

The YOUTH'S INSTRUCTOR

Vol. LVIII

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No. 17

The Foot-Path to Peace

TO be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors,— these are little guide-posts on the foot-path to peace.

—*Henry van Dyke.*

The Messenger

LITTLE brown bed, your coverlid white
Melted away in the rain last night.
What do I see just peeping through?
Crocuses yellow, white, and blue!
Up above in a leafless tree
A little bluebird sings to me:
"Don't you know, when I'm on the wing,
What to expect? The happy spring!"

—E. L. Thompson.

How a Child's Prayer Was Answered

SEVERAL years ago when I was a very little girl, I had a large brown dog which I had raised from a puppy. I thought a great deal of him. Hero was my constant playfellow. We would gather the eggs from the barn and roam the place over together, both enjoying it very much.

One evening he failed to come for his supper, and we feared he was killed; but about ten o'clock he dragged himself home. He had been shot, and it seemed he must die. I had been taught from infancy to ask the Lord for things which I desired, and as I wished very much for him to recover, I prayed earnestly that my pet might be spared to me for a long time. Of course I was very young, and prayed as little children do; but I believe my prayer was answered as quickly and as surely as if I had been the greatest person in the United States and my request had been for something more important.

I am now sixteen; and with implicit trust I still carry everything to God in prayer, knowing all will be well. Jesus died to save us, and how our hearts should go out in love to one who loves us with so great a love! And he will as surely listen to our

prayers if we ask him according to his will, and believe his precious promises. Our Saviour says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:7, 8. How sweet to trust him and believe that promise!

RUBY M. HATHAWAY.

"WHEN a man loses confidence, every other success quality gradually leaves him, and life becomes a grind."

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The Youth's Instructor

VOL. LVIII

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No. 17

Tinneveli District, South India—No. 2

J. S. JAMES

SOUTH India is the oldest held of Christian effort in the empire. It is not known when Christianity first came to the country. The most ancient Christian community of India, known as the Syrian Christians, hold the tradition that their church originated from the preaching of the apostle Thomas, who suffered martyrdom and was buried near the city of Madras. Driven by persecution, his disciples found refuge in the hills of Travancore on the southwest coast, where the Syrian church is still found. Whether there is any truth in this or not, it is certain that the Portuguese on their arrival in India in 1498, found a flourishing Christian church in existence, claiming a succession of bishops from the patriarchs of Babylon and Antioch; though tinctured by Nestorianism, they were ignorant of the idolatrous teachings of the Church of Rome. The Roman Catholics began work among these people in the sixteenth century, and by force and fraud brought the Syrian church under her yoke. They regained their independence in 1653, though a large portion have remained in subjection to Rome until this day. There are many interesting things connected with the teachings of this people which should appeal to us. I

have longed to visit this community and get in closer touch with their doctrines and customs and present some phases of the truth to them. O for laborers to come in touch with these places where light has been kept shining for centuries—which call for more light!

Frederick IV, king of Denmark, has the honor of sending the first non-Roman missionaries to India. In July, 1706, Bartholomew Ziegenbalgh and Henry Plutsch, themselves Germans, arrived at Tranquebar, where they were received with much disfavor by the Europeans residing there. Their errand was pronounced visionary and foolish; but being men of great courage and faith, they set earnestly to work, and fruit soon began to appear. They suffered much from persecution and want of the actual necessities of life. Ziegenbalgh died in 1719, literally worn out with hardship and unceasing labor before his thirty-sixth year; but such was the nature of his work that nearly four

hundred converts followed him to his grave, besides a large number under instruction. In 1740 the Danish Mission numbered over 3,700 Christians.

One of the pioneers of Christianity in southern India was Christian Frederick Schwarz, who began his labors in 1750. His life of threescore years and twelve was one of poverty, hardship, and reverses, yet filled with energy, zeal, consecration, and faith, and

was crowned with success. The story of his life has served as a great inspiration to me as I stand on the same battle-ground, facing the same enemy, and confronted by many of the same difficulties.

By such men the foundation of Christianity was laid in India. They left their homes and native country in the prime of life, and dared all for the cause of Christ in a benighted and uncivilized land. They loved the people to whom Christ sent them, and cast their lot with them in such a way that their hearts were won to the love of the gospel. They were men of faith and courage, soundly converted, and definitely called of God. They counted not their own lives dear, nor sought their own comfort. Most of them died in this country, and were buried on the field of battle, and their graves, to those who follow, are a silent but eloquent testimony of faithfulness "unto

death." By such men God has called many out of darkness in all lands, and their lives and labors are worthy of emulation by those who desire a speedy work to be accomplished in this generation.

It is a remarkable yet very significant fact that the most prosperous spiritual growth of Christianity in southern India is covered by the years between 1841 and 1845. During these years there seemed to be a mass movement on the part of some classes toward the light. In 1844 ninety-six villages of this district came forward unsolicited, utterly demolished and threw away their idols, and begged to be placed under Christian teaching. On April 25 of the same year, eleven hundred converts were organized into a society, who, without aid from any outside source, built a commodious church at Sawyerpuram, a village ten miles north of my present home. Much the same results occurred in other localities.



TEMPLE OF SOUTH INDIA

The years that have followed have not produced any like results. While the outer form of religion has been carried forward, and churches and institutions been erected, and much charitable work performed, the clergy and leaders have been sadly lacking in spiritual life and energy, and converts have not manifested that deep piety and hunger for the fruits of righteousness once known in these parts. Instead of being bound together by the love of truth, the chief causes of apparent unity are policy, love of English influence and education, worldly position, and a glittering church ritual.

History is being repeated. The same fatal elements which were the cause of the apostasy of the church during the first three centuries are silently but surely finding a foothold in many of the Christian churches of south India. Little by little compromises and concessions have been made to heathen rites and customs in order to gain the favor of the masses and move on with the people. The blighting, withering influence of caste is visible everywhere, and many of the social and domestic customs, especially those connected with the sacred rites of marriage, are brought over bodily from heathenism, and practised under Christian names and with church sanction. A large majority of those who profess Christianity, with the exception of a few outward forms, still hold to their heathen customs and superstitions, so that it is impossible to discern the dividing line where heathenism ends and Christianity begins.

How grateful to God we should be for a message of truth that can save from all these things and will have no fellowship with darkness. We are not only truth-bound to the unwarned millions, but we also have a solemn responsibility toward those whose feet have only partially been turned into the upward way. God enable us to be faithful and let the true light shine!

Historic Sketch of Palestine — No. 2

Samaria

HAVING taken a brief survey of Galilee, with its sacred memories, let us cross its southern boundaries, and here, too, we shall find footprints of the lone Stranger, who, coming to the world he had created, found no "place to lay his head." Here centuries in the past, altars had been reared, and sacrifices offered pointing forward to the coming Messiah, who, though unknown and unwelcomed, now walked the streets of the cities, or weary with his journeys, rested by the wayside.

Samaria, at the time of our Saviour, was that portion of the Holy Land bounded on the north by Galilee, on the east by the Jordan River, on the south by Judea, and on the west by the Mediterranean Sea. This was all that remained of the dominion which had at one time comprised all the tribes of Israel over which Jeroboam reigned, and extended from Bethel on the south to Dan on the north, and from the Mediterranean on the west to Syria and Ammon on the east, comprising some of the richest and most fertile portions of Palestine.

Because of their sins, the Lord permitted the king of Assyria to conquer the Israelites B. C. 721. Shalmaneser took the inhabitants of Samaria captive, nearly depopulating the land. A little later it was repopled from various heathen tribes, as we learn

from 2 Kings 17:24, which tells us that "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hammath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel." With this mixed multitude the Israelites who remained in the land became amalgamated.

During the period of desolation the land seems to have become overrun with wild beasts, which greatly annoyed the new settlers, who, believing their troubles to be judgments sent upon them because they were not acquainted with the laws of the gods of the land, sent an appeal to the king in their distress. The king, accordingly, sent them an Israelitish priest, who dwelt



among them, instructing them in the services of the true God. However, they seem to have been but partly converted, adopting some of the forms of the true worship, but at the same time clinging to their heathen customs. 2 Kings 17:41. Read carefully the whole chapter. From this time on we hear but little of the Samaritans until after the seventy years of Babylonish captivity, when the Jews, under the leadership of Ezra and Nehemiah, returned to rebuild the temple at Jerusalem. They then desired to unite with the Jews in the work of rebuilding, and not being permitted to do so, became their most bitter enemies, doing all in their power to hinder the work and harass the workers. Read Ezra 4:1-7; Nehemiah 4.

