

The YOUTH'S INSTRUCTOR

Vol. LVIII

March 15, 1910

No. 11

Resurrection

RIGID I lie in a winding-sheet
Which my own hands did weave ;
My narrow cell is myself — my *self*,
Whose wall I may not cleave.

But in the dawn of the early morn
A clear voice seems to say ;
" I am the Lord of the final Word —
Ye may not say me nay.

" Unfold your hands, that your brother's need
May ever find them free.
Unbind your feet from their winding-sheet,
Henceforth they walk with me."

And lo, I hear! I am blind no more!
I am no longer dumb!
Out of the doom of a self-wrought tomb
Pulsate with life I come!

— *Rose Trambull, in Sunday School Times.*



Birds Fed by a Policeman

SOME years ago Congress passed an act to prohibit the killing of quail in the District. Since then the birds have multiplied so that now, it is estimated, they number more than one thousand. The birds have their habitat in Rock Creek Park, along the Anacostia flats, and in the waste places of the District.

Every winter since the act was passed, the Washington police department has acted the part of good Samaritan to the birds. When the snow falls, and the quail are unable to reach the hard ground for food, the members of the mounted squad are supplied at the various precincts with bags of grain which they carry on their saddles while patrolling their beats. In fence corners and out-of-the-way places where the quail have their nests, the mounted men scatter the grain.—*Washington Post*.

Children Who Need Not Have Been Blind

THE New York Association for the Blind has issued a valuable pamphlet under the foregoing title.

"It is an astounding fact," says the leaflet, "that one fourth of all the blind children in all the blind institutions of this country are unnecessarily blind. These children have been doomed to lifelong darkness because at the time of their birth their eyes were not properly washed and treated by the attending physician or midwife."

The disease, whose medical name is *ophthalmia neonatorum*, is an infectious one appearing at the time of birth, and is easily preventable if precautionary measures are taken at once or within a few hours after birth; curable if, when it develops, skilled medical attention can be secured quickly; fatal to sight if prompt preventive and curative measures are not taken, and ending in total destruction of the eyeballs.

The pamphlet gives this advice to all mothers: "When the lids become red and swollen, are gummed along their borders when the child sleeps or cries, and matter discharge is mixed with tears, an oculist or a physician should be called immediately, or the child taken to the nearest dispensary. *Each hour of delay adds to the danger.* While waiting, bathe the eyes of the child every half-hour with pledgets of cotton dipped in a solution of boric acid. Open the lids wide and allow the solution, which should be warm, to flood the eyes and wash out any matter which may have gathered there.

"The child should not be fondled, and none of the appliances which have been used about the eyes and face should be used for any other purpose. All of those in the home should be informed of the danger of catching the disease by getting the matter into their own eyes, and no attention should be paid to those who say to bathe the eyes with the mother's milk. Such advice is pernicious, and will cause the loss of precious time by delaying treatment which might save the child's sight."

Twenty-eight years ago it was discovered by Professor Credé, of Leipsic, that a two-per-cent solution of nitrate of silver dropped, a single drop, into each eye of a newborn infant would destroy the germs of the dread disease, and would not injure the sight of healthy eyes, and this treatment is now employed by all skilled physicians and nurses. But the fact remains that in spite of the discovery the proportion of blindness is almost as large. There are physicians who are unworthy the name, unlicensed nurses and midwives, whose fitness is altogether questionable, and it is the ignorance and criminal carelessness of these persons, coupled with the unenlightenment of parents on the subject, that are causing the harm.—*The Delineator*.

Caleb Cobweb's Blacklist

A number of musical terms have been applied also to actions. We speak of acting in concert or in harmony. But really it is a little too much to speak of acting in "unison." Unison means "one sound." Let us confine that word to singing.

The word "reason" is often used where "cause" should be used; as, "Many reasons brought about this result." You might say, "There were many reasons for this result;" but reasons can not be the active agent. You must say, "Many 'causes' brought about this result."

"This hot weather takes away all my 'ambition.'" Ah, does it? Then your ambition was very lightly built! An ambition is an eager, overmastering desire, rooted in one's character, long-cherished, ardently pursued. It is not to be put out of commission by a temporary rise of the thermometer. Do not so degrade the word. What you mean is that the hot weather has taken away your "energy."

"Another fact which she mentioned was that —." This tendency to draw the verb into the tense of a preceding relative clause often works havoc with sense, as in that sentence. The fact alluded to is still a fact, probably. It should in that case be referred to with the present tense, even though it "was" mentioned sometime in the past; and the sentence should run, "Another fact which she mentioned 'is' that —."

It is not good usage to say, for instance, "He is one of the 'lesser known' writers." "Lesser," like "less," may be an adjective: we may speak of "a lesser degree," "the lesser prophets;" but, unlike "less," it can not be used as an adverb. We must say "the less-known writers."—*Christian Endeavor World*.

Principal Contents

| GENERAL ARTICLES | PAGE |
|--|------|
| Children Who Need Not Have Been Blind | 2 |
| Caleb Cobweb's Blacklist | 2 |
| "Behold He Cometh" (poetry) | 3 |
| Fire, Fuel, and Engine | 3 |
| Prohibition in Metlakahla | 3 |
| Soul Winning | 4 |
| Persecution in Madagascar—No. 1 | 5 |
| Coming in Elbow Touch | 6 |
| The Schools of China | 6 |
| Picking and Packing Apples in Ontario | 7 |
| A Librarian's Puzzle | 7 |
| Personal Observations on the Liquor Question | 8 |
| The Worth of the Morning Watch | 16 |
| "Force" | 16 |
| MISSIONARY VOLUNTEER DEPARTMENT | |
| XVI—A Great Antichristian Power | 9 |
| Study on the Temperance Number | 10 |
| No. 22—The Third Angel's Message | 10 |
| No. 23—God's Agencies: The Publishing Work | 11 |
| Nos. 22 and 23—"My Garden Neighbors" | 12 |

The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 15, 1910

No. 11

"Behold He Cometh!"

THOU art coming, O my Saviour,
Thou art coming, O my King!
In thy beauty all resplendent,
In thy glory all transcendent;
Well may we rejoice and sing!
Coming! In the opening east,
Herald brightness slowly swells;
Coming, O my glorious Priest!
Hear we not thy golden bells?

Thou art coming! Rays of glory
Through the veil thy death has rent,
Touch the mountains and the river
With a golden, glowing quiver,
Thrill of light and music blent.
Earth is brightened when this gleam
Falls on flower and rock and stream.
Life is brightened when this ray
Falls upon its darkest day.

Thou art coming! At thy table
We are witnesses for this,
While remembering hearts thou meetest,
In communion clearest, sweetest,
Earnest of our coming bliss;
Showing not thy death alone,
And thy love exceeding great,
But thy coming and thy throne,
All for which we long and wait.

O the joy to see thee reigning,
Thee, my own beloved Lord!
Every tongue thy name confessing,
Worship, honor, glory, blessing,
Brought to thee with glad accord:
Thee my Master and my Friend,
Vindicated and enthroned!
Unto heaven's remotest end,
Glorified, adored, and owned!

— Adapted from Frances Ridley Havergal.

Fire, Fuel, and Engine

B. G. WILKINSON

"O, how one little fault has spoiled
The sweetest and the best!
Matilda, though a lovely child,
One ugly fault possessed."



BAD combination, wasn't it? To be almost on the point of making a success and then to miss because of overlooking one part. Napoleon was a great general because he was never only two thirds prepared when a battle came on. He had a plan and worked that plan, he overlooked no part of it.

Here is the fire. It can't burn long without fuel. But burning fire and fuel make only lost energy and material when there is no engine or machine through which the force can work. Now in every man's make-up God planned to produce results by this triple expansion. It was never intended that man should be a success without being equipped with these three driving rods.

First fire. Young people are the best to work with enthusiasm. They have not lost the quality of being impressionable. It's too bad that most people as they grow old, respond less and less to impressions. Like the vigorous race-horse, which is off at the first touch of the rein, it is good to see men answer at once to the offer of a good opportunity. Many a person has made a failure because of his lack of enthusiasm. "Ye must become as little children" will always be good advice, no matter how old one is. To lose enthusiasm is to lose out; a result entirely unnecessary. John saw seven spirits before the throne; because there were seven churches. Enough fire is burning in heaven for every church and for every individual. That's why, on the day of Pentecost, a tongue of fire rested upon the head of each disciple. And the mighty change wrought in the earth by the disciples, testifies to the power of divine enthusiasm.

But fire can't burn without fuel. Prayer may bring the spirit, but study brings the thought. "I feel it, but I can't tell it," one may say. No doubt, but it's a bad combination. That's why the religion of some people is short-lived. The flame burned out for the

want of fuel. God intended us to increase our spiritual potentiality, and never excused us from replenishing our intellects. If you have so much work to do that you don't have time to study, then you have more work to do than God intended you should do.

What benefit, however, could come from flame and fuel when they are lying aside on the road, apart from the machine? Next to the soul and the mind, comes the voice. If the spirit is astir with divine truth, and the intellect has language with which to clothe it, a good voice is needed with which to give utterance to the heavenly thoughts. Yet how few seek to improve the voice. These do not know how to teach themselves. And if they seek out a teacher, many times they are content to continue with a teacher who, they know, is not producing the results. Yet nothing responds more quickly to good training than the voice. When a man is sick, you can quickly discern it by his weak tones. Build up the body, and you build up the voice. As mental sins are detected by bad thoughts, so physical unrighteousness is registered in the vocal sounds. The voice is the engine put in position by God to give utterance to the melody of his inspiration. Let this triple combination be well attended to, and man will fill the place designed for him by God.

