

# The YOUTH'S INSTRUCTOR

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THE FOREIGN MISSION SEMINARY

**T**HE Foreign Mission Seminary fills a very necessary and important place in this great movement now on to carry the gospel to the "regions beyond." Its main object is to fit promising young men and women for service in distant fields.

At the General Conference Council held at Gland, Switzerland, three years ago this month, the idea was conceived of changing the Washington Training College into the Foreign Mission Seminary. It was argued that the College, or Foreign Mission Seminary, as it is now called, should carry a greater burden for the foreign fields than was carried by any other school in the denomination; for this institution was located at the head of our work, and was in close proximity to the Mission Board, which was fostering and developing our work in heathen lands. This Council at Gland was a council in which foreign mission work was given a very large measure of consideration. Representatives of the General Conference, men of experience in the cause, had been to Africa, India, China, and Japan before the Council met, to visit our workers in these countries and encourage them, to study their work as a whole and plan for the future. As a result, each of these men came to the Gland Council fresh from our great mission fields. They came with a sense of the imperative needs of these lands, telling of great openings, and bringing large demands for men and means.

The Council listened to these calls; yet as they endeavored to answer them, they found themselves confronted with far larger demands than the force of workers in the home land could fill in justice to its own work.

The writer was then in India. Our Indian committee had made definite requests for help. These requests were comparatively small. It seemed best to us not to make our requests too large, hoping that immediate help would be sent. Yet our needs, as well as those of other fields,



were beyond the power of our brethren assembled to provide for. They could pass recommendations, but to lay hands on a sufficient number of men and women who were qualified for the work was an impossibility.

It was under these circumstances that the plan of a Foreign Mission Seminary was conceived. The change was made, and the Foreign Mission Seminary came into being.

After three years of effort we can see that the plan of our brethren at Gland was a wise one. Good work has been done. The blessing of God has rested upon the school, and more than forty young men and women from among its students have been appointed to work in foreign fields.

What help they have been and will be can better be judged by our workers in the mission fields, who, in many instances, hitherto had been working alone amid great difficulties.

The advantages of the Foreign Mission Seminary may be summarized in few words, as follows: In the first place, the instructors are largely men who have been in foreign lands, and are, therefore, able to give a mold to the institution which would be impossible for those to do without such an experience. A proper training for foreign fields can be given only by those who have been there, and know the conditions as they exist in them.

A young person going to Africa, India, China, Japan, or any other mission field should become familiar with its geography, its history, and its mission work, together with the problems that will be met in the country to which he is going.

He should learn all that he possibly can about the people, their customs and their temperament. He should study the diseases of the country, and the best way to treat them from a rational view-point. In fact, he should aim to become as familiar with the country to which he is going as possible;

for that land will henceforth be his land, and that people his people.

Such a training is in the province of the Foreign Mission Seminary to give. It is not too much to say that the progress of our foreign mission work has been greatly hindered because of the lack of the knowledge and training that should have been given by a school which has foreign work in view.

Another advantage of the Foreign Mission Seminary is its close association with General Conference men, who are specializing in various lines of gospel work. They are able to give it the help that could not be given, were it located in another place.

Then, too, the Foreign Mission Seminary is a natural stopping-place and home for foreign missionaries passing to or from their fields. They are able to give of their experience, and do for the Seminary what no one else can do.

In conclusion, let us thank God that the Foreign Mission Seminary ever came into existence, thank him for the forty workers who have been sent forth, and the work they are doing. At the same time let us pray that he will send forth many more laborers into his vineyard. Forty workers could be dropped in one small corner of Asia and be but so many voices calling for more help to fill the openings and preach the gospel.

The imperative call of the present hour to the young people of this denomination is a call to foreign mission service. They are called to the work for such a time as this. Our fathers and mothers must give their sons and daughters. These sons and daughters must consecrate themselves to the work of God. We all must give everything to the one supreme and final effort to carry the message of present truth to the world in this generation. Dear reader, pray, give, and train to this end.

J. L. SHAW.

### How to Construct a Bible Study

THERE are a few general principles which we should follow in preparing a Bible study. We should never group so many texts together in one study that the reader will not clearly see the leading thought of the study. Again, we should consider the needs of our readers, and arrange the reading accordingly. Those who are ignorant of the Scriptures can not be dealt with in the same way as a Bible student, but if the reading is so arranged that one quite unfamiliar with the Bible can clearly understand the truths taught, the educated surely can.

We should select a few strong texts, and so group them that one will lead naturally to another, having the strongest one at the close. It is a mistake to combine too many subjects in one reading. For instance, in a reading on the second coming of Christ there are sometimes given the promise of his return, the signs of his coming, and the manner of his coming. But the signs of Christ's coming are many, and can not be brought out clearly even in one reading. These subjects can scarcely be compassed in less than four readings.

For the construction of a reading, take the first subject, the promise of Christ's coming, as an illustration. A suggestive outline, very brief and simple, may be arranged as follows:—

1. Paul emphatically declared that our Saviour would return again. 1 Thess. 4:16.

2. John the revelator said He would come again. Rev. 22:20.

3. The angels testified of Christ's return. Acts 1:11.

4. Jesus himself promised to come again. John 14:3.

All the writers in the Bible agree on this question. It is the first promise in the Bible, and the last one. These few texts, when properly elaborated upon, make an acceptable skeleton outline for the study.

The idea is to have one leading thought which you wish to leave clear and distinct in the reader's mind. The first reading may be blended into the second by means of a little review, and such reviews continued as long as the readings pursue the same line of thought.

"TALENTS may be cultivated in secret, but a character is builded in the storms of life."

They are never alone that are accompanied with noble thoughts.—*Philip Sidney.*

"If after reading other books, you feel religious wants, open your Bible; hear it."

Dost thou love life, then do not squander time, for that is the stuff life is made of.—*Franklin.*

"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Isa. 49:12.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." Isa. 49:6.

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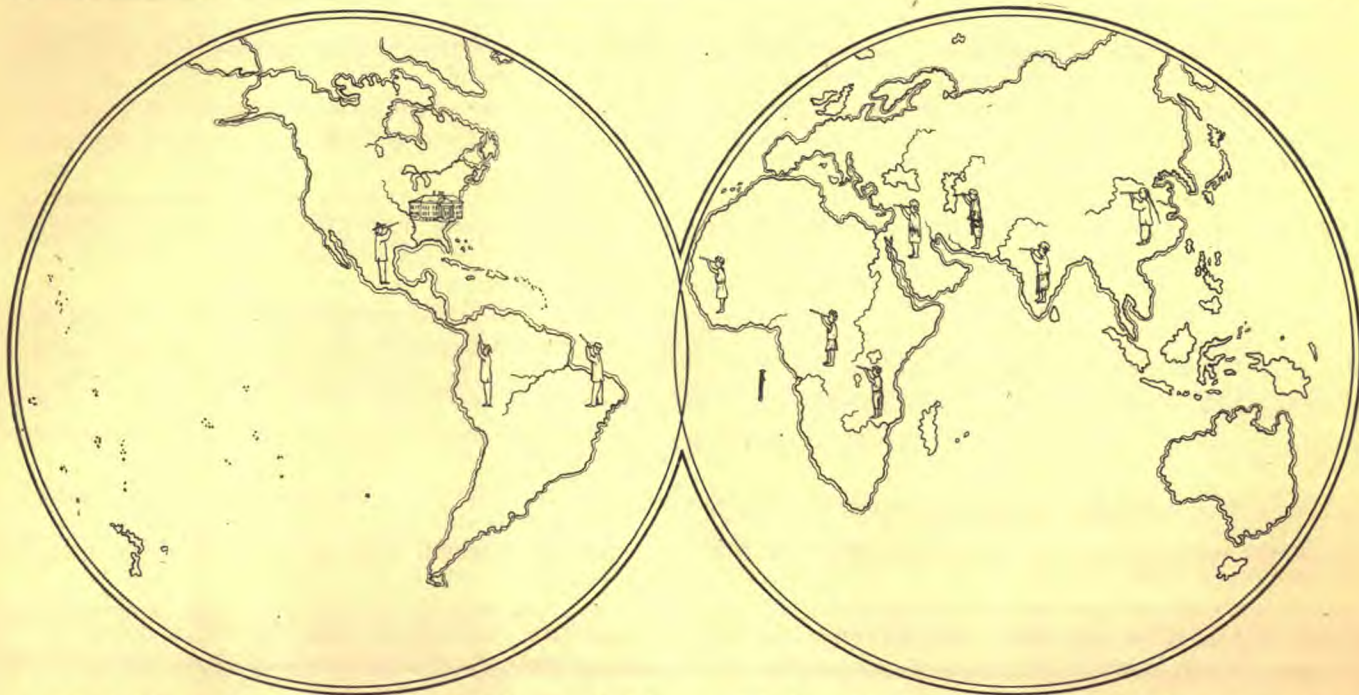


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"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

"And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Acts 16:9.

