

The YOUTH'S INSTRUCTOR

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No. 25

CRITERIA

To the wise-hearted king they brought
Fair Syrian flowers; the almond's snow,
Anemones with beauty fraught,
And poppies with their fiery glow;
Rich hyacinths with spicy smell,
And the pomegranate's golden bell.

And with these, flowers by rarest art
Designed to counterfeit their grace;
And in the cedarn hall, apart
From the great king some cubits' space,
They paused, and after reverence due
Besought, "O king, which are the true?"

"For thou art wise." The monarch bade:
"Open the windows to the sun."
Then thitherward a soft wind strayed
From gardens of King Solomon,
And after it, in drowsy ease,
Entered the golden-belted bees.

They passed the fine-wrought mimicry
And sought the spicy sweets they knew;
Then from his throne of ivory
The king declared: "These are the true."
The fable still is not unmeet,
The real only are the sweet.

The wisdom of the Eastern sage
Bequeaths to us its benison.
Thou who would'st fitly serve the age,
Open thy window to the sun.
Let sweetness, light, and truth divine,
Prove worth in every work of thine.

Since truth is truth, and right is right,
Though fools decry and cowards blame,
Stand in the everlasting light,
To-day as yesterday the same.
Let others boast their fair deceit,
The true alone shall prove the sweet.

—Emily S. Oakey.



"A STREET-RAILWAY garbage car is to be used by a Chicago company.

"THE saloon is the 'poor man's club,' but the saloonkeeper is the one who wields it."

"THERE is no short cut to perfection. Keep in line. If you run to the front and expect to make a short cut, you must return and get in line."

"MILWAUKEE public schools are being supplied with paper towels. They cost one cent a dozen, and, being used but once, are more sanitary than the cloth towels."

DR. JOHN HURLEY, of Boston, has announced a new anesthetic which permits operations on the brain, eye, or ear while the patient is conscious. The operation is said to be both bloodless and painless.

COUNT JACQUES DE LESSEPS, a grandson of Ferdinand De Lesseps who constructed the Suez Canal, has crossed the English Channel in a monoplane in thirty minutes, a little less time than was required by Louis Bleriot on July 25, 1909.

Caught a One-Hundred-Thousand-Dollar Fish

WHILE out in a small boat in the Strait of Juan de Fuca, a few miles from Port Townsend, Washington, James Curry and a companion came across a floating substance, which was pronounced by chemists to be ambergris, with a value of close to \$100,000. The find weighed a little more than one hundred fifty pounds.

Ambergris is a substance derived from the intestines of the sperm whale, and is yellow or nearly white in color. It is very light, melts at a temperature of one hundred forty degrees, and is entirely dissipated on redhot coals. Its agreeable odor makes it very valuable in the manufacture of perfumes, and its great value is due to its scarcity.—*Popular Mechanics*.

Read This Slowly, and Think

DOES my life please God?
 Am I studying my Bible daily?
 Am I enjoying my Christian life?
 Is there any one I can not forgive?
 Have I ever won a soul to Christ?
 Have I ever had a direct answer to prayer?
 Just where am I making my greatest mistake?
 Is there anything I can not give up for Christ?
 Am I doing anything I would condemn in others?
 How many things do I put before my religious duties?
 How does my life look to those who are not Christians?
 Have I ever tried giving one tenth of my income to the Lord?
 Is the world being made better or worse by my living in it?—*Kansas Worker*.

Pigeons His Friends

EVERY afternoon about five o'clock the pigeons which make their home on Madison Square Garden, the building of the Society for the Prevention of Cruelty to Animals, and the churches of the neighborhood, gather in expectation on the coping of the garden. They await the shrill whistle from a man in the street, and at the sound flutter down in dozens to his feet.

For a year or more Frank McKee, brother of the man who married President Harrison's daughter, has dropped over every afternoon to the corner of Madison Avenue and Twenty-sixth Street, with his pockets bulging with corn. He gives a call, and the pigeons come swooping down. They perch on his arm, his shoulders, and his head. They peck freely at the grains in his hands, and they even seek to get at the store still remaining in his pockets. Those that can not find a perch on his person walk around his feet and pick the grains from the ground.

The pigeons are of all shades of slate-blue and brown, and they show not a trace of fear. A small crowd gathers to see the sight, and, with their friend with them, the pigeons pay no attention to the strangers. The one thing that startles them is the passing of an automobile or a cart. As they hear one coming, they rise with a swoop, almost knocking against the faces of the people watching them, and take refuge on Madison Square Garden. But a call from McKee brings them back.

Mr. McKee used to feed his flock in the early afternoon, but building operations have disturbed the neighborhood, and now he waits until the men have quit for the day, and the engines are still. At first the birds were puzzled by his absence at the regular hour, but they have learned when to expect him, and are as ready at half-past five as ever they were at three o'clock.—*New York Times*.

Character Building

THOUGH all things earthly pass away,
 And friends their dearest ties must sever,
 Though grass and flowers may fade and die,
 The Word of God shall stand forever.

Then build, O build upon the Word!
 And as your life unfolds its pages,
 'Twill show a character of worth,
 And stand undimmed the test of ages.

NELLIE M. BUTLER.

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No. 25

A Sketch of the Life of William Carey

ERNEST LLOYD

IN naming the missionaries who gave themselves to India, none will deny that William Carey is entitled to the most honorable mention. He led the van, was among the first upon the field, and for forty years labored with unflagging industry and signal success. "He does not seem to have been a man of brilliant parts, but he is a striking example of what may be accomplished by a man of plain understanding and ordinary ability who consecrates himself patiently, unreservedly, and with unwearied diligence to some one great and lofty purpose."

Born of poor parents, brought up in a village, and apprenticed to a shoemaker, he enjoyed no early advantages. In early life he began to preach the gospel in the villages near his home, and became the pastor of a church in one of them. The people being too poor to support him and his increasing family, "he had to eke out a scanty living by keeping a school, or working at his trade, and even then was subject to much privation, and sometimes absolute want." When instructing his pupils in geography, his attention was drawn to the spiritual condition of the people inhabiting the various regions under review. "With strong emotion he would say, as he pointed to the places and spoke of their inhabitants, 'These are pagans, and these are pagans, and these are pagans,' until his feelings overpowered him, and he wept aloud."

The subject gathered interest as he pondered it, and zeal for the conversion of the heathen became with him an intense and unquenchable passion. About this time, at a meeting of Baptist ministers held in Northampton, the senior chairman requested the young ministers present to propose a topic for discussion, whereupon Mr. Carey suggested for consideration, "The duty of Christians to attempt the spread of the gospel among heathen nations." It is said that the old gentleman snubbed Mr. Carey. If so, that rebuff only intensified his interest in the subject, for he shortly afterward published a pamphlet entitled "An Inquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathen."

In 1789 he removed to Leicester, "where he was more favorably circumstanced," and where he continued to cherish his project of a mission to the heathen, and sought also to win the support and sympathy of his ministerial brethren. At a meeting of ministers, held at Clipstone, in 1791, he proposed that something be agreed upon there and then relative to the formation of a missionary society; "but the brethren demurred." At the Nottingham Association meeting in June, 1792, he persisted in his purpose, and preached his famous sermon from Isa. 54:2, 3, in which he enforced two exhortations: (1) "Expect great things from God;" (2) "Attempt great things for God." At the close of the service, the ministers present resolved that, at their next meeting at Kettering, in October, the plan of a society should be brought

forward, and, if possible, a society formed. Accordingly, at the Kettering meeting, "after the public services of the day, the ministers withdrew, and solemnly pledged themselves to God and to one another to make an attempt to carry the gospel into the heathen world." A committee was formed; a collection was taken amounting to about sixty-six dollars; Mr. Carey offered himself, and was accepted as the first missionary; and that was the beginning of the Baptist Missionary Society.