Dost thou look back on what has been,
As some divinely gifted man
Who makes by force his merits known,
And lives to clutch the golden keys,
To speak a mighty state's decrees,
And voice the wishes of the throne?

Prohibition in Metlakatla

THE name of William Duncan will always be an honored name because of his marvelous work with the Metlakatla Indians of British Columbia. When a young man, he was sent as a missionary from England to Port Simpson, British Columbia. The Hudson Bay Company had a fort there, and Mr. Duncan remained within it while learning the Tsimshian language. The fact that it was necessary for the Hudson Bay Com-

pany to build a number of forts for the safe prosecution of their work, shows the character of the Indians with whom they had to deal, and to whom Mr. Duncan was to devote his life's work.

As the steamer on which he sailed for the fort was passing the beach near Fort Rupert, a horrible sight greeted him. The shore was strewn with newly dismembered and disemboweled bodies. A few days before, a Haida canoe had come to trade with the Fort Rupert Indians. Some slight breach of etiquette on the part of the visitors resulted thus disastrously to them, but even this gruesome sight did not at all deter Mr. Duncan. He went to this country with only one idea, and that was to be the means in the hands of God of civilizing and Christianizing the Indians, and though he has spent more than fifty years in that land, he has not lost sight of this one purpose—the upbuilding of the Indian. Any influence that would militate against the realization of his purpose was banished as quickly as possible from this element.

Many a heroic battle has Mr. Duncan fought with the liquor traffic, and always with the white trader. Shame on the white man!

One illustration will suffice to show Mr. Duncan's alertness in preventing the sale of liquor to his people. A Russian trader in 1863 came with his schooner into the harbor of Metlakahla. Mr. Duncan heard that the vessel carried liquor, so he immediately boarded it, and told the owner, Baranovitch, he wanted to search the vessel. Baranovitch wanted to know by what authority.

"'Authority? I have no authority, sir,' said Mr. Duncan, 'except the authority of self-defense. My life is in the hands of these Indians. They are my friends now. But if you take away their reason, I shall have nothing with which to defend my life. And I am going to prevent your placing my life in jeopardy if I can.'

"'How?'

"'Do you see those Indians on the beach? They are only waiting for a signal from me. The moment they get it, they will rush aboard this boat, overpower your crew, beach your schooner, and burn it with all its contents. They will do it at one word from me. They are obedient to me now. If they get liquor, they will serve the devil, and not me, and the first thing he will tell them to do may be to kill me. Will you let me search your schooner peaceably, or shall I give those men the signal?'

"Baranovitch consented, but later on, he went to Victoria, and complained to Governor Douglas of the high-handed outrage to which Mr. Duncan had subjected him. Governor Douglas wrote to Mr. Duncan and told him that he suspected he had taken the law into his own hands, but that he did not censure him for it. And, in order that he might not have to do it again, but have legal authority to protect himself, the governor enclosed to him a commission as justice of the peace, with jurisdiction over five hundred miles of the coast line of British Columbia and over all the islands of its extended archipelago as well.

"It is, perhaps, the first time in the history of the world that a man has been made a judge and a con-

servator of the law on account of having broken that law himself.

"The governor certainly knew what he did. The very life of the commonwealth depended on the suppression of the unlawful liquor traffic with the Indians of the coast, and he well knew that no more fearless man could be found in the north country than the little English missionary, and that he would see to it that the accursed traffic was manacled and stopped.

"In less than ten years, the unlawful liquor traffic with the Indians had practically ceased."

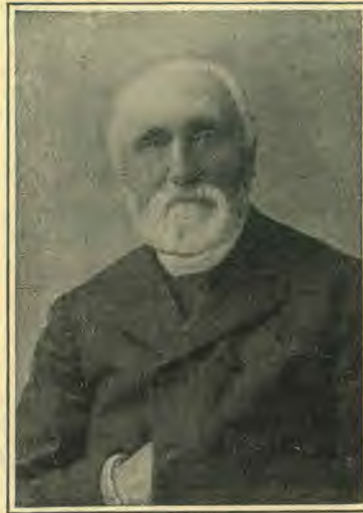
So peacefully inclined are the Metlakahla Indians now, and so little crime is committed among them, that for years Mr. Duncan's office as United States commissioner, with all the powers and duties of a magistrate, has been the merest sinecure. His annual report reads thus:—

"Number of cases tried—None.

"Number of fees and fines collected—None.

"Amount of disbursements—None."

We can but think that the same energetic watchfulness and heroic thought which characterized Mr. Duncan's fight for absolute prohibition for the Indians, would, if manifested by all who are laboring for the upbuilding of mankind, result in national prohibition for our beloved land of the stars and stripes.



WILLIAM DUNCAN

Soul Winning

If a man buys real estate and in a few weeks sells it for even twice as much as he paid for it, he is called wise. If a person invests in some worldly speculation and thereby makes a few thousand dollars, he is called wise,—"smart." Rich men, millionaires, are generally worldly wise. Jesus said, "The children of this world are in their generation wiser than the children of light." They have business tact and foresight; are quick to see and embrace their opportunity. This ability to make money, to know how to "buy and sell, and get gain," is a gift of God. "For it is he that giveth thee power to get wealth." But this gift, like other gifts of God, is often used only for selfish purposes.

To get rich quickly, to make money fast, to start with little or nothing and in a few years have an elegant home, a paying business, and a high standing in society, is highly esteemed among men. But is there anything to which we may devote our lives, to which we may consecrate our "gifts," that will pay us better, that will yield us and others more happiness and lasting joy in the end? I believe there is a business that will pay us better, an investment that will bring us greater returns, than any worldly, money-making business; that is "our Father's business," the same work in which Jesus was engaged. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Jesus had the ability and opportunity to get wealth and glory, but he esteemed the joy set before him in soul winning, with the cross and its shame, of more value than all the kingdoms of this world and their glory.

Moses esteemed the reproach for Christ greater

riches than the treasures of Egypt, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. "He had respect unto the recompense of the reward." And I had rather be the author of the book of Job, the ninetyeth psalm, and the five books of Moses, comforting and making millions happy as they read my writings, and be now in heaven enjoying eternal glory, than to have had Pharaoh's throne and riches, and be now an old mummy in a museum.

Matthew the publican had a paying business, was on the road to wealth; but he forsook it all to become a disciple of Christ, to suffer and die for him, and I had rather be the author of the "Gospel According to Matthew," and have millions reading the sermon on the mount, and hear the glad voices of the children repeating the Lord's prayer and telling the story of "the Babe in the manger," than have all the glory of the bloody Cæsars of Rome. Peter the fisherman forsook all to become a "fisher of men," and although he went to prison and death as a result of his choice, he will not be sorry when the nets are pulled in and he stands on the "sea of glass mingled with fire," and sees the multitudes of saved men whom his sermons and epistles have caught.

Judas Iscariot sold his right to be an apostle of Christ and suffer with him, for thirty pieces of silver, —\$16.96,—and when his vain scheme of money making proved a failure, he went out and hanged himself.

I had rather be Peter and John at the gate of the temple and have to say, "Silver and gold have I none; but such as I have give I thee," and see a lame man get up and walk at my word, than to have Judas's \$16.96, or all the rest of the gold of those wicked priests who bribed Judas to sell his Master. O how sad Judas, and all others who sell themselves to get worldly gain, will feel when they see the names of the twelve apostles, diamond set, sparkling in the foundations of the city of God!

How foolish was Demas, who forsook Paul, "having loved this present world." How he will regret his shameful desertion of the great apostle when he sees Paul receive his crown, made heavy with the jewels which he won by being "in journeyings often, in perils of waters, in perils of robbers, . . . in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." All this was esteemed by him as light affliction, which worked out for him "a far more exceeding and eternal weight of glory."

O brother, you had better get to work now. Be wise and win souls: the price of this stock is going up — will soon be too high for you. Have you not seen men who said they were sorry they did not invest in a certain business proposition, when they saw that it was a paying investment? Well, our Father's business will be a paying business, some day. Listen, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Suppose you could go to one of our large cities and had the power to banish all sorrow, all sickness and trouble, all tears, and all sin and death from that city for ten years. Suppose you could make all the inhabitants rich, could give all a comfortable and beautiful home, could insure to them prosperity and happiness untold, so that no heart would have a sorrow, but life would be a pleasure sublime, would you not be a great benefactor?

Yes; but there is a work you can do that will bring greater results than these. If by an earnest, godly life and wise and well-directed missionary efforts, you bring one soul to Christ, and that soul is saved to have eternal life in the new earth, you will be doing a greater and more blessed work than to bring to one city for ten years the blessings already mentioned. Could a saved, crowned, and white-robed soul come to you as it will appear in its happy Eden home, in full possession of eternal life, with the joy and glory of the Lord beaming from its face, and take you by the hand and say to you, "I owe all my present bliss and future glory to you; you led me to Christ the Saviour, you told me of his coming and kingdom, you put in my hand the tract and the books and papers that interested me in the truth, you taught me the way of salvation, and now I am saved to enjoy all the glory of this paradise home,"—would not that make you happier than to have all the wealth of the grasping, covetous millionaires of this world?