About B. C. 409, a priest by the name of Manasseh, who was expelled from his office by Nehemiah because of unlawful marriage, united with the Samaritans, and obtained permission of the Persian king, Darius Nothus, to build a temple for the Samaritans

in Mt. Gerizim. This they claimed to be far superior to the temple at Jerusalem, and even after it was destroyed, continued to direct their worship toward that mountain. John 4:20. The five books of Moses was their only creed, as they rejected all the other books of the sacred canon.

The hatred of the Samaritans for the Jews was returned by the latter with interest. They considered the Samaritans as dogs, and lost no opportunity of showing their contempt, even the name being used as a term of reproach. John 8:48. Luke 9:51-54 also shows something of the feeling existing between the two nations, which had not abated at the time of our Lord. But, like the Jews, the Samaritans were looking for a Messiah, and many of them accepted Jesus and became his disciples. Some of the early churches were established in Samaria.

We have already mentioned Mt. Gerizim as being the site of the temple built by the Samaritans, as well as their center of worship. It, with its sister peak, Mt. Ebal, lies almost in the center of Samaria. They are of limestone formation, and rise to a height of about 2,855 feet above sea-level, and from 750 to 800 feet above the valley which lies between them. In this valley the children of Israel stood while the blessings for obedience were pronounced from Mt. Gerizim, and the curses for disobedience from Mt. Ebal. Deut. 11:29, 30; 27; 28. The mountains are said to be similar in height and appearance, although Mt. Gerizim is the more fertile. Mt. Carmel is really a range of mountains on the northwest boundary of Samaria, extending a distance of twelve miles. It terminates on the west in a bluff about 600 feet high, whose base reaches almost to the waters of the Mediterranean. Its highest point is 1,740 feet above sea-level.

It was on Mt. Carmel that Elijah demonstrated who was the true God, in the presence of the Israelitish host. 1 Kings 18:20-40. Here he waited for the coming of the rain which was to break the long drought. Later, Elisha seems to have lived here. 2 Kings 4:20.

Let us now notice the cities, beginning with Samaria, the capital. This city is about thirty miles north of Jerusalem, situated on an oblong hill with a flat top, which rises from a basin six miles in diameter. This hill was purchased by Omri as a site for the capital of the kingdom of Israel (1 Kings 16:23, 24), and retained her dignity from this time, B. C. 925, until it was taken by Shalmaneser, king of Assyria, B. C. 721, after a siege of three years (2 Kings 18:9, 10), when the kingdom of Israel ceased to exist. Samaria had been ineffectually besieged by the Assyrians twice before this, in the year B. C. 901 (1 Kings 20:1) and in the year B. C. 892. 2 Kings 6:24-27. From 1 Kings 16:32, 33, we learn that Ahab built a temple to Baal here. Some time after the repeopling of Samaria by Esarhaddon, Alexander the Great took the city and killed most of its inhabitants; B. C. 109, it endured another siege by John Hyrcanus, who tried to destroy it. However, Herod the Great rebuilt and greatly beautified it, enclosing it with a wall, and laying out a beautiful park in the center, containing a magnificent temple dedicated to Cæsar.

At present there is a small village on the site of this ancient and historic city, which the Arabs call Sebastiyeh. It is thought by some that the prophets Elisha and Obadiah were buried in Samaria.

Shechem was an important city lying in the valley between Mts. Ebal and Gerizim, about seven miles

from Samaria. Its surroundings are so beautiful that Dr. Robinson says, "We saw nothing to compare with it in all Palestine." The city was very ancient, being mentioned in Old Testament history as early as Abraham's time (Gen. 12:6), at which time it was in the possession of the Canaanites. On Jacob's arrival there (Gen. 33:18) it belonged to the Hivites. When the land of Canaan was divided among the children of Israel by Joshua, Shechem fell to the lot of Ephraim (Joshua 20:7), but was later given to the Levites as a city of refuge. Joshua 21:20, 21. It seems to have been in the possession of the Samaritans from the time of their origin. This was the Sychar of the New Testament, near which was Jacob's well, upon which Jesus sat, as, weary and travel-stained, he asked of the Samaritan woman who came there to draw water, a cooling draft to quench his thirst. John 4:5. Read the story as recorded in this chapter. The present city is Nablus, and among its five thousand inhabitants are about one hundred fifty Samaritans, who still retain their old customs and belief.

Cæsarea was a city built by Herod the Great. It was situated in the northwestern part of Samaria on the coast. It was the official residence of the Herods, also of Festus and Felix, as well as of other Roman procurators of Judea. Cæsarea is often mentioned in connection with the early Christian church. Here Philip lived, with his four daughters who were gifted with prophecy. Acts 21:8. It was also the home of Cornelius. Acts 10:1. Nothing now remains but desolation, many of the building stones having been removed to other towns.

Salim, a town in the northeastern part of Samaria, near Ænon, where John was baptizing (John 3:23), is about two miles west of the Jordan River.

MAY WAKEHAM.

Don't Let the Song Go Out of Your Life

Don't let the song go out of your life;
Though it chance sometimes to flow
In a minor strain, it will blend again
With the major tone, you know.

What though shadows rise to obscure life's skies
And hide for a time the sun;
They sooner will lift and reveal the rift
If you let the melody run.

Don't let the song go out of your life;
Though your voice may have lost its trill,
Though the tremulous note should die in the throat,
Let it sing in your spirit still.

There is never a pain that hides not some gain,
And never a cup of rue
So bitter to sup, but that in the cup
Lurks a measure of sweetness, too.

Don't let the song go out of your life;
Ah! it never would need to go
If with thought more true and a broader view
We looked at this life below.

O, why should we moan that life's spring-time has flown,
Or sigh for the fairy summer-time?
The autumn hath days filled with peans of praise,
And the winter hath bells that chime.

Don't let the song go out of your life;
Let it ring in the soul while here,
And when you go hence, it will follow you thence,
And sing on in another sphere.

Then do not despond and say that the fond,
Sweet songs of your life have flown,
For if ever you knew a song that was true,
Its music is still your own.

—Boston Transcript.

Drifting to Sea on an Ice-Raft



HE memory of an incident that happened months ago in a life somewhat crowded with incidents is not likely to be so vivid as it was directly after the event. Yet I think better in recounting the story to give it simply as it lives in my memory now.

All that I can remember about the start for the journey was on a fine Easter Sunday a sudden call after morning prayers for a doctor by two men who had just arrived with a miserably tired-out team of dogs.

"What has brought you here, Bert?" I asked the "carter," as we call the driver of a dog-sledge team.

"Why, George is worse, doctor; and his leg be swelled all up, and it's only a doctor can save him. He be terrible anxious for you to come, doctor."

The call was from some sixty miles to the southward; and as my colleague, Dr. John Little, was in St. Anthony at the time, and had been out on the last "dog-call," I naturally was glad of an excuse for a run.

"Go in and get some food, and I'll pack up and harness my dogs. You can come along after me as you like."

The day was beginning to cloud over as I left, for I was detained by some unfinished work, and the men who had come for me had gone an hour before I was ready. I soon, however, caught up with them, for I was traveling alone with my small bone-shod hickory sledge.

As their dogs were tired, I kept waiting just ahead of them to tease their dogs into renewed efforts; for now the whole sky had clouded over, a wind was blowing from the east, and a "mild" had set in; that is, the thermometer fell below freezing, and a drizzling rain began to fall.

I was outspanned, and my dogs were fed when they arrived at the fisherman's cottage where we had to stay for the night. To proceed farther was impossible; indeed, we were glad to have lessened our distance even by twenty miles.

As a rule we harness up before daylight, partly because it is safer to be on the road early than to be late and overtaken by night.

The wind was now southeast and blowing hard, and the rain was still falling; so I sent off the men, and said I would follow in an hour or so. Otherwise it would be impossible for them to keep anywhere near me.