In a letter to his father, dated Jan. 17, 1793, he tells of his appointment "to go to Bengal, in the East Indies, as a missionary to the Hindus." After referring to the difficulties which he expected to encounter, he concluded with one brief sentence, which seems to embody the stern determination and resolute purpose of his whole life: "But I have set my hand to the plow." There must be no looking back; and there was no looking back for forty years.

Difficulties arose at the very outset. "Mr. Carey's brethren looked with little favor on his project; his wife refused to go with him; his colleague was served with a writ and threatened with arrest for debt, whilst the ship in which they were to have sailed was detained off the Isle of Wight; and they were at length ordered to leave the ship because the captain had taken them on board without the permission of the East India Company." But Carey had "set his hand to the plow," and was nothing daunted.

During the delay, Mrs. Carey was induced to accompany her husband, and take the whole family. A Danish East Indian vessel was daily expected in the Channel, and her owners were willing to take out the whole party. The terms, however, were *thirty-five hundred dollars*, and Carey had no such sum at his command. "But inasmuch as the Lord had disposed the heart of his wife to accompany him, and a ship was in readiness to take them, he had the whole family packed up promptly, and in twenty-four hours they started for London, trusting God for the money." On their arrival, they sought to make terms with the agent of the ship. They told him that they had only fifteen hundred dollars to offer him, and proposed that some of their number should go as servants, and that they should have only two cabins for the entire party. The agent consented, and they embarked in June, 1793. To their great astonishment, the captain, who was also an owner of the ship, treated them with the utmost kindness, admitted them all to his own table, and provided them with comfortable cabins.

After a weary voyage of five months they reached Calcutta, where further trials awaited them. In two months their money was all expended, and Mr. Carey found himself in a strange and distant land, without a friend, and penniless. Then his wife and two children became very ill, and one child died. Further, Mrs. Carey and her sister, who had very reluctantly consented to accompany him, and who had no sympathy with him in his enterprise, taunted

and reproached him bitterly on account of the privations and trials which they and the children were called to endure; and you may imagine that the poor man had a terrible time of it. But he had "set his hand to the plow," and about this time he wrote: "I have lately been full of perplexities about various temporal concerns. I have met with heavy afflictions; but in the mount the Lord is seen. All my hope is in God: without his power no European could possibly be converted, and that can convert any Indian. Though the superstitions of the Hindus were a million times more deeply rooted, and the examples of Europeans a million times more pernicious; if I were deserted by all, and persecuted by all, yet my hope, fixed on the sure Word of God, will rise superior to all obstructions, and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified in the fire." And so it proved.

"Shortly after thus expressing his faith and feeling, he obtained an appointment as superintendent of an indigo factory, by means of which his pecuniary wants were supplied, and a wide field of usefulness opened." He immediately began to preach to the people employed at the factory, made frequent excursions into the adjacent country, erected schools, and entered vigorously upon the prosecution of his mission. For many years he appeared to labor in vain; but he had "set his hand to the plow," and was not the man to look back.

After five years of almost unparalleled toils and trials, Mr. Carey established himself at Serampore, a Danish settlement near Calcutta, where he was joined by other missionaries from the home land. This mission has been distinguished by its great service in the

work of translating the Holy Scriptures into various languages and dialects, and in this department Mr. Carey led the way. He executed or superintended thirty-five distinct translations of the Bible in whole or in part, besides which he engaged in many other extensive literary undertakings. He compiled and published grammars, and edited various works in the Sanskrit, Bengali, Bootan, and English languages. The number, variety, and magnitude of the works he executed is perfectly astounding. "His merits as an Oriental scholar were of a high order; there are, in fact, few men to whom Oriental literature is under more weighty obligations." *For forty years he labored with unwearied industry and zeal*; and whenever the history of Christianity in India shall be written, the name of William Carey, "the consecrated cobbler," must occupy a pre-eminent position on its roll of fame.

One of the most striking characteristics in the life of William Carey was his unshaken confidence that God's Word would not return unto him void. Let us not forget that God is overruling in all things, accomplishing his purpose, and certain to triumph in his time. Let us patiently strive to be faithful in our day of witnessing, not easily cast down if the fruit of our labor shall not immediately appear. The Lord's command is to go. It is for us to obey, leaving the results with him.

"May I be always ready to hear and heed thy call to me, O God,—ready to attempt greater things for thee. Make my duty plain. Then gird me with the spirit of the Master to achieve it. Burden me with a sense of responsibility for men, and help me to be faithful to my trust to the last."

A Call to Service

ELIZABETH JUDSON ROBERTS



HAVE been thinking to-day of our Missionary Volunteer Society, and wishing that we might arouse our young people to a more active interest in the Lord's work, and cause them to be willing to do more for their Saviour.

The great obstacle in the way is self. We do not usually call it by that name; we call it bashfulness, nervousness, lack of education, lack of the gift of speech, etc.; but when the reasons are sifted down, you will usually find they end in self.

I think every one of us would like to be useful in the Lord's work. When we hear an eloquent, earnest speaker, we think, "Now if I could speak like that, I wouldn't mind getting up before people; but I can't say anything worth listening to;" and so we sit still and listen to others, but do nothing ourselves to help on the work.

Young man, suppose you wish to be a first-class blacksmith. You go to the best blacksmith you know, and tell him you want to learn the trade. Suppose you go to his shop day after day and watch him work; you admire his skill, you wish with all your heart that you could do the things he does, but you never touch the hammer, you never beat the white-hot iron, you never blow the bellows; you sit and look on and wish you could do it. How many years do you think it would take you to develop the muscle and skill of a first-class blacksmith in this way?

Young lady, suppose you wish to be an expert

player on the piano. Suppose you go to the best musician you can find, and day after day sit and watch her play. You admire the wonderful quickness and control of the fingers; your heart responds to the harmonious sounds these trained fingers bring from the instrument; you wish you could play like that, but you refuse to touch the keys. You say you do not know how to play, and it would not sound well; so you don't dare to try. How many years would it take you to learn in this way to be a skilled musician? You know, and I know, that you *never* could.

Suppose, again, you wish to be a worker for the Lord; to belong to that glorious company that love to lift up the fallen, bring joy to the sorrowful, and courage and hope to those now struggling in the toils of sin and Satan.

Shall we learn to do this work by listening to interesting sermons, by watching others talk and work and pray?—Never! The hearing and watching and wishing will only help us to be workers when we ourselves begin to try to work.

Just as the blacksmith's apprentice must begin to wield the sledge and beat the iron with his own hands in order to gain skill, so must we begin to use our voice and our influence for the Lord if we ever expect to gain power for his work. Just as the beginner in music must press the keys herself, and persevere despite mistakes, so must God's children use themselves, and persevere in spite of mistakes.

The reward set before the musician is the power to bring forth melodious sounds from an instrument; the reward set before God's workers is the joy of bringing beauty and harmony into a human soul, and saving it from eternal death at last. Which is the nobler object? For which should we work most earnestly?

