he was accustomed to frequent while still in the courts of heaven. This also was granted; a miniature form of the celestial temple was brought to the earth by angelic hands, and placed in the city of Mecca, immediately under its heavenly pattern. This, Adam circumambulated seven times daily; and in front of it performed the prostrations of adoration, as he, in company with the heavenly hosts, was wont to do before the fall.

When Adam died, this temple, which was composed of a substance not common to the earth, was taken away, and in its place Seth built one, similar in form and proportions, of sun-dried bricks and clay. Seth's temple continued until destroyed by the flood. The next was built by Abraham and Ishmael, from whom the Arabs delight to trace their lineage.

Hagar (so the story is told), wandering in the wilderness, reaches, at length, the valley of Mecca. In the agony of thirst, she paces hurriedly to and fro between the little hills of Safa and Marwa, seeking for water. Ishmael, whom she had left crying on the ground, kicks around in childish passion, when, behold, the spot beneath his feet bubbles forth in a clear stream of sweet water. It is the well Zem Zem, which to this day supplies the water of which every true believer who can must drink at least once in his lifetime, and with it once perform his sacred ablutions. In this place, Ishmael grows up among the Arabs, and marries the daughter of their chief. Here also, Abraham, in obedience to a divine command received in vision, is about to offer up his son upon an eminence, when his arm is stayed, and another offering miraculously provided and accepted in the place of the child. The patriarch, assisted by Ishmael, erected, on a subsequent visit, the temple where it now stands, and re-constituted the primeval rites of pilgrimages, prayers, and ablutions.

While they were thus occupied, the angel Gabriel brought to them a stone, by some supposed to have been one of the precious stones of paradise, which fell to the earth with Adam, and was afterward lost in the slime of the deluge until retrieved by Gabriel. This stone (El-Hajar, as it is named) Abraham and Ishmael received with proper reverence, and inserted in a corner of the exterior wall of the Kaaba; there it remains until this day, and is devoutly kissed by worshippers every time they make a circuit of the temple. The faithful say that originally it was a beautiful white gem, and that it turned black when first brought

in contact with sinful lips. Infidels, however, are inclined to think that it is just a common reddish-black stone of volcanic origin, and that it owes its sanctity to the stone-worshipping proclivities of the original inhabitants of the country. GEORGE TEASDALE.

The Cross

BLEST they who seek,
While in their youth,
With spirit meek,
The way of truth.

To them the Sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of bliss in heaven.
And e'en on earth the child of God can trace
The blessings of his Saviour's grace.

For them he bore
His Father's frown;
For them he wore
The thorny crown;
Nailed to the cross,
Endured its pain,
That his life's loss
Might be their gain.
Then haste to choose
That better part,
Nor e'en refuse
The Lord thy heart,
Lest he declare,
"I know you not,"
And deep despair
Should be your lot.

Now look to Jesus, who on Calvary died,
And trust on him who there was crucified.

—The S. S. Lesson Illustrator.

Make Your Opportunity

MAKE your opportunity, as Lincoln made his in the log cabin in the wilderness. Make it, says *Success*, as Henry Wilson made his during his evenings on a farm, when he read a thousand volumes while other boys of the neighborhood wasted their evenings. Make it, as the shepherd boy, Ferguson, made his, when he calculated the distance of the stars with a handful of beads on a string. Make it, as George Stephenson made his, when he mastered the rules of mathematics with a bit of chalk on the sides of the coal wagons in the mines. Make it, as Douglass made his, when he learned to read from scraps of papers and posters. Make it, as Napoleon made his, in a hundred important situations. Make it, as the deaf and blind Helen Keller is making hers. Make it, as every young man must who would accomplish anything worth effort. Golden opportunities are nothing to laziness, and the greatest advantage will make you ridiculous if you are not prepared for it. —Selected.

To My Mother

THE autumn airs stir gently over France,
Dropping with scarce a rustle the brown leaves
On the warm bosom of their mother Earth,
And laughing softly o'er the heads of those
Who toil and sing among her laden vines.
There Summer finds the world too sweet to leave,
And, hesitating, lingers, to caress
Her ruddy sister, as she rests amid
Her harvests, rich with latent rain and sun.
Wooed by these still, bright days, the chestnut trees
Feel in their aged limbs the sap of youth
Stirring again, and in the flush of joy
Crown their bare heads with garlands of the spring.

So would I wish the autumn of thy days,
When thou art sitting near the close of life,
Waiting the last long silence: when thy sheaves,
And the rich fruits of all thy patient love,
Freighted with seeds for future ripening
Are heaped around thee — mayst thou feel the spring
Of youth within thee, and with holy joy,
Crown the fair circle of thy years with flowers.

—Sarah Noble Ives, in *Technical World*.



Two Thousand New Plants

DURING the past year the Department of Agriculture has brought into this country from various parts of the world over two thousand carefully selected plants, with a view to diversifying the products of the soil in this country. Especial regard has been paid to the introduction of plants that will grow in sections in which either the drought or the severe cold has made it nearly impossible to obtain crops of any kind.

A new clover from the Himalaya Mountains can be grown in the hottest portions of the Southwest. Bamboo from the Orient has been planted in the Gulf States, and it is believed its cultivation will prove successful. Tropical plants hitherto unknown to the soil of the United States are being domesticated in the South.—*Selected.*

Nests That Weigh Tons

IN Australia are to be found the largest, heaviest, and most peculiar nests in the world, we learn from the *London Globe*.

These are the nests of the jungle-fowl, so-called, and are built in the form of great mounds, the average measurement in height being fifteen feet and the circumference one hundred fifty feet. The nests are erected in secluded, sheltered spots, and, as in the case of the small nests of birds, they are skilfully interwoven with leaves, grass, and twigs, and such other suitable material as the fowl may be able to procure.

A similar system is followed by the brush turkey, whose home is, however, more comprehensive in design. Its shape is pyramidal. It has been asserted by Australian naturalists that the nests of brush turkeys, which live in colonies, are so large that to move them requires the services of six or seven men.—*Selected.*

Riding on a Rail

GRAVITATION is again conquered. We are still amazed when we see men flying like birds through the sky above us, with no fear of falling, held up by thin air only; and now we have ocular demonstration of the promised feat, the driving of a railroad-car steadily on a single rail, and not tipping or toppling over on either side. There were forty passengers on the monorail car when it sped about the circular track at North Brompton, England; and when they crowded on one side of the car, instead of sinking downward, it simply rose the higher, ruled by the revolving gyroscope, which is the most uncanny of all mechanical devices, a very miracle of paradoxical perversity. And this new monorail car is likely to revolutionize railroading, for the English and the Germans are rivals in developing it, and the Pennsylvania Railroad is in the way of securing the rights from the inventors. They say that the car can be made to run one hundred fifty miles an hour, and with much less jar than is felt on the double-rail track. A further advantage is that the expense of leveling and laying the track will be greatly lessened. So the toy bicycle develops into a mighty

railroad train equipped with swiftly revolving gyroscopes, and outrunning a hurricane. The next will be the gyroscope encased in steamships to prevent rocking and making sea-travel safe for those of queasy stomachs. The inventor is Louis Brennan.—*The Independent.*

WHEN we fear
To slip or err, we wisely take good heed,
And e'en the smallest deed do heedfully.
—*Empress of Japan.*

Culture of the Coca Plant

To meet the enormous and steadily increasing demand for cocaine, the plant from which it is derived is now being cultivated on a great scale in Peru and elsewhere in the warmer latitudes of South America, extensive farms being devoted wholly to the purpose. With augmented production, the alkaloid—obtained from the leaves—has become comparatively cheap, so that to-day the commercial article is quoted at about one twentieth of the price obtained for it twenty-five years ago, when it made its first appearance on the market. At that time apothecaries kept the stuff in their safes, because it was so precious.