From India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered.—"Christ's Object Lessons."

## Does the Missionary to Africa Require an Advanced Education?

C. H. THOMPSON

**T**HE great responsibility of being engaged in a work of saving souls for eternity should instil into our minds a desire to receive the best possible training. As thorough a preparation should be obtained for the work of giving this most solemn gospel message as for any other work. It is true that the man who has not been privileged to get an education can do a good work; but he who has advanced farther along lines of self-improvement can do more efficient work. "The sharper the tool, the better it cuts."

In such a field as Africa, efficiency in the elementary branches is not enough. The training which one gets in taking the higher studies is needed to carry successfully the burden of directing a mission station. "But," some may ask, "is a college course necessary for one to be able to teach the illiterate natives of the 'Dark Continent'?" It may seem, at first thought, that an advanced course would be useless in such a field; but we know that it requires a better teacher to direct the minds of the kindergarten school acceptably than to teach the advanced students. Thus it necessitates, if possible, more knowledge, tact, and experience to instruct these poor people than to teach those of higher civilization. So it is of the utmost importance to have a good preparation even for teaching the natives. It should not be thought that the children there have no intelligence. Elder W. H. Anderson, of the Barotse-land station, says that their minds are especially keen,

and that some of their questions are most puzzling.

But there is a still greater reason why a knowledge of the advanced studies is essential. A person of meager education might learn to speak the dialect, but what could he do if placed where the native tongue was not written? Some of our African missionaries have been sent to such places, and by the aid of advanced study in our colleges, have reduced the language to writing, translated many portions of the Bible, compiled grammars, and written primers and other books for their schools. Such a work would have been impossible without a knowledge of the languages, especially Hebrew and Greek, for in translating the Bible, it must be done from the original.

The duties of the missionary also call him before government officials, and there the better educated the man is, the better can he represent the truth.

Shall we not be ready to answer God's call, by saying, "Here am I; send me," even though it be to the "Dark Continent"?

### Practise

SKILL in any calling or profession is not won in a day. Success comes by years of patient toil. Long-fellow says:—

"The heights by great men reached and kept  
Were not attained by sudden flight;  
But they, while their companions slept,  
Were toiling upward in the night."



So the musician spends half his lifetime, perhaps, in practise. One of the world's most famous violinists was once asked how long it had taken him to acquire his skill. He replied, "Twelve hours a day for twenty years."

Rarely has an orator become known to fame who has not practised untiringly. See Demosthenes, standing day after day on the seashore, with a pebble under his tongue, raising his voice until it could be heard above the roaring of the waves. Then see him in the senate hall, no longer stuttering nor baffled by the tumult there, but acknowledged as the greatest orator of the time.

"Practise makes perfect." The rule applies to spiritual attainments as well. Says God through his servant: "Courage, fortitude, faith, and implicit trust in God's power to save, do not come in a moment. These heavenly graces are acquired by the experience of years."

"Heaven is not reached at a single bound;  
We build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And mount to its summit round by round."

H. H. WALDO.

### Personal Application

PERSONAL application means having an aim, and continually working to accomplish it. To begin well is not enough; one must keep on doing well.

He who has but one talent, and yet applies all his energies in developing it, will accomplish more than he who has many talents but who scatters his energies. There is nothing that can take the place of an all-absorbing purpose in life. Paul said, "This *one* thing I do." With him it was not many things indifferently, but one thing supremely.

Let us make the most of our youth. It comes to us but once. If spring put forth no blossom, summer will have no beauty, and autumn no fruit. Just so with the results of our youth. If it has been trifled away without improvement, we need not look for nobility of character, strength of purpose, or high ideals when we have grown to be men and women.

If, when a child is learning to walk, it can be made to fix its eyes on a certain object, it will reach it if nothing diverts its mind. But allow its attention to be called away from that object, and it will fall. So it is in life. If we have one grand object, and yet allow some trifle to divert our minds from it, we fall. True, we may rise and begin again; but think of the valuable time wasted. And it is possible for one to spend all his life in beginning things. It is not the amount of work begun, but the amount accomplished, that counts for success.

Some may plead lack of opportunity; but he who has life, has no such lack. The proper use of life and its lessons promotes soul education, which is the highest culture of all.

Some young people who work day after day at a task honorable in itself, but which does not cause them to look beyond and above themselves, give little or no thought to the use of their spare moments. Every moment should be filled with something worth while, something good in word, thought, or act. The idle moment is the time when Satan takes advantage of our weakness. The use we make of our spare moments determines of what character we are. If we find pleasure in the things which interest the world, before we know it our hearts will be where our thoughts have been.

If we have a good book at hand, in a single moment we can get a happy, helpful thought which we can pass on. As it speeds on its mission, at least *one* person in the world will be helped. Even without a book we can improve our time in thinking. In the process of natural development a thought eventually reaps a destiny, you know. How essential that we be pure and noble in thought! "As a man thinketh, so is he."

Paul admonished Timothy to stir up the gift of God which was within him. It may be that some gift is lying dormant in you and in me. Surely God has done his part in placing it there, and he only waits for the first faint recognition of its presence and our willingness to co-operate with him in "stirring" it up.

We may be inclined to think that Solomon's wisdom came to him in some miraculous manner, since it was in answer to prayer; but hear what he says: "I applied mine heart to know, and to search, and to seek out wisdom." And it is said of Hezekiah, "He did it with all his heart, and prospered." So will the Lord bless our efforts, as we strive diligently to accomplish his purpose in our lives.

The greatest need of the world to-day is the need of men and women "who will not be bought or sold; who in their inmost souls are true and honest; who do not fear to call sin by its right name; whose conscience is as true to duty as the needle to the pole; who will stand for right though the heavens fall."

We not only may be, but can be all this, if we make the best of all our opportunities, and apply our heart unto prayer in youth. In our attempts to attain this standard, we are not only bettering ourselves, but are giving to the world the example of a life worth living, and thus glorifying our Father.

This faculty of personal application can enter into our daily lives very practically by Christian thoughtfulness for the comforts and feelings of those with whom we associate; by faithfulness in every duty, and by improving our spare moments. Most of the men in the world who are really great, have not become so by sheer good fortune, but rather by hard work in the face of difficulties.

With one purpose in mind, let our eye be single that our whole body may be full of light.

ALICE M. FIELDBERG.

### Our Aim

A SUPERFICIAL education, a narrow conception of great themes, usually makes great pretensions, or, as Peter said, speaks "great swelling words of vanity." True genius takes great thoughts and expresses them in simple language. The Saviour, with all his unsearchable wisdom, studied to use simple illustrations in order that his thoughts might be clearly grasped by the common people. "Genius glories in making itself understood by the many." In "Gospel Workers," page 469, the author, in speaking of Christ, says: "He ever dwelt upon the grandest themes that can engage the attention, and he presented them in such a form, and used such illustrations, that the feeblest minds could grasp his meaning, while the most intelligent were attracted and instructed."

Let this be our aim, to be like Jesus. Such a desire is in itself an inspiration, and is elevating and ennobling. Let us strive for such attainments as will reveal him aright, and enable us to do his work acceptably.

A STUDENT.

DESPATCH is the soul of business.—*Chesterfield*.



**Be Ready**

MANY a boy has failed—it's true—  
 Not because he'd no chance to do,  
 But rather because, when the chance to him came,  
 He wasn't prepared to make use of the same!  
 This old world of ours, so active and steady,  
 Is not going to wait for a boy to get ready!  
 When she's a job for some fellow to do,  
 She's not going to stand and wait long for you!  
 There are other boys, p'rhaps on the very same street,  
 Who are ready and waiting to spring to their feet!  
 And while they're succeeding, all due to their pluck,  
 Don't go off complaining of having ill luck!  
 But if you'd succeed, too—get busy, keep steady,  
 For your time will come—and it pays to be ready!

—Adelbert F. Caldwell, in the *Boy's World*.

**Opportunity**

YOUNG man, young woman, there are opportunities before you that perhaps you never dreamed of. What more fruitful field of endeavor can you find than the world-wide work of the third angel's message?

There are crying needs from all points of the world for messengers to give this message. Perhaps your way does not open for you to enter the work; or you may think that you lack certain qualifications; or you may feel that you must wait for circumstances so to shape themselves that you can enter the work unhindered. But time and again history has proved the disadvantage of too many advantages. Don't wait for a way; make one. Men are wanted who can see a way through the woods when there is none; men are chosen because they are not afraid to swing the ax when called upon to do so.

The Lord often leaves us stranded and perplexed for two reasons; namely, that we may look to him for help, and that our personal resourcefulness may be developed. Young people, the very time to exercise faith is when the clouds hang low. So, if the door seems closed to you, do not become discouraged, but do what you can wherever you are. Seize every opportunity for your improvement, and you will soon find many doors for increased usefulness opening before you.