The earth "waxeth old like a garment;" it is full of disease, sin, sorrow, and death. There is a great work of warning to be done before the end of all things. Can we not bravely, cheerily, unselfishly take up the work,—not the *great* things yet, but each little duty that presents itself, relying on the Lord to supply the necessary ability to do it well? Another might do it better than we, but the willing heart is what the Lord sees, and small duties, well done, prepare the way for great things.

Men may criticize, but we must learn to rise above caring for that; that only hurts our vanity, and vanity is only another name for self. Vanity fills our hearts with "man-fear" and keeps out the Spirit of God.

If only we could say, with Paul, "*I die daily*"! If only our desires to serve the Lord were stronger than our desire to serve self, then the work would indeed be cut short in righteousness, and our Lord would not long delay his coming. Then would our Volunteers go forth in the strength of the Lord and the power of his might, and the harvest of the world would soon be gathered in.

Let us all, therefore, work and pray that our hearts may be emptied of self, and be filled with the Christ-love for our fellow men.

Heart Longings

O, I LONG for that glad dawning that will break on heaven's shore,
When the toils of earth are ended, and the woes of life are o'er,
When all sin and pain and sorrow will forever pass away,
When will be no night nor darkness, but one glad eternal day.

O, I long to hear the music that will bid us welcome home,
As it echoes and re-echoes through the shining heavenly dome,
And the angels sweetly singing in one glad and joyous strain,
"Worthy is the Lamb forever, who was once for sinners slain."

O, I long to see that city shining with effulgence rare,
And the bright palatial mansion for my occupancy there,
And the glorious light that's gleaming through the pearly gates ajar,
And o'er crystal waters streaming and the heavenly land afar.

And I long to see the wand'ers who were once outcast below,
With their starry crowns immortal and their robes as white as snow,
In one happy, glad reunion, never, never more to roam,
But in the quietness and safety, all at rest in "home, sweet home."

O, I long to see my Saviour, and to fall down at his feet,
And to hear him bid me welcome in a voice so rich and sweet;
Though unworthy of his kindness and his mercy and his love,
I would dwell with him forever in that glorious home above.

NELLIE M. BUTLER.

Abyssinia's King

KING MENELIK II of Abyssinia ascended the throne in 1889. The report came in the early spring of the present year that Menelik had died; but a conflicting report followed. Whether he lives or not at the present time we do not know; but a brief sketch of his life will be of interest.

Abyssinia is the Ethiopia of the Old Testament, and with China enjoys the distinction of being one of the oldest states in the world. At the time of Menelik's accession, the empire consisted of a number of petty kingdoms, and the rulers of these were at war with one another. Menelik succeeded finally in subjugating the rebellious chieftains. He attracted world-wide attention by his victory over the Italian army in 1896. The Italian government had gradually



MENELIK II, KING OF ABYSSINIA

annexed, bit by bit, a large part of Abyssinia. Finally Italian soldiers were sent there to take possession of the newly acquired territory. Menelik raised an army of one hundred forty-five thousand, and met the Italian forces, who were overwhelmingly defeated, leaving thirty thousand of their number on the battle-field.

Since this victory Abyssinia has made considerable progress. Menelik's aim was to introduce European civilization into the country. He abolished the feudal laws extant in the kingdom, emancipated the slaves, and established compulsory free education throughout his dominion. He entered into treaty relations with Great Britain and other powers. He appointed a cabinet council, and opened his country to trade, railroads, and other improvements.

Menelik was an accomplished linguist, speaking French, English, and Italian. He read extensively, and took great pride in his private library of ten thousand volumes. He was a heavy investor in American railroads, and in French and Belgian mines.

Altogether, Menelik was a soldier, statesman, and financier of ability. His successor, when his death was reported, was announced to be Prince Lidj Eyassu, his grandson, a boy of twelve years.

"BELIEVE in God's nobleness; and what is forgotten in heaven, let us no more remember on earth to our detriment or despair."

A Personal Letter

[The young woman to whom the following letter was written by an aged friend showed it to another friend, who sent it, by permission, to the INSTRUCTOR, with the hope that it might speak to other hearts. If all of us, as soon as we see another beginning to leave the straight and narrow way, would write him a friendly, loving letter, many would be persuaded to hold to the old path of truth and righteousness. Let us look diligently about us, lest any fail of the grace of God.—EDITOR.]

My dear young Sister,—

I am alone this afternoon, and I have been thinking of you, and praying for you, and the Lord has impressed me to write you a letter of encouragement, which may in some way help to break the spell which Satan is weaving around you, in his endeavors to draw you away from the Saviour. I feel a deep interest in you. I have learned to love you, and the tears would come, and my heart throb in sorrow and sympathy for you, when I heard you were thinking of giving up all these precious truths and your love for the Saviour, who died on Calvary to redeem you and to save you with his everlasting salvation, he who has gone to prepare a place for you, in those heavenly mansions, and is so soon coming to take you there. And for what?—A few of the *so-called* pleasures of this world. My dear, they are only transitory, only for a few short moments, or hours. Satan presents various ways for the young to seek enjoyment, but they all tend downward to destruction and sorrow, some too terrible to think of. Such is his work.

These are not imaginary things I am telling you. Some of them I experienced myself. When a girl about your age, I was deprived of a dear mother's care and counsel. Father was kind to us children, and furnished us a good home and many comforts, but he was not a Christian. He allowed us to read novels and story papers and to go to dances and shows and other places of worldly amusement. No doubt you think we had a jolly, good time. But let me tell you No. These things were always mixed with alloy; they were not satisfying. My soul longed for something better and purer and more lasting. My mother had taught me of Jesus' love, but I had not given my heart to him, and when sorrows and trials came, as they will to all of us, I could not go to my Saviour for comfort and guidance. I had not learned the way. I groped in darkness, seeking rest and finding none. And so the years glided by.

At last I surrendered my heart to the Lord, and said to him, "Lord, take me as I am—a poor, ignorant, sinful creature." He took me, and has been with me ever since, over thirty years. I have had sore trials and sorrows, but his presence has been with me all these years. Among other blessings he brought this precious truth about the Sabbath to me, and made it so plain that all I could do was to accept it. And then came the truth of his soon coming. I knew of none of these things till he brought them to me by his Spirit's power, giving me a right understanding of his Word as I read and studied it. Then my whole being was filled with happiness, such as I had never known in all those years I followed Satan. You are one of the lambs of Jesus' fold. If you stray, he will leave the ninety and nine and go out into the desert in search of you. Let him fold you in his loving arms, and carry you back to the flock. When you give way to discouragements, your "guardian angel," who has watched over you since your earliest infancy, weeps. At such times, instead of giving up your hope of eternal life, call upon Jesus for help, and he will send

other angels from heaven to help your angel in driving Satan away, with his deceptive promises.

In just a little while probation will close, and there will be no more hope for sinners. The plagues will be poured out, and his people will be hid by his protecting power. No plague will come near their dwelling. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

I hope to meet you there. May God keep us each by his mighty power.

Your loving sister in Christ,

MRS. E. A. PHILLIPS.

A Dream

A DREAM which came to me some weeks ago has impressed me so strongly that I wish to pass on to the INSTRUCTOR readers the lesson it has taught me.

It seemed all our people were gathering for a great meeting. Just as I reached the place, a cry went up: "Jesus is coming!" Every eye was turned upward, and there, sitting majestically on a white cloud, sat Jesus! All was joy unspeakable. Suddenly the cloud seemed to be beautiful shining beings, and we began to rise from the earth. But I noticed that all were in groups of two, three, or four. *No one was alone!*

I turned to see who it was clasping my hand. It was a sister for whom I have been praying for years. I was so happy I awoke, glad for a little longer time to work for her and others. I have since received several encouraging letters from her, but the thought that impressed me was that we can not go alone; we must have at least one star in our crown.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."