Now, let Paul tell us what his joy and crown of rejoicing is to be: "For what is our hope, our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

O, what is all the wealth and joy of earth compared to the joy of soul winning! "He which converteth the sinner from the error of his way shall save a soul from death." "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "He that winneth souls is wise." DANIEL NETTLETON.

The Biology of War

[Pres. David Starr Jordan of Stanford University recently gave an address before a congress on the subject forming the foregoing title. He based his address upon the statement of Franklin, "Wars are paid for long after they are ended."—EDITOR.]

NOT long ago I visited the town of Novara, in northern Italy. There, in a wheat field, the farmers have plowed up skulls of men till they have piled up a pyramid ten or twelve feet high. These were the skulls of young men of Savoy, Sardinia, and Austria, men without blemish, from eighteen to thirty-five years of age, peasants from the farms and workshops who met to kill one another to decide whether the Prince of Savoy should sit on his unstable throne or yield it to some one else. Go over Italy and there is scarcely a spot that is not crimsoned with the blood of France, scarcely a railway station without its pile of skulls. You can trace them across Egypt, to the foot of the pyramids. You will find them in Germany, at Jena and Leipsic, at Lutzen and Bautzen and Austerlitz. You will find them in Russia, at Moscow; in Belgium, at Waterloo. "A boy can stop a bullet as well as a man." "Born to be food for powder."

Luther Burbank chooses the best male and female plants in his work of propagation, and the world calls him a wizard. The nations are not as wise as this man, for they do not hesitate to send forth their best and strongest to be killed in war. In the loss in war we count not only the man who falls. There is more than one in the man's life. For each soldier has a sweetheart; and the best of these die, too—so far as the race is concerned—if they remain single for his sake. And the man who is left, the man whom glory can not use, becomes the father of the future men.

The Roman empire died for lack of men. The cause

of the downfall of Rome is found in the extinction of her best. Only cowards remained, and from their blood came forward the new generations. Little by little Rome filled up with slaves, stable-boys, scullions, while the Romans were pouring out their lives and the life-blood of the nation upon the field of carnage. So fell Greece, Carthage, and Egypt. The man with the strong arm and quick eye gave place to the slave, the pariah, the man with the hoe, whose lot changes not with the change of dynasties. We did not whip Spain; she died of empire long ago.

America has grown strong with the strength of peace, the spirit of democracy. We have fought only two wars; the others were politicians at play. Even though our wars have been carried on in the main by volunteer soldiers, the bill must be paid. When America fights with professional troops, she will no longer be America. We shall then be with the rest of the world, under mob rule. Lincoln was right when he said, "Every drop of blood drawn by the lash must be paid for;" and this is just as true if the blood is drawn by the sword. The gaps the soldiers left are to all appearances filled. But the men that died "in the weary time" had better stuff in them than the father of the average man to-day. If we war, we must pay the bill, and the coin will be the individual strength and the life of the nation: for we can not pay the bills of any war; they will be carried down to future posterity and presented for payment.—*David Starr Jordan.*

"AROUND the man who seeks a noble end,
Not angels, but divinities attend."

Coming in Elbow Touch

IN spite of all our boasted prosperity for 1909 that figures into billions of dollars, the beginning of 1910 found one seventh of the people of the United States below the poverty line, or more than ten millions of our citizens without enough to eat, improperly clothed, and shamefully housed. The cry of the poor shall ever be heard. But this means opportunity to do service for the Master.

Bishop Tucker, when a young man, had an ambition to become a famous artist, hoping some day to see one of his paintings hanging on the walls in the Academy of Arts, Paris. He had long been engaged in painting a picture called "Homeless," representing a woman struggling up the street in a wild, stormy night, the sleet driven by the wind into her sad, tear-stained face, and a little babe nestled in her arms, clasping it more tightly to her bosom that it might be still nearer to her warm heart of love, for she knew the outward protection was piteously wanting. But as he finished the picture, and laid down his brush, and stepped back to view the scene, it spoke to his soul. "God help me!" he said. "Why don't I go to the lost people themselves, instead of painting pictures of them?" Then and there he consecrated himself to the service of God and man. After taking a brief ministerial course he volunteered for missionary service. By him the triumphs of the cross of Calvary have been carried to the people of Uganda, Africa.

It is coming in elbow touch with him that is weary, or with her whose last hope but flickers that counts for real service.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."
I. C. COLCORD.

Helpful Thoughts

OUR prayers cut channels for the river of God's gracious Spirit. No sincere prayer ever fails.

Human love can tire; its rays may grow cool or become intermittent; grace loves on and on and on, and in its shining presence it is always noon.

Our part is to hold our bit of ground, to "stand fast," and to see to it, by the help of God, that the whole kingdom is not endangered by breaches made in our position.

Blessed and thrice blessed is the Christian who accustoms himself to find his bread in the ways of the commonplace, who can be faithful without sensations, and who realizes in humble fellowships the sweet companionship of the Lord.

Picnic weather does not reveal the seagoing powers of a liner; these are tested and made manifest by the tempest. When a man is brought into a tight corner, and every way of escape from sin or from despair seems closed, then we shall see the worth or worthlessness of his religion.

Rusty garments may pass muster in the subdued light of the winter, but their imperfections stand revealed in the fierce inquisitiveness of the summer sun. Our characters may appear respectable when judged by the dull standards and maxims of the world; they appear quite other when they stand in the blazing light of God's countenance.—*J. H. Jowett.*

The Schools of China

NEVER before in the history of public education has there been so radical and far-reaching a revolution in any land as that which the Chinese empire is now experiencing. We can hardly conceive what it would mean in our own country to have the school system which has prevailed for generations suddenly wiped out by a national law, and replaced by a wholly different system, requiring new books and new methods. That is what is happening in China.

Hitherto China has taught but little in its schools except the elements of education and the sayings of Confucius. Now the government is establishing a compulsory system of modern education, from the kindergarten grade to the university. The plan involves not only the one hundred million children of school age; there are also to be night-schools for public officials, and military schools for the army.

To meet the demands of the change, many books are being imported from America and Europe, printed in Chinese characters. As several hundred million books are needed, the demand is far beyond the supply, and the printing-presses at the mission stations and at the educational centers are being worked as never before. Incidentally, the thrifty Japanese are furnishing a large part of the books and supplies, as well as many of the teachers.

By meeting its educational problem in such a splendid spirit of progressiveness, China is also solving many of the other problems which face it. In no other country will the progress which is made be more quickly recognized or more generously applauded than in America, for this country has given China a large share of its educational impulse, and is in all things a disinterested friend of that empire.—*Youth's Companion.*

A LITTLE wrong done to another, is a great wrong done to ourselves.—*Bryan.*



His First Night Away

THE neighbor lad had teased, and so had he,
Till mother sighed: "Well, if it has to be!"
And father said: "Sure! Let him run along;
It's so near by there's nothing can go wrong."
So mother rolled his gown into a lump
Smaller than one her throat held; put his comb
In with it; and he left, with a joy a-jump—
First time he stayed all night away from home!

He choked a little when he said good-night
To stranger-parents; and he saw a light
Shining in his own house, two worlds away
In the next block; then dreamed till dawning day
That he was homeless. At their breakfast-time
He could not eat, but made his homesick flight
Without adieu—to him no social crime—
When first he stayed away from home all night.

And mother met him with her arms outspread,
And in her loving bosom hid his head
A long, long time while neither of them stirred,
Nor anybody said a single word.
In her a pang old as maternity
Forewarned her of long partings that must come;
For him had ended all eternity—
First time he'd stayed all night away from home!

— Strickland W. Gillilan.

Picking and Packing Apples in Ontario

MANY of the farms in Ontario contain large well-kept apple orchards, not a few covering from ten to twenty acres of land. As the short summer draws to a close, enterprising men travel over the country, buying the apples of the farmers as they hang on the trees.

After one or two frosts the picking begins, and the orchards, where the beautiful birds had sung their sweet songs, nested and reared their young, undisturbed, become scenes of busy activity. The contractor, with a crew of young men, goes from orchard to orchard picking and packing the apples in barrels, many of which are shipped across the water to the "mother country." A number of men work together on each tree. They place their ladders nearly perpendicular, the top resting lightly upon some small limbs. Each man carries a strongly made basket with a rounded bottom, holding about a peck. He reaches out, picking apples in every direction. When his basket is full, he cries out, "Basket! basket!" Soon a man appears under his tree and dextrously catches the full basket of apples which is tossed to him from the top of the ladder. He in turn tosses up an empty basket, which the man on the ladder catches, and the picking goes on.

The ladders are placed around on the outside of the tree, so that after the men on them have reached all the apples they can, there are nearly always some left on the topmost branches, and in the central part of the tree. To get these, some nimble young man "squirrels" the tree. Without a ladder he climbs around among the thick branches, even going to the very top of the tree, and when he has finished his appointed task, there are not many apples left for the farmer to glean. Five or six men can pick an apple tree in ten or fifteen minutes.