As you seek a preparation for a part in God's work, remember that "adversity is the prosperity of the great," for it calls into action undeveloped resources, and all the sterling qualities which one possesses. We believe in the future usefulness of those who have had the courage to keep trying in the past; so although your way may seem blocked and your opportunities few, take courage and use these very circumstances as a stepping-stone. Let them be a schooling in which you will become fitted to take a resolute hold of the Lord's work in hard fields.

W. W. & H. J.

**God Rules in History**

"HISTORY," says Dr. Parker, "is the other name of Providence. History is God in action." And Dr. A. T. Pierson declares: "The undevout historian is

mad." Only the fool has said in his heart, There is no God in history." The Creator of the nations is the King of the nations. Through all the ages, God has ruled in the kingdom of men, and given it to whomsoever he willed. Instance after instance might be given which shows his guiding hand, but three will suffice.

Rome had fallen, and the barbarian kingdoms were occupying her territory. As had been foretold, their number was ten. But three were to be plucked up. In A. D. 493 the kingdom of the Heruli was overthrown by the Ostrogoths. For the work of destroying the other two, Justinian was raised up. This emperor burned with a desire to win back for the empire the territory which had been lost to the barbarians. So he sent his general, Belisarius, to Northern Africa, which was occupied by the Vandals, and in A. D. 533 that tribe was conquered. The next year, Belisarius went into Italy to wrest the possession of the peninsula from the Ostrogoths. Although he failed, the work was carried on by Narses, and within a few years their kingdom was at an end. Justinian was unable to conquer any others, however. Much against his will, he was obliged to drop his plans for the West, and turn his attention to the East, for the Persians were threatening him. "There is no doubt," says the historian, "that Justinian thoroughly hated the Germans, and that it was a part of his well-defined plan to reduce or destroy them all, and to restore their lands to the empire. We have seen his success in Africa . . . and Italy, but his policy was destined to fail." God had said that three of the ten barbarian kingdoms were to be destroyed, and when that number had been conquered, no man could cause the overthrow

of another of these kingdoms.

Very clearly, also, at the time of the Reformation can God's leadings be discerned. The emperor was bitterly opposed to the work of Luther, and had God not directly interfered, Charles V would have crushed Protestantism in its infancy. But each time that he was about to deal what he intended should be its death-blow, God stirred up political trouble which drew his attention elsewhere; and the Reformation was given time to become well established in Germany.

Thus after the Diet of Worms in 1521, Charles issued an edict against Luther which condemned him to death; but before the edict could be enforced, the strife between Spain and France over the control of Italy broke out, and Charles left Germany, not to return for nine years.

The year before he returned, he ordered the Diet of Spire, which was then in session, to take away some of the privileges which had already been granted to the Lutherans, and called another diet, with which he would meet upon his return. That diet convened





at Augsburg in 1530, and there Charles declared that all those who did not renounce the new doctrines within six months must pay the penalty.

This led to the forming of a league among the Protestants for self-protection. Civil war was just about to break out, in which the Protestants would undoubtedly have been defeated, when the report came that the Turks were planning to take Vienna. That meant that there must be a hastening of the national forces to the East. Peace was made with the Protestants, and Charles again left Germany, spending his time for the next six years among the Turks and in Northern Africa. "Thus," says Mr. Schwill, "the suppression of Protestantism in Germany was again postponed. To Charles all this must have been hard to bear. The French, the Turks, and the African pirates were among them, keeping his hands full, and were always intercepting his arm at the very moment at which he was about to draw his sword against the Protestant revolution."

He had no sooner returned to Germany in 1536, than a third war with France broke out, and that one was followed in 1542 by a fourth war. So the hands of Charles were kept full; and when he abdicated in 1556, it was with the knowledge that so far as eradicating Protestantism from Germany was concerned, his reign had been a failure.

"God moves in a mysterious way  
His wonders to perform,"—

but he is ever working. At his command, the nations move; at his bidding, a man who has been raised up for his time, steps forward to do his appointed work.

Such a man was Gustavus Adolphus, who, as Mr. Lord says, "was the instrument of God in giving religious liberty to Germany." His introduction to Germany was during the Thirty Years' War. The strife between the Catholic and Protestant princes of that country had culminated in the breaking out of that war in 1618. By the year 1629, it looked as if the Catholics were to win in the conflict. So certain was Emperor Ferdinand of success, that he issued the Edict of Restitution, which restored to the Catholics all property which had fallen into Protestant hands since the Peace of Augsburg, 1555. Apparently, the Protestant cause was lost.

But "the Edict of Restitution was the high-water mark of Catholic success." The ebb soon set in, for in 1630 Gustavus appeared in Germany, and in him the Protestants found their savior. The decisive battle was fought near Lützen in 1632. The armies had been drawn up for battle. But before advancing, Gustavus had his trumpeters sound the hymn, "A mighty fortress is our God," then, after the whole army had knelt in prayer, the attack was ordered. In the battle which followed, Gustavus was killed, but even that seemed opportune, for the Swedes had begun to fall back, and the report of their leader's death fired their hearts, and they rushed forward with renewed enthusiasm. The Catholics were defeated, and Protestantism was saved for Germany.

Surely there is a God in history. But the same God who rules in the nations, rules in the affairs of each individual. The Lord of battles is the one who says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Therefore, "commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

EVA L. BOWEN.

## Our Bible

How few realize what a precious book the Bible really is! Its construction is wonderful; and as we study its pages, new light flashes into our minds. It never becomes old or obsolete. So great are its truths that God could not reveal them all to his people at one time. "It is impossible for any mind to comprehend all the richness of even one promise of God. One catches the glory of one point of view, another the beauty and grace from another point, and the soul is filled with heavenly light. If we saw all the glory, the spirit would faint." Even Daniel could not endure too great a revelation at one time; but at the vision of Daniel 8 "fainted, and was sick certain days." And to his disciples Jesus said, "I have yet many things to say unto you, but ye can not bear them now." So God has led his people gently, and has given them "here a little, and there a little;" not in a monotonous way, but with the most charming variety.

The Bible speaks to the great and small. It addresses the children and the youth. It speaks of travels and of domestic life. It unveils the weakness of man, and displays the power of God. It gives us portraits of angels, celestial visions, practical counsels, rules of life, and sacred songs. It speaks of things that preceded man's creation, and enables us to look into eternity.

But there is a peculiar unity and a profound harmony in this immense variety. From the beginning of the Bible to its close it is always the same future, and the same heaven; always the same plan of God to blot out iniquity and sin; always man lost, and Christ the saviour; and always the same appeal, yet in different tones.

The tone may be that of Moses, Isaiah, Matthew, Peter, or John, but it is always God speaking to us. Everywhere in the Sacred Writings, we recognize the same author; and although man may have held the pen, yet "all scripture is given by inspiration of God." Precious book! Shall we not prize it, and study it prayerfully, that it may accomplish in our lives that which God desires?

H. H. J.

## Rejoice Evermore

THE story is told of a man who was always having accidents and being wounded, but who, in spite of his ill fortune, remained happy. Finally, in a railroad wreck, he lost both feet. "Now," thought his friends, "he surely will be discouraged," but when one asked him if he had not lost courage and hope, he philosophically replied, "No, my feet were always cold, anyway."

Why do not we as Christians always look on the bright side? God wants us to be happy and to rejoice. Does he want us to rejoice while we are sitting in church, expecting that when we meet with the cold world during the week we shall be sorrowful? Does he not want us to rejoice *now*? — Yes; but that is not all. "Rejoice evermore," he says. I like that paradoxical statement of Paul's in 2 Cor. 6: 10: "As sorrowful, yet always rejoicing." If we did but believe that "all things work together for good to them that love God," we would "rejoice evermore."

WILLIAM WIRTH.

MORE things are wrought by prayer than this world dreams of.—*Tennyson*.





### Why Study Nature

**U** NTO thee lift I up mine eyes, O thou that dwellest in the heavens." Ps. 123:1. "Lift up your eyes to the heavens, and look upon the earth beneath." Isa. 51:6. The words, "Lift up mine eyes," may have either of two meanings when found in the Bible. They may mean, to plead with God, desiring and believing that he will give us an answer, or they may simply mean that we are looking with admiration and wonder upon the object of our vision. God never designed that his children should be ignorant concerning the beauties of this marvelous universe of ours; he desires us to study it and see in it the working out of the law and order with which he set it in motion. And as we lift up our eyes and behold this expanse around us, and compare law with law, there is a harmony existing all the way through which tells us there is a creative power back of it all that keeps it in existence. They all show forth his wisdom, and lead us to love him more and more.