1 Peter 5:4.

In that day when Christ shall come,
And shall claim his righteous own,
When the loved of Christ shall gather
Round his throne,

On each head a crown of glory
Shall be placed. O alleluia!
There shall be no crownless heads
Around his throne.

In each crown will stars be shining,
Telling that we're saved from sinning,—
Souls to praise the name of Jesus
Round his throne.

Yes, each head with glory crownèd,
And each crown with stars adornèd,
Some with many; some, perhaps,
With only one;

Yet none can meet him empty-handed,
Else they'll know not heaven's password,
And the gates will fail to open
To his throne.

Then awake! for souls be striving!
Pray—and to your prayers give answer:
Work—that stars may shine to praise him
Round his throne.

FRANCES BROCKMAN.

No person is so absolutely blind, as he who is determined that he will not see.

No one is without some quality by the due application of which he might deserve well of the world, and whoever he be that has but little in his power should be in haste to do that little lest he be confounded with those who can do nothing.—*Samuel Johnson.*



Some Interesting Plants

Florida Moss

FLORIDA moss, or as it is sometimes called, Spanish moss, is an endogenous air-plant; that is, one that attaches itself to trees and other plants, but is not a parasite, deriving its subsistence from the tree or plant on which it grows, but obtains its nourishment from the air.

Then, too, it increases, not outwardly, as with most plants, but inwardly, by internal growths and elongation at the summit.

Singularly, too, there is no distinction of wood, pith,



THE BEAUTIFUL FLORIDA, OR SPANISH, MOSS

or bark. The wood occurs in bundles or threads, not forming annual layers as is usually the case, and there is no actual pith to be seen.

The plant is found in the southern part of the United States and in South America. Growing upon trees, it forms great hanging tufts, as shown in the illustration, on the branches, often many feet in length. So light and airy, it is moved by every breeze, its gray-black fibers swaying back and forth, swinging in graceful curves—a charming sight to witness.

Gathering the moss, to be made into mattresses, has become quite an industry in Florida. The material dries well, and is practically indestructible, lasting equally as well as hair, and not inclined to “bunch” up as does cotton.

The moss makes a very acceptable bed, and if removed from the ticking and “pulled,” that is, pulled apart and the dirt shaken out, once every five or six years, it will last a generation. Figure 2 shows a family of Florida crackers” pulling their stock of moss preparatory to making it up again into mattresses. The moss shown has been in use by this family for over twenty-five years, yet the fibers are as long and perfect as when first dried for use.

The Prickly-Pear Cactus

As the illustration shows, it is a plant without leaves, the great, flat, oval-shaped growths being the stems of the plant, not leaves.

Cacti are common in warm countries. In Florida

the species called the prickly-pear, sometimes grows to an enormous size. The fruit appears on the top and the sides of the stems, looking like lemons as they ripen. They are considered a delicacy, but the skin is covered with hundreds of fine, needle-like spines, which, if swallowed, cause much annoyance, and even suffering. The outer skin has to be peeled off, and great care must be taken that no spines adhere to the fingers, and so get transferred to the mouth.

The plant prospers alike in times of drought or of rain, and with either care or neglect. In its way it is an epitome of hardiness, yet it responds quickly and generously to cultivation, both in size and fruitage.

In barren wastes it shades the ground and fosters the growth of grass, which springs up and gains strength in the constant shade, and finally kills out the roots of the cactus, its benefactor, becoming pastureland for the native cattle. The plant, while odd in appearance, is adapted to the country, and is used extensively as an ornament on cultivated places, especially large lawns, where it forms a striking and imposing attraction, often attaining a height and breadth of over twenty feet.

The Banana

The *Musa*, or banana, is a herbaceous plant, its stem dying down each season, and not remaining to become woody and hard. It is endogenous, too; that is, it increases from internal growth and elongations at the summit,

and not from external additions, as do exogenous plants.

There are about twenty-five varieties of *Musa*, all natives of tropical countries, the best known being the banana and the plantain. These plants are merely herbs, yet they grow to such a size as to resemble trees in appearance.

Their growth and development are peculiar. At first about a dozen very broad, light-green leaves appear, and grow until they attain a length of six or eight feet



PULLING MOSS FOR MATTRESSES

and a width of twelve to fourteen inches, all being one solid leaf. (Fig. 1, upper leaf.)

By the time the fruit-bud appears, the leaves will have turned to a very dark green, and have begun to split into broad, coarse ribbons, most of the ribbons, however, being still united along the edges of the leaves.

The fruit-bud, from eight to ten inches long, of a rich purple or green color, finally opens its two encasing petals right and left, the ribbons break away from one another, and the fruit appears and grows above the bud on the fruit stem.

As the fruit develops, the wide ribbons seen in Fig. 3 split up, again and again, into narrow and more narrow ribbons, until hundreds of whip-like strings of leaf wave and toss to and fro in the wind, the fruit becoming golden with ripeness on being removed.

The fibers of the leaf are quite fine, like manila, and are often beaten out, washed from the pulp, dried, and used in the making of hats, satchels, and various other ornamental work, as baskets, fans, and table mats.

W. S. CHAPMAN.

They Are Charged With Deadly Poisons

INVESTIGATIONS of the germ-laden condition of much current coin and paper money, as reported recently in these columns, have a fitting corollary in the discovery, made in England, that postage-stamps are often thickly populated with bacteria. Money is handled, but stamps, in addition, are by many persons moistened with the tongue, which makes their cleanliness a matter of special interest. "Never lick stamps," says the British experimenter; and we must pronounce his advice sound.



PRICKLY-PEAR CACTUS



NATURAL POSITION OF BANANAS ON THE TREE



SPLIT BANANA LEAVES

Few persons realize that every time they lick a postage-stamp that has been exposed to the atmosphere or handled by other people, they are liable to absorb into their systems multitudes of more or less virulent microbes.

A very distinguished British scientist has just concluded some remarkable tests, specially undertaken for the *Daily Mirror*, to prove his theory that many diseases are frequently so communicated. He bought some stamps at a post-office, and placed some of them straightway in tubes, which were put in an incubator.

Then he exposed the rest of the stamps, gummed side upward, for four hours in a room with an open window on a damp day, afterward similarly testing them.

Both sets of stamps were found to bear noxious organisms, but the stamps previously exposed to moist air had five times as many as the others.

"Never lick stamps," is his advice to *Daily Mirror* readers. He explained that he found in the gum staphylococci, or grape-like clusters, of kinds which, under favorable conditions, might produce blood-poisoning.

He also found many bacilli, the majority perfectly harmless; also others, undoubtedly noxious, which it would take time to identify, could be similarly picked up.—*London Mirror*.

Helpful Hints

KEEP a small box filled with lime in your pantry and cellar; it will keep the air dry and pure.

Rub grass stains with molasses and they will come out without difficulty in the wash.

A little milk added to the water in which potatoes are boiled will make them whiter and taste better.—*Selected*.



The Howlery Growlery Room

It doesn't pay to be cross—
It's not worth while to try it;
For mama's eyes so sharp
Are very sure to spy it;
A pinch on Billy's arm,
A snarl or a sullen gloom,
No longer we stay, but must up and away
To the Howlery Growlery room.