Coca plants are propagated from seed in nurseries, to be set out later in the fields. They begin to yield regular crops at the age of eighteen months, and continue to be productive for half a century. The ripe leaves are carefully picked by hand, like tea leaves, pains being taken to avoid injury to the young buds, and, after being dried in the sun, are packed in bags.

Most of the coca leaves produced in the manner described are sent to Germany, where cocaine—the essential and active principle—is extracted from them. It is usually put up for sale in the form of crystals, which are white, and look somewhat like granulated sugar. Physicians employ it in the treatment of many complaints, and especially as a local anesthetic—with the unfortunate consequence, in not a few instances, that the patients acquire a habit of taking the drug.—*Technical World Magazine.*

Facts About the Ostrich

SOME years ago at one of the Atlanta expositions there was a fine exhibit of ostriches, and the large pen in which they were kept was constantly surrounded by people who were interested in them. One of the principal amusements of the children (and of many grown persons also) was feeding them with apples—just to see the apple as it went down the long neck. The bird would swallow the apple whole, and then it would take a long time to get down to the stomach, and you could see the apple all the way down until it suddenly disappeared.

The ostrich is a valuable bird, and a great deal of money is made by those owning ostrich farms. The finest birds are found in South Africa, but there are now many farms in America, though the American ostrich is not so prolific as the African.

When the birds are first hatched, they are the size of a full-grown chicken, and are of a light-gray color. At the end of forty-two days, the young ones begin to kick their way out of the shell, and sometimes the older bird helps them. All the birds are gray until they are eighteen months old, then the male bird turns black, and the female white. They do not attain their full growth until they are three years old.

The ostrich plumes, or feathers, are the most valu-

able feathers used. One bird will yield about three hundred feathers at the plucking; and they have to be cut every eight months.

The feathers from the tail and wings of a full-grown male bird are the most beautiful and valuable. Each of his wings is fringed with a row of white plumes, twenty-five in number, and a row of black ones, just above it.

When the farmer gets ready to pluck the bird, it is driven into a pen by several men. They place a hood over its head, and then select and cut the feathers. The interesting part is that the ostrich roars all the time, and yet the operation is perfectly painless. He is more scared than hurt.—*Selected.*

The "Cattle Fever"

ACCORDING to our Bureau of Animal Industry a little blood-sucking tick about one eighth of an inch long is costing this country nearly seventy million dollars a year by producing in cattle the malady known as "cattle fever."

These little parasites not only suck the blood of the animal, but introduce into the blood of its host a germ which produces the fever, which is quite fatal.

But this great loss can be wiped out by persistent use of simple means. The following suggestions for exterminating the tick appeared in a recent number of the *Technical World Magazine*:—

"Any farm may be freed from ticks by keeping the animals clear of them for a single season—this being accomplished by picking or brushing them off, or by washing or spraying the beasts with some harmless disinfecting solution, such as a mixture of equal parts of cottonseed oil and crude petroleum. This preparation, applied with a sponge or brush two or three times weekly, will kill the old ticks, and will make the legs of the cattle so slippery that the 'seed ticks' can not crawl up.

"One of the best methods is spraying with a pump—such a force pump as is used to spray fruit trees. Or the disinfecting fluid may be placed in a barrel on a wagon, with a hose and an ordinary sprinkling nozzle attached, gravity furnishing the necessary force to the stream. The solution, thus applied, is allowed to flow over the skin of the animal, especially the legs and under parts of the body. If this treatment is continued through a season, the fields will be free from ticks the following year.

"It should be remembered that the ticks are able to survive only by feeding on cattle, or (as a substitute) on horses or mules. Deprived of this opportunity, they starve to death in the course of a few months. Thus they may be entirely exterminated over a given area by keeping them off of the animals. Another method that has been adopted with great success is to pasture cattle alternately in different fields, separated by a tight board-fence. In the vacated pasture the ticks all die of starvation in a season, whereupon the animals are let into it, after being made tick-free,

allowing the other field to clear itself of ticks in the same manner.

"In a number of counties in Virginia, North Carolina, and Georgia, where laws forbid cattle to run at large, and compel the fencing of pastures, ticks have disappeared. Indeed, they soon ceased to exist when these regulations were enforced. Such tick-free counties have been placed by the government above the quarantine line, thus giving a very practical encouragement to methods of the kind."

The Toiler in the Silence

A LAD of sixteen entered the employment of a great banking-house, says the *North American*. He advanced to the position of bookkeeper, and there he remained.

For fifteen years he kept on working in this capacity. No word of recognition or appreciation ever reached him, yet he never complained. With heroic patience he performed his daily tasks, and no fretful word ever passed his lips.

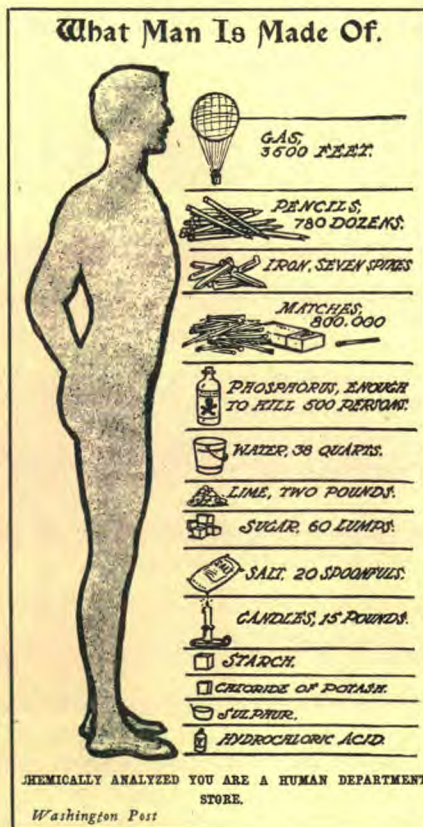
Recently two bank examiners came together, and the one said to the other: "You remember that set of books I was telling you about? Well, here they are." After looking at the books, one of the examiners turned to the bookkeeper. "Mr. —," he said, "your books are like a set of engravings. They are perfect. In all my experience I have never examined their equal."