Who has not taken a double convex lens, otherwise known as a "burning-glass," and, focusing the sun's rays on a piece of paper, burned a hole in it, and then found that, by curving the paper, a better focus could be formed? Yet who has, while doing it, thought of man's eye and of how the rays of light pass through the front of that organ in very much the same way as the sun's rays pass through the lens, and are focused on the back of the eye called the retina? This retina is curved, and the great Creator understood this law when he made man's eye. Had we been making that organ, we would doubtless have caused the light to focus on a plane; but the fact that a curved screen enables the light to be focused better than a plane, shows the wisdom of man's Maker concerning the smallest details in his creation. Again, who has thought of the fact that the image of an object on the retina is always inverted, and yet that we see things right side up? Does it not show that an all-wise God, in making us, thought of these things and provided for them?

Take a piece of pipe four inches in diameter and perhaps a foot long. Plug one end with a block of wood, and through a hole in this block pass a short length of rubber hose. Across the other end of the pipe, stretch a piece of thin sheet rubber until it be-

comes as tight as a drumhead. Fasten it down securely with string so as to exclude all air, and then sprinkle a small quantity of very fine sand on this drumhead. Now put the free end of the hose to the lips, utter a clear tone, and watch the sand arrange itself into symmetrical and natural shapes. Thus as we see how the human voice is capable of producing waves in the air, which, under right conditions, will produce figures like these, it becomes easier for us to comprehend how our great God could speak the worlds into existence, and breathe into our bodies the breath of life.

Who has not, in gazing at the heavens, wondered how the stars move, how large they are, and if the same great laws which keep our system moving also maintain their revolutions. The old philosophers thought of these things, and one of them, Galileo by name, discovered many wonderful things about this world of ours, and tried to make these facts known. He stated that the world was round; that it did not stand still, but revolved around the sun; that there were other planets revolving around the sun the same as our earth. But the Roman Church claimed to prove from the same Scriptures that we now have that the earth was flat, and that it did not move around the sun, but that the sun revolved around it. When Galileo tried to prove to them that Jupiter had moons, by showing the moons to them through his telescope, they either declared it was impious to look, or, if one did look, declared that the things seen were only delusions of the devil. "There can not be other planets," they cried, "for God creates nothing in vain; they must be inhabited if there, but how can the inhabitants be descended from Adam? How can they trace their origin back to the ark? Why, the earth can not possibly move, for Eccl. 1:4 says

that 'one generation passeth and another cometh: but the earth *standeth fast forever.*'" To us this seems absurd. They declared that the only divinely appointed way of arriving at the truth in astronomy, was by theological reasoning on texts of Scripture.

Surely no one ought to be able to carry on scientific research better than he who realizes that the fear of God is the beginning of man's wisdom. Science develops and expands the mind. Science lights a lamp which helps our missionaries and ministers to deal better with the data they have in hand. Balanced by faith in the creative power of God, and with a great desire to know the truth, science offers a great field for thought. Under the statue of Science at the Congressional Library in Washington is the motto, "Of law there can be no less acknowledged than that her voice is the harmony of the world." This har-



"No spot can ever lonely be, if waters sparkle there"



mony, this beauty in this universe of ours, is a most reverent and sacred theme of study. It is one of the things that we shall study throughout eternity, and how fitting that we begin its study here on this beautiful sphere! Take, for example, the study of the stars. Look at Orion on a bright winter's night, and try to comprehend that the worlds in that constellation, if modern instruments of measurement are correct, are many thousand times larger than our globe, and so far away from us that it takes light, traveling at the rate of one hundred eighty-six thousand miles a second, over a hundred years to reach them. Then it is that we begin to realize how very small we are; that our world is truly but a drop in the bucket.

God wants us to study the works of his hands. The more we investigate nature, the more she speaks to us of a loving and tender Master, and plants in our hearts the notes of praise that she is constantly uttering. Christ was acquainted with all of these laws, and used them effectively in his sermons. His talks became as full of life as was nature around him, because he was so well acquainted with the Author of the worlds; and every living thing spoke to him of the love that should exist between the Creator and the created. Let us never be weary of letting nature whisper the same story to us. She will do it if we will only lend a listening ear.

LYNN H. WOOD.

### Aerial Navigation

No longer is the air-ship spoken of as a thing of the future. It has become a factor to be reckoned with in modern affairs. While practically all of this progress has been made in the last decade, yet by far the greater part has been accomplished in the past three or four years. Ten years ago the air-ship was in a purely experimental stage; now it has been perfected so that man has traveled more than two hundred miles in one, and ascended over four thousand feet.

In considering air-ships, it is necessary to distinguish

principally for the former, and to a certain extent for business purposes.

Just as the automobile has superseded the horse to a large degree, the aeroplane is bound to supersede the automobile, though undoubtedly not so completely. "Aeroplaning" is now recognized to be one of the most enjoyable, not to mention exciting, of the sports, and many of those who can afford aeroplanes are becoming enthusiasts. "The smooth glide of an aeroplane is the most exhilarating sensation in the world," says A. M. Herring, the air-ship builder. "The sense of freedom in being in motion far above the earth with no visible support except the aeroplane is indescribable. You have the feeling of overcoming obstacles without effort."

But not least important is the use of the aeroplane in time of war. Heretofore generals have relied on scouts for information concerning the position and strength of the enemy. When the general of the future wishes information, he will send out his aeroplanes, which in a few minutes can gain much more complete and accurate knowledge of the enemy than was possible by the old way. Then, having found where the enemy is located, he will send out one or two dirigibles loaded with bombs to be dropped into the enemy's camp as they sail far above, out of reach of the cannon. Nor is it to be supposed that all of these advantages will be confined to one side, for even the casual observer of affairs can but notice that every nation of importance is sparing neither money nor energy in developing air-ships for military purposes, until already it has become nearly as keen a struggle for the biggest and best in air-ships as it is for supremacy in battle-ships.

With both sides having an aerial fleet, the dirigibles equipped with rapid-fire guns, bombs, and search-lights, forming the main body, and with aeroplanes equipped with repeating rifles, search-lights, and long lances for cutting into the enemy's dirigibles, forming the skirmishers, or "air-ship destroyers," the imagination need be exercised but little to conceive of an aerial battle which would have a material bearing upon the issue of a war, if it did not decide it; for a nation deprived of her air-ships would be at the mercy of her opponents.

Undoubtedly air-ship fleets, especially of aeroplanes, will be used as auxiliaries to the navies of the future, not only as scouts, but to drop bombs down the funnels of the enemy's ships. Already an aeroplane has made successful flights from the deck of a war-ship, and it is only a question of a little time before they will be improved enough to enable one to carry a bomb of sufficient power to wreck a war-ship at one stroke; it has been demonstrated with a dirigible that missiles can be landed with surprising accuracy.

Turning from the air-ship as a destroyer of human life and happiness, and considering its possibilities as a preserver of life and a promoter of business and pleasure, it has a large field for development. Very often rapid transportation to inaccessible or unfrequented places, such as deserts or mountains, is necessary to save life. A dirigible carrying passengers over and around a city should be able to compete successfully with the sight-seeing automobiles, and one carrying passengers between near-by cities would be well patronized by those who could afford it. Undoubtedly it will not be necessary to watch the newspapers for



AN AEROPLANE IN FLIGHT

between dirigible balloons and aeroplanes. In the first stage of aerial experiment and navigation, more attention was given to the development of the former, and it looked as if they were to predominate, but with the further advancement of the science of aeronautics the trend has been toward the aeroplane, until now it is far in the lead, not only in development, but also in popular favor.

Still, the dirigible gas balloon is not being left out entirely. It has its place, just as the motor-truck has its place in the automobile industry. The aeroplane is being developed by two interests,—that of war and that of pleasure; the dirigible is being developed prin-



bargains, as it will be only necessary to watch for the advertisements on the air-ships. And finally, all who have endured the many inconveniences and hardships incident to touring over dusty roads in an automobile will be thankful for the air-ship, which will do away with their former inconveniences and trials.

LEWIS W. PRESCOTT.

### English Rural Scenery

It has been said that in landscape gardening, the English are unrivaled. With nice discrimination, nature is seized upon, its capabilities are taken into account, every little spot of natural beauty is considered, and a landscape pictured, then realized. As a result, extensive lawns spread out before one like a green ocean, their surface broken by clumps of trees, rich in foliage; by quiet woodlands and glades; and by the stream which, guided by the master touch of the landscape gardener, winds in and out, and at last empties into a lake as clear as crystal.

But it is not the professional gardener alone who gives to English rural scenery its charm. The laboring man does his part, for his thatched cottage, with the honeysuckle and rose-trees trained up the wall, with flower pots in the windows, and the hanging blossoms over the door, adds much to the picturesqueness of the scenery.