They were to wait at a little log tilt in a heavy drogue of woods about half-way, which I had built for the purpose of harboring patients coming by this route. It is not unusual to have sudden changes that would otherwise necessitate a night on the open snow; and that is not to be desired for women, and still less when they are sick.

Directly in my route now lay a large bay about eight miles across, while, if I went around it, the distance would be nearer thirty miles.

I had driven across it only a week or so before, and I knew of no reason to doubt the strength of the ice now. I found, however, after reaching the foot of the cliffs, that the ice was broken against the rocks, meaning that a sea from the Atlantic had come in under the ice and smashed it up alongshore.

We followed on round the land till we found a



DR. GRENFELL

good place to get onto the main ice, and then at once went spinning merrily along towards the other side. Besides my komatik, or sledge, I had my snow-rackets, rifle, ax, sleeping-bag, drugs, instruments, and some food, with a fine thermos bottle filled with good hot coffee by my kind fisherman's wife before I left.

When almost half-way across, I struck the trail of the men who had gone on ahead, crossing mine. They had evidently decided to go back and around.

Well, I was lighter, thought I could manage for myself, and possibly thought I knew better than they. Anyhow, I held on to save time, and for a short while things went merrily.

Suddenly I became aware of a heaving under the ice, and I knew that there must be a big sea outside. Moreover, the ice had been rougher the last quarter of an hour, and we had crossed quite a number of cracks commencing to gape.

The land ahead, however, now seemed so close that one last effort would surely make it. It could not be now a quarter of a mile to land.

However, I tried the thickness of the ice with my whip-handle, and to my dismay not only the stock went through, but my whole hand with it, and I knew that I was on what we call "lolly;" that is, floating ice pounded into porridge, perhaps thirty feet thick; and only the fact that it had been frozen together on the surface had deceived me into following off onto it.

However, familiarity had bred contempt. It was no good complaining; instant action was needed.

I shouted to the dogs to hurry, and tore off my outer trousers and coat. I also loosed my clasp-knife, and held it in my teeth, when suddenly my leader's feet went through. He stopped, and at once we all went through.

The sledge began to sink; and, though I threw myself flat down, holding the edge of the sledge only, we all went slowly, slowly, through, exactly as if we were disappearing in a quicksand.

Remembering several cases where in such a plight the dogs had tangled, and drowned their master and then themselves, I at once cut them loose. There seemed a chance for them, though none for me, so little chance, indeed, that I just lay where I was, wondering how long it would be before I should fall asleep. It was impossible to move an inch.

Suddenly, however, to my surprise my leading dog, Brin, climbed up, wet and bedraggled, onto a piece of firm ice floating in the general morass; and I had still the other end of his line within reach. This I grasped, and proceeded to pull towards him.

He was too cute, however, and, thinking that he was fastened up, I suppose, simply turned around, and slipped his harness over his head.

My next big dog was close on his heels, but was unable to pull himself out of the water; so I now got his trace, and, using him as a sea-anchor, worked and swam and pulled along till I also was sitting on the floating ice-pan, and had pulled out all my eight dogs after me.

Alas! we did not seem to be much better off. For I could now see the increasing wind was driving us off the land, and the little raft couldn't hold us many minutes longer.

Standing up, I spied a large flat piece of ice onto

which I might climb *if* I could only get there. This might be possible *if* I could get a line to it.

The Dogs Help

In a minute I had my clasp-knife,—in the water I had tied it to one of the dog-traces,—and, instantly cutting off all the trailing traces, I made one line of them, which I put on my leading dogs.

Hastily I stripped off my clothing, especially my boots, and tied some of it on the other dogs' backs, and tried to get the leader to go across to the big raft.

He tried twice, fell through, lost sight of the goal, and came back to me.

There was one last chance. My small spaniel was with me. He could retrieve, and was an obedient little fellow. Would he go? for the lolly still bore him fairly well.

As I called him up, I asked God to guide him, and soon saw him padding off in a bee-line for the large pan.

As soon as he was on it, I called loudly to him to lie down; and this also he most obediently did.

Now once more for the big dogs with the line.

I had to throw them off into the lolly, as they had had enough. But once in the water, they saw my meaning; and, fixing their eyes on the spaniel, were very soon up alongside him.

Lashing the line around my wrist, and calling to the team to follow, I jumped into the lolly; and after a long struggle, with my dogs around me, was at last seated in temporary safety on an ice-raft eighteen inches thick, bound out into the Atlantic before a strong wind.

I dried out my clothes as well as I could by alternately wearing each layer next my skin after I had wrung them out. My skin boots, which reached up to my thighs, I split, and made into a wind-proof waistcoat, by sewing the back up with the help of my knife and a dog's trace.

Alas! no one lived up the bay; so there was no one to see me; and I felt that at best I could only hope to live till my piece of ice broke.

It was now only about 9 A. M. By midday I had traveled about three miles seaward.

The wind was now westward, and bitterly cold. Some of us must die; so I decided that, although I would almost as soon kill my brother, it must be some of the dogs.

Calling up a beauty named Watch, I lashed him to my leg, held his throat, and stabbed him to the heart. By the time I had killed three large dogs and skinned them, not only was it getting dark, but I was well bitten. The other dogs were now curled up asleep.

Hastily I strung the skins together with my knife and traces, envying only the dogs that had already passed through the gates of death.

Soon their dead bodies, piled up and frozen into a little heap, sheltered me from the wind, as, wrapped in the strange covering, I lay with my faithful dogs curled up around and almost on me, serving as hot-water bottles to keep me from freezing.

To stop thirst I chewed on a rubber garter, and I decided to keep the rest of the dogs to furnish me with blood and meat so long as I should live.

But at midnight almost a miracle happened. The wind fell quite away, and changed round, so that I, who had already drifted eighteen miles seaward, actually started on a homeward journey.

Alas! the twisting of the ice-floes left many im-

passable miles between me and the land, and so once again there seemed no chance for my life.

I slept by snatches during the night; but I had to keep still, because I might easily break the raft or fall off if I walked in the dark. In this way, I suppose, I got my feet and hands frozen.

The last chance was a flag or a smoke. My matches were wet, and so I turned my mind to a flag.

Cutting off all the stiff, frozen legs of the dogs, I lashed them up into a gruesome pole some six or eight feet long; and, stripping, I ripped up my shirt and tied it on as a flag.

The sun was warm that morning, and I tried to gather some ice from where the dogs' bodies had melted the snow,—for my ice-pan was all of snow,—and with this to make a burning-glass.

I had spread out the phosphorus heads of the matches on some of the dry oakum, with some dog's fat; and I tried, between spells of waving my flag, to set this on fire.

I should explain that to save my feet I had taken the eight dogs' harnesses and pulled out the hemp cores, and picked them into oakum; then stuffed my running-knickers with it to make an insulating layer, binding the covers round over the whole as "puttees." This, no doubt, saved my feet.

Suddenly, after I had been disappointed a hundred times, I certainly saw a black object moving toward me through the ice-field. Could it be a boat?

At last I made it out. It certainly was a boat.

Now it is alongside, and in it are five old friends of mine, blue-jerseyed fishermen. They had come out to my rescue at the risk of their own lives.

As each man came up silently and shook my hand, there were tears standing in eyes from which tears seldom fall. All were too full to speak; for in each man's heart was stirring that supreme joy of earth, which is also the ultimate joy of heaven, that of being used to save a brother's life.

Dear Christian Endeavorers, this joy may be that of each of you. Walk in the Master's footsteps, and you shall be made "fishers of men." May God give you that before aught else. Riches, wisdom, friends, life, all pass away; but that will abide, for we shall surely enter into the joy of our Lord beyond, which is the joy of service.—*Wilfred T. Grenfell, M. D., in Christian Endeavor World.*

On the Sea

As Peter on the waters walked
Of storm-tossed Galilee
When he had heard Thee bid him, "Come,"
So would I come to thee.

As Peter's feet began to sink
In the tempestuous sea,
So do I sink beneath the waves
If I but look from thee.

As sinking Peter raised his voice
And cried, "Lord, rescue me!"
When waves of doubt o'erwhelm my soul,
So would I cry to thee.

And as thy hand was stretched to him,
And saved him from the sea,
So in the dark and trying hour,
Lord, stretch thy hand to me.