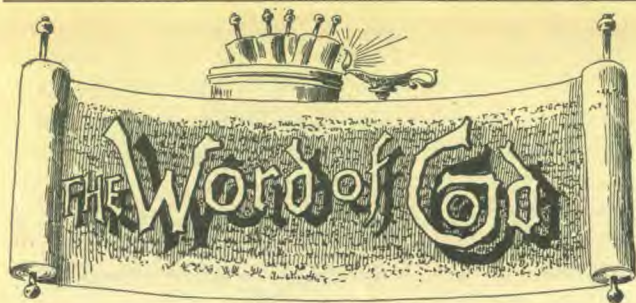
The episode reached the ear of an official in the bank. A few days later he had occasion to take up the matter of vacations. "Mr. —," he said, "you can take any desk in the bank, I understand." "Yes, I can," replied the bookkeeper. "You are a valuable man, Mr. —; we need such men as you."

Recognition at last! Fifteen years of careful, accurate, painstaking toil, modest, unassuming, silent, faithful, and then—appreciation.

This is the divine law. The cup of cold water is not forgotten. The hour of public recognition of faithful work must come sometime. Every knee shall bow to Christ in acknowledgment of the supreme perfection of his work. And knees will bow to all faithful service. A man's worth can not be eternally hidden. That is the meaning of that strange and striking figure of the judgment used by Jesus himself: "Then shall the righteous shine forth as the sun"—the real value of them will be manifest, as when the golden sunshine pierces the cloud. Therefore let no toiler be discouraged. The great Examiner sees, appreciates, understands. Nothing matters if he praises.

But why should we delay with *our* appreciation of a man's work? A word of praise is a golden spur to still better work. There are multitudes that toil in the silence, hungry for just a word of appreciation. They deserve it. Let us not withhold from them for one day their due.—*Ripple, in Christian Endeavor World.*





The Judgment — No. 1

The Sanctuary in Heaven

God's dwelling-place is in his sanctuary in heaven. Ps. 102: 19; 99: 1.

It is in his sanctuary that God's "way" is manifest. Ps. 77: 12, 13.

The earthly sanctuary was a pattern of the heavenly, and its service a shadow of heavenly things. Ex. 25: 8, 9, 40; 26: 30; Heb. 9: 23, 24; 8: 5; 9: 9.

A view into the heavenly sanctuary reveals that of which the earthly sanctuary was a pattern, or type. Rev. 4: 5; 8: 3; 11: 19.

The Day of Atonement a Type of the Judgment

The last service of the yearly round in the earthly sanctuary was known as the day of atonement. Lev. 23: 27-29.

This day of atonement was a time of cleansing the sanctuary or removing all the sins of Israel therefrom. Lev. 16: 16, 19, 22, 30.

It was therefore a work of judgment, and all who would not rightly relate themselves to that work were cut off from among the people of God. Lev. 23: 27-29.

When the cleansing was finished, the sins were placed upon the head of the scapegoat, and he was sent away into a land not inhabited. Lev. 16: 20-22.

Time of the Judgment, or Cleansing of the Heavenly Sanctuary

We have found in a previous study that the sanctuary should be cleansed at the end of 2300 days, which reached to 1844. Dan. 8: 14.

That cleansing could not apply to the earthly sanctuary, for that was only designed for use until the sacrifice of Christ. Matt. 27: 50, 51.

Then in 1844 began the cleansing of the sanctuary in heaven, or the work of judgment. Dan. 8: 14.

In Daniel's prophetic description of the nations, he beholds the judgment scene as the next great event following the work of the papal horn. Dan. 7: 9-14, 26, 27. Thus it appears that the visions of both the seventh and eighth chapters of Daniel bring to view the judgment as the last great event before the coming of Christ, the difference in the two being that the seventh chapter calls it the judgment, and gives some description of the same, but without locating it exactly in point of time, while the eighth chapter does not designate it as the judgment, but calls it the cleansing of the sanctuary, and locates the exact year of its beginning, though it does not describe the event as fully as does chapter seven.

Thus we see that God appointed a definite time for the judgment. Acts 17: 31.

That definite time had not yet come in Paul's day. Acts 24: 24, 25.

The prophet John beheld the time when it would come, and he also saw its announcement to the world. Rev. 14: 6, 7.

To this same prophet it was shown that the judgment would begin while nations were still living upon the earth. Rev. 14: 6, 7; 11: 18.

The approach of the day of atonement was announced by the blowing of trumpets ten days before. Num. 29: 1, 7.

The great advent movement of 1844 proclaimed, "The hour of his judgment is come." This announcement of the judgment began to go to the world about ten prophetic days, or ten literal years (Eze. 4: 6), before 1844. This was the antitype of the blowing of trumpets. Num. 29: 1, 7.

O. F. BUTCHER.

Opportunity

REMEMBER that if the opportunities for *great deeds* should never come, the opportunity for *good deeds* is renewed for you day by day.

The thing for us to long for is the goodness, not the glory.—Farrar.

Givers Are of Seven Kinds

FIRST, those who give spontaneously and generously, but only to themselves—auto-givers, they might be called.

Second, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Third, those who give as a sop to conscience and self-esteem; in a species of atonement for the evil they do—penitential givers.

Fourth, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifth, those who give because others give, because they are expected to give, and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to give; who give through a sense of duty, and not through love—moral givers.

Seventh, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him—spiritual givers.

To which kind do you belong?—Selected.

Ingersoll's Prophecy

TWENTY-FIVE years ago Robert Ingersoll declared in a public lecture that the Bible was an exploded book; that its sales were falling off rapidly, and that within ten years it would not be read any more. But since then, six Bible houses have been established, and the sale of the Bible has been quadrupled. The American Bible Society alone issued more than 1,500,000 Bibles last year, and the British and Foreign Bible Society more than 5,000,000. Other Bible companies show correspondingly large outputs. The total number of Bibles in English alone, produced in a single year, is upward of 10,000,000 copies.

The Oxford Press turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and the skins of 100,000 animals go into Oxford Bible covers each year.

The British and Foreign Bible Society prints the Bible in 400 languages and dialects.

During the first year of America's rule in the Philippines, 10,000 Bibles were distributed there. Contrary to expectations, since the Boxer insurrection in China, the issue of Bibles for China last year was 428,000 copies.

The fact is, the Bible to-day is the most popular book in the world, and more copies are sold than of any other hundred books combined.—Selected.



Were There No Babies

LIFE'S song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.

What would the mothers do for work,
Were there no pants or jackets tearing?
No tiny dresses to embroider?
No cradle for their watchful caring?

No rosy boys, at wintry morn,
With satchels to the schoolhouse hasting?
No merry shouts as home they rush?
No precious morsel for their tasting?

Tall, grave, grown people at the door,
Tall, grave, grown people at the table;
The men on business all intent,
The dames lugubrious as they're able,—

The sterner souls would get more stern,
Unfeeling natures more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

—Anonymous.

The Peacemaker



I'VE taken stitches and stitches and stitches, and now it's been a whole hour, and I can play at last," so said little Miss Genevieve as she rolled up her pieces and put them away. And no one watching her would have thought it possible that this little maiden really detested sewing. Aunt Jenny believed every child should learn to sew, consequently one hour a day was set apart for Genevieve to learn to hem, overcast, and back-stitch. At present she was piecing a quilt.