A large part of the island is level, and were it not for the castles and palaces, the parks and the gardens, the landscape would be monotonous. As it is, it does not abound in grand and sublime prospects, but in



A most pleasing sight can be seen on Sunday morning, when, as the old church bell tolls out its deep notes of melody, the people, dressed in their best, and with glowing faces, come to the morning service. Their cheerful faces, the music of the bell, and the beauty of nature, fill one with peace and contentment.

ROLAND LOASBY.

### The Home of the Saved

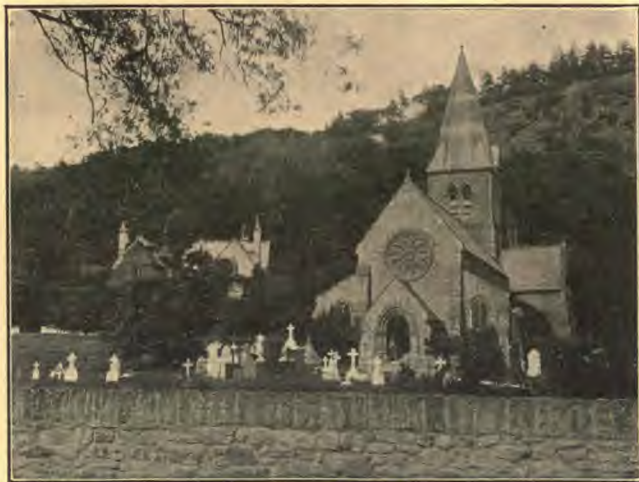
THERE is no sweeter word to us than the word "home." Although the home is often visited by pain, sorrow, trouble, and death, yet it is a place where love reigns, a place where we delight to be. Here, joys are brief; but in the home of the saved it will not be so. No pain, no death, no crying, will mar the happiness of that blessed place.

As the saved are ushered into that glorious country, thousands upon thousands of angels will welcome them to eternal joys. What a grand reception it will be! And we shall not enter heaven as strangers. Those who have rejoiced over the sinner that repented will welcome home the pilgrims of earth.

There are the mansions, the temples, the streets of gold, and the great white throne. Everywhere is beauty and gladness. "There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home. There, 'the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.'"

There the redeemed will enjoy happy social relations with the angels, and with the blest of all ages, with Adam and Eve, Abraham, David, Elijah, Paul, and the host of the saved who have been gathered from every generation and nation. Their happiness will be indescribable as they commune with these holy beings. "The loves and sympathies which God himself has planted in the soul shall there find truest and sweetest exercise."

"Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."



THE VILLAGE CHURCH

little home scenes of rural repose and sheltered quiet. Every old-fashioned farmhouse and moss-covered cottage is a picture. The eye is continually delighted by a succession of little spots of great loveliness. The common features of English scenery,—the stiles and foot-paths, the shady hedgerows, the village with its old cottages, the public green, the antique mansion,—these seem to breathe a sense of settled security and home-bred virtue.

But that which lends the greatest charm to English scenery is the old church with its low, massive portal, its Gothic tower, its windows rich with tracery and paintings, its monuments of old-time warriors, and its tombstones which record successive generations of sturdy thanes and henchmen. Then, beside the church stands the parsonage, a quaint, irregular pile, repaired and altered to agree with the tastes of succeeding ages.



And as these joys unfold themselves, the redeemed will take their harps, and join with the angels in the mighty chorus, "Holy, holy, holy, Lord God Almighty."

Is not all this worth many a struggle? Should not the thoughts of this home help us to gain many a victory? Should they not inspire us to labor to bring souls to Christ that they, too, may enjoy the pleasures of the ransomed?

"Ascend, beloved, to the feast;  
Make haste, thy day has come;  
Thrice blest are they the Lamb doth call  
To share the heavenly festival  
In the new Salem palace-hall,  
Our everlasting home!"

ALTA M. BOWEN.

### Printing Flowers

OFTEN while wandering in wood or field, one finds a wild flower of special interest which he wishes to preserve in some way. As no method for preserving flowers in their natural state has ever been discovered, and as all are not artists, one of the best ways of keeping the likeness of a flower is by printing, a thing which can easily be done at home. Even flowers as fragile as the bluet and the anemone, or as oddly shaped as those of the orchid family, can be printed successfully.

Use any stout paper of a dull finish, such as is used in ordinary books. Cut strips of desired width. Lay them on a table in a dimly lighted room, and carefully wash over their entire surface, using a camel's-hair or other soft-bristled brush, with a solution made by dissolving separately in one-half ounce of water sixty grains of citrate iron and ammonia, and forty grains of red prussiate of potash, which solutions should be poured together just before using. Hang up the strips to dry in such a way that the wet side, which is now the face, or sensitive side, will not come in contact with anything while drying. When dry, the strips may be rolled up, or, better still, cut into sheets the size of a loose-leaf note-book, and wrapped in a dark paper. Then it may be taken from the dark room and laid away in a dry place until needed. To insure success, and to save the trouble of preparing your paper by the foregoing formula, you can buy architect's blueprint paper. It is cheaper, and can be easily procured.

In printing, any kind of frame may be used, provided it does not crush the flower. If the photographer's regular printing-frame is used, the springs should be rather weak. A very convenient way to print is to use two panes of glass which are an inch

or so larger than the paper, or a piece of heavy cardboard, such as is used for book covers, may be used for the back, instead of the glass. On the piece used for the back, lay the paper with the sensitive side up. (This should be done in a darkened room.) Arrange the fresh flower to be printed with its inner side next to the paper. It is more useful and instructive to have every part of the plant represented on the paper. Flowers like the lilac or locust should be thinned out at least one half before being placed on the paper. A leaf should be added if the plant is small, like the strawberry or bloodroot. Cover the whole with a pane of glass, and clamp tightly together with spring-acting clothes-pins. Expose to the sunlight for a few seconds, from eight to twelve being sufficient on a bright day. Take the paper from the frame, and place for a few minutes in clear, cold water to develop. By using a small piece as a test-paper, exposing it to the sunlight and developing it, much paper can be saved. An overexposed print will quickly fade, while an

underexposed one will be very indistinct. When the prints are dry, write the name of the flower, with the date of printing, on the back of each sheet. If desired, the white surface left by the impression of the flower may be tinted with water-colors. H. CHILSON.

### Nature's Worship

THE harp at Nature's advent strung  
Has never ceased to play;  
The song the stars of morning sung  
Has never died away.

And prayer is made, and praise is given,  
By all things near and far;  
The ocean looketh up to heaven,  
And mirrors every star.

The green earth sends her incense up  
From many a mountain shrine;  
From folded leaf and dewy cup  
She pours her sacred wine.

The mists above the morning rills  
Rise white as wings of prayer;  
The altar-curtains of the hills  
Are sunset's purple air.

The winds with hymns of praise are loud,  
Or low with sobs of pain,—  
The thunder-organ of the cloud,  
The dropping tears of rain.

With drooping head and branches crossed  
The twilight forest grieves,  
Or speaks with tongues of Pentecost  
From all its sunlit leaves.

The blue sky is the temple's arch,  
Its transept earth and air,  
The music of its starry march  
The chorus of a prayer.

So Nature keeps her reverent frame  
With which her years began,  
And all her signs and voices shame  
The prayerless heart of man.

—J. Greenleaf Whittier, in "The Worship of Nature."

### Fruitful Trees

A YOUNG orchard with the trees carefully trimmed and set in perfect rows, is a beautiful sight. In preparing for an orchard the ground is first placed in good condition, then the trees which have been selected are set out with care, and every desirable thing done that the orchard may thrive and bear fruit. The fruit is the object of all the planning and toil. To have a tree in place simply to fill up the row never enters the mind. There is much satisfaction if, when the time for fruit has arrived, it yields an abundant harvest. On the other hand, much disappointment is experienced if the trees are barren or slow in yielding; and if one proves wholly unfruitful, it is dug up and replaced by another.

Now Christians are called "trees of righteousness, the planting of the Lord, that he might be glorified;" and Jesus said, "Herein is my Father glorified, that ye bear much fruit;" and John the revelator said, "Hold that fast which thou hast, that no man take thy crown." If we prove unfruitful, some one will take our place and wear our crown. Jesus said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." There is no time when a child of God is useless; but "those that be planted in the house of the Lord shall flourish in the courts of our God."

A STUDENT.



### Heroes of the Cross

**T**HE greatest factor in missionary success is that moral heroism which comes from the knowledge that one is in the place God would have him be. That is what enables men cheerfully to brave the dangers of the foreign lands. Moral courage is what strengthened Carey to persist in advocating mission work for the heathen in spite of opposition from the church and the world.

It was this that sustained him during those seven years of toil before the baptism of the first convert. For forty-one years he worked, enduring the trying climate of the plains of India, with never a sight of his native land. And when he died, the world that had often jeered at him in the beginning, knew that it had lost one of its bravest and most devoted men.