ELIZABETH ROSSER.

"REPENT of past years, turn your back on the old life, put the promising, pardoning God to the proof, and you shall know by blessed experience that it is possible to pass from death unto life."

The Work of This Generation

R. C. PORTER

WHEN Christ was about to leave the earth and return to his Father, he said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

These blessed words of promise have come down through the centuries to the waiting church, cheering them in their work, reviving hope when earthly prospects grew dark, and casting a halo of glory from the land of promise over the shadow of death when loved ones have been snatched from them by man's last enemy, death. With what joy has the twenty-fourth chapter of Matthew been read as the shadows of earth's dark night of sin have deepened! There the same compassionate Saviour who healed the sick, cast out devils, spoke peace and hope to troubled hearts, gives definite signs in sun, moon, and stars, by which we may know that the last generation has been reached. These signs have all been seen, and they now stand as a record of history, testifying to the truthfulness of the Saviour's great prophecy of events that should mark the opening of the last generation.

With equal assurance is outlined the work that must be accomplished during that generation. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Silent has been the march of time since these prophetic words were uttered and recorded. Yet stealthily as the march of a conquering army it has advanced, with the whole world waiting the last glorious act in the conquest of the gospel in all the world with which its work will close.

And now the sublime hour has been reached. The whole dark world is hearing the last call of the gospel message. The dark heathen lands are beginning to brighten with the radiant glory that shines as the mighty angel joins the third angel to lighten the earth with glory.

Facilities

The same infinite mind that in the beginning conceived the glory of a universe of pure and loyal beings, who from choice would love and worship God, has not only predicted the work of the church in the last generation, but he has provided facilities adequate to the needs of the world for the finishing of the work in the time appointed.

First, the Bible has been translated into the languages spoken in all parts of the world, and has been distributed by the great Bible societies in every nation. Second, the last generation is an extraordinary reading age. Printing more than preaching is the great educational factor of this generation. The following clipping from the *Natal (Africa) Witness* of Jan. 4, 1910, gives a view of the world's press. It says:—

"Few persons know the number of papers published daily in the world, or of the many and singular languages in which some of them are printed. Of course, the preponderance of such publications appears in the English language. The entire number published all over the world, in every language and dialect, is between fifty-five hundred and six thousand. Germany publishes nine hundred-odd dailies, one of which, the *Post Zeitung*, of Frankfort, is the oldest newspaper

in Europe. Great Britain prints only about two hundred fifty daily papers. Paris prints about one hundred fifty different dailies — more than the combined number printed in the cities of London, New York, Philadelphia, and Boston combined; and it boasts, too, the daily with the largest circulation in the world — *Le Petit Journal*. The papers published in the native dialects of India are circulated among and read by more people than any other dailies on the globe — a single paper, it is said, being circulated from house to house through an entire village, and read until it is completely worn out. Six papers form the entire collection of Persian periodicals — one printed in Syriac, and five in the native vernacular. Until lately none of these Persian papers was printed from type, but all were engraved. The island of Borneo boasts a paper printed in English, called the *Sarawak Gazette*, size only eight by thirteen inches, but which was first issued in August, 1807. Until a few years ago the newspapers of Iceland were supposed to be printed 'farthest north.' But now there is a publication called the *Esquimo Bulletin*, printed within the arctic circle, at Cape Prince of Wales, Alaska. True, it is issued only once a year, but it is a very 'newsy' sheet, and is published at a missionary school. It is up-to-date, too, its editorial column claiming the 'largest circulation in the arctic!' It has a department devoted to 'local happenings,' 'rural notes,' 'society and fashion,' 'marriage notices,' etc. China, with all its vast population, boasts not quite two dozen daily papers, but among them are the two oldest papers in the world. The *Kin Pan* used to be considered by Europeans the oldest paper, but it has been issued a mere thousand years. The *Tsing Pao*, or *Peking News*, was first published five hundred years before the Norman conquest, and has been issued without intermission for nearly fourteen hundred years. The *Tsing Pao* has the appearance of a yellow-backed magazine of twenty-four octavo pages, each page containing seven columns, consisting of seven 'characters.' Two editions are published — an edition de luxe for the court and the upper classes, at a cost of twenty-four cents a month, and an edition, inferior in paper and printing, costing sixteen cents a month. It has a circulation of about ten thousand, and is really the *Times* of China, chronicling the movement of the emperor and of the court, and printing the ministerial reports. It is probably the most exact newspaper in the world, the punishment for an error in printing being, until recently at least, instant death. Austria claims newspapers printed in a greater number of languages than any other country. They comprise German, Italian, French, Magyar or Hungarian, Greek, Latin, Polish, Servian, Slavic, and Hebrew. The most remarkable of them all is the *Acta Comparationis Litteraturæ Universatæ*, being a semimonthly of comparative literature, with contributions from all over the world and in many tongues."

The people who have heard the joyful sound of the message have taken into account this providential means for the accomplishment of the mission of the last church, and in every part of the world they are circulating books, magazines, and papers containing the last message. Thousands of our most promising

(Concluded on page twelve)



CHILDREN'S PAGE



The Golden Rule

Five children may recite this, each repeating a stanza. Gild a foot-rule, and let it be passed from hand to hand, each speaker holding it as he repeats his stanza.

MEASURE your words by the Golden Rule:
Let no speech that you would not hear,
Nothing ugly or harsh or rude,
Fall from your lips on a listening ear.

Measure your thoughts by the Golden Rule:
Judging others gently and true,
Gladly forgiving and thinking no harm,
As those others should think of you.

Measure your work by the Golden Rule:
Labor for others as you desire
They should faithfully work for you,
Cheerful and strong, with a zeal entire.

Measure your gifts by the Golden Rule:
Wishes fulfil and needs relieve,
Largely, readily, generously;
Give as you would yourself receive.

Measure your life by the Golden Rule:
What you seek from the God above
Measure back with an honest heart—
Constant service and constant love.

—Amos R. Wells.

Clothes-Pin Dolls

CLOTHES-PIN dollies are so easily made that you may have as many as you like—even enough for a dollie's reception or party. They don't cost anything, and their uses are many.

If you must amuse the baby, the making of clothes-pin dollies will entertain you and the baby, too, and help to pass the time very pleasantly.

In the construction of a clothes-pin doll, the first thing necessary is a good foundation. This will be like a stiff underskirt, and will serve two purposes: to make the doll stand upright, and to support the dainty frock.

For this foundation or underskirt cut a piece of stiff white paper, six inches long and four inches wide. Wrap this around the clothes-pin, allowing the bottom to flare out, and drawing the top together about an inch below the head. Fasten securely to the clothes-pin with glue, or by binding around with string or thread. Then sew or paste the paper together where it laps over, to complete the foundation. Now you have something for dolly to stand on, and something over which to drape her frock.

The dolly's face can be made by painting or marking the features directly on the head of the clothes-pin; or you can cut the face from some picture in a magazine and paste it on. The heads of most clothes-pins have a flat side which makes a good place to paste on the paper face. Otherwise you can take a knife and trim off a place.

For a baby doll with long dresses take a piece of white crêpe paper six inches square, draw together and tie firmly in place at the neck. Another piece of the same material about an inch and a half wide and three or four inches in length is fastened to the dress heading, giving the effect of a short cape. The

bonnet is formed out of a bit of the crêpe paper drawn closely around the face by means of ribbon or string, and trimmed with a bow also made from the paper. Our dolly is now complete save for her arms and hands. These are made from the stiff white paper, the fingers being marked in ink. Over this is pasted the crêpe paper to resemble sleeves. These arms are fastened underneath the cape to the dress portion.

A young lady doll has her dress drawn in at the waist line and finished with a belt of contrasting color. The same color is used to trim the skirt and sleeves, and to finish the neck, the high ruching being made of the same shade as the dress.

Every girl has her own ideas as to how she wants her dolly dressed, and the three kinds shown in the picture will be suggestive of many others.—*Selected.*

A Step Aside

It was late afternoon on a sultry August day. Although the day was warm everywhere, my home appeared comparatively comfortable after the stifling atmosphere of the business section. With a sigh of satisfaction I dropped down on the shady porch, and was soon deep in conversation with my next-door neighbor, a retired business man, whose wide knowledge of men and things makes him a delightful companion.