As Aunt Jenny heard her merry laugh out of doors, where she had joined the neighbor children, she said to her older niece, "I don't see what has so changed Genevieve; she has always been cross about sewing, and I almost despaired of her ever going about her task with a smile, when, lo, in she comes from school, takes her sewing, and without a murmur sits down and works away the whole hour without a word of complaint. It certainly is strange."

"Yes," replied Lucy, "she is rather an odd child. She has always pouted over sewing, when with other things she seems a regular sunbeam."

"Well, if she keeps up this good work one week more, I shall certainly get her a Christmas present of as pretty a sewing outfit as I can afford, and she shall be allowed to cut and make doll clothes with her own shears, thimble, basket—and, yes, even a bundle of dainty cloth shall be with the things."

The snow lay like a great white blanket over the ground, and every twig and branch was piled high with the fluffy weight. Genevieve looked out, thinking how different her past Christmas days had been, where, in

California, everything was green, and the roses and blossoms were climbing by her window. "God is good—isn't he?—to give us warm snow blankets where they are needed. I'm not sure which I like most. O, I like it all, and to-day is Christmas!"

As she entered the dining-room and pulled out her chair, she found a large package, and her fingers trembled as she unwrapped it. O, what could it be,—a present, but what? And there was a verse from Aunt Jenny to her little niece, who had changed from a cross seamstress to a cheery one.

Lucy and her aunt watched Genevieve as she took out the dainty articles, and they both smiled as she unrolled the pink and blue pieces and gave them loving pats; and then she put them all back again. And with a very sober face she went to her aunt, saying, "Aunt Jenny, I think I can't take them."

"Why not, dear; they were bought for you?"

"But I don't deserve them. You see it's like this, auntie: in school we were getting ready for Christmas exercises, and on the board there has been this text for a long, long time, 'Blessed are the peacemakers: for they shall be called the children of God;' and I'd rather be in heaven and have God for my father than to take these when I don't deserve them. I didn't change myself, it was Jesus who did it, and I really don't like to sew any better than I ever did. But I thought if I was a peacemaker for God, I must be cheerful and not pout or think how terribly I dislike piecing that quilt."

"Well, Genevieve, there are two kinds of peacemakers. One is kind and gentle and does not quarrel with any one, not even himself, and tries to keep others from quarreling; and the other kind would be the piecemaker who sews the pieces every day, as you have done. But you see, dear, you have been both of these, so you may keep the sewing outfit with a clear conscience; and hereafter you shall be called my little peacemaker, whether you are piecing quilts, hemming towels, or doing other work. It's the sunny smiles that count, and peacemakers can be working for Jesus every hour of the day, although the piecemaker may have only one hour to work."

GRACE L. THOMAS.

The Bigness of a Little Thing

ONCE upon a time a young doorkeeper in the House of Representatives in Washington, did a little thing for a stranger, and he did it well. It turned out that this stranger was one of the greatest and most influential men of the country, so this tale is adorned with the moral that it pays to do little things well, for little things are not always little things, but sometimes big things.

In 1872 John Boyd of the little Dutch town of Pella, Iowa, was a doorkeeper of the House of Representatives, with a salary of twelve hundred dollars a year. There was no apparent reason why John Boyd of Pella should do anything other than draw his salary, spend it, go into debt, serve out his term, and

go back home richer in experience and poorer in purse; for that is the epitome of the life of substantially every doorkeeper. But John Boyd of Pella did not spend all his salary, and he did not go into debt; also he had the credit of doing all things well, little and big, so, as it happened, John Boyd of Pella did not go back home poor, nor go back home at all to reside there. He remained in Washington, and became a man of means as well as a large factor in great affairs.

One afternoon when John Boyd of Pella came out of the hall of the House, where he had been busily engaged in delivering messages for members of the House and for busy newspaper reporters; when he was about to resume his station alongside the main door of the House, he heard another assistant doorkeeper saying, in an angry tone: "We have enough work to do here for the representatives, and we don't have to look after senators. For one, I won't have anything to do with them."

John Boyd looked up and saw an unusually tall, well-proportioned gentleman of athletic build, to whom the doorkeeper was talking in that petulant manner. The stranger looked placid enough, but John Boyd saw fires of anger burning in his eyes. Manifestly, he was not a man who was accustomed to that kind of reception nor treatment. So gentlemanly John stepped up to him and politely said: "You seem to be a stranger in a strange land, sir. Can I be of any service to you?"

"I hope so," said the stranger, as he turned hopefully to the gentlemanly John. "I am looking for Senator Sargent of California; have had the senate wing of the Capitol searched without avail, and am sure that he is somewhere in this end of the building; but I don't know which way to turn."

"I will try to help you, sir," said John Boyd. "You will please take this chair of mine, and remain in it until I return. It may be five minutes, and it may be fifteen minutes; but I will do my best to find the senator for you."

Senator Sargent was found in a small room of the restaurant, surrounded by the representatives from California, enjoying a dinner and discussing public affairs. John Boyd politely approached and said: "I beg your pardon, Senator Sargent, for interrupting you and these gentlemen, but there is a gentleman from California, manifestly a prosperous business man, who is looking for you and is very anxious to see you. He is tall, powerfully built, and has a small wart on his head, as I noticed when he pushed back his hair. I came at his request, to find you if possible —"

"I know who it is," said Senator Sargent, "and so do these gentlemen, from your description. They will excuse me, and I will thank you to lead me to him without delay. You have done me a great favor, young man, and you shall be rewarded for it, too."

Protesting that he did not seek nor desire nor expect reward for doing a generous act, John Boyd led the senator to the main door, where they found the big man holding down Boyd's chair and waiting for them. There were effusive greetings, and as they turned to go away, the big man turned and said: "Young man, you are a born gentleman. I want to know more of you. Here is my card. Please call on me to-night at the Arlington hotel, at eight o'clock, sharp. I shall be pleased to receive you."

The senator and the big man went away arm in arm,

and John Boyd looked after them for a moment, and then looked at the card, on which were engraved the name and address of "Collis P. Huntington."

John Boyd of Pella fell back into his chair when he saw the name and realized that he had made the friendship of the greatest of then living railroad magnates.

At eight o'clock that night he was received by Mr. Huntington, who said, "Young man, what salary do you receive?"

"Twelve hundred dollars a year," was the reply.

"Your position is good for only two years, is it not?"

"Two years, or during good behavior."

"I will be obliged if you will resign that place, and go to work for me this minute, at eighteen hundred a year," said Mr. Huntington.

"But I don't know anything about the railroad business."

"You do," said Mr. Huntington, "you know how to be a gentleman to begin with; and that is what lots of men in the railroad business have never been able to learn. I need a gentleman in my business. Will you accept the position?"

"Certainly I will, and be glad to get it, too," said Mr. Boyd. "When shall I go

to work, and who will teach me my duties?"

"You will do nothing whatever but remain in Washington and do as I instruct you to do by mail and by wire. Give me your city address. Now, if you will pardon me, I will ask you to excuse me from further discussion of the subject, as I have business men waiting for me. Just go home and await instructions. You will receive a check for one hundred fifty dollars a month, no matter whether you do anything for me or not. Just wait for orders. Good night."