If mama catches me
A pitching into Billy;
If Billy breaks my whip,
Or scares my rabbit silly,
It's "Make it up, boys, quick!"
Or else you know your doom!"
We must kiss and be friends, or the squabble ends
In the Howlery Growlery room.

So it doesn't pay to be bad;
There's nothing to be won in it;
And when you come to think,
There's really not much fun in it.
So, come. The sun is out,
The lilies are all abloom,
Come out and play, and we'll keep away
From the Howlery Growlery room.

CHORUS:

Hi! the Howlery; ho! the Growlery!
Ha! the Sniffery, Snarley, Scowlery!
There we may stay,
If we choose, all day.
But it's only a smile that can bring us away.

—St. Nicholas.

Casabianca

MAMA was going out calling. Theo had watched her while she combed her pretty hair and pinned on her best collar and got out her white gloves. It must be very interesting, making calls. Much nicer than being left at home with Peggy, who was ironing, and almost sure to be cross. A little crease had been folding itself in and out between Theo's eyes ever since he knew mama was going, till a sudden thought smoothed it out in a flash.

"Mama, couldn't I go calling, too?" he asked. "I'm most sure I'd bother Peggy if I stay at home, and — and —"

"Where would you like to go?" inquired mama.

Theo considered. Don wasn't at home, Marjorie had company, and Marie was taking her nap. Anyway, those wouldn't be calls — they'd be just everyday play visits. Calls were for grown-ups. "I'd like to call on old

Mrs. Philipps," he said, slowly. "She's about the grown-upest lady I'm acquainted with."

Mama smiled, but she only said: "Why, yes, I should think you might go there, if you can be very polite. Callers are, you know, and always try not to make their hostess any trouble, or stay too long."

Theo thought it over. Yes, he'd try it, especially if he could have on his best suit and the kid gloves Aunt Emilie had sent for his birthday. Mama helped him get ready, even waiting till she had pushed every chubby finger into those gloves, and buttoned the fat wrists out of sight.

Mrs. Philipps came to the door herself when Theo rang the bell. She was a tall, stately old lady, with white hair, and a manner that never had made Theo quite feel at home with her. It was because he never would have dreamed of making her a "play visit" that he thought of coming to call.

"What do you want, little boy?" asked Mrs. Philipps.

"I've come to call on you," explained the visitor. "Mama's gone calling, and I — I have, too." Theo was a little uncomfortable. He hadn't expected to have to account for his coming.

"Well, did you ever? Come in and have a seat. But I'll have to get you to excuse me while I take a short nap. I've been so drowsy all afternoon I can't keep awake any longer. It will be but a few minutes."

Theo said, "Certainly," because he thought that was the polite thing to say, but he really didn't believe Mrs. Philipps heard him. She had dropped into her big chair, untied her cap strings, and closed her eyes. Just then the clock struck three. When it struck four, Theo felt for his clean handkerchief, and wiped a wet spot off his sleeve and another off his cheek. But he didn't make a sound. He re-

membered what mama had said, and he was trying to obey — only about staying long, and that he felt he couldn't control.

It was almost half-past four when Mrs. Philipps woke up. Her caller still sat where she had put him, his eyes were heavy, and the corners of his mouth were drooping down instead of curving up as they usually did, but his shoulders were straight and his kid gloves were folded patiently together, with the chubby fingers still inside them.

Mrs. Philipps stared for an instant, then suddenly remembered. Then she looked at the clock, rubbed her eyes, and looked again. After that she did the most surprising thing — just gathered her caller up into her lap and kissed him.

"You dear little gentleman. You're a boy in a thousand — a real Casabianca. Please, please forgive me." Theo didn't know why she called him such a queer,



long name, but he understood what followed very well indeed, for Mrs. Philipps could make the most beautiful cookies in the shortest time. She assured him that it was time for the call to end and the "play visit" to begin, and it didn't matter how long that lasted.

It was tea time when he left, with a rosy apple in each jacket pocket, a bag of cookies in one hand, and a slice of cake in the other.

"Come again soon, Casabianca," Mrs. Philipps called after him.

"I will, thank you," he smiled back; and he kept his word, for they were the best of friends after that. Mama told him the story of Casabianca. Ask your mama to tell it to you.—*Elizabeth Price, in Sunday School Times.*

The Oak and the Man

THE Oak said to the forest trees:

"We are nigh as old as the eagle is;
As old as the carp that takes his ease
In the pond under the terraces.

"Brothers," he said, "it is long, in truth,
Since I was an acorn, round and smooth;
God knows, and yet I am still a youth—
I shall live a thousand years, in sooth.

"Brothers," he said, "lean down by me.
See, a man walketh, so small to see!
His head is not as high as my knee,
But his pride soars high as the highest tree.

"He who must die—his day is brief!
He swings on the bough like a painted leaf
That the wind of autumn layeth in grief—
Friends, of us, trees, he is lord and chief!

"He is but a babe, and yet he is old—
A word, a song, and his tale is told.
He would soar to the sun, but his heart grows cold;
His pride has neither stay nor hold.

"Brothers, many men have we seen
By the lawns and the pond and the bowling green
Of the old house that's wise and serene,
Nigh as old as myself, I ween.

"We see man tottering, daisy-high,
A breath, he loves, he is high as the sky;
He sees his children, and he must die,
Brief as the moth and the butterfly.

"Hear, O brothers!" He laughed in his beard;
The whole wide forest shook as it heard:
"We are his, we whom the ages reared,
Whom no storm nor lightning could make afear'd.

"Hear his pride! He is weak and slight,
Yet straddles earth like a god in his might.
We are his. We have seen the ages' flight,
And this world's glory fade in a night."

The Oak shook through his mighty girth,
Leagues of forest rocked to his mirth.
The man, like a twig that has fallen to earth,
Said: "In my woods the wind now stirreth."

—*Katharine Tynan.*

A Letter From Bermuda

[The following letter is from one of our Bermuda friends, a girl fourteen years of age. She is doubtless a pupil in the school taught by Miss May Cole, who went last year from South Lancaster, Massachusetts, to Bermuda. We hope Miss Leila will get a good education, and become a strong worker for the Lord.—EDITOR.]

Dear Friends,—

Our work in Bermuda is very important. There is great darkness among the people. We have one church here. It is two and one-half miles from where I live. On Sabbaths we hold three meetings. In the morning we have Sabbath-school, and in the afternoon we have the general service and young people's meetings. They are all very interesting. We have a lovely teacher for our meeting, and also for day-school. She

helps us so much. I want the Lord to put the third angel's message in my heart so that I can go and teach others.

We have a large family, and by God's help we all keep the Sabbath. Three years ago we heard of the blessed truth. Rays of light shine in here and there, but Satan is trying very hard to blow the light out. We are like candles in a dark corner. The people know, but they will not believe; they have the pleasures of this world staring them in the face so hard that they can't give them up. Many persons have told me that if they gave up the world and its pleasures they would starve, but we know that the Lord has said his people should not live by bread alone but by every word that proceedeth out of the mouth of the Lord. He has also said that our bread and water are sure. May the Lord bless us all, and help us to spread the third angel's message to all the world, for the end is very near.

LEILA E. DALLAS.

Grandma's Parasols

"CHILDREN," said grandma, one rainy afternoon, "how would you like me to show you how to make dolly a parasol? A good many years ago your mother used to love to see me make them, and if you will draw your little chairs up to the table, I will begin right away."

Two dismal little faces brightened up, and Daisy and Lucy ran for the chairs, and soon grandma was ready to begin.