The apples are carried from the tree to a table near by, where one or two men stand sorting and packing them in barrels. In order not to bruise the fruit, the table is covered with some soft material. There is a rim around the edge of the table, except on one end, which is narrow, and has a slat bottom to let the leaves and other refuse drop through, as the

apples roll into the barrel. If the apples dropped from this table to the bottom of the barrel, they would be bruised, so there is a stout strip of cloth fastened to the end of the table and extending down into the barrel, so arranged as to break the force of the fall.

When a barrel is full, the lid is placed on it and gently pressed down with a clamp, after which a few nails are put in, and it is ready to be taken to the station. From there it is shipped to Toronto, and perhaps over the broad Atlantic where the spicy Canadian apples may be eaten by hungry English children.

GRANT PRIDDY.

Ellesmere, Ontario.

A Librarian's Puzzle

FAMILIARITY with books is to be highly commended, yet the particular kind of intimacy cited by the late Senator George F. Hoar of Massachusetts, in his "Autobiography of Seventy Years," might not appeal to the book-lover. The story told by Mr. Hoar is of a student, a freshman of about 1842. During the first part of his first term the boy took from the college library the largest and thickest volume it contained, the works of Bishop Williams, one of the prelates persecuted by James II.

"It was an exceedingly dull treatise of theology, and the freshman, who had no literary tastes of which any one knew, was the only student who had ever called for it.

"The boy kept it the six weeks allowed, and then renewed it, taking it back only when the spring came on. He repeated this in his sophomore, junior, and senior years.

"Dr. Harris, the librarian, was very curious about the matter, and asked some of the boys in regard to it, but none of them knew any explanation. They used to see the book lying on the boy's table, but they never saw him reading it.

"At last, during the winter term of the senior year, some of the students broke in unexpectedly on this classmate. It was late in the evening, and he was getting ready for bed. Standing on edge, close to the fire, was Bishop Williams's book. The mystery was solved. It was the student's habit to warm the volume thoroughly and put it into his bed before he got in, thus using it as a warming-pan.

"The originator of this scheme became a famous bishop himself. Perhaps he acquired doctrine by absorption."—*Youth's Companion*.

Two Interesting Birds

The Cowbird

COWBIRDS are a little smaller than blackbirds, but to the fellow who is going along and attending to his business and not paying much attention to things, these cowbirds are only blackbirds. They are a dull black, with a chocolate underpart, and do not glisten in the sunshine as do the blackbirds.

The reason they are called cowbirds is because they like to be around the cattle. They alight upon the backs of cattle and pick out the ticks and other insects. Often you may see an old cow grazing peacefully with a cowbird hunting ticks on her back.

Then a cow knocks down a great many flies with

her tail, and the cowbirds know it. They follow along by the side of the cow, and get the wounded flies that fall from her sides after a swish of her tail.

Cowbirds are all orphans in one sense of the word. They do not build nests nor mate as other birds do. They always live in flocks, and are never "paired off."

The female cowbird steals into another bird's nest, and lays an egg and goes away and pays no further attention to it. The other bird does all the work of hatching and feeding the young cowbird. It is not unusual to see a beautiful yellowbird or a sparrow bringing up a black, awkward cowbird along with her own, or, perhaps, by itself.

The egg of the cowbird hatches sooner than does the egg of yellowbird or sparrow, and thus it may happen that the yellowbird or sparrow, when the cowbird's egg hatches, leaves the nest to get food for the young one, and her own eggs thereby become chilled and do not hatch.

Of course it is not fair for cowbirds to act that way, but they do not seem to care. Nor do they seem to care for the bird that brings them up. Just as soon as a cowbird gets big enough to hustle for itself, it leaves its foster-parents and does not pay any more attention to them.

The cowbird migrates in the late fall, usually going to some Southern marsh or swamp. They live in communities winter and summer. They do not fight one another. Jealousy causes much of the trouble among birds, just as it does among persons, but the cowbird has no jealousy about him, and he has no home to protect. He does not sing, but has a sharp, muttery sort of warble, which he utters when the drove is flying around, especially toward evening, when his bedtime is approaching.

The Red-Headed Woodpecker

It is pretty hard to say what would become of the old red-headed woodpeckers if it were not for the dead trees and snags that one sees about the woods and creeks and fence rows. It seems as if the dead trees were made on purpose for them, and that they were made on purpose for the dead trees.

Nature made him just right. She gave him four toes, and placed two of them in front and two of them behind, so that whether he is going up a tree head foremost or coming down it head foremost, there are always two toes with sharp claws to hold him in place. Nature also gave him an appetite for ants and bugs and other insects, and she fitted him out for gathering them in. His bill is long and sharp and hard, slightly flattened at the end. His tongue is twice as long as his bill.

Upon the end of the tongue is a hard, bony substance, pointed like a needle, with little beards upon it; and when that tongue is pierced through a big juicy bug, the bug can not wriggle off. Besides, there is a regular supply of mucilage handy, which covers the tongue, and the gnats and tiny ants stick to it when it is thrust among them. This pasty stuff that covers a woodpecker's tongue is supplied through little glands, and is of great benefit to the bird when he starts out to satisfy his hunger.

It is hardly necessary to describe him, as everybody is acquainted with him. His blood-red head, his blue-black body, the pure white of his under parts and tail and portions of the wings, make him so unlike any other bird that there is no chance of mistaking him for any of his kinsmen. And his dipping, wave-like

motion of flight, rising and falling as he scoots from the top of a tree across an open space to the top of another tree, enables one to know what he is whether the red and black and white are visible or not.

The redhead sings no song, but he yells, *Checker, checker, checker*, when a yellowhammer comes his way, or he wants to attract the attention of his mate. And let him get upon a good sounding-board of a dead tree, and the noise he can make with that bill of his can be heard a quarter of a mile or more as he strikes it against the wood faster than anybody can count.

He is a carpenter bird, in that he bores a hole in wood and makes a nest in the hole, or rather scoops out a place for his wife to deposit the eggs. The redheads do not need a nest of grass or straw, the fine chips from the hole that is bored are quite good enough for a mattress for the young birds. Nor do the eggs have to be colored, since no one can see them anyway. They are pure white, and there are four or five or six of them.

In addition to eating insects, the redhead is fond of nuts and the seed of berries and small fruits, and of acorns. In fact, where there are plenty of redheads, you will find an abundance of these things, especially of nuts and acorns. He is a good provider, and at times stores up food in the crevices of bark and in the forks of limbs and in holes. Many times when you see an old redhead climbing about the trunk of a big tree in winter when there are no insects, he is looking for a nut placed there the fall before, or for a nut some other redhead placed there, for it doesn't make any difference to him who placed it there, if only he can find it when he is hungry.

The weather does not affect the redhead's song. Few birds like to sing in gloomy weather, but a redhead seems to defy the elements, and frequently when it is dark and cloudy, he can be heard piercing the air with his melody.—George E. Burba.

Personal Observations on the Liquor Question

PERHAPS in no other association does one come into such continual contact with the direful effects of alcohol as in service in the army.

Having served one enlistment, or three years, during part of which the canteen was in operation, I was forced to observe some sad sights caused by this dreadful curse.

Young men from the farm, from Christian homes, ignorant of the evils of this poison, in a short time become confirmed drinkers.

Why?

First; by association with men a large per cent of whom are liquor drinkers. A refusal to participate with them in alcoholic drink, causes one to be regarded as a curiosity, and, in a short time, to become practically ignored.

In a country like the Philippines, where one does not understand the language or customs of the people, that is not an experience to be desired, so the only thing left to many is to be a good fellow (?) and join in the wrong practise of the majority.

Second, army diet plays a very important part in the downfall of many. Imagine getting highly seasoned canned meat, strong black coffee, mustard, pepper, etc., three times a day. Is it to be wondered at that intoxicating drinks are so freely resorted to?

The government must learn that abolishing the can-

teen is not sufficient; there will have to be a radical change at the "mess-table."

Sobriety is next to impossible with the diet given to our soldiers.

In the Philippines especially, the drink obtained from the natives is exceedingly harmful to Americans; but the fact that it could be purchased for a trifle led many to excessive drinking.

I recall one sad experience, that of a comrade, who was a favorite with our entire company: He tried to overcome the liquor habit, and, no doubt, under favorable environments, would have succeeded. One morning he had been drinking quite heavily, but no one paid any special attention to him, as he was frequently in an intoxicated condition. At this time we were stationed in an old convent, with our sleeping quarters on the top floor. One of our number, in the performance of some duty, reached the side of the building, and there lay this poor fellow, with his neck broken and skull fractured. He had been sitting in the window, when, overpowered by the effects of the alcohol, he lost his balance, and fell head first on the hard stones below, dying in about twenty minutes.

Another man, a very bright fellow, soon after the paymaster had made his rounds, would invariably reach the hospital, suffering untold agonies as a result of his liquor drinking. He had to be watched, or he would steal listerine, or any medicine containing alcohol, to stop the raging within him.

The only safe side is the right side. Sign the pledge, stand firm for temperance, doing what you can to win others to follow your example.

EDWARD QUINN, JR.

Look Pleasant

WHY is it that most persons, as they walk along the streets or ride in the cars, have such an unpleasant expression? If one will observe even casually the people he meets in a day, he will be impressed with the pained and sullen and disagreeable countenances. We live in a rush, and the average person is bent on some errand or business, and is absorbed in that; we are all rushing to get something or somewhere. With this absorbing our attention, we haven't time to attend to our facial expression. We are not sure, however, that this is a matter of permissible indifference. If one does not believe that his countenance adds to, or detracts anything from, the lives or expressions of others, let him pause for a moment before that now celebrated "Billiken." It is almost impossible to look at the little imp and not smile. The Japanese teach their maids in the hotels, and those also in higher walks of life, the art of smiling. They are compelled to practise before a mirror. One can not stay long in Japan without being inoculated with the disposition to "look pleasant." The "look pleasant, please," of the photographer goes deeper than the photographic plate.