That was all! John Boyd resigned the next day. All his acquaintances and friends were surprised. All of them wanted to know what he was going to do. But John Boyd of Pella not only knew how to be a gentleman; he knew how to keep his own counsel. He has recently said to a personal friend:—

"The checks came right along for two months, and I was in fairy-land. I couldn't comprehend how or why this good fortune had come to me. After a number of weeks had elapsed, I received a letter from Mr. Huntington directing me to ascertain the exact legislative condition of a certain bill, of which I had neither heard nor taken any notice; and to telegraph him the situation. Inside of an hour I had gone into the matter very carefully, because I knew the proper people to approach. I ascertained the exact legislative condition and prospects of the bill; how to facilitate its passage, or how to prevent its enactment. I telegraphed the story. At the end of that month my check was for two hundred fifty dollars, and I knew that my salary had been increased from eighteen hundred dollars to three thousand dollars per annum."

That was the beginning. John Boyd of Pella became the chief legislative agent of Collis P. Huntington, and his salary was increased from time to time until it made him independently rich in this world's goods. Nobody ever knew from John Boyd the amount of his ultimate salary; but it was like all things done by Mr. Huntington, it was big and ample.

During the more than thirty years that John Boyd represented Collis P. Huntington, there was never a breath of scandal nor a suspicion of scandal in all or in any of his work; and during that period the refunding



JOHN BOYD

of the indebtedness of the Pacific railroads caused the publication of thousands of news stories, some of them affecting the integrity of men of note.

John Boyd of Pella is now in the sere and yellow leaf of life. He recently celebrated his golden wedding day. He has hosts of friends and no enemies, because he is, and always has been, just what the prosperous California man found him to be, instinctively a gentleman. His story carries with it a moral, and an inspiration to young men who are peering into the future for good fortune and prosperity.—*Smith D. Fry, in Literary Magazine.*

Our Presidents

FATHER WASHINGTON left us united and free,
And John Adams repelled French aggressions at sea.
Boundless Louisiana was Jefferson's crown,
And when Madison's war-ships won lasting renown
And the steamboat was launched, then Monroe gave the world
His new doctrine; and Quincy [Adams] his banner unfurled
For protection; now Jackson, with railways and spoils,
Left Van Buren huge bankruptcies, panics, and broils.
Losing Harrison, Tyler by telegraph spoke,
And the Mexican War brought accessions for Polk.
Taylor lived not to wear the reward of ambition,
And Fillmore's sad slave law stirred up abolition.
So, compromise failing, Pierce witnessed the throes
Of the struggle in Kansas. Secession arose
With the halting Buchanan, but Lincoln was sent
To extinguish rebellion. Next some years were spent
Reconstructing by Johnson. Grant lessened our debt;
Hayes resumed specie payments, and Garfield was set
On reform, which, as Arthur soon found, came to stay.
Cleveland raised the gold standard, and Harrison's sway
Raised the tariff. McKinley's redemptionist call
Won Free Cuba, expansion, and Roosevelt's canal,
And now President Taft enters beaming on all.

—*New York Sun.*

Drumming for the Other Fellow's Marching

DOWN on the other street sounded the staccato notes of a drum. Instinctively George Reynolds caught step, and straightened back his shoulders, and from walking began to march, just as nine men in every ten will do at the compulsion of a drum-beat. Evidently the drummer was taking a course parallel to his own on one of the near-by streets, for the sound continued and grew neither less nor louder as he went. Evidently, too, the drummer was not very skilful in the use of the magic sticks, or, if he was, he was handling them carelessly and for his own amusement, rather than to give the time for anybody to march by; for every now and then the time would change—now faster, now slower, and now ceasing altogether for a minute or two. And when the time changed, the gait of the marcher on the next street above would change, too, unconsciously, without distinct purpose, almost as if the feet and the drumsticks were obedient to a common law. Reynolds smiled as he caught himself changing step at one of the numerous whims and caprices of the unseen drummer. Then he exclaimed half humorously, 'If he's going to make me march to his drumming, he ought to keep some kind of time. But then, what does he know or care about me? He's just drumming for fun, and he hasn't any idea that he is setting the pace for a fellow a block away—maybe for twenty or a hundred men within sound of his drum, for all I know. I suppose he'd be surprised if he knew that. I wonder——'

George Reynolds stood still, struck by a sudden thought. Down on the other street the drummer and the drumming went on. But here was a young fellow face to face with a new proposition in life, and the sound of the drum was lost to him. Drumming for somebody else, setting the pace for the other fellow—why, that was what he had always denied and ridi-

culed! It was only the other day that he had, in an argument with Beaumont, claimed the liberty to do as he pleased, without reference to anybody else. Every one must look out for himself, he had said. "Every tub must stand on its own bottom,"—quoting the old adage. And when Beaumont had urged that lives touch each other so closely that one can not help exerting some kind of influence upon those about him, he had replied, airily, that he guessed nobody in particular was being influenced by him; if they were, he thought he would know it; time enough then to consider the nature of the influence he wanted to exert.

And now here he was acting the parable of that very thing he had decried. That fellow with the drum—probably only a boy, judging from the way he handled the sticks—had no idea that on the upper street a young man was paying any attention to what he was doing, was changing his pace from fast to slow, from slow to fast, to suit the boy's whimsies in drumming. He was pounding away for his own amusement. His drumming was his own affair. He would have been greatly surprised had he heard Reynolds's half humorous complaint because he didn't keep better time. Was it always like that? Was it true that everybody is always drumming for some other fellow's marching? Was it possible that one is, in all that he is and does, setting the pace for somebody else?

The young man was walking on, now, slowly, as one in deep thought; so deep in thought, indeed, that he no longer heeded, if he heard, the commanding notes of the drum. He was thinking of several people. There was his brother, Tom, twelve years old, who thought whatever Brother George did was just about right. George remembered how he had heard himself quoted by the lad only yesterday as ultimate authority in a case in dispute. He had smiled in brotherly pride at the time; now he hardly felt like smiling with this new thought looking him in the face. Suppose his drumming should set Tom to marching wrong!

And there was young Wingate, who had the desk next to his at the store—two or three years younger than himself, a well-meaning young fellow, but weak and easily led. Certain things thrust themselves a little unpleasantly into his mind as he thought. Had Wingate been marching to his drumming?

So his thoughts ran on. The seriousness of living had come upon this young fellow with the force of a revelation. Evidently there is something more in it than doing as you please. A pace-maker must have thought and care for the man for whom he is setting the pace.