On her table lay the materials,—a small, flat cork about half an inch thick, eight large pins, each of them two inches long, some balls of gay worsted, and a short hat pin with a glass head. This head and the cork she had already gilded, as it took some time for the gilt to dry, and she did not wish to be hindered by waiting. Daisy and Lucy watched with eager eyes while grandma took up the cork and carefully stuck the pins all around it at equal distances, bending them downward slightly. These were for the ribs of the parasol. Then she asked the little girls to choose each of them a color from the pretty balls of worsted.

Daisy seized on a pale blue, and Lucy a bright pink. "Yes, those will go well together," said grandma. "Now watch me closely while I show you how to cover your parasol."

She took the end of the blue worsted and tied it around one of the pins, close to the cork, and began winding it around. At each pin she made a loop, or what sailors call a half-hitch, to steady the worsted.

The little girls looked on in delight while the parasol grew under grandma's skilful fingers, and when the blue worsted covered a little more than half of the pins, she threaded a worsted-needle with the end of it, and fastened it off neatly on the under side.

"Now for my pink!" cried Lucy. And dear grandma tied it to the same pin where she had finished off the blue, and began to wind it, the two pretty colors making a charming contrast.

At last every bit of the pins were covered except their heads, and after finishing off the pink as she had done the blue, grandma took the small hat pin and stuck it firmly on the under side of the cork. "This is for a handle," she said.

It was a beautiful dolly's parasol, and of course there had to be another just like it, for Daisy and Lucy always had things alike, and Seraphina and Araminta, their two dolls, were beautifully sheltered from the sun, and were the admiration of every child in the street.—*Louise Edgar, in Youth's Companion.*



M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Study for the Missionary Volunteer Society The Greater Lesson in Independence Day

NOTE.—While the people of the United States are celebrating Independence day, many without a true sense of its meaning, let our Missionary Volunteers renew their conceptions of the great principles of American liberty which have lightened the world, and of the dangers that threaten those principles. Let different parts of the following article and Bible study, by the corresponding secretary of our Religious Liberty Association, be assigned to those who will study them carefully and present them in an interesting way. Our national hymn and other suitable patriotic and liberty songs will add much to the success of the program.—M. E. K.



FOR the people of the United States of America the fourth day of July, Independence day, is the most important day in the calendar year. Its importance stands not only in its direct result of independence in political concerns but also in its indirect result of independence in spiritual things. And of the two, time has demonstrated the greater importance of the indirect result of that which took place on our first Independence day.

The world had struggled through centuries of spiritual dominance—a united church and state, whose union had robbed even civil liberties of their true significance. The mind is the great director of the individual—the conning-tower of the body's physical activities. With that director in leash or caged, with that conning-tower under the control of another, there is no true independence and can be no true civil liberty. When the citadel of the soul is dominated by another, all the physical or civil activities are interfered with, and to those thus controlled "civil freedom" is a meaningless phrase.

It took the people of America many years to learn that lesson. They fled from oppression in the Old World, but they brought it with them to the New. There the dominance of the church-state power had made life unbearable for them; they came here and made life unbearable for those who did not agree with them. They opposed the church-state's control over their spiritual affairs in the Old World, and then sought to control the spiritual affairs of every one else in the New. They did this, not as one united church-state over all the colonies, but the different colonies had their different establishments. The Congregationalists established their church-state in Massachusetts, and insisted upon controlling the religious affairs of every one who came among them. They made life as unpleasant for the adherents of that church from whose dominance they had fled as that church had made it for them. Episcopalians, Baptists, Presbyterians, Quakers, all suffered physically because of the phase of spirituality which they espoused.

The same conditions prevailed in Virginia, with the only difference that in Virginia the Congregationalists, who were the ruling influence in Massachusetts, had to take their place among the oppressed. Virginia was to them as inhospitable as England had been. In all the colonies except Rhode Island the same program was at work in some degree. The government of colonial days was practically government by denom-

inations, and in none governed on that principal could there be true liberty. Based on such a principle, true liberty was impossible.

It needed more than freedom from the mother country to make the people of the colonies free. They had shackles upon them which were stronger and more cruel than any which she imposed. He alone whose soul is free, is free indeed; and none are ever thus untrammled where the hand of the civil power touches the religious concerns of the people.

About the time that the Declaration of Independence was being signed, many of the people were coming to feel the unrighteousness of state interference in matters of faith. In Virginia, while they were fighting to be free from the mother country politically, they began to question why they should not be free also from the mother country's established church. The Presbyterians had had cause to know how it felt to be under religious oppression in that colony, and had seen the same principle at work in Congregational Massachusetts. Some of their ministers had also been grievously oppressed in New York. It had thus been borne in upon them where the trouble lay; and so the Presbytery of Hanover drew up a document dealing with the matter which is worthy of a place alongside the Declaration of Independence and the Constitution of the United States. The kernel of their memorial to the Virginia General Assembly was this:—

"The only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws equally extending to every individual; and that the duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

"To illustrate and confirm these assertions, we beg leave to observe that to judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our own consciences, is an inalienable right, which, upon the principles that the gospel was first propagated and the reformation from popery carried on, can never be transferred to another.

"The kingdom of Christ and the concerns of religion are beyond the limits of civil control."—*Sketches of Virginia*, Foot, pages 326, 327.

Before the adoption of the United States Constitution, these principles were being discussed universally throughout the colonies, through the efforts especially of Jefferson and Madison, and the hesitancy of some of the colonies in adopting the Constitution was due to the fact that they did not consider these principles sufficiently guaranteed in that document. And that is why the first amendment to the Constitution reads:—

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

The Constitution had already had incorporated into it the declaration that no religious test should ever be required as a qualification for the holding of a public office; but religious liberty was not considered sufficiently guaranteed until the first amendment was secured. The independence of the people was then complete; but it never could have been complete without it. Says Dr. Philip Schaff:—

"The United States furnishes the first example in history of a government deliberately depriving itself

of all legislative control over religion. . . . But it was an act of wisdom and justice rather than self-denial." —*Church and State*, page 23.

This nation was also the first that ever declared the principle that governments derive their just powers from the consent of the governed. On that principle, the refusal of the government to domineer over the religious affairs of the people is consistent and necessary.

The attack now being made upon our Constitution, because of its guaranties of liberty, should cause us, who prize soul-freedom, to take a firm stand in its defense, remembering that no man is truly free, even in a civil sense, who must think as another directs and worship as another prescribes. We must remember also that the influence of our nation is wider than the extent of its national jurisdiction. C. M. SNOW.

Liberty, and What Is Involved in the Maintenance of the Principle

1. WHAT fearful judgment was at one time pronounced against the Jewish nation, and why? Jer. 34:17-22.

2. What does this show?—God's displeasure at man's disregard of the rights of others, and that his judgment comes on account of such unjust dealings.

3. How did our Saviour show his regard for the rights of men in the matter of choice? John 12:47; note 1.

4. Instead of infringing upon another's rights, what will we as Christians do? Phil. 2:3, 4.

5. What will enable us to carry out the spirit of this scripture?—Loving our neighbor as ourself. See Lev. 19:17.

6. By what great fact are we admonished to exercise our religious liberty? 1 Cor. 7:23.

7. If we obey human laws that are in antagonism to the law of God, of which power are we servants?

8. What is the Scriptural rule in a matter of this kind? Acts 5:29.

9. What will enable us to have freedom even in the midst of persecution? John 8:36.

10. What law is known as the "law of liberty"? James 1:25; 2:12.

11. What does Inspiration declare to be the fulfilling of God's law? Rom. 13:10.

12. As God's law is the law of liberty, and as that law can be fulfilled only in love, what is the foundation of true liberty?