No one wants to associate long with an animated vinegar cruet. A disposition is easily guessed from the angle of the corners of the mouth; a disposition is molded by compelling those angles to turn up or down. If a merry heart maketh a glad countenance, it is also true that a glad countenance maketh a merry heart—in the one who has it, and in the one who beholds it. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—*Baptist Commonwealth*.



M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Society Studies in Bible Doctrines

XVI — A Great Antichristian Power

SYNOPSIS.—The prophecies, which outline the great conflict between good and evil, detail in several places a great desolating power which was to oppose the work of God in the last days. We here notice the symbols in Daniel 7 and 8 and Revelation 13 referring to this power, the work it should do, and the outcome. In Daniel 7 it is seen coming up among the ten kingdoms into which Rome was divided, and before it three fell. Opposition to God, in an attempt to change his laws and in the persecution of his people, marks its blasphemous work.

In Daniel 8 this desolating work is further shown by the effort against Christ and the service of his sanctuary.

Revelation 13 tells of the deadly wound which was healed, and of the universal worship of this power by those whose names are not written in the book of life. But like the great world powers mentioned in previous prophecies, this great ecclesiastical power in its opposition to God can not endure. Its fate is determined in the final judgment here described.

Questions

1. What three symbols in Daniel 7 and 8 and Revelation 13 seem to describe the same power? Dan. 7: 8, 20, 21, 24, 25; 8: 9-12, 23, 24; Rev. 13: 1-10, 18.
2. Give an outline of the predictions concerning this power as given in these prophecies.
 - (a) Establishment. Dan. 7: 8, 20; 8: 9; Rev. 13: 1, 2.
 - (b) Character. Dan. 7: 8, 20; 8: 23, 25.
 - (c) Strength. Dan. 7: 20; 8: 9; Rev. 13: 2.
 - (d) Blasphemous work against God. Dan. 7: 11, 25; 8: 11, 25; Rev. 13: 5, 7.
 - (e) Persecution of God's people. Dan. 7: 21, 25; 8: 10, 24, 25; Rev. 13: 5, 7.
 - (f) Time of its supremacy over God's people. Dan. 7: 25; 8: 13, 14; Rev. 13: 5.
 - (g) Efforts against Christ and the true service. Dan. 8: 11, 12; Rev. 13: 6.
 - (h) Final destruction. Dan. 7: 11, 26; 8: 26; Rev. 13: 10.
3. What power only meets these specifications?
4. Describe the judgment scene. Dan. 7: 9, 10.
5. What takes the place of all these powers which have stood in opposition to the work of God? Dan. 7: 13, 14.

Notes

2. (a) The Papacy arose among the ten kingdoms as veritably a civil power as they, but with spiritual authority over the souls and bodies of men. Three of the ten kingdoms which were Arian in faith and opposed to the Papacy were rooted up,—the Heruli, Vandals, and Ostrogoths.
 - (b and c) The prophecy well describes the craftiness of this remarkable religio-political power which exercised and still exercises such a powerful influence in the world.
 - (d) The assumptions of the Papacy faithfully fulfil these prophecies as well as Paul's description of the man of sin, "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 4.
- Salvatorie Cortesi (a Roman Catholic) says: "According

to the Catholic doctrine, the Pope is the Vicar of Christ on earth; he represents divine authority; he is the intermediary between heaven and the faithful; he fixes dogma; he is infallible because, interpreting divinity he can not err." From another Catholic authority we quote: "The Pope is not a power among men to be venerated like another, but he is a power altogether divine. . . . The treasures of revelation, the treasures of truth, the treasures of righteousness, the treasures of supernatural graces upon earth, have been deposited by God in the hands of one man, who is the sole dispenser and keeper of them." (These two quotations are taken from the *Protestant Magazine*, Vol. I, No. 3, page 8.)

The following claim was put forth in the name of the Pope by Archbishop Manning: "I claim to be the supreme judge and director of the consciences of men, of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge of what is right and wrong." (Quoted in the *Protestant Magazine*, Vol. I, No. 2, page 55.)

Pope Boniface VIII said, "We declare, say, define, pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff." (Quoted in the *Protestant Magazine*, Vol. I, No. 2, page 42.)

(e) The blood of the martyrs bears witness to the persecutions of the Roman Church. Scott's Church History says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, one hundred fifty thousand within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain." See "Thoughts on Daniel and the Revelation," page 137.

(f) Three and one-half times (or years) would be 1260 days, which in prophecy stands for years. Eze. 4:6; Num. 14:34. Forty-two months make the same number of days or years. For this long period of time this great antichristian power held almost universal sway over Christendom, till the Protestant reformation checked its progress, and the events connected with the French Revolution inflicted upon it a serious wound.

(g) That the Papacy has substituted a complete counterfeit for the plan of salvation will appear from the following extracts: "Poperly has a god of its own—him, even whom the canon law calls the 'Lord our God.' It has a savior of its own—the church, to wit. It has a sacrifice of its own—the mass. It has a mediator of its own—the priesthood. It has a sanctifier of its own—the sacrament. It has a justification of its own—that even of infused righteousness. It has a pardon of its own—the pardon of the confessional. And it has in the heavens an infallible, all-prevailing advocate unknown to the gospel—the 'Mother of God.' It thus represents to the world a spiritual and saving apparatus for the salvation of men; and yet it neither sanctifies nor saves any one. It looks like a church; it professes to have all that a church ought to have; and yet it is not a church. It is a grand deception—the all-deceivableness of unrighteousness." (Quoted in the *Protestant Magazine*, Vol. I, No. 3, page 5.)

"We therefore confess that the sacrifice of the mass is, and ought to be considered, one and the same sacrifice with that of the cross. . . . The sacred and holy sacrifice of the mass is not a sacrifice of praise and thanksgiving only, or a mere commemoration of the sacrifice performed on the cross, but also truly a propitiatory sacrifice by which God is appeased and rendered propitious to us."—*Catechism of the Council of Trent*, quoted in the *Protestant Magazine*, Vol. I, No. 3, page 38.

St. Alfonso Maria de Liguori says: "Mary has been elected from all eternity as Mother of God that she may save by her mercy those to whom her Son in justice can not grant pardon." (Quoted in the *Protestant Magazine*, Vol. I, No. 3, page 39.)

All this is admitted by Cardinal Newman, a convert to Roman Catholicism. "But let us suppose for a moment the other side of the alternative to be true; supposing Christ has left no representative behind him. Well, then, here is an association which professes to take his place without warrant. It comes forward instead of Christ and for him; it speaks for him, it develops his words, it suspends his appointments, it grants dispensations in matters of positive duty; it professes to minister grace; it absolves from sin; and all this of its own authority. Is it not forthwith according to the very force of the word 'Antichrist'?" He who speaks for Christ must either be his true ambassador or Antichrist; and nothing but Antichrist can he be, if appointed ambassador there is none." (Quoted in the *Protestant Magazine*, Vol. 2, No. 1, page 51.)

That the Roman Church rejects the continual mediation of Christ is plain from the following: "She (the Roman Catholic

Church) rejects Christ as the only Mediator; she denies that 'there is none other name under heaven given among men, whereby we must be saved;' and though she does not, in form, deny his divinity, yet it is done as really as did Israel, when, without forsaking the worship of the true God, they set up and worshiped the idols of the surrounding nations. By rendering their homage to other mediators, and by invoking the aid of other intercessors, they do reject Christ from being the only Mediator; they deny that in our controversy with our Maker, he alone can lay his hand upon us both. And the doctrine of Christ's divinity is not more fundamental to the Christian religion, or more important in its practical bearings, than is the doctrine that Christ alone is Mediator."—*The Biblical Repository and Classical Review, Third Series, Vol. II, pages 552, 553; Art. "Rome, the Man of Sin," by Rev. James Hawley, Ridgefield, Connecticut. (July, 1846.)*

(h) The prophecy of the final destruction of this great Antichrist power will as truly be fulfilled as the predictions concerning its rise and blasphemous work.

4. What a vivid description is here given of the great final judgment when all who have ever lived will stand before God to receive their just reward for the part they have taken in the great controversy between Christ and Satan.

5. The climax in all these prophecies is that which brings hope to the child of God that all wicked powers will finally be brought to an end, and the right will triumph for all eternity.

Study on the Temperance Number

Second Week

THE Temperance INSTRUCTOR, just from the press, will serve as a basis of a profitable and interesting program for the Missionary Volunteer societies at their next meeting. First let the leaders encourage every member of the society to give the paper a careful reading; then let him assign to various persons topics for talks or papers. Recitations and appropriate music should form a part of the program. Let there also be time given for signing the pledge.

It would be well if this meeting took the form of a Temperance Rally, when all members invited their friends and neighbors to attend. Some of these, doubtless, would be glad to take part in the evening's program.

Let the following subjects be among those to receive attention:—

The Liquor Traffic Under the Search-light.