Just then the unseen drummer took up his task again with renewed vigor and energy. The drum rang out a challenge. There was in it the sound of a battle. It hurled its notes at the listener as if to force him to march on to fight. And George Reynolds squared his shoulder again, and swung into step with its imperious commanding, with a smile on his face that somehow shaded off into the gravity of a definite purpose.—*Joseph K. Wilson, in Young People's Weekly.*

The Baby Said Grace

ONE day a baby boy only two years old had to wait until the family and friends had finished their dinner, when he was put in his high-chair, and given food; but before beginning to eat, he laid his little hands on his face, and raising his face toward the sky, he said, "T'ank you! t'ank you! t'ank you!" Thus should all temporal and spiritual blessings be received.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Society Studies in Bible Doctrines

Lesson VII — The Revelation of God

SYNOPSIS.—"God is love." Before man's selfishness led him to sin, God held personal converse with him, and thus taught him of his love. Since man fell, God has ever sought to reveal himself through his written Word, his works, and his providences. The Holy Spirit is given us as the teacher of the lessons which they contain.

Questions

1. What is God? **1 John 4:8, 16.**
2. Before man sinned, how was he taught by God? **Gen. 2:15-17; 3:8.**

Word

3. Since man fell, how does God seek to reveal himself? **Rom. 1:16, 17.**
4. How has God spoken to us? **Heb. 1:1, 2.**
5. For what are the Scriptures, or the Word, valuable? **2 Tim. 3:16, 17.**
6. Through what agency do we obtain salvation? **1 Peter 1:23, 25; John 3:3.**
7. Where must this Word be placed? **Ps. 119:11.**
8. What is said of the prophetic portions of the Bible? **2 Peter 1:19.**

Nature

9. By what other means than the written Word — the Bible — does God seek to make himself known to man? **Rom. 1:20; Ps. 19:1.** (Read also Psalm 104 and Job 26:7-14.)

10. Some lessons from nature:—

GIVING.—All forms of nature give to sustain other forms of existence. Everything in nature exists for a purpose higher than itself.

GROWTH OF CHARACTER.—**Hosea 14:5, 6; Mark 4:28.**

SPREAD OF THE GOSPEL.—**Isa. 61:11; Luke 8:11.**

Find at least three other lessons from nature for Christian life referred to in the Bible.

His Providences

11. In what other way does God reveal his love to us? **Ps. 37:5; Rom. 8:28.**
12. Who is the teacher of the lessons which God would have us learn concerning himself? **John 16:13.**

Notes

2. "The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe — 'the wondrous works of him who is perfect in knowledge' — afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all.

They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, 'the balancing of the clouds,' the mysteries of light and sound, of day and night, — all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love, and called forth fresh expressions of gratitude." — *"Patriarchs and Prophets," page 50.*

5. "Not one trembling seeker need fail of walking in pure and holy light. Yet the most simply stated truths lay hold upon themes elevated, far-reaching, infinitely beyond the power of human comprehension, — mysteries that are the hiding of His glory, — mysteries that overpower the mind in its research, while they inspire the sincere seeker for truth with reverence and faith. The more we search the Bible, the deeper is our conviction that it is the Word of the living God, and human reason bows before the majesty of divine revelation." — *"Education," page 170.*

11. "The Bible shows us God in his high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do his will. Through channels which we can not discern, he is in active communication with every part of his dominion. But it is in this speck of a world, in the souls that he gave his only begotten Son to save, that his interest and the interest of all heaven is centered. God is bending from his throne to hear the cry of the oppressed. To every sincere prayer he answers, 'Here am I.' He uplifts the distressed and downtrodden. In all our afflictions he is afflicted. In every temptation and every trial the angel of his presence is near to deliver." — *"Desire of Ages," page 356.*

Missionary Volunteer Reading Course No. 3

Lesson 11 — "The Moslem World," pages 57-84

[The series of articles on Mohammedanism by Elder Teasdale, which begins in this number of the paper, is excellent. Do not fail to read these articles; they contain valuable information.]

Notes

CHRISTIANS UNDER MOSLEM RULE.—In order to avoid attention and thereby avert conflict, the Christians, in many cases, conformed to the outward practices of their Moslem masters. Their women veiled themselves when in public, and covered their mouths at all times. Efforts to provide a general education for their children were largely abandoned, and widespread illiteracy prevailed. The vices of the Mohammedans, some of them the vilest known to men, were practised by many of the Christians, and falsehood was so common that truth came to be almost a curiosity. To cheat or deceive a Turk was considered in itself almost a Christian virtue. In the conflict with Islam, Christianity, in its ignorance, was driven to the wall, and lost nearly everything except its ancient Bible and most excellent ritual, with houses of worship, a

hierarchy and a form to which it adhered with most commendable tenacity.

"These untoward conditions were aggravated by the fact that, in Turkey, the church came to be a political organization, presided over by an appointee of the sultan, who was capable of being dismissed by him if he chose to exercise his power. Each church with its political patriarch at Constantinople constituted a little state within a state. Every church represented a separate race or nation whose rights within the empire were vested in the rights of the church, directed by the patriarch. At the patriarchate were recorded — and it is true to-day — all births, marriages, and deaths. Individual existence in the empire was recognized only through the church. The Christian's sole representative at Constantinople to speak for him in case of injustice, or to secure a privilege, or to obtain his legal rights, was the patriarch of his own peculiar church." — *"Daybreak in Turkey,"* page 105.

"General education never existed in that country, but under the sway of the Moslem all education was discouraged. The schools of the Moslems consisted of classes in reading the Koran in Arabic, accompanied by traditional stories of Mohammed and comments upon his teachings." — *"Daybreak in Turkey,"* page 106.

THE PRIESTS AND THE CHURCH. — "The priests being, most of them, grossly ignorant and unfit for service, and there being in the churches no religious instruction, it is easy to understand how the moral tone of these Oriental churches sank rapidly under the rule of the Turk, with no power in themselves to rise above these conditions and institute a reform. A church without a Bible, with an ignorant priesthood, with a ritual beautiful in itself but dead to the people, with no religious instruction and no test for church-membership, could not be expected in any land or in any age to keep itself unspotted from the world. Under these conditions Christianity came to be largely a name, and the practises of religion only a form." — *"Daybreak in Turkey,"* page 104.

Junior Reading Course No. 2

Outline No. 11 — Bible Selections on the Life of Elijah

Notes and Suggestions

OUTLINE OF BIBLE STUDY: —

1. The first appearance of Elijah. 1 Kings 17:1.
2. Fed by the ravens. Verses 2-7.
3. Fed by the widow of Zarephath. Verses 8-16.
4. Raises the widow's son. Verses 17-24.
5. Meets Obadiah. 1 Kings 18:1-16.
6. Second appearance before Ahab. Verses 17-19.
7. The test on Mt. Carmel. Verses 20-40.
8. The rain given. Verses 41-46.
9. The flight southward. 1 Kings 19:1-8.
10. Comforted by a message from God. Verses 9-18.
11. His successor chosen. Verses 19-21.
12. Foretells Ahab's death. 1 Kings 21:17-19.
13. Meets Ahaziah, king of Israel. 2 Kings 1:1-17.
14. Taken to heaven. 2 Kings 2:1-11.
15. On the mount of transfiguration. Matt. 17:3.

MAP STUDY. — Draw an outline map of Palestine, and locate on it the places which Elijah visited. It is not known just where the brook Cherith was. One writer locates it east of the Jordan and a little north of the Jabbok.