In the midst of our talk his attention wandered. Following his gaze, I saw a feeble old man, slowly making his way along the hot, glaring street. A shabby bag, hung from his shoulder, contained a little stock of shoe-laces and collar buttons which he was offering from door to door. Now and then he made a small sale, but in most cases the door was shut in his face before he had a chance even to show his poor little wares.

"Do you see that man?" said my neighbor.

"Twenty-five years ago he was a clerk in the post-office—a very competent one, too. The position he held was his as long as he wanted it, with a fair prospect of promotion.

"One day a manufacturer sent a number of sample neckties as gifts to his customers. One of the envelopes fell apart as this man handled the mail, and after admiring the necktie it contained, he thrust the whole thing into his pocket. No doubt it appeared but a trifle to him; the owner was giving them away, anyhow, and the man to whom it was addressed would never miss it. It happened, though, that a fellow clerk witnessed the theft; he reported the matter to headquarters. An investigation followed, and the erring clerk was dismissed.

"From that time his life has been one long series of failures. At first he sought eagerly for work, but the circumstances of his discharge being widely known, no one wanted to employ him. He was so broken down and discouraged by his repeated failures that he lost his nerve, and when at last a kind-hearted man gave him a trial, he was unable to do the work required. I don't believe he ever committed a dishonest act again, but he has gone steadily down the ladder till now he seems to have reached almost the lowest round."

As the old man drew nearer, my kind-hearted neigh-



bor rose and dropped a coin into my hand. "Give him this," he said. "I am going inside. I knew him in his days of prosperity, and I know he would not care to have me see him like this."

As the old peddler mounted the steps, I handed him the coin, which he received with an almost incredulous delight, as if he were unused to such acts of kindness. When he had passed on, my neighbor came out and resumed his easy chair.

"It seems hard," I said, "that a man's life should be wrecked by a single act, but I suppose if he had possessed good principles, he could no more have been guilty of that petty theft than he could have committed murder."

"That's it, exactly," replied my neighbor. "He thought wrong before he did wrong. If I were lecturing to young men, I would take that poor, battered old wreck on the platform with me, and say, as he stood by my side: 'Boys, this is the result of a single act of dishonesty. Your life is opening out before you; see to it that no act of yours ever makes it possible that it shall end like this!'" — *Young People*.

Black and White — Who Is It?

PERHAPS if I were to ask my readers for some white, or good, Bible characters, such names would be submitted as, Abel, Daniel, and Stephen; and for black lives, Cain, Jeroboam, and Judas Iscariot would probably be chosen. But I want to try to arouse your curiosity by asking you to tell me the name of that character which I am going to sketch, as an example of "black and white," and I trust we shall learn some useful lessons as we proceed.

This man's mother's name meant, "I delight in her." His father was held in such great esteem that "all Judah and the inhabitants of Jerusalem did him honor at his death." Now we may be sure these parents would "train up a child in the way he should go." And yet it would appear that this son did not benefit greatly from his father's instruction; for when left an orphan at the early age of twelve years, we find him bent upon a wicked career. Perhaps his downward course began by disregarding the fifth commandment, — "Honor thy father and thy mother: that thy days may be long upon the land," — for we notice this son restored the wicked system of idolatry which his father had broken down, and he himself began to worship the sun. Later we see him carried as a prisoner to a far-off land, and bound with chains and fetters. How much sorrow, and how many tears and sad hearts would be saved by heeding mother's counsel and respecting father's wishes! We can not do it when they are gone from us. "In the last days *perilous* times shall come. For men shall be . . . disobedient to parents, unthankful."

A young man's praying mother had died, and when he was about to finish his college course, his godly father "fell asleep in Jesus." Hastening home, he gave instructions that the old ancestral home must be sold immediately, and he would buy or build another for himself. When the faithful and gray-haired old steward inquired the cause for this hasty action, he burst into tears at the son's harsh reply, "I can not live in this house; it stinks of piety!" Lack of filial piety is but a step toward setting aside the true worship of God. Hence we read of the young man about whom we are writing, that he set "an idol which he had made, in the house of God, of which God had said,

... In this house . . . will I put my name." Even regular attendance at Sabbath-school and other church meetings, lacking true heart worship, is but a form of idolatry, such as we see on every hand in China. Such worship will not avail in the judgment.

As this man grew in years, he was married. But, alas, he had yielded his life so entirely to Satan that, instead of spending his spare time with his family in his home, he dealt with familiar spirits and wizards, or devil-worship. And as if this were insufficient sin, he was inhuman enough to cause his children to be passed through fire in sacrifice to Satan. The result of his influence was the making of a whole nation to sin.

Notice the tender pathos and love of the Heavenly Father, who said, with sadness, "They would not harken." Yet divine mercy lingers and pleads to win the erring soul to repentance. Nevertheless this character needed the judgment of a malefactor's chain and fetters, and perhaps a dungeon in a far-off land to break his stubborn will. Shall we need such sore chastening? God forbid! When the cruel chain weighed heavily upon him, it was but an outward sign of bitterness of soul. Then the scalding tears blinded his eyes, and, O blessed scene! he is crying to God for mercy; O how humble and penitent now! Does God hear the cry of one so blackened by sin's foul stain? — Ah, yes! "He was entreated of him, and heard his supplication, and brought him again to Jerusalem." He did his best to undo the work of the past, but as nails, when withdrawn from a post, leave their mark, so this man left his impress on the nation, and hastened its approaching doom. Dear young friends, keep your characters white and spotless before God, for the end is approaching, and thus take warning from this study in "black and white."

No concordance or helps must be used to find the name of this Bible character.

PERCIVAL J. LAIRD.

Chang-sha, Hunan, China.

Work Until the End

"Boys," said Supt. Dr. Bardwell, of New York City, to an assembled school, "I want you to get this lesson from me this morning — work is never done till it is done. We are too apt to get into a habit of slighting things just about when they are nearly complete. It is a bad habit. Make a good job of this one, and you will feel better about doing the next one."

This sentiment was also most forcibly expressed by Dr. Wm. H. Maxwell, city superintendent of schools, when he sent out a circular to his school principals, instructing them to keep up the lessons till the very last day of each term. The practise of easing off near the end has been in vogue for some time, and it has been a bad example to the boys and girls.

In athletics the game is never over till the moment when "time" is called, and both contestants must exert themselves to the end, or lose.

Dr. Bardwell's lesson is an important one, and the boys under his care are likely to learn it well, and derive great benefit from learning it well. — *Boy's World*.

"LET no man despair of himself. We may be sepulchers full of dead powers; but Christ is the resurrection and the life, to make us shrines full of living, seeing, soaring, rejoicing thoughts and passions."



Youthful Inventors

A NOTED authority on patents says that never before in the history of America have so many boys and girls been interested in practical scientific mechanical inventions and experiments as now. During the last year many boys and girls, ranging in age from eleven to twenty years, applied for and received letters patent on a variety of inventions, ranging from a corn-husker to a new signaling device, for which the inventor was offered eighteen thousand dollars.

Miss Sophie Heilbrun has patented a machine which will open four hundred letters a minute. She is employed in one of the largest mail-order houses in New York. Some time ago she saw that it required too much time and labor to open the day's mail to admit of the profits she thought the business ought to yield. She set to work to design a machine that would do the work of several girls in opening ten thousand letters a day. The machine is meeting with such a demand that the chances are Miss Heilbrun will not have to work any more in the mail-order business.—*Selected.*

Neuralgia

NEURALGIA is a paroxysmal pain in a nerve. In most victims of this wretched trouble the same nerve suffers in each attack, although there are patients with whom the agony travels from one nerve to another. The first thing to ascertain in a case of persistent neuralgia is whether the trouble is due to some underlying organic condition, or whether it is simply just a case of a sick nerve calling for help.

The neuralgia which has an organic basis is called "symptomatic" neuralgia, and may be present as one of many other symptoms in tumors, or in certain inflammatory affections or tuberculous lesions which are in such position as to compress the course of the nerve at any point.

Neuralgia pure and simple is called "idiopathic," and may be compared to the screams of an angry baby, who declares its needs in the only fashion it can command.