The Liquor Traffic Can Not Be Lawfully Licensed.

Why I Believe in Prohibition.

Tobacco as an Ally of Liquor.

Why Annihilate the Cigarette?

What a Temperance Pledge Should Include.

Who Should Sign It and Why?

At the close of the meeting it would be well to have the ushers, having provided themselves with copies of the Temperance INSTRUCTOR, give all an opportunity to purchase a copy.

Missionary Volunteer Reading Course No. 3

No. 22 — The Third Angel's Message

TEXT: "The Great Second Advent Movement," chapters 16, 17.

SYNOPSIS.—The principal truths involved in the third angel's message are the sanctuary and the Sabbath. The second coming of Christ and the separation from spiritual Babylon are contained in the first and second messages. Prominently connected with these are, (1) the perpetuity of the gifts to the church, including the spirit of prophecy; (2) life only through Christ, which includes "the state of the dead;" (3) baptism; (4) health reform; (5) a systematic support of God's work, including tithing.

The sanctuary truth was introduced immediately after the disappointment. The Sabbath truth began

to be agitated just before the disappointment, emanating from Seventh-day Baptists, and very soon after was diligently taught, first by Elder Joseph Bates. These two truths brought together a group of believers, the nucleus of the Seventh-day Adventist denomination. The spirit of prophecy, uniting with these, bound all together.

The doctrine of immortality only through Christ was first taught before the disappointment by George Storrs, and was gradually accepted by Adventists. Baptism was received through the medium of the Baptists, just as our system of church government was largely influenced by the Methodist polity. Health reform and the tithing system were introduced later, as will be noted in the proper place. None of these truths were received upon the authority or through the influence of the person or people who taught them to us, but they were received because the Word of God clearly upholds them.

Study

1. How was the Sabbath first introduced among Adventists?
2. Through what means was it carried to Joseph Bates? Note 1.
3. Relate his experience in teaching the Sabbath truth. Note 2.
4. What visions brought Elder Bates and Miss Harmon together in faith? Note 3.
5. Note the marriage, in August, 1846, of Miss Ellen Harmon to Elder James White. Find what you can of the previous experiences of Elder White in connection with the three messages. See "Life Sketches."
6. Relate further evidences of the supernatural power manifested in the visions.
7. Tell some of the sacrifices endured for the truth by early believers.
8. How did the work begin to be developed in western New York?
9. Through what experiences did the message further develop?
10. Relate experiences in publishing the first paper.

Notes

1. Rachel Preston, a Seventh-day Baptist, gave the Sabbath truth in 1844 to the believers in Washington, New Hampshire, of whom T. M. Preble and J. B. Cook were two. The *Hope of Israel*, in which they published their views, came into the hands of Elder Joseph Bates, who thus learned of the Sabbath and of the company at Washington, New Hampshire, who were keeping it. It is interesting to note this historical fact: that Seventh-day Adventists received the Sabbath from Seventh-day Baptists, they from the Sabbath-keeping Moravians before Luther's Reformation; the Moravian and Bohemian Christians from Waldensian missionaries during the Dark Ages; and the Waldenses from the early Christians, who had it from the apostles. Thus the Sabbath truth has never been lost out of God's church.

2. See the article in last week's INSTRUCTOR, entitled "The Light of the Sanctuary."

3. The vision of the "Opening Heavens" reveals to us an astronomical truth unknown to scientists; viz., that the "gap in the sky," or "Orion," is the way into the heaven of heavens, where God dwells. Through this part of the heavens, then, will Jesus come to receive his people. Every one should know this spot. To those unfamiliar with the stars, the following directions will suffice to locate it. Any evening from November to May look in the southeastern or southern heavens (farther west with increasing time) for a bright group of seven stars (only three of them brilliant), most easily compared to a kite with a short tail. There are three stars from the lowest corner of the kite to the end of the tail. The middle one of these three stars is not in reality a star, but, as shown under the telescope, an infinite number of stars, with four principal ones near the center, enclosing a space of great brilliancy, as of glory shining through. This is the "gap in the sky," or the opening into the heaven of heavens. All we can see of it with the naked eye is the faint star between the two other stars in "the sword of Orion."

No. 23 — God's Agencies: The Publishing Work

GENERAL TEXT: "Great Second Advent Movement," chapters 18-20.

SPECIFIC Order of Study:—

Preinstitutional work, pages 311, 312, 275-285.

The beginning of a publishing house, pages 285, 286.

Winning new workers, pages 312-316.

Later publishing work, pages 316-321, 287-298.

SYNOPSIS.—Elder Joseph Bates published three pamphlets upon the Sabbath in 1846, the money for which was furnished by God's providence and the sacrifice of believers. Elder James White began in June, 1849, the publication of the first Seventh-day Adventist paper, *Present Truth*, the first money for which he earned by mowing in a hay-field. The places of its irregular publication up to May, 1852, when it was permanently established in Rochester, New York, were, Middletown, Connecticut; Oswego, New York; Paris, Maine; and Saratoga Springs, New York. The name of the paper was changed in Paris, Maine, to *The Second Advent Review and Sabbath Herald*, which name, with little change, it has since retained.

Hiram Edson furnished money to equip our first printing-office at Rochester, New York. The publication of a paper for children and young people, THE YOUTH'S INSTRUCTOR, was begun in Rochester, in August, 1852, in it being published the first Sabbath-school lessons.

In 1851, at Saratoga Springs, there joined the workers Annie Smith; and about two years later, at Rochester, her brother, Uriah Smith. Both of them were, until death, of the greatest aid in the publishing and other work. All the workers made great sacrifices and endured hardships to establish this work. In 1855 the publishing house was moved to Battle Creek, Michigan, where it remained for over half a century. The Seventh-day Adventist Publishing Association, a stock company, was organized in 1861, to hold the property.

In 1974, the message having made progress so far away as California, a paper was begun upon the Pacific Coast, entitled, *The Signs of the Times*, and in 1875 the Pacific Press Publishing Company was established at Oakland, California. In 1881 the canvassing work was inaugurated, George King being the one who first led out in this.

From these small beginnings, the publishing work increased to its present vast proportions, with publications in sixty-one different languages.

Study

1. What works in the third angel's message were first published, and by whom?
2. Give the early history of the first Adventist paper, noting founder, helpers, and places of publication till 1855.
3. Relate the incidents connected with the conversion of Annie Smith. What hymns can you find in "Hymns and Tunes" written by this sister?
4. Follow Elder Uriah Smith's career in the publishing and the editorial work.
5. What relation did Elder J. N. Andrews sustain to the publishing work?
6. Give the dates of the removal to Battle Creek and the organization of the Seventh-day Adventist Publishing Association, with intervening history.
7. When was THE YOUTH'S INSTRUCTOR established, and why?

8. Tell the history of the *Signs of the Times*, and the publishing work on the Pacific Coast.

9. When and through whom was the canvassing work started?

10. What comparatively recent changes have been made in the locations of our publishing houses? Note 1.

11. When and where was the publishing work begun in foreign lands?

12. How wide-spread is our foreign publishing work now? Note 2.

Notes

1. From the first, God, through the spirit of prophecy, has directed our institutions to seek rural locations. Cities were begun against God's command; they have ever been the centers of iniquity; and God's people are to shun them. But the advice given seemed hard to follow, and publishing houses, sanitariums, and schools were all located in towns. Their environments helped to foster many evils, until the rebuke of God fell visibly upon them. Several institutions suffered by fire. The main office building of the Review and Herald in Battle Creek was burned Dec. 31, 1902; and the clearest instruction was then given to move out. Sites for rebuilding were sought for in the East, and finally a location was chosen in Takoma Park, a suburb of Washington, D. C., where the Review and Herald plant has been rebuilt. In 1905 the Pacific Press sold its property in Oakland, California, and removed to Mountain View, a small village some forty miles away. The Echo Publishing House, of Melbourne, Victoria, Australia, has found an even more ideal location in the country near Warburton, Victoria. How the moving from city to country began among our institutions will be considered later, under the educational work.

2. At the present time we have twenty-six publishing houses, eight of them in North America, seven in Europe, and eleven in the other continents and islands of the sea. There are publications in sixty-one different languages. In view of the great work to be done, our facilities are as yet very inadequate; nor can we, indeed, at all measure the work by the material facilities we have. "Not by might, nor by power, but by my Spirit, saith Jehovah," is the work to be done. The literature of the third angel's message is to be scattered like the leaves of autumn, and surely we must exclaim, "How little have we done and are we doing!" The Laodicean message still applies.

Junior Reading Course No. 2

No. 22—"My Garden Neighbors," pages 151-160

Notes and Suggestions

Do you think the cardinal was the sparrow's friend? On page eight of this paper you will find an interesting account of the red-headed woodpecker. Perhaps there are not very many birds around your home as yet, but in most neighborhoods pigeons can be found. Have you ever noticed how the pigeons feed their young? For about a week the only thing the little fellows get is a milk-like substance that arises in the parent birds' throats. Do you know how pigeons drink? Most birds raise their heads when they swallow. Does the pigeon do that?

No. 23—"My Garden Neighbors," pages 161-176

Notes and Suggestions

WHAT do you think of the cowbird? What bird does it resemble? How does the little Maryland yellowthroat differ from most birds? On pages seven and eight of this paper read what Mr. Burba says about the cowbird.

"WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.