TEST QUESTIONS. — What shows that Elijah was a man of great faith? How many miracles do you find connected with the life of Elijah? What are they? Why do you think idolatry became so wide-spread in Israel? Who was Obadiah? How was Elijah's prophecy of Ahab's death fulfilled? (See the last chapter of 1 Kings.)

KINGDOM OF ISRAEL. — Shortly after Solomon's death, the Hebrew nation was divided into two parts. The northern, embracing ten of the tribes, was known as Israel. Israel did not remain true to God. When Ahab was king, the queen, who was an idolater, introduced the worship of Baal in the kingdom. God sent Elijah to warn Ahab of this wicked course. But Israel did not fully repent. Nineteen kings sat on the throne of Israel. Shalmaneser, king of Assyria, besieged Samaria, the capital of the northern kingdom. And in 721 B. C. God permitted the Assyrian king, who was then probably Sargon II, to take the city. The inhabitants were taken captives, and scattered among heathen nations.

HEART TALK. — Elijah obeyed the voice of God. God may not call upon us to defy a king or to call fire down from heaven, but he will put us in many places where his name and worship must be defended and evil must be defied.

Learn to Say Yes

Is it not about time that our youth have a change, and be drilled awhile on learning to say Yes? For decade after decade they have been taught that the main duty of a boy or girl is to "learn to say No." And the lesson has been impressed upon them with very little discrimination. It is little wonder that when duty calls to some important work in connection with the cause of God, especially in actual missionary work, the rising generation are so prone to hesitate and say No. It is little wonder that when the Spirit says to the young people of the world, Come, take of the water of life freely, they are ready to say No. When they are called to give up the pleasures into which they have fallen by following their elders both in and out of the church, the ever-ready answer, in word or act, is No. When confronted with the essential choice to "keep the commandments of God, and the faith of Jesus," that they may obtain eternal life, too many — alas! the great majority — respond with the repulsive No. The inherent disposition of the human heart is to rebel — to say No. The infant that can not pronounce an intelligent syllable will kick, or strike, or scream its innate No! against its parents or attendants. Let the lessons be wisely divided between the counsel to say No, and to say Yes. That which is most difficult to instil is to answer Yes to the Spirit's call; Yes, when the Word of God speaks; Yes, ever to the call of duty. If this lesson is well learned, the saying No to evil influences will come comparatively easy.

The Christian life is not a succession of negative actions, it is not a system of don't's. It is a positive life, a life of yielding to the Spirit and saying Yes to the will of the Father in heaven. It was because Jesus Christ had led a life of obedience — of saying Yes — to the leadings of the Holy Spirit, that he so readily, instinctively, said No when confronted with the strongest temptations of the enemy under the most discouraging circumstances. — W. N. Glenn.

THE INTERMEDIATE LESSON

I—Jesus at the Feast of Tabernacles

(January 1)

LESSON SCRIPTURE: John 7: 11-35.

MEMORY VERSE: "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6: 38.

The Lesson Story

1. The Lord had commanded the Jews to hold the feast of tabernacles each year after their harvest. They were to take "the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook," and make booths to dwell in. "And ye shall rejoice before the Lord your God seven days." At the time of our lesson, during the feast of tabernacles, at Jerusalem, the people talked much about Jesus. "Some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit, no man spake openly of him for fear of the Jews.

2. "Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned?" Jesus had not attended the schools of the Jews; and they were astonished at his knowledge. He had studied much at home, especially God's Word.

3. He said to the people: "My doctrine [teaching] is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Those who are not willing to do God's will become so deceived that they do not know good from evil.

4. "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." Jesus did not try to glorify himself, but his Father in heaven; and those who are Christlike will do as he did. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me."

5. The Jews pretended to honor Moses greatly; but Jesus said to them: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee?"

6. Sometime before, Jesus had healed a man on the Sabbath. "Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." But he now said to them: "Are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment.

7. "Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?"

8. "Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.

9. "Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When

Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

10. "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye can not come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed [scattered] among the Gentiles, and teach the Gentiles?"

Questions

1. What had the Lord commanded the Jews to hold each year? How were they to celebrate this feast? See Lev. 23: 39-44. At the feast at Jerusalem, what did some of the people say about Jesus? What did others say of him? Why did no one speak of him publicly? John 7: 12, 13.

2. When the feast was about half over, what did Jesus do? What astonished the Jews? What question did they ask? Verses 14, 15. Where had Jesus gained knowledge? How may all become wise? Prov. 9: 10.

3. Who sent Jesus to this world? John 14: 24. Who taught him what to say? How can a person know whether the things that are taught are from God or merely from men? John 7: 16, 17. What hinders people from knowing what is right?

4. When a person seeks his own glory, from what source do his words come? Whose glory do righteous people seek? Verse 18. For what purpose did the Son of God come from heaven?—Memory Verse. Whom should we most wish to glorify?

5. What prophet of former times did the Jews pre-



tend to honor? Yet how did they dishonor him? Which commandment of the law that God gave through Moses, did they want to break? Ex. 20: 13. Although they wished to kill Jesus, yet what did they say when he accused them of trying to do so? John 7: 19, 20.

6. On what account did the Jews complain of Jesus? John 5: 2-9, 16. Did Christ break the Sabbath in healing on that day? Matt. 12: 11, 12. How did he say people ought to judge? John 7: 24.

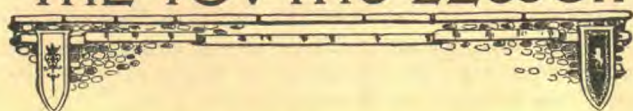
7. Why were some surprised when they saw Jesus teaching publicly in the temple? Whom did they think that the wicked rulers perhaps knew Jesus to be? Verses 25, 26.

8. What unsound reason was given for not believing that Jesus was the one whom God had promised to send? If these men had known God, would they have known that Jesus was his Son? Verses 27-29, 17.

9. Why could not the enemies of Jesus harm him? For what reason did many believe him to be the promised Christ? When the leading Jews learned that some of the people believed Jesus, what did they do? Verses 30-32.

10. Where did the Saviour say he would soon go? What did he say the people would not be able to do? Did they understand where he was going? To whom did they think he might intend to go? Verses 33-35.

THE YOUTH'S LESSON



I—Jesus at the Feast of Tabernacles

(January 1)

LESSON SCRIPTURE: John 7: 11-36.

LESSON HELP: "Desire of Ages," chapters 49, 50, pages 451-460.

MEMORY VERSE: John 6: 38.

Questions

1. What shows the great interest among the people in regard to Jesus and his claims? John 7: 11, 12; note 1.

2. What was the attitude of the people and the Jewish leaders toward him? Verses 12, 13.

3. When did Jesus make his appearance? What did he do? Verse 14.

4. What was the effect of his teaching upon the people? What query was raised concerning him? Verse 15; note 2.

5. In reply, what claim did Jesus make for his teaching? Verse 16.

6. Upon what did he say their knowledge of the truth of his claims depended? Verse 17. See A. R. V. Compare 1 Cor. 2: 14.