Adoniram Judson was the pioneer of Burmese missions. During the war between Britain and Burma, he, and the other white men of the capital, were suspected of being spies, and were arrested. They lay in a loathsome prison, under a tropic sun, for eleven months, with their feet fastened in heavy fetters. During this time, Mrs. Judson, worn out by disease and the care of her sick baby, begged, and bribed, and pleaded with those in power for the release of her husband, for the amelioration of his condition. Her resolute bravery won the admiration of even the prison officials, and the lives of the prisoners were saved. Shortly after, Mrs. Judson died; but Mr. Judson continued many years, and finally, at his death, left the Burmese Bible and many converts as his memorial.

Among the first to go to the South Sea islands was John Williams, who, as a youth of twenty, had volunteered to spread the gospel among cannibals. Whole islands were transformed during his twenty-three years of ministry, which was at last cut off by the war-clubs of the Erromangans.

John G. Paton was the apostle of the New Hebrides. He reveals the secret of his courage in these words:—

"It is the sober truth, and it comes back to me sweetly after twenty years, that I had my nearest and dearest glimpses of the face and smile of my blessed Lord in those dread moments when musket, club, or spear was leveled at my life. O, the bliss of living and enduring, as seeing 'him who is invisible'!"

Willingness to live for the gospel is accompanied by willingness to die for it. When the Bechuana chief stood before Moffat, the pioneer of African missions, and threatened him with death if he would not leave the country, Moffat replied that they could never go till they had suffered real persecution. Then, throwing open his waistcoat, he said: "Now, if you will, drive your spears to my heart; when you have slain me, my companions will know that the hour has come to depart."

Besides these few men, there are Livingstone, Mackay, Chalmers, Griffith John, Fidelia Fiske, and a host of others, who, amid arctic snow or under tropic sun, have carried the banner of the cross to earth's remotest bounds.

WILLIAM SPICER.

### A Commission and a Promise

"Go work to-day in my vineyard." "And, lo, I am with you alway, even unto the end of the world."

Thus does God speak to each young person who reads these words. To *you* he says, "Go work to-day in my vineyard." The part of the vineyard where he would have you work to-day is the place where you are standing. To-morrow, he may call you elsewhere; but to-day, work where you are.

And begin to-day. Not many more days remain in which we can work; and nothing would please Satan better than for us to allow the days to slip by unfilled with any work for the Master, always putting off until to-morrow any good deed we may be planning to do, until it is too late.

As young people who believe that this generation will see the consummation of all things, we are duty bound to do our part in sounding the alarm. Having entered the ranks of King Immanuel, we must fight valiantly. No true soldier of Christ can stand idle now, in the closing hours of the conflict.

And none of us can excuse ourselves by saying that there is nothing for *us* to do. It matters not what our talents may be. Christ did not say, All you who are especially talented, go work to-day in my vineyard. The commission is to all who will heed it. "The Lord has a place for every one in his great plan. Talents that are not needed are not bestowed. Suppose the talent is small, God has a place for it; and that one talent, if faithfully used, will do the very work God designs that it should do." "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."

"Who then is willing to consecrate his service this day unto the Lord?" To each one who responds, Christ says, "Lo, I am with you alway, even unto the end of the world."

IRA PORTER.



ADONIRAM JUDSON

### Making Friends

SOME persons are so constituted that they repel the very things which they most desire. For instance: A man once told me that the people of a certain place would not speak to him. I asked, "Do you speak to them?" He replied, "No, indeed; I do not even look at them!" It was plain that he did not give them an opportunity to do the very thing he longed to have them do.

We must cultivate the sociable part of our natures if we would be truly happy, and if we wish to make others so. The social relation which we enjoy, if it be right, is a part of the atmosphere of heaven.

But let us not turn from those who seem indifferent. Sometimes back of the cold reserve there is a noble, generous heart which will quickly respond to the touch of love. Let us then seek to find the hidden spring which, if touched, will fill their hearts with warmth and sunshine. And let us all remember those words of Solomon, "A man that hath friends must show himself friendly."

X. Y. Z.



### Writing for the Press

A COUNTRY boy about to go on the witness-stand, received from his father a bit of advice that carried him triumphantly through a trying ordeal. His father simply said: "George, tell the truth."

This is about all that the literary apprentice needs to think about, if he has, to begin with, that most fundamental requirement of all good writing or speaking, — something to say. The boy on the witness-stand had actually seen something. That was the sole reason for calling upon him to testify. His father's advice was that he should tell what he had seen, and tell it truthfully.

The faculty of seeing things is called by rhetoricians *vision*; that of telling truthfully what one has seen is known as *sincerity*. On these two foundation principles, the first chiefly intellectual, and the second moral, rest all the great literary productions of ancient and modern time. The successful writer is one who sees things that others either fail entirely to notice or do not see at all clearly. These things may have to do with the outer world of fact, or with the inner world of experience; oftentimes they are related to both; but whatever their nature and associations, they will be an outgrowth of the writer's personal experience, that which he believes in his inmost heart to be truth.

It is not enough, however, to see things that others do not see. There is an art of telling what one has seen; and to the mastery of this art the would-be writer, even though he be endowed with rare literary talent, must devote years of patient toil. Language is an instrument so various and subtle that skill in handling it seldom comes except as the ripe fruit of long-continued, assiduous, and well-directed culture. Goethe, one of the hardest working of the great world poets, was getting to be an old man when he said one day, "At length, after forty years, I have learned to write German."

While good writing is so difficult even under the most favorable circumstances, it is impossible unless one has single-eyed devotion to the truth he wishes to communicate. Mere writing for effect is most blameworthy. "Hold thy tongue," wrote the stern sage of Chelsea, "till some meaning lie behind it to set it wagging." Never write, we may add, without having something you earnestly desire to say, nor without putting forth conscientious efforts to say it in the clearest, most convincing manner. Let the message stand out; keep yourself in the background. Avoid oddities of literary style as you would of dress; but be as exact as you possibly can in conveying to others a knowledge of the truth as you see it.

In too much writing of to-day, the tail wags the dog; thought is made to yield to expression. Words and phrases call attention to themselves instead of building up a compact, well-proportioned body of truth. A striking example of this vicious "fine writing" is given by Mr. Bates in his "Talks on Writing English." It is taken from the works of a living novelist, being part of a description of Christ before Pilate, and reads as follows: "Slowly lowering his hands, he dipped them in the shining bowl, rinsing them over and over again in the clear, cold element, which sparkled in its polished receptacle like an opal against the fire." The Bible covers the ground very nicely in the words, "He took water, and washed his hands." Comment is unnecessary. But it may be said, in passing, that the English of the Authorized Version is by all odds the finest in the whole field of literature, and it is also,

because of its unique combination of artless simplicity with noble dignity, an excellent model for study.

The works of John Bunyan can also be recommended as models of English. Bunyan not only made it a habit to use the simplest, most unassuming language, but gave his reasons for doing so. "I could also," he says in "Grace Abounding," "have slipped into a style much higher than this in which I have here discoursed, and could have adorned all things more than I have seemed to do; but I dare not. God did not play in convincing of me; the devil did not play in tempting of me; neither did I play when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was."

Herewith agree those words of Holy Writ, which set forth so briefly and yet so comprehensively the principles of literary art which the foregoing paragraphs have tried to instil: "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth."

M. ELLSWORTH OLSEN.

### Education at the Fireside

Do you know that there is a way by which you can obtain an education and still remain at home? The Fireside Correspondence School, which was opened last October, is for the main purpose of reaching those in our ranks who are unable to attend one of our other schools. During the six months that this school has been in operation, one hundred sixty-two students have been enrolled; and several of these students live in foreign countries.

The Correspondence School has many advantages. It gives to all an opportunity of getting an education without having to leave home, and with less expense than at a school. If you are behind in your studies and hesitate about going to a school on that account, it enables you to catch up in your school work at home. The odd moments that are wasted every day can be turned to good use. You are not obliged to study at certain hours; you can study at your leisure. There is no one to hold you back should you wish to finish a course in half the allotted time. You are at liberty to ask as many questions as are necessary to make the studies clear. This is a blessed opportunity to those who for any reason are unable to attend school.

Although the list of studies is not large as yet, there is a good variety from which to select. Among the studies taught are New Testament Greek, English grammar, composition-rhetoric, journalism, history, arithmetic, Bible, and bookkeeping. New studies will be added this coming autumn. Among them are stenography, astronomy, algebra, and geometry; and others will be added from time to time.

An education is essential to those who expect to be successful in life. Our mission fields are calling for competent men and women who are able to carry on the work successfully.

Take two or three subjects,—a history, a language, and a science, for instance. Thus you will have a variety, and your interest will always be good. Besides, it will not be necessary to stop your work when tired: a change in study will rest your brain. Be determined to complete each subject. Once started, your desire for an education will grow. For information, address W. E. Howell, Takoma Park Station, Washington, D. C.