The only person competent to judge whether a particular case of neuralgia is "symptomatic" or "idiopathic" is, of course, the physician, and if the pain is traceable to some organic trouble, any treatment directed to removal of the pain alone would be simple loss of time.

In a case of simple neuralgia the first thing to do is to find out the underlying cause, for it may be accepted as an axiom that perfectly well people do not have painful nerves. Young children and old people are rarely sufferers from neuralgia. It is a trouble that attacks those who are living the active adult life, and especially people in middle age, when the various fatigues of that life are most prone to overtake us. It is often one of the sequels of a long illness, such as typhoid fever, and often follows grippe.

Persons with the so-called rheumatic diathesis seem more disposed to it, and any great shock or undue

fatigue may bring on an attack in a neuralgic person.

Besides the paroxysmal pain of neuralgia, there is generally a dull ache all the time of the attack, with tender spots along the line of the nerve, that will be found very sensitive to slight pressure with the finger-tip.

Neuralgia may attack any nerve in the body, but it perhaps causes its greatest torture when it takes the form known as *tic douloureux*. This is neuralgia in the face, along the line of the sensitive nerve which supplies all this part of the head. Another exquisitely painful form of neuralgia is that known as *sciatica*, in the sciatic nerve, which runs down the back of the leg.—*Youth's Companion.*

Returning Articles Lost on Street-Cars

THE street-railway system of Berlin, Germany, is considering a lost-article system by which umbrellas, canes, and the like, left on the cars, may be returned to their owners without need of identification. The system, if adopted, will have many beneficial features. A person losing such an article very seldom knows just where he left it, nor need he, if it has happened that the place of parting was on a street-car, and he had placed the identification mark provided by the railway company upon it.

This identification mark is a small paster, marked with a specific number, easily attached to inconspicuous parts of the article. The company, of course, keeps a record of the names and addresses of persons to whom one or several numbers have been assigned, and when an article is found bearing one of the numbers, it is returned to the owner's home, the latter bearing the expense of the returning.

The importance of the scheme may be estimated from the fact that thirty-six thousand umbrellas were left in Berlin cars last year.—*Popular Mechanics.*

The Telepost Company

ON the fourteenth of March, 1910, a bill granting a franchise to the Telepost Company in the District of Columbia passed the House of Representatives, and is now before the Senate.

The Telepost Company offers to give the people of this country better and cheaper telegraph service than they have known heretofore. It will send telegrams of twenty-five words for twenty-five cents between any two cities connected by telepost wires in the United States. It sends teleposts, or "telegraphed letters," of fifty words for twenty-five cents, and telecards, or "telegraphed post-cards," of ten words for ten cents. One can also prepay a reply message.

Commander Peary's arctic message from Labrador to the *New York Times*, of eight thousand words, giving the story of his discovery of the north pole, required for its transmission by telegraph the labor of twenty of the most skilled operators in the country for three days. This time could have been reduced to less than a quarter of an hour by the Telepost service, so the company claims.

The telegraph trust which has so long given poor and costly service to the country, is likely to suffer by the new régime; but the world now demands rapid, cheap, and good service.

OUR way is never so completely blocked as when we get in the way of ourselves.

The Work of This Generation

(Concluded from page eight)

youth, educated, cultured, and devoted to God, are laying all upon the altar of service for the finishing of the work. This army of workers encircles the globe. The mighty impulse of the movement started in America is going in every land. Still there are others who are standing idle. The Master calls to these, saying, "Why stand ye here . . . idle?" The harvest is ripe. The fields everywhere are ripe to the harvest. The eleventh-hour call for the finishing of the work, is now being given. The faithful laborers will soon come bringing their sheaves with them to the harvest home. The Saviour will soon bid the pearly gates of the celestial city to open, and there he has a place prepared for his people. The laborers will then be invited to their eternal rest. Let us so labor that we may all enter into that rest.

R. C. PORTER.

Sow thou sorrow, and thou shalt reap it;
Sow thou joy, and thou shalt keep it.

—Richard Watson Gilder.

The Mark of the Beast

[The writer of the following article did not write it for publication; but merely as a home task suggested by his father. The writer chose his own subject. If he had not been a reading, thoughtful student, he would have chosen a lighter subject. The boy who reads, and who does some sober thinking in his boyhood days, is preparing himself for efficient, acceptable service in the years to come.—EDITOR.]

THIS beast is described as having two horns like a lamb and as speaking as a dragon. The difference between this beast and the beasts which came before it is, the other beasts came up out of the sea, and would never have existed had they not conquered weaker nations. But this beast came up without strife or bloodshed. It also came up out of new territory. It caused all that dwelt on the earth to worship the first beast. This beast can only be symbolic of the United States.

In the year 1620 there landed on Plymouth Rock a little company of about one hundred persons. These had come over from England, because of the enforcing of a law made by the king that all persons in that country should join the Church of England. These people first went to The Netherlands, but not wishing their children to grow up and adopt the Dutch customs and marry the Dutch people, they decided to cross the stormy Atlantic, and try their luck in a land of many hardships.

After the coming of the Pilgrims in 1620, the population increased rapidly, and England, wishing to increase the meager sum which was then in her treasury, put taxes on all things that she sent over. But the colonies here in America were not the kind to submit to such injustice, so on July 4, 1776, they declared themselves a free and independent nation.

After a hard struggle, with the help of France, the colonies succeeded in gaining their independence. A few decades later the United States began to make and enforce laws for the proper observance of the first day of the week, or the mark of the beast. Since then the Supreme Court decided that the United States is a Christian nation, also many Sunday laws have been passed. The United States is gradually getting under the influence of the Catholic Church. It seems to me that, with all reasonable argument, this beast is the symbol of the United States of America.

GLENN RUSSELL.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Studies in Bible Doctrines

XIX — The Judgment

SYNOPSIS.—There are life records in heaven, called books, from which all are judged. The book of life contains the names of those who have believed in Jesus. There is a "book of remembrance" in which the deeds of the righteous are recorded. The deeds of the wicked are also recorded before God. These records are made by the angels. In the investigative judgment the entire life record of all will come in review before God, and the names of those who have accepted the provisions of the gospel and have overcome, will be retained in the book of life. The investigative judgment, or cleansing of the sanctuary, which includes the dead and the living, is completed before the second coming of Christ. At that time the righteous dead are raised, and with the righteous living ascend to heaven, where they reign with Christ a thousand years. During this time Christ and the saints review the records of wicked men and fallen angels, and determine their punishment, to take place at the end of the thousand years. The whole universe will acknowledge that God has been just in dealing with sin.

Questions

1. From what records will the judgment be made? **Rev. 20: 12; Dan. 7: 10.**
2. What books are mentioned, and what do they contain?
 - (a) **Phil. 4: 3; Heb. 12: 23.**
 - (b) **Mal. 3: 16.**
 - (c) **Isa. 65: 6, 7.**
3. By whom are these records made? **Eccl. 5: 6.**
4. How far will this investigation extend? **Eccl. 12: 14.**
5. Where will the names of all the righteous be found when the judgment is ended? **Rev. 3: 5; 21: 27.**
6. When will this work of judgment have been completed? **Matt. 16: 27; Luke 21: 36.**
7. What two classes are therefore included in the judgment? **1 Thess. 4: 16, 17.**
8. Where will the saints spend the first thousand years? **Rev. 20: 6.**
9. In what work will they engage during this time? **Rev. 20: 4; 1 Cor. 6: 2, 3.**
10. When will the punishment of the wicked be executed? **Rev. 20: 7-10.**
11. When the controversy with evil is over, and judgment has been executed, what will the universe acknowledge? **Rev. 15: 3; 5: 13.**

Notes

2. "In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist, 'Thou tellest my wanderings. Put thou my tears into thy bottle; are they not in thy book?' . . . Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-

sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*"Great Controversy,"* pages 481, 482.

3. "How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth can not call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn.

"As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone.

"In the judgment, the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at his coming receive his own with usury? Have we improved the powers entrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depository of his holy Word; what have we done with the light and truth given us to make men wise unto salvation?"—*"Great Controversy,"* pages 486, 487.

Missionary Volunteer Reading Course No. 3

No. 28 — Movements, Leaders, and Present State

TEXT: "Great Second Advent Movement," chapters 27, 28.