7. How is the difference between the false and the true teacher shown? John 7: 18.

8. By what charge did Christ show the leaders that he read their hearts? What was their reply? Verses 19, 20.

9. How did he defend his acts of mercy performed on the Sabbath? and what appeal did he make to them? Upon what are we not to base judgment? Verses 21-24.

10. What question was raised by some of the people of Jerusalem? Why? Verses 25, 26.

11. By what reasoning did they answer their own query? Verse 27; note 3.

12. What was Jesus' answer? Verses 28, 29.

13. What two results followed this plain, earnest teaching of Jesus concerning himself? (a) Verse 31; (b) verses 30, 32.

14. Knowing of the efforts of the chief priests to have him arrested, what perplexing statement did Jesus further make concerning himself? What did the Jews say? Verses 33-36; note 4.

15. Note the six opinions expressed concerning Christ in this lesson.

Notes

1. The feast of tabernacles "was pre-eminently the feast for foreign pilgrims" (Edersheim), and many had come from all parts of the world hoping to see Jesus, who claimed to be the Messiah, and of whose mighty miracles they had heard. Jesus had not attended the national gatherings since the healing of the man at the pool of Bethesda. ("Desire of Ages," page 450.) Some of the people of Jerusalem doubtless knew of the decision of the members of the Sanhedrin at that time to put him to death. So there was a general feeling of expectancy concerning him among those who attended this last great feast of the year.

2. "Letters" is literature. "To the Jews there was only one kind of learning—that of theology; and only one road to it—the schools of the rabbis. Their major was true, but their minor false—and Jesus hastened to correct it. He had, indeed, 'learned,' but in a school quite other than those which alone they recognized."—Edersheim: "The Life and Times of Jesus the Messiah," Vol. II, page 151.

3. "It was a settled popular belief, and, in a sense, not quite unfounded, that the appearance of the Messiah would be sudden and unexpected. He might be there, and not be known; or he might come, and be again hidden for a time. As they put it, when Messiah came, no one would know whence he was; but they all knew 'whence this one' was. And with this rough-and-ready argument of a coarse realism, they, like so many among us, settled offhand and once for all the great question."

4. Like the suggestion of the high priest at a later time (John 11: 49-51), the query of the Jews was prophetic. "In their mocking words they were picturing the mission of Christ."

Talleyrand's Advice

A STORY is told of Lepaux, a member of the French directory, that, with much thought and study, he had invented a new religion to be called "Theophilanthropy"—a kind of organized Rousseauism—and that, being disappointed in its not being rapidly approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion; but there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? What is it?" asked the other with eagerness.

"It is this," said Talleyrand, "go and be crucified, then be buried, then rise again on the third day, then go on working miracles, raising the dead, healing all manner of diseases and casting out devils, and then it is possible that you might accomplish your end."

The philosopher, crestfallen and confounded, went away silent.—*Selected.*

The Youth's Instructor

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To-day

So here hath been dawning another blue day;
Think, wilt thou let it slip useless away?

Out of eternity this new day is born;
Into eternity at night will return.

Behold it aforesaid no eye ever did;
So soon it forever from all eyes is hid.

Here hath been dawning another blue day;
Think, wilt thou let it slip useless away?

— Thomas Carlyle.

Much Fruit Borne

IN a missionary meeting, a number of years ago, a woman handed me the name of a young lady, who, she said, was a thoughtless girl, did not care much for things of a religious nature, and might not read the papers, but if I wished, I might send her the *Signs of the Times* and see if it would do any good.

I sent the papers, and began correspondence with her. She replied, thanking me for them, and said she enjoyed the stories because they were such good ones. I continued to write, hoping she would read some of the more solid matter also, and enjoy that.

Finally she wrote that she could not see but that she was just as good as those who made a profession of religion. Then I prayed earnestly that the Lord would help me to write something that would lead her to want to become a Christian, and sent her the book "Steps to Christ," telling her that I would lend it to her, and that I hoped it would indeed prove to be steps to Christ to her.

In her next letter she said that never until she read my last letter had she felt that she was a sinner and had need of a Saviour. She said that she was reading the book, and would pay me for it, that she might keep it, and asked me to pray for her because she wanted to be a Christian. After this I sent her tracts on the various points of the gospel message for this time.

At last she wrote that she was keeping the Sabbath, and had just married a Christian young man who would be a help to her in her religious experience. After this, the correspondence ceased, and I lost track of her altogether. I have often wondered if she proved faithful, and if, as she once wrote, I would have one star in my crown at least.

Quite recently I was surprised and made happy by receiving another letter from her, from which I will quote the following:—

"Fourteen years have passed since last I heard from you, and even longer since you found my name (I never knew how or where) and began writing me. It proved an introduction to my Saviour, who is so precious to me, and a revelation of a truth so beautiful. Although a cross for me to accept it, yet after a struggle I yielded, not only myself, but my dear mother, and grandmother, who was then eighty years old.

"We all looked forward to your letters, and at times when I thought I would not answer you (for I was under deep conviction), some still small voice said: 'Write once more;' . . . and thus it went on until we embraced the truth for this time.

"While I was studying the reading you sent me, I would send it on to a young man in whom I was interested. I knew him to be a devout boy and a church worker. Fearing that he might throw the literature aside, I copied an entire tract on the Sabbath in the middle of a letter, so I was sure he would read it.

"He accepted the truth under more difficulties than I had done, and we were married. We have been in some part of the work ever since. My husband was very successful in the canvassing work, then in the city as Bible worker, and last winter he was ordained to the ministry.

"Your letters certainly reached me at just the right time. I was in my nineteenth year, and at the point of turning one way or the other, and you wrote in a way that attracted my girlish mind and caused me to think."

I give this experience for the benefit of others, who may not always know whether missionary correspondence is accomplishing results. It has greatly encouraged me to hear of fruitage after fourteen years. I never knew until now that more than one person was helped by that reading-matter. It is for us to sow the seed, and for God to water it that it may bring forth fruit.

ESTHER M. SPICER.

A Mother's Love

THE intensity of a mother's love for her child was manifested recently in a leper asylum in India. A year or so after the birth of twins, it was discovered that the mother had developed a case of leprosy. This necessitated her removal to the asylum, her children being cared for by friends. One of them died, and the other was taken to visit the mother. As she looked upon her child, a great longing to clasp the little one to her heart came upon her, but that meant possible contagion. A few moments later the child slipped away from his caretaker and ran toward the mother. She saw him coming, and sacrificed her feelings to save her child. Her limbs were so weakened by the inroads of the disease that she could scarcely move, yet as she saw him coming toward her, she attempted to hobble away, crying out in agony of soul, "Save my child! O, save my child!" An attendant heard the cry, and caught the child before he could clasp his little arms around the limbs of the mother.

And yet the love of God is greater than the love of the mother for her child. His love was revealed in the gift of his Son, whom he made to be sin (of which leprosy is the type) for us, that we might be made God's righteousness. He became that which is so offensive to God in order to make us a sacrifice and sweet-smelling savor unto himself. We are no longer sepulchers, filled with offensive odors, but temples from which emanates the sweet incense of God's love and purity.

JOHN N. QUINN.