XIII—Test of Discipleship; the Lost Sheep; the Lost Piece of Money

(March 26)

LESSON SCRIPTURE: Luke 14:25 to 15:10.

MEMORY VERSE: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

The Lesson Story

1. "And there went great multitudes with him [Jesus]; and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross, and come after me, can not be my disciple.

2. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

3. "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

4. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

5. "And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

6. "And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

7. "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it. And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."

Questions

1. How many came to hear Jesus? In comparison with the great love we should have for him, what did he call our love for others, or for ourselves? What must each of his disciples bear? Luke 14:25-27; Matt. 10:37.

2. Before beginning to put up a building, what should a man do? If he fails to do this, what may he be unable to do after commencing to build? Then

what will people say of his unfinished work? Luke 14: 28-30.

3. What question does a king endeavor to decide before making war against another who has twice as many soldiers? If he believes himself unable to conquer a large army that is coming against him, what does he do? What lesson for the people did Jesus draw from these illustrations? Verses 31-33.

4. What classes of people were among those who came to listen to Jesus? How did the Pharisees and scribes feel about his associating with such people? Luke 15: 1, 2.

5. To prove it was right for him to try to save those who were sinful, what question did Jesus ask? For which does a shepherd do most,—one sheep that is lost, or the rest of the flock that is safe? Verses 3, 4.

6. When he finds the one that was lost, how does he show his joy? Likewise when a person who was far from the fold of Christ, is brought back to him, how does he feel? Verses 5-7.

7. If a woman loses a piece of money, what does she try to do? To which does she give most attention,—that which is lost or that which is safe in her possession? If she finds the piece that was lost, how does she feel? How do all the heavenly beings feel when a person who had been wicked, turns to a life of righteousness? Verses 8-10.

I—The Prodigal Son; the Unjust Steward

(April 2)

LESSON SCRIPTURE: Luke 15: 11 to 16: 18.

MEMORY VERSE: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13.

The Lesson Story

1. To teach the tender love of our Heavenly Father toward those who have wandered from him, and yielded to temptation, Jesus related the parable of the prodigal son: "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

2. "And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine." To the Jews this is the most degrading of employments. The young man who had thought himself wiser than his father, and more able to secure a pleasant life for himself, was now most miserable. He would fain have eaten the husks, beans from the carob tree, that the swine ate. "And no man gave unto him."

3. He now saw that he had been selfish and sinful, and longed for his father's home. Jesus said he "came to himself." Then the young man said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off,

his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

4. "And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

5. "Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

6. The elder son represented the Pharisees of Christ's day, and those of every age who think themselves righteous and look with contempt upon others whom they regard as sinners. In the father's loving appeal Jesus again sought to arouse them from their self-righteousness, and cause them to feel tender pity for those who have sinned and suffered. This is the spirit of heaven, and of all who will enter there.

7. Jesus spoke another parable to his disciples, saying, "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

8. "Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I can not dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore." The unjust steward thus robbed his master and gave advantage to those who owed him. By accepting this favor the debtors were sharers in the dishonesty.

9. "And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light." But Jesus did not commend him. He told this story of what really took place to arrest the attention of the people and point out their own dishon-

esty. He wished to teach them that they were unjust stewards in using for themselves the gifts that God had entrusted to them. They could provide for their future only by sharing these blessings with others, and thus laying up treasure in heaven.

10. Jesus said: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon."

Questions

1. How does our Heavenly Father regard those who have wandered from him and yielded to temptation? In what way did Jesus teach the people of this tender love? What persons are mentioned in the parable? What request did the younger son make? When the father granted his request, what did this son do? How did he waste his inheritance?

2. When he had spent all, what cause of distress arose in that land? How did the young man begin to suffer? What did he then do? How do the Jews regard this employment? Describe the condition of the young man.

3. How did he now feel about his past life? For what did he long? What thoughts came to his mind? What did he decide to do? What place was he willing to take if his father would allow him to come home? How did the father receive him? Why do you think he saw him when he was yet a great way off?

4. With what humble words did the son meet his father? What command did the father give to his servants? Why did he make this feast?

5. When did the older son learn of his brother's return? How did he feel toward him? What did he say when his father urged him to go in to the feast? How did his father reply to these jealous words?

6. Whom does the elder son represent? In the father's loving appeal, what does Jesus again seek to do? How do the heavenly beings feel toward all who have sinned and suffered?

7. About what other men did Jesus speak a parable? Of what did the rich man accuse his steward? How was the steward punished?

8. How did the steward reason within himself? In what manner did he provide for his own future? In what did the steward and those whom he favored become sharers?

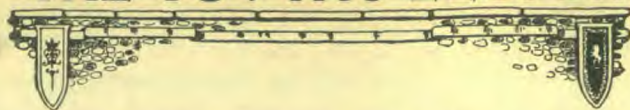
9. How did his lord regard this action? To what did Jesus wish by this parable to call the attention of the people? For whom alone were they using the gifts that God had entrusted to them? How only could they provide for their future?

10. What did Jesus say of the importance of faithfulness in little things? How did Jesus teach the necessity of whole-hearted service?

HE who in questions of right, virtue, or duty sets himself above ridicule is truly great, and shall laugh in the end with truer mirth than ever he was laughed at.—*Lavater.*

"TAKE your needle, my child, and work at your pattern; it will come out a rose by and by.' Life is like that—one stitch at a time taken patiently, and the pattern will come out all right, like the embroidery."

THE YOUTH'S LESSON



XIII—Test of Discipleship; Parables of the Lost Sheep and the Lost Piece of Money

(March 26)

LESSON SCRIPTURE: Luke 14:25 to 15:10.

LESSON HELP: "Christ's Object Lessons," pages 185-211.

MEMORY VERSE: Luke 15:10.

Questions

1. What attitude to worldly things did Jesus indicate as necessary to discipleship? What must the true disciple bear? Luke 14:25-27; note 1.

2. How did our Lord illustrate the folly of accepting him in a thoughtless way? Verses 28-32; note 2.

3. How much of one's self, sins, and possessions must one yield to God in order to be his disciple? Verse 33; note 3.

4. How is the worthlessness of the mere form of religion illustrated? Verses 34, 35.

5. Who were especially attracted to Jesus, and for what purpose? Luke 15:1.

6. For what was he censured by the Pharisees and scribes? Verse 2.

7. In reply to this, what parable was spoken to show God's compassionate love for the lost? How does the conversion of a soul affect heaven? Verses 3-7.

8. What further parable was given to show the love of God for the lost? Who rejoice at the conversion of a sinner? Verses 8-10.

9. Wherein are these parables alike?

10. In what are they unlike? Note 4.

11. How do they illustrate God's great love for the individual sinner? Compare John 3:16; 2 Cor. 8:9.

12. What do they show the condition of the sinner to be? Compare Eph. 2:11, 12.

13. What is the attitude of heavenly beings toward this work of reclaiming the lost? Compare Heb. 1:14; Luke 19:10.

Notes

1. "What hatred can that be, except the hatred of all that stands in the way of and gainsays discipleship, whether it be found in father or mother, in wife or child, in brother or sister, nay, in one's own life even? It is the hatred of all that opposes itself to the love of Christ, to the image and Spirit of Christ; real hatred of what is really hateful, in spite of its being found in the dearest of our fellow creatures or in our own beloved life. We must in no way seek to weaken this strong word, but only explain it. The disciples must be prepared to forsake those the most beloved, if Christ calls."—*Lange, "Life of Christ," Vol. II, pages 424, 425.*

The word "hate" in the text had the meaning at that time of "love less, or hold in less esteem." See Matt. 10:37; Gen. 39:30, 31.

2. The cost is to be counted on both sides. It costs something to be a Christian, but it costs more not to be one.

3. This verse is translated by Rotherham as follows: "In this way, then, every one from among you who is not bidding adieu to all his goods, can not be my disciple."

4. "The lost sheep knows that it is lost. It has left the shepherd and the flock, and it can not recover itself. It represents those who realize that they are separated from God, and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins but who have no sense of their condition. They are estranged from God, and they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God, are the object of his pitying love. They are to be sought for, that they may be brought back to God.

"The sheep wandered away from the fold; it was lost in the wilderness or upon the mountains. The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search."—*Christ's Object Lessons*, page 194.

The Prodigal Son; the Unjust Steward

(April 2)

LESSON SCRIPTURES: Luke 15: 11-32; 16: 1-18.

LESSON HELPS: "Christ's Object Lessons," pages 199-211, 366-375; *Sabbath School Worker*.

MEMORY VERSE: Ps. 103: 13.

PLACE: Jesus was doubtless in Perea, the country east of the Jordan, when he gave the people much of the instruction covered in this series of lessons. The so-called "Perean ministry" is probably covered by Mark 10; Matt. 19: 1 to 21: 1; and Luke 9: 51 to 19: 28. During this time "he steadfastly set his face to go to Jerusalem" (Luke 19: 51), but he came to the "coast of Judea beyond Jordan." Matt. 19: 1; Mark 10: 1. "A considerable part of the closing months of Christ's ministry was spent in Perea, the province on 'the farther side of Jordan' from Judea. Here the multitude thronged his steps, as in his early ministry in Galilee, and much of his former teaching was repeated."—*Desire of Ages*, page 488.