SYNOPSIS.—Among the most efficient agencies for disseminating the truth has been the tract and missionary work, fathered by Elder S. N. Haskell, and through his efforts organized, in 1878, into the International Tract and Missionary Society, an organization that continued its work until merged into a department of the General Conference in 1901.

In 1881 Elder James White, one of the three most prominent pioneers in this message, died at Battle Creek. Another, Elder Joseph Bates, had passed away in 1872.

The movement in the nation for religious legislation, predicted almost from the first by Seventh-day Adventists, gained great prominence in the late 80's, through persistent efforts to have the national and State legislative bodies enact Sunday laws, and through the enforcement of religious statutes already in force. In Arkansas, Michigan, Tennessee, Georgia, Illinois, and some other States Seventh-day Adventists who worked upon Sunday were fined and imprisoned. The issue was met by our people by religious liberty literature, public lectures, appeals to legislative bodies, and other means of enlisting popular interest. The *American Sentinel*, a periodical devoted to the maintenance of religious liberty, was for many years a powerful influence throughout the country. Then for nearly a decade the question slumbered, but it has of recent years been revived. *Liberty* and the *Protestant Magazine* are now our special organs in this department.

In 1903, after the Battle Creek fires, the Review and Herald and General Conference offices were, under guidance of the spirit of prophecy, moved to Washington, D. C. In the same connection, instruction was added to much already given, that the great cities of our land are to be diligently worked. These hotbeds of iniquity will be the first to meet the judgments of

God, and it is our duty to gather out from them as fast as possible all the honest in heart.

In all our work, now sixty-four years old, the merciful hand of God has been manifest in providences and direct instruction. Without the spirit of prophecy among us, so far as human eyes can see, shipwreck would have been made of the message over and over again. Men have often failed to see the truth of the Testimonies, have often opposed and rejected them, but time has always proved their truth and wisdom. "Not by might, nor by power, but by my Spirit, saith Jehovah," has this work so far progressed, and shall move on to its glorious close.

Study

1. What was the beginning of the tract and missionary work?
2. What has been its history, and what is its value?
3. When occurred the deaths of Elder Joseph Bates and Elder James White?
4. Tell of the religious persecutions in America, and of the religious liberty work.
5. When and why were headquarters moved to Washington, D. C.?
6. What has been the greatest agency in the guidance of this, God's last work?

Notes

We are not to dread persecution. We are not to shape our course with primary reference to it at all. What we have to consider is how the work of God may be advanced. If persecution will close the door to progress, then we are to seek by all legitimate means to avoid it, but if it can not be avoided without sacrificing principle, we are not to fear it, knowing that it will advance the cause of God. Instruction has now been given that where prejudice exists or is likely to be aroused by Sunday labor, we are not to do our usual work upon Sunday, but instead devote it to missionary work, Sunday-schools, visiting the sick, distributing literature, writing, etc. The general following of such a course will do more to make us a missionary people than all that has so far been done. Before the end comes, every one of the 144,000 will be a missionary. Thus, and thus only, will the whole world be warned. When Sunday laws fail to attain their purpose in effacing the people of God, then there will come a demand for laws against Sabbath-keeping. That will be a signal that the work is about finished, and we may then hail with joy the onrush of persecution; for the days of time will be almost gone, and the coming of our Lord Jesus* will be just at hand.

Temporal Light

WE should render thanks to God for having produced this temporal light, which is the smile of Heaven and joy of the world, spreading it like cloth of gold over the face of the air and earth, and lighting it as a torch, by which we might behold his works.—*Caussin*.

Found in the Little Desk

NOT long ago a little girl in a Christian family died. She was only six years old. About a year before her death she had a small writing-desk given to her. After she died, her mother unlocked her desk and found this writing:—

"The minute I wake up in the morning, I will think of God.

"I will obey my father and my mother always.

"I will try to have my lessons perfect.

"I will try to be kind and not get cross.

"I want to behave like God's child."

What a comfort to mourning parents to find such a paper in the little desk! But there are some things hidden away in children's trunks and chests which would be no comfort to parents if they should find them. What is in your desk?—*Selected*.



VI—Danger in Riches; Laborers in the Vineyard

(May 7)

LESSON SCRIPTURE: Matt. 19:16 to 20:16.

MEMORY VERSE: "He that hath pity upon the poor lendeth unto the Lord." Prov. 19:17.

The Lesson Story

1. A wealthy young man who was a ruler heard Jesus' words, and saw him take the little ones in his arms and bless them. His heart was touched, and he ran and knelt before Jesus. He longed to be his disciple, and asked, "Good Master, what good thing shall I do, that I may have eternal life?"

2. Jesus, wishing to test the young man, answered, "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

3. "The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" Jesus looked upon him and loved him. He saw that the one thing that was keeping him out of the kingdom was the love of the world. So he said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

4. "Then said Jesus to his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" Jesus said, "With men this is impossible; but with God all things are possible." God is able to change the selfish hearts of rich men so they will delight to use their riches in helping others. Those who are not rich must also be unselfish, sharing what they have with those who are more needy.

5. Peter, speaking for the other disciples also, said, "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, . . . When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

6. The disciples were thus promised great honors. And yet Peter's question showed a spirit that needed correcting. Jesus wants his disciples to labor because they love him, and not for the reward they may receive. Therefore he spoke to them the parable of the householder.

7. "For the kingdom of heaven is like unto a man that is an householder, which went out early in the

morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8. "So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

9. "But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

10. This is the principle of Christ's kingdom. He rewards men not according to their own merit, but according to his kindness. "Not by works of righteousness which we have done, but according to his mercy he saved us."

Questions

1. Who witnessed Jesus' words and acts as he took the little children in his arms and blessed them? How did this young ruler feel? What did he do? What all-important question did he ask?

2. How did Jesus reply to this question? What did he say the young man must do if he would enter into life? What did the ruler now ask? Which commandments did Jesus name?

3. How did the ruler answer him? How did Jesus feel toward him? What did he tell him to do if he would be perfect? What reward did he promise him? How did the young man receive this message? Why did it make him sorrowful?

4. What did Jesus say to his disciples as they witnessed the young ruler's sorrow? How did this saying affect the disciples? What did they say? How did Jesus explain this seeming impossibility? What is God able to do? What must those do who are not rich?

5. How did Peter address his Master? What reward did Jesus promise to the disciples? When shall they receive this reward? What did he say of every one who has forsaken worldly treasure for his name's sake? What did he say of those who now are first and those who now are last?

6. What kind of spirit was shown by Peter's question? What motive should prompt all labor for the Lord? How did Jesus teach his disciples a lesson in regard to the reward that shall be given those who serve him?

7. To what did he liken the kingdom of heaven? How much did the householder agree to pay his laborers? Where did he send them? What took place about the third hour of the day? At what other hours did he hire laborers? What wages did he promise them?

8. When even was come, what did the lord of the vineyard say unto his steward? Which laborers were paid first? How much did they receive? Against whom did those laborers who were paid last murmur? Why?

9. What did the lord of the vineyard say to these murmurers? What was it lawful for him to do with his own? How did Jesus show that not all who profess to be Christians will be found in the kingdom of God?

10. By what standard does he reward men? How does he save us? See Titus 3:5.

15. What was the difference in the arrangements made with the laborers hired first and later? Verses 2, 4, 7.

16. What wages did each class receive? Verses 9, 10; note 6.

17. What complaint was made, and how did the householder answer it? Verses 11-15.

Notes

1. "Not a rebuke, nor a denial that Christ was good, but an attempt to lead the young man upward in his seeking to the only ideal of good, and only source of good. The young man used the common title of respect for a teacher; but Christ would ask him whether he looks upon him merely as any other teacher; or does he recognize him as a divine teacher, — the only one who is truly good; the 'Good Master' who knows all things, and whose teaching is eternally true." — *Peloubet's Notes*. See also "*Desire of Ages*," page 518.

2. "What he lacked was earth's poverty and heaven's riches, a heart fully set on following Christ; and this could only come to him through willing surrender of all. And so this was to him alike the means, the test, and the need. To him it was this; to us it may be something quite other. Yet each of us has a lack — something quite deep down in our hearts which we may never yet have known, and which we must know and give up, if we would follow Christ. And without forsaking, there can be no following. This is the law of the kingdom — and it is such, because we are sinners, because sin is not only the loss of the good, but the possession of something else in its place." — *Edersheim*.