13. What will love enable us to do for our fellow men? Matt. 7:12.

14. What is, then, the great impelling power in the gospel of Jesus Christ?—The power of love.

15. What is the great impelling power in the state?—The strong arm of force, the fear of the penalty attached to the breaking of the law.

16. As these are opposite principles, what must result from an attempt to join religion and the state?—Confusion, oppression of conscience, persecution.

17. What is that form of government called in which both temporal and spiritual affairs are under the same ruler?—A theocracy.

18. Can there be a true theocratic government on the earth at the present time? Eze. 21:25-27.

19. What, then, must any government be which sets itself up as a theocracy?—A false theocracy.

20. What warrant have we for believing that an attempt will be made in our day to establish a theo-

cratic government here? Note 2; see also Rev. 13:12, 15 (the state enforcing worship).

21. What has been the result wherever a human government has attempted to control the religion of the people?—Persecution in every form, even to the taking of life, as witnessed in the trials of the early church, and during the Dark Ages especially, likewise during the colonial period in the United States, and during and preceding that period in Europe and Great Britain.

22. What admission is made by those who are working for a union of religion and the state in the United States? Note 3.

23. What kind of legislation resulted when the professed Christian church first received human power and imperial favor?—Sunday legislation, as seen in the Sunday law of Constantine in A. D. 321, and in more rigorous laws which followed that. Note 4.

24. What is the chief burden to-day of those who would unite religion and the state?—The securing of Sunday laws.

25. How far will the present advocates of Sunday laws go in the matter of religious oppression? Note 5.

26. Who is behind the scenes in urging Sunday legislation? Note 6.

27. What will be the record concerning those who go victoriously through the trials of the last days? Rev. 14:12.

Notes

1. The entire gospel plan rests upon individual choice. The Master invites and pleads, but the individual chooses. He says: "Come unto me, . . . and I will give you rest." "Who-soever will, let him take the water of life freely." God says: "If ye be willing and obedient, ye shall eat the good of the land." If God is to forestall another rebellion in his universe, he can not have in it those who are subjects by compulsion. So any kind of compulsion in religious matters is entirely foreign to the purpose and the character of God.

2. The National Reform Association has very definitely set itself the task of uniting religion and the state in this country, and its leaders have specifically stated their determination to labor for the establishment of such a government. The National W. C. T. U. makes this declaration: "A true theocracy is yet to come, and the enthronement of Christ in law and lawmakers; hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the National Women's Christian Temperance Union has so long championed this cause."—*Monthly Reading for September, 1886*. The following year this organization reiterated the same sentiment in national convention, and declared that "the kingdom of Christ must enter the realm of law through the gateway of politics." The great federation of Protestant churches in America is working to the same end, and the Catholic Church has signified its willingness to join them at least so far as the exaltation of Sunday is concerned. The many efforts being made both in the national Congress and in State legislatures to secure the enactment of religious laws are in line with the same purpose.

3. "Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."—*Rev. M. A. Gault, quoted in "Civil Government and Religion," page 52*. Rev. David Gregg, vice-president of the National Reform Association, in an article in the *Christian Statesman* of June 5, 1884, declared that the civil power "has the right to command the consciences of men." This must mean persecution for all whose religion is not that of the majority or who are not willing to have their consciences commanded by the laws of men.

4. "The churches that were under the rule of the Papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that, while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned."—*Great Controversy, page 65*.

5. "The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives."—*Testimonies for the Church, Vol. 1, pages 353, 354*. "I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the

people were at liberty, after a certain time, to put them to death."—*Early Writings*, page 143.

6. "Not a move has been made in exalting the idol sabbath in bringing about Sunday observance through legislation, but Satan has been behind it, and has been the chief worker."

"Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance is for the purpose of exalting the man of sin above God and above all that is worshiped."—*Mrs. E. G. White, in Review and Herald, April 15 and 29, 1890.*

Words of Cheer

"A NUMBER are taking hold real well," writes Brother B. L. Post, of the Temperance INSTRUCTOR, "and one society has planned an elaborate temperance program, with noted persons not of our denomination to take part in the exercises."

The Western Oregon young people will endeavor to raise one hundred fifty dollars to buy a tent for Japan. They are also thinking of raising money to fit up two small tents to be used as "Bethels" at camp-meeting. This is a most excellent plan.

The Central New England Conference used seven hundred fifty Morning Watch Calendars. Orders are still coming in to the Missionary Volunteer Department. Have you one? If not, get one.

Prayer bands have been continued at South Lancaster during the entire school year.

One society in Central New England has been carrying on work with the Family Bible Teacher, and some good results are being seen. The members of another society in this conference have been carrying fruit and flowers to the sick.

The Greater New York Missionary Volunteers were busy during the quarter ending Dec. 31, 1909. They have been helping two students through school, taking an active part in the tract work and the selling of our papers, and are also working with a public subscription to build a mission school.

The British Columbia young people contributed fifteen dollars to assist in the British East African Mission at Kisumu.

In Western Colorado the young people are putting forth special efforts to establish reading-racks in the depots of the towns where there are societies.

We learn that the Terre Haute, Indiana, Missionary Volunteers have decided to purchase a library, beginning with the "Testimonies for the Church."

The Western Oregon Missionary Volunteers obtained eighty-two signers to religious liberty petitions.

Our young people in Southern California have adopted the block system in an organized campaign to scatter our literature through the large cities in their conference.

New South Wales reports that her young people are supporting a missionary in Java.

The Volunteers in one society in West Australia hold a weekly meeting which is devoted to Bible doctrine study. They learn the texts verbatim, and the secretary reports a lively interest.

"Several of the members of the Petoskey Missionary Volunteer Society," writes the Missionary Volunteer secretary of North Michigan, "are desirous of passing the Standard of Attainment examination, so they have set aside Tuesday night of each week as 'Standard-of-Attainment evening,' and will meet together at that time to prepare for the coming test. Bible readings and studies in denominational history will be given by different members, and the weekly meetings bid fair to be very interesting."



I—Jesus Reproves the Pharisees

(July 2)

LESSON SCRIPTURES: Matthew 23; Luke 20:45-47.
MEMORY VERSE: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

The Lesson Story

1. The last day Jesus taught in the temple at Jerusalem before he was crucified, a multitude of people gathered to listen to his words. He was surrounded by great men wearing rich clothing and badges which showed their exalted station. Jesus stood before scribes, Pharisees, rulers, and priests calm and dignified. Without fear he looked into the faces of those who hated him and would soon take his life.

2. The common people loved Jesus and the truths he taught; but they could not understand why their teachers and priests did not believe him. They thought they must obey their leaders, who professed to be such good and holy men, and Jesus saw that he must warn them against those who were leading the people away from God, and that it was necessary to expose their real character.

3. "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses's seat:" that is, they explained and taught the law of God, they judged the people, and they claimed for themselves such authority as God gave to Moses. Jesus further said: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Jesus taught that they should obey God's law as he had given it to them; but they should not follow the example of the priests and Pharisees, for they did not practise their own teaching. This made them hypocrites. They made the people bear heavy burdens, but would not lift a finger to carry them themselves.