HOWARD C. CHILSON.





Children of China.



Indian Child,  
Central America.

"The Little Helper",  
Japan.



Two Little Girls in New Guinea.

# CHILDREN'S PAGE

## Her John's Return

**I** SN'T dinner ready yet? Yesterday it was the same way,—always late!" exclaimed Mr. Brown, as he hurriedly hung up his hat without looking at his wife.

Mrs. Brown was just about to place a plate of hot rolls on the table; but at her husband's words a look of pain darted across her face, and she stood still for a moment, then quickly set the plate on the table, and brushed away the tears that would start in spite of all her efforts to keep them back.

She had worked hard that morning, and was nearly exhausted. In planning the dinner, her mind had gone back to their early married life. She remembered the first meal after they had begun keeping house. How pleased he was with the cooking, and with the dainty way in which the table was set. It was a usual thing for him, in those early days, to help her with her work in the evening, and in so many ways to manifest his affection for her. But now he was engrossed in his business. As the years had come and gone, his cares and responsibilities had multiplied; his energies were becoming overtaxed; his amiable disposition was giving place to ill-temper and selfishness.

Mrs. Brown's burdens had also multiplied, and she longed for encouraging words. But in vain she looked for some sign of his old-time devotion, or listened for some word of approbation. She often felt a sickening sense of loneliness, and would at such times seek a retired spot, and find relief in tears.

Her children were a great comfort to her, although an added responsibility and care. That morning as she sat down to rest for a moment, her little girl, Alice, stole softly up to her, and threw her chubby arms around her, exclaiming, "Me love 'oo, mama."

These words, coming as they did just when she was reviewing the past and longing for the return of those happy days, seemed to touch a hidden spring; and she felt that somehow, sometime, they *would* return.

Almost reluctantly she had aroused herself and begun preparing the dinner. She was not as brisk as usual. She felt weary, and would often pause and place her hand on her forehead, as if to collect her scattered thoughts. The happy days of the past and the duties of the present were strangely intermingled. It seemed to her that John, *her* John, as he *used* to be, was coming back. There, she heard his step; in her mind she saw his old-time smile; she heard his cheery greeting.

It was while she was in this frame of mind that Mr. Brown entered. No wonder she looked pained and felt crushed at his greeting. She continued her work in silence, but all the spring of her step had gone. She tried to hurry, but could not.

"Come, come, do hurry up; I can't wait all day," continued Mr. Brown. "I have some extra work this afternoon."

That was the last straw. She stood still. The things in the room began to whirl around her. A feel-

ing of suffocation came over her. Everything turned black, and with a moan she sank to the floor.

In an instant Mr. Brown was kneeling beside his wife, but there was no response to the caresses and endearing terms now. The overtaxed system had collapsed.

Mr. Brown sat with his face buried in his hands. The doctor had given him no encouragement regarding his wife's condition. He had said, "It is a nervous breakdown, and her vitality is almost too low for recovery."

As Mr. Brown sat thus, he, too, reviewed the past. He saw his wife as she was when she became his bride. He remembered how she would come out to meet him as he returned from work. He heard her laugh; he felt her touch. Then he traced down through the years of patient plodding. He had heard no complaint. He saw his thoughtlessness, her multiplied burdens. How frail she had grown, and he had not noticed it. His frame shook with emotion as he arose, vainly trying to appear calm.

He went to her side, and leaning over her, tenderly stroked her hair, kissed her forehead, then buried his face in the pillow beside her.

Mrs. Brown was scarcely able to move, but she was dimly conscious of what was happening. The expression of her husband's affection gave to her a new lease of life. The exhausted energies received a new impetus, and health and strength slowly returned.

The brittle thread of life is not wholly dependent upon meat and drink. The wise man said, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones."

No longer did Mrs. Brown listen in vain for cheerful, helpful words from her husband; but merry voices of children at play, and her happy songs while about her work, told plainly that *her* John had returned.

"A little word of kindness,  
An action or a tear,  
Has often healed a heart that's broken,  
And made a friend sincere."

H. H. JOHNSON.

### Crumbs

Do you save your good papers for other children to read? Do you tell other children the good things you have heard? Do you smile and speak kindly to others who are not happy?

You may think you are too young to help others, but you are not. When Jesus fed so many people with those few fishes and loaves of bread, he told the disciples to gather up the small pieces that were left, so that nothing would be lost. So Jesus wants you to save what may seem like nothing but crumbs, and give them to others. Don't tear an *INSTRUCTOR* or a *Little Friend*, but save it for other children.

X. Y. Z.





## XI—Parable of the Two Sons; the Wicked Husbandman

(June 11)

LESSON SCRIPTURES: Matt. 21:28-46; Mark 12:1-12; Luke 20:9-18.

MEMORY VERSE: "Son, go work to-day in my vineyard." Matt. 21:28.

### The Lesson Story

1. Although the priests and rabbis hated Jesus and sought to destroy him, his heart was filled with loving pity for his enemies. He longed to have them see their wrong position, be convicted of their sins, and converted. Therefore he again warned them, saying: "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not."

2. Jesus ended the parable by asking, "Whether of them twain did the will of his father?" The people had been listening closely, and immediately answered, "The first." Thus they convicted themselves; for in the parable the father represents God, the son who at first refused but afterward obeyed, represents converted sinners, and in the son who said, "I go, sir," but went not, the character of the Pharisees is shown.

3. The Pharisees did not realize that they were condemning themselves, but Jesus, looking down into their hearts, pronounced this solemn sentence: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

4. The priests and elders spent their lives in religious ceremonies. Thus they seemed to be wholly pious. But these works were performed to be seen of men. Like the barren fig tree, they bore no fruit, and had no true love for God or man. They professed obedience, but acted disobedience. They were not doers of the truth which they professed to teach. The ones whom they despised were pressing into the kingdom of God before them.

5. In the parable of the two sons, Jesus taught the necessity of obedience. He now spoke another parable, to show God's claim to man's loyalty. "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him,

and cast him out of the vineyard, and slew him."

6. Addressing the listening people, Jesus asked, "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The priests and rulers answered, saying, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Thus they again pronounced their own condemnation.

7. The prophet Isaiah sang a song about this vineyard. In describing it, he said, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." God had given to Israel the richest of heaven's blessings, and they were under the most solemn obligations to him. He was the owner of the vineyard, and they were robbing him of that with which he had entrusted them.

8. Prophets were sent to urge God's claims upon them; but they were persecuted and slain. Other messengers were sent, but they too were hated and abused. Now God had sent his only begotten Son, that all who would believe in him might not perish, but have life everlasting. But the Jews rejected him also, and were even now plotting to take his life.

9. Jesus called their attention to prophecies that would show them their danger. He sought by every means to save them from the deed they were about to commit. "And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

10. These lessons given by Jesus apply not alone to the Jews, but are for us also. Messengers come at the bidding of the Master demanding the fruits of the vineyard, which are obedience, love, humility, and self-sacrifice. God requires us to return to him his own. Shall we heed his call, or reject him, as did the Jewish leaders?

### Questions

1. How did the priests and rabbis feel toward Jesus? What did they seek to do? How did he regard his enemies? What did he long to have them do? How did he again warn them?

2. With what question did Jesus end this parable? What answer did the people immediately give? Whom did they thus convict? Whom did the father in the parable represent? Who is represented by the first son? Whose character was shown by the son who said, "I go, sir," but went not?

3. What did the Pharisees fail to realize? What solemn sentence did Jesus pronounce? How had they brought this condemnation upon themselves?

4. Why did the priests and elders seem to be wholly pious? For what reason did they perform these ceremonies? How were they like the barren fig tree? How did their actions deny their profession? Who were pressing into the kingdom of God before them?

5. What lesson did Jesus teach by this parable? What did he next teach by another parable? What did a certain householder do? Where did he go? On what errand did he send his servants when the time of fruit drew near? How did the wicked husbandmen treat these servants? What did they do to other servants who were sent? Whom did the lord of the vineyard finally send to his vineyard? What did he say when he sent his son? What did the husbandman say among themselves? How did they ill-treat the son of their master?



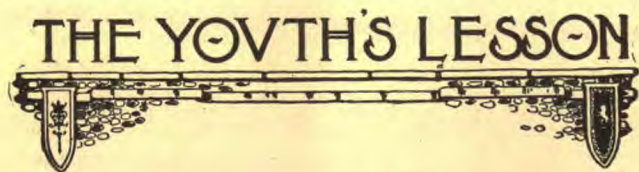
6. How did Jesus then address the listening people? By whom was his question answered? What did the priests and rulers say? Whom did they thus condemn?

7. What prophet sang a song about this vineyard? In describing it, what did he say? Why was Israel under the most solemn obligations to God? How were they using that with which he had entrusted them?