3. The exalted position and the possessions of this young man "were exerting a subtle influence for evil upon his character," which, if cherished, would supplant God in his affections. He discerned the issue. He wanted eternal life, yet he wanted his property and position more. He was unwilling to trust to God's direction; for withholding anything from God shows that we do not really trust him. Note how the young man, Saul, met and settled this same question. Phil. 3:6-9.

4. A hundredfold in value in the blessings received. "Even the young ruler would have received an hundredfold. Now his name is unknown, his influence unfelt. In a few years his possessions were ravaged by the Roman legions, while the disciples introduced a new and blessed kingdom on earth, whose influence is widening all down the ages. And in this he might have had a part, rejoicing in the triumph, and filled with immortal joy, and in the world to come life everlasting, — the eternal life the young ruler wanted so much, but refused to accept." — *Peloubet's Notes*.

5. "Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury for the support of ministers and missionaries who are opening the Scriptures to the people, and working from house to house. The work of evangelizing the world has been greatly hindered by personal selfishness. . . . Money is needed in order that the work done all over the world may be carried forward. Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations and kindreds and tongues and people. There are men ready to go forth as the Lord's messengers, but because of a lack of means in the treasury they can not be sent to the places where the people are begging for some one to come and teach them the truth." — "*Testimonies for the Church*," Vol. IX.

"The Lord desires his people to be thoughtful and careful. He desires them to practise economy in everything. If the workers in the mission fields could have the means that is used in expensive furnishings and in personal adornment, the triumphs of the cross of Christ would be greatly extended." — "*Testimonies for the Church*," Vol. IX, page 54.

"Let there be systematic giving on the part of all. Some may be unable to give a large sum, but all can lay aside each week something for the Master. Let the children act their part. Let parents teach their children to save their pennies to give to the Lord. The gospel ministry is to be supported by self-denial and sacrifice. Through the self-denying efforts of God's people others will be brought into the faith, and these in turn will help to increase the offerings made for the carrying forward of the Lord's work." — "*Testimonies for the Church*," Vol. IX, page 55.

6. "In the parable the first laborers agreed to work for a stipulated sum, and they received the amount specified, nothing more. Those later hired believed the master's promise, 'Whatsoever is right, that shall ye receive.' They showed their confidence in him by asking no question in regard to wages. They trusted to his justice and equity. They were rewarded, not according to the amount of their labor, but according to the generosity of his purpose." — "*Christ's Object Lessons*," page 397.

NINETY-FIVE thousand copies of the Temperance INSTRUCTOR have been sold. Have you done your part?

THE YOUTH'S LESSON



VI — Danger in Riches; Laborers in the Vineyard

(May 7)

LESSON SCRIPTURE: Matt. 19:16 to 20:16.

RELATED SCRIPTURES: Mark 10:17-31; Luke 18:18-30.

LESSON HELPS: "Desire of Ages," chapter 57; "Testimonies for the Church," Vol. IX, pages 49-60; "Christ's Object Lessons," pages 390-404.

MEMORY VERSE: Prov. 19:17.

Questions

Christ and the Rich Young Man

1. What question did the rich young ruler ask Jesus? Matt. 19:16.

2. What did Jesus first say to him? Verse 17; note 1.

3. What further question did the young man ask? How did Jesus answer his question? Verses 18, 19.

4. What further did the young man say? Verse 20.

5. What did Jesus tell him? Verse 21. What was his lack? Mark 10:21; note 2.

6. How did the young man meet this crisis in his life? Matt. 19:22; note 3.

7. What lesson did Jesus draw from the young man's decision? Verses 23, 24; Mark 10:23-25.

8. In their astonishment at Jesus' words, what question did his disciples ask? What was the answer? Matt. 19:25, 26; Mark 10:26, 27.

9. In answer to Peter's question concerning the reward of the apostles, what did Jesus promise? Matt. 19:27, 28.

10. What promise was given to all who give up earthly possessions for Christ and the gospel's sake? Verse 29; Mark 10:29, 30; note 4.

11. How much of this world belongs to God? Ps. 24:1; 1 Cor. 6:19, 20.

12. How are we commanded to honor God? Prov. 3:9; 1 Tim. 6:17-19.

13. What is a special need at this time? Note 5.

Laborers in the Vineyard

14. What statement was made, and what parable given, as a warning against the idea of meriting a reward in proportion to our sacrifice or labor? Matt. 19:30; 20:1-16.

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A Generous Deed

MAKE others' happiness this once your own!
All else may pass; that joy can never be outgrown!
—Owen Seaman.

What Four Children Did

A SABBATH-SCHOOL teacher last spring gave to each of the four pupils in her class twenty-five cents as a "talent" which they were to invest in a way to bring the largest possible returns for the Lord's work. These four, at the time appointed for bringing in the money resulting from their summer's effort to increase their talent, brought in \$6.25. Each one had a gift of one dollar or more. One little girl of twelve had made her talent gain twelve hundred per cent. We hope there will be many children this spring who will make an effort during the summer to earn something for the Lord.

A Suggestion

LAST year I wrote an article in the INSTRUCTOR, about how Pedro Kalbermatten, of Argentina, South America, was released from prison, where he had been confined because he was loyal to God and would not serve in the army on the Sabbath. To-day he is enlisted in the nurses' course, and will devote his life to this branch of God's work.

Our released brother had another young man interested in the truth, but being a prisoner, he must serve his time. This young man has a great longing to come to our school, and so I corresponded with him. Knowing that he is under very degrading influences, in order to encourage him I sometimes copied and sent to him several pages from our Spanish books, such as "Patriarchs and Prophets," "Christ Our Saviour," and "Steps to Christ," and selected appropriate passages for the youth, and examples, such as those of Joseph in Egypt, Daniel in Babylon, of our Saviour, and often some passages of Scripture. I find this has a double blessing. By copying from our books, we ourselves get a deeper insight of the thought of the writer, and the receiver of these lines will appreciate them far better as he sees the effort it cost us.

Many who are confined to their rooms as invalids can share a part in this blessing and in this closing work. Even some poetry or some article from some of our old papers, cut out and laid in a letter, will have their effect.

C. D. LUDE.

The Gospel According to You

"OUR influence upon others depends not so much upon what we say as upon what we really are." As we mingle with our associates of the family, the school, the church, and of the world at large, we are conscious of an influence exerted by others upon us, either for good or for evil. And that influence, if for evil, is not always realized until too late to remedy its effect, if a remedy can be effected, for it is a power we little measure at the time. Missionaries in heathen lands depend upon the power of influence; for they can do but little except live what they hope to teach in words later.

How important then, as students, as young people preparing for some field of service, that we weave into our lives the principles of the gospel, and that we exemplify those principles in our daily living. Some who read little if any in the Word of God, may be won to Jesus through our influence. Men are looking for evidence of the power of God in the life, something more than a mere profession of religion. Jesus, too, awaits the revelation of his life in you, that it may be said, as of the church at Corinth, "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:2, 3.

"You are writing a gospel, a chapter a day,
By works that you do and words that you say;
Men read what you write, whether faithless or true:
Say, what is the gospel according to you?"

F. M. DANA.

Give the Names

SOME time ago the Washington Times contained the following list of epithets, and asked its readers to give the name of the man to whom each was applied:—

1. The Sage of Monticello.
2. Old Hickory.
3. The Rock of Chickamauga.
4. Mad Anthony.
5. Rough and Ready.
6. The American Fabius.
7. Old Man Eloquent.
8. The Little Giant.
9. Black Jack.
10. The Pathfinder.
11. Fighting Joe.
12. The Plumed Knight.
13. Silver Dick.
14. The Swamp Fox.
15. Sunset.
16. Horizontal Bill.
17. The Railsplitter.
18. Tippecanoe.
19. The Apostle to the Indians.
20. Old Bullion.
21. The Quaker Poet.
22. Little Mac.
23. Old Fuss and Feathers.
24. The Great Pacificator.
25. The Father of the Constitution.

The first correct list that is sent to the editor of the INSTRUCTOR, will be printed. Besides giving the name of the man to whom the epithet belongs, tell why he was accorded that title.