Questions

Parable of the Lost Son Who Was Found

1. By what story from human life did Jesus seek to illustrate God's love for the sinner? Luke 15: 11-32.
2. Who is represented by the father? The prodigal? The elder brother? Answer to latter: "By the elder son were represented the unrepenting Jews of Christ's day, and also the Pharisees in every age, who look with contempt upon those whom they regard as publicans and sinners."—*Christ's Object Lessons*, page 209.
3. What attitude did the younger son manifest toward his father? Verses 12, 13; note 1.
4. What was the result of following his own inclinations? Verses 13-16. Compare Prov. 14: 12; note 2.
5. What great famine is coming? Amos 8: 11-13.
6. What change was wrought in the prodigal's mind? What did he do? Luke 15: 17-20; note 3.
7. What causes the sinner to repent? Rom. 2: 4; Jer. 31: 3; John 16: 8.

8. How was the repentant son received? Luke 15: 20-24. Compare John 6: 37; Ps. 103: 13.

9. How did the elder son regard the restoration of the younger son? What did he say to his father? What was his father's reply? What was the sin of the elder brother? Luke 15: 25-32; note 4.

Parable of the Unjust Steward

10. Relate the parable of the unjust steward. Luke 16: 1-8.

11. What in the steward did his master commend? Luke 16: 8; note 5.

12. What is taught here concerning the use of riches? Verse 9. See A. R. V. Compare 1 Tim. 6: 17-19; note 6.

13. How do we show that we are worthy of eternal riches? Luke 16: 10-12.

14. How are Christians to use the goods committed to them? 1 Tim. 6: 18; Isa. 58: 6, 7; Mark 16: 15; Rom. 10: 15.

15. What great truth is again spoken? Luke 16: 13.

16. What fundamental truth did Jesus speak in answer to the derision of the Pharisees? Verses 14, 15.

17. What was said about the law and the gospel? Verses 16, 17.

18. What instruction was given concerning the separation of husband and wife? Verse 18; Matt. 19: 9.

Notes

1. According to Jewish law, the elder son would receive a double and the younger a single portion of the father's property at his death. Deut. 21: 17. "The latter then desired that his father, anticipating the division, should give him the equivalent of his portion in money, and arrangement in virtue of which the entire domain, on the father's death, would come to the elder."—*Godet*.

Unappreciative of his father's love, and restive under home discipline, he ungratefully requests his inheritance. What is the spiritual significance? "It is the expression of man's desire to be independent of God, to be a god to himself (Gen. 3: 5), and to lay out his life according to his own will and for his own pleasure. It is man growing weary of living upon God and upon his fulness, and desiring to take the ordering of his life into his own hands, and believing that he can be a fountain of blessedness to himself. All the subsequent sins of the younger son are included in this one, as in their germ,—are but the unfolding of this, the sin of sins."—*Trench*.

2. See "Christ's Object Lessons," pages 200, 201.

3. The one who goes away from God is not in his right mind. The prodigal "came to himself," he came to see his serious mistake, and that his father's plan for him was best. He resolved to return. How the devil fights the making of this first resolution! The downward road is strewn with failures to resolve in the strength of the Lord, and broken resolutions.

4. The great sin of the younger son was scorn of his father's love. The elder brother was actuated by the same spirit, though manifested in a different way. He was self-righteous, and was working for the benefits that would accrue to him. He misinterpreted his father's love and was hard-hearted toward his brother. The father does not give him merited rebuke, but tenderly pleads with him to show him his error.

5. "If Christians were as sagacious and persevering in using wealth to promote their welfare in the next world as worldly men are in using it to promote their interests here, the kingdom of God would be more flourishing than it is. . . . It should be noticed that the steward provides for his future by means of goods which are not his own, but are merely entrusted to his care. The wealth out of which the Christian lays up treasure in heaven is in like manner not his own, but is held in trust."—*International Critical Commentary*, pages 380, 381.

6. "'Make to yourselves friends by means of the mammon of unrighteousness,' Christ says, 'that when it shall fail, they may receive you into the eternal tabernacles.'" [A. R. V.] See "Christ's Object Lessons," page 373. And these gifts may be "of money, of knowledge, of strength, or opportunity, which to many has and to all may so easily become that 'of unrighteousness.'"

Arrow Points

"LOSING heart is only another way of losing one's head."

The world of books is still the world.—*Aurora Leigh*.

"Unless to thought is added will, Apollo is an imbecile."

When God shuts a door, he opens a window.—*Italian Proverb*.

"Two good rules for life are: Never be discouraged; never be a discourager."

"A simple test: whether you are more disturbed by the wrong you do than by the wrong you suffer."

"Tears before men are a mark of physical weakness; tears before God are a mark of spiritual strength."

"A true heart full of tenderness and affection will give a woman more potent influence than the most brilliant intellect and scholarly attainments."

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

| | | |
|-----------------------------------|-------|--------|
| YEARLY SUBSCRIPTION | - - - | \$1.00 |
| SIX MONTHS | - - - | .50 |
| CLUB RATE | | |
| Five or more to one address, each | - | .75 |

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

The Worth of the Morning Watch¹

IN a recent number of *Leslie's Weekly*, attention is called to the habit of the song-birds, who begin their music very early in the morning, some commencing to chirp as early as three o'clock.

They don't wait until they have had their baths and dressed their plumage and scoured the country for their breakfasts.

As soon as the light begins to tinge the sky, their little throats begin to warble their songs of joy.

The writer in the periodical referred to says, "By four o'clock, all the trees were alive with the songs of many and various birds, the medley of voices forming a general harmony. At five there was an intermission in the musical program, the birds seeking their breakfasts in the shape of an early worm."

To one who lives in the country where the wild songsters thrive, the grand chorus of the early morning hours is perfectly charming. It seems as if every swelling throat is throbbing with the joy of living, and rendering praise to the Giver of all good things, and we are reminded of the last-recorded appeal of the psalmist, "Let every thing that hath breath praise the Lord. Praise ye the Lord."

How fitting then the morning watch! How in harmony with nature that the first waking moments should be dedicated to praise and prayer.

Praises are due our great Creator for all his many blessings and mercies.

They should be rendered while the mind is clear and the body rested, before the cares and anxieties of the day have gained possession of all the intellectual powers.

Then how much we need to plead for guidance for the day—the day so filled with responsibility, opportunity, temptation, and all the things that go to make up the round of activity awaiting the Christian worker. Business will move off with much less friction.

If the Son of God had need of secret prayer, and set the example of going alone the first thing in the morning, how important that we, his children, should follow his example.—*Mrs. S. C. Collier, in Epworth Herald.*

¹ The importance of the morning personal devotion can scarcely be overestimated. The little Morning Watch Calendar will be a great help in forming the habit of daily, personal Bible study and prayer. Get one from the Missionary Volunteer Department, Takoma Park, Washington, D. C. Price, 5 cents each.

Door of Mercy

THE daughter of a poor widow had left her mother's cottage. Led astray by others, she had forsaken the guide of her youth, and forgotten the covenant of her God. Fervent, believing prayer was the mother's only resource; nor was it in vain. Touched by a sense of sin, anxious to regain the peace she had lost, late one night the daughter returned home.

It was near midnight, and she was surprised to find the door unlatched. But she was soon told, in the fulness of the mother's heart, "Never, my child, by night or day, has that door been fastened since you left. I knew that you would come back some day, and I was unwilling to keep you waiting for a single moment."

Reader, are you yet far from home,—God's home of love and holiness? Remember, then, the door is open. Ps. 86:5; Isa. 1:18. O, enter in at once!—*Selected.*

"Force"

WHAT a stroke of genius is that name, "Force!" "Uneda" was bright, but as for "Force," we all know that we need it, without being told. The first time I saw that big advertisement of this cereal breakfast food, I knew it was something I wanted. My judgment was confirmed when I tasted the crisp flakes. But even if the food had not been appetizing, I think I must have kept on eating it; for who could resist the name?

Ah, that is what the great world needs—force. Good intentions amount to little. Fine ideas will not go far. A desire is a legless creature. We speak of "winged ambitions," but if ambition has any wings, they are like the ridiculous feathered tufts of the ostrich. A plan has no motor arrangements. All of these that so often are mistaken for achievements and complacently hugged to our hearts as heroic deeds are no deeds at all. They are inert—without force. Nay, without force they are dead.

How can we get this force that will vitalize our methods and run a back-bone through our ambitions, and put a steam-engine in front of our good intentions? How?

If those delicious cereal flakes could produce this kind of force, the grocers would speedily be overwhelmed with orders. Is it inborn? Must a man with no "natural force" despair of attaining it? Or can it be implanted in the soul and cultivated there?

The seed is already in every human breast, for every impulse or desire is a seed of force. And it can be cultivated. Indeed, the cultivation of force is the essence of all cultivation in the world, of all kinds.

And the way to cultivate force is simple: just do things! Do not hesitate, waiting for some great thing to do, but "do the next thing." Do not wait till you can do it perfectly, but do it. Do not postpone for another day, but do it. If you want to be a man of force, do not think about being one—just do things and you will be one. Power to do comes by doing. It comes in no other way. It does not come by wishing, nor by theorizing, nor by planning, but just by doing. The only way to get force is to use it.

Here we meet a striking contrast, or the grocer would not so often receive my twelve cents for the bulky yellow package!—*Amos R. Wells.*

"TASTE sees beauties; tact ignores blemishes."