8. For what purpose were prophets sent to them? How were these messengers treated? What was done to other messengers that were sent? Whom had God now sent to them? With what loving purpose did his only begotten Son come to this earth? How was he received? What were the Jews even now plotting to do?

9. To what did Jesus call their attention? How did he seek to save them from the deed they were about to commit? What did the chief priests and Pharisees perceive in regard to the parables that Jesus spoke? What prevented their laying hands on him at once?

10. To whom do these lessons given by Jesus apply? At whose bidding do messengers come to us? What fruits do they demand? What does God require of us? How are we responding to these calls from the Master?



## XI — Parables of Warning

(June 11)

LESSON SCRIPTURE: Matt. 21:28-46.

RELATED SCRIPTURES: Mark 12:1-12; Luke 20:9-18.

LESSON HELPS: "Desire of Ages," chapter 65; *Sabbath School Worker*.

PLACE: Jerusalem.

TIME: Crucifixion week.

MEMORY VERSE: Matt. 21:28.

### Questions

#### The Two Sons

1. By what parable did Christ further instruct the people? Relate the parable of the two sons. Matt. 21:28-30.

2. What direct application did Jesus make? Verses 31, 32; note 1.

#### The Wicked Husbandmen

3. In this parable, what did the householder do? Verse 33.

4. How were the servants treated whom he sent to receive the rents? Verses 34-36.

5. What did he finally do as a last resort? With what result? Verses 37-39; note 2.

6. What was the prompt reply when Jesus asked what should be done with the wicked husbandmen? Verses 40, 41.

7. What is meant by the householder, vineyard, hedges, tower, husbandmen, fruits, servants, and son? Verses 42-45. See also Isa. 5:1-7; note 3.

8. What direct application of the parable did Jesus make? Verse 43.

9. To what is Christ likened? Verse 42; Acts 4:11; 1 Peter 2:7; note 4.

10. How may we be differently related to this stone, and with what result? Matt. 21:44.

11. What two things does Isaiah declare Christ to be? Isa. 8:13-15; 28:16.

12. To whom is he the sure foundation? 1 Peter 2:6, 7; note 5.

13. To whom is he a rock of offense? 1 Peter 2:7, 8.

14. What only kept the enraged rulers from seizing Christ? Matt. 21:45, 46.

### Notes

1. The first son was commended not because of his wicked reply, but because he repented. So the publicans, like Matthew and Zaccheus, who forsook their sins and followed Christ would be saved, while the religious leaders, who, depending on their position and self-righteousness, rejected the blessed light, would be lost.

2. "This alludes to the Eastern custom, that if an owner was not to be found, and the occupier pays the taxes for six years, he can claim the property. The owner, in this case, was in a far country, and had sent servant after servant, but had not enforced his rights. When the legal heir appeared, they were alarmed for their tenure, and hoped that by killing him, unless his father came in person, the estate would become absolutely their own."—*Canon Tristram*. See John 11:48.

3. "In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple. . . . As the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain. . . . In the beloved son whom the Lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers saw a distinct picture of Jesus and his impending fate. Already they were planning to slay him whom the Father had sent to them as a last appeal. In the retribution inflicted upon the ungrateful husbandmen was portrayed the doom of those who should put Christ to death."—*"Desire of Ages,"* pages 596, 597.

4. The illustration is drawn from one of the stones prepared at the quarry for Solomon's temple, for which the builders at first found no place, being unacquainted with the head architect's plans, but which was later found to be the chief corner-stone on which the two walls met and were bonded together.

5. See "Desire of Ages," page 529.

## Working One's Way Through School

THE youth who desires to attend one of our schools to become fitted for service in God's cause, need not be discouraged because he feels that he is too poor to realize that desire. If he has good health, he can meet a large share of his financial obligations by his own efforts during the school year.

The first thing that he must definitely decide upon is that he will make every moment count. Then by applying himself to his work, he can not but succeed. God's blessing follows all faithful effort.

Take, for example, the boy who goes to a school near a large city. During the greater part of the forenoon, he will be in the class-room; but there will be some vacant hours during which he can begin the preparation of the next day's lessons. Then in the afternoon he can go into the city with magazines or small books. By taking a text-book with him, he can get the chief points of the lesson while going and returning. Then early the next morning, when his mind is fresh, he can finish the preparation of the day's lessons.

This plan can be followed during the school year. The vacation can be spent in canvassing, and a scholarship earned. The greatest things in this world have been gained through hard toil. The reward of persistent effort is success.

A. W. GIBBS.



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Opportunity

OPPORTUNITY must sometimes be pursued, but when she taps at your door, how can you turn her away? Opportunity for an education has often to be created, but when the means for personal improvement is brought to your very fireside, surely not a moment should be lost in making use of it. Read what is said on another page about the Fire-side Correspondence School as such a means.

The Temperance Instructor

THE liquor organizations do not worry so much about those who already have the liquor habit,—the habit will take care of them,—but the youth who have not yet formed the habit, these are the ones they are after; and plans are laid to ensnare them. Read the Temperance number of the INSTRUCTOR, then place it in the hands of as many young people as possible. Obtain the co-operation of all temperance-loving people in this effort, and thus place a mighty bulwark around the youth.

Colportage Work in the Cities

THE Baptist denomination is learning the importance and value of the printed page in evangelizing the foreigners in our large cities. They have recently spent four hundred thousand dollars for colportage work in New York, Boston, Philadelphia, Pittsburg, and Cleveland. In Philadelphia a Polish church has been organized as a result of this work. The foreign population of our cities furnishes a large field for missionary endeavor. Our boys and girls can distribute tracts among these people, and thus begin to prepare for work in the native lands of these people.

Explanatory

By the kind courtesy of the editor, Mrs. Chase, this number of the INSTRUCTOR has been made up and edited and the proofs read by the members of the advanced rhetoric class in the Washington Foreign Mission Seminary. Mr. H. H. Johnson, of Grant's Pass, Oregon, has served as editor; Mr. William Wirth, of New York City, as associate editor; Miss Eva Bowen, of Takoma Park, has prepared the copy and read the proofs; Mr. C. H. Thompson, of Michigan, has arranged for the illustrations, and Mr. W. T. Hilgert, of Philadelphia, Pennsylvania, has served as exchange

editor. Other members of this class and of the classes in English literature and beginning rhetoric have furnished the bulk of the copy, some contributions coming from other students and from instructors. If the regular readers of the paper see evidences here and there of an apprentice hand, they will make allowances when they understand that this is the first time these young people have been called upon to do actual editorial work, and, further, that in this instance they have carried the whole responsibility, the instructor rigidly refraining from taking any active part, in order that the paper might be a product of unaided class effort.

Why Study Rhetoric?

RHETORIC has been defined as "the art of expressing thought effectively in words." The ancient Greeks applied it to spoken discourse only, but in its modern sense it is also applied to written composition and literary criticism. Since it is an art, its principles must be understood in order to be employed. For this reason, the greatest speakers and writers have been students of rhetoric, and their creditable work bespeaks the importance and value of its study. A knowledge of rhetoric teaches us how to express our thoughts in a clear and concise manner, so that they will have the desired effect upon our hearers. It enables us to discern both error and accuracy in the spoken or written expressions of others, and thus to acquire a better command of our language. If there were no other advantages to be derived from the study of rhetoric, these would amply repay us for our efforts to gain a knowledge of its principles. Students of rhetoric find pleasure in perusing the masterpieces of literature; and they discern in them a beauty which is not observed by other readers. A study of these authors not only affords recreation and pleasure, but increases one's store of knowledge, and encourages the exercise of the reasoning faculties. As stated by Aristotle, the Greek philosopher, "the work of rhetoric is to enable truth and right to establish their superiority over falsehood and wrong." No stronger appeal than Aristotle's could be made for the Christian to acquaint himself with the laws of rhetoric. Though not a Christian, he was a master of his art, and he knew the value of rhetoric to those who advocate truth and right. God's last great message to this world is a message of truth, and it is to be proclaimed to earth's remotest bounds by voice and pen. To human agents has God committed this wonderful work. The fact that this responsibility involves matters of eternal interest should stimulate every believer to prepare himself to give the message efficiently to others. An intelligent knowledge of it is essential, but its beauty will be marred, and its force weakened, unless it is given in a clear and convincing manner. The able minister and the lay teacher of God's message of present truth, must understand his own language, and know how to use it effectively. Being thus prepared, he will command attention, and influence intelligent minds to accept the truth he bears to them. Thus the advantages of rhetoric to the Christian can hardly be overestimated. The use of its principles is its best appreciation. Professional and business men know these principles, and use them to serve their worldly interests. Can the advocates of truth longer ask, "Why study rhetoric?"

WILLIAM T. HILGERT.