4. "But all their works they do for to be seen of men." They wished to be thought more religious than other people. God said concerning his commandments: "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes," that is, the hands would do good and not evil. The face would reveal a noble character; the eyes would be clear and true; but the scribes and Pharisees wrote verses of the Bible on parchment, and then tied them where they could be plainly seen on the head and wrists. They thought this would make them appear so holy that the people would reverence and obey them. They loved to be thought righteous more than truly to be so.

5. Jesus rebuked the selfishness of men which leads them to love to be master over all, to choose the best seats and places for themselves, and to be honored and favored above others. He said, "One is your Master, even Christ; and all ye are brethren." We are all children of one Father, and none have the right to act as lords over others.

6. "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." We should never try to honor ourselves. In the sight of God we become great by being hum-

ble, by living to do good to those about us, and by not seeking for the praise of men. Jesus is our example in that he humbled himself to be servant of all, though he was the greatest and most exalted of all in heaven or earth.

7. Seven times over Jesus repeated the dreadful words, "Woe unto you, scribes and Pharisees, hypocrites!" Jesus never turned away one sinner who came confessing his fault; but he uttered fearful words of warning and judgment to all who pretended to be holy, and covered their sins under a profession of religion. To all such to-day he speaks the same words of woe that he did to the Pharisees.

8. The Pharisees were very careful to pay tithes on the smallest things that grew in their gardens, but they omitted weightier things, judgment, mercy, and faith. Paying tithes does not excuse one from other duties. Jesus declared, "These ought ye to have done [that is they ought to have paid tithes], and not to leave the other undone."

9. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

10. "Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation."

11. The heart of Jesus was filled with love and pity toward even those scribes and Pharisees who rejected him. He was about to leave the temple forever, and with great sorrow of heart he exclaimed: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Questions

1. Who were listening as Jesus taught for the last time in the temple? By whom was he surrounded? Describe his appearance.

2. Who loved Jesus and the truths he taught? What could they not understand? Whom did they think they must obey? What did Jesus see was necessary?

3. Where did the scribes and Pharisees sit? What did Jesus mean when he said what he did? What did he tell the people to observe and do? What should they not follow? Why? In doing this what did the scribes and Pharisees become? What did they lay on the people? How much of these burdens did they themselves lift?

4. For what object did they work? What did they wish others to think of them? What had God said they should do with the commandments? What did this mean? What did the scribes and Pharisees do to carry out the Lord's command? Why? What did they love most?

5. What did Jesus rebuke in these men? What did their selfishness lead them to do? If we do the same, are we any better than they? Who is to be our

Master? How are God's children related to one another? What have none a right to do?

6. What part does the greatest among God's people perform? What did Jesus say of those who exalt themselves? What of those who are humble? Who will exalt them? How may we become great in the sight of God? In what way did Jesus become our example in this?

7. How did Jesus address the Pharisees and scribes? How many times did he repeat these words? How did he treat hypocrites? To whom does he speak the same words to-day?

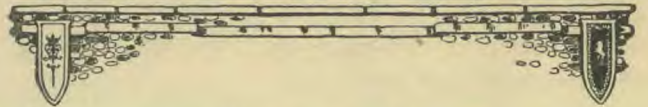
8. What were the Pharisees very careful to do? What did they omit? What did Jesus say to them on this account?

9. What did Jesus say concerning inward and outward cleansing? Which cleansing is most necessary? To what did Jesus compare those who outwardly appear righteous, but whose hearts are unclean?

10. Of what did Jesus tell all to beware? What did the scribes do for outward show?

11. How did Jesus feel toward the scribes and Pharisees whom he had so openly rebuked? What did he exclaim in his sorrow? What did he say concerning the temple?

THE YOUTH'S LESSON



I — Warnings and Woes

(July 2)

LESSON SCRIPTURE: Matthew 23.

RELATED SCRIPTURE: Luke 20:45-47.

LESSON HELPS: "Desire of Ages," chapter 67; *Sabbath School Worker*.

MEMORY VERSE: Matt. 23:37

Questions

1. With what words did Jesus begin his discourse? What did he tell his disciples to do? What were they not to do? Why? Matt. 23:1-3; note 1.

2. What did the Pharisees bind upon the people? What were they themselves unwilling to do? Verse 4.

3. What motive prompted these religious teachers in their services? Verses 5-7.

4. What instruction did he give his followers regarding titles of honor? Verses 8-10.

5. What principle opposite from that followed by the world must govern the actions of the subjects of his kingdom? Verses 11, 12; note 2.

6. What did Christ pronounce upon the scribes and Pharisees? Why? By their course what had they shut up? Verse 13.

7. What other sins incurred further woes? Verses 14, 15.

8. What kind of guides were they? Why? Verses 16-22.

9. How was their carefulness in tithe paying shown? Upon what did they pay tithes? What had they omitted to do? What ought they to have done? Verse 23; note 3. In what way did he illustrate their course? Verse 24.

10. With what illustration and comments did he lay bare the hypocrisy of these men? Verses 25, 26.

11. To what else did Jesus liken the scribes and

Pharisees, in exposing their hypocrisy? While without they appeared righteous unto men, what did the Lord behold within? Verses 27, 28.

12. What apparently reverent acts had increased their guilt? While garnishing the tombs of the righteous, what did they say? Verses 29, 30.

13. Instead of the children of righteous forefathers, whose children did Jesus proclaim them to be? Verses 31, 32.

14. With what terrible words did Jesus end his woes upon their hypocrisy and sin? Verse 33; note 4.

15. What further denunciation did he utter? Verse 34.

16. Because of their rejecting him and his messengers, what did Jesus say should come upon that generation? Verses 35, 36.

17. What were Jesus' sorrowful words as he left their beautiful temple for the last time? Verse 37-39; note 5.

Notes

1. Before entering upon the woes pronounced upon the Pharisees, a brief review of their characteristics may be in place.

"The Pharisees were the most numerous and wealthy sect of the Jews. . . . Their leading tenets were the following: That the world was governed by fate, or by a fixed decree of God; that the souls of men were immortal, and were either eternally happy or miserable beyond the grave; that the dead would be raised; that there were angels, good and bad. . . . Some of the laws of Moses they maintained very strictly. In addition to the written laws, they held to a multitude which they maintained had come down from Moses by tradition. These they felt themselves as much bound to observe as the written law. Under the influence of these laws they washed themselves before meals with great scrupulousness; they fasted twice a week—on Thursday, when they supposed Moses ascended Mount Sinai, and on Monday, when he descended. . . . They were in general a corrupt, hypocritical, office-seeking, haughty class of men."—*Barnes's Notes,* Vol. I, pages 50, 51.

2. Christ took the place of a servant. Greatness in the estimate of heaven consists in the service rendered others. Greatness as viewed among men consists in being served. Christ here lays down the eternal principle that must govern every subject of his kingdom—that of true humility manifested in helpful service for others. He who is constantly lifting self into prominence is not following in the footsteps of his lowly Master. Luke 9:48.

3. Christ did not lessen man's obligation to faithfully pay tithes, even upon the little profits of the garden (Luke 16:10); but he wanted all to see how it is possible to neglect the great principles of judgment, mercy, and faith, in sticking for little things. Neither tithes paying nor the weightier matters are to be left undone. "Every church-member should feel under obligation to consecrate his tithes to God. None are to follow the sight of their eyes, or the inclination of their selfish hearts, and thus rob God. . . . The require-

ment is, 'Honor the Lord with thy substance.' The tendency to covetousness must be constantly restrained, else it will eat into the hearts of men and women, and they will run greedily after gain."—*Testimonies for the Church,* Vol. V, page 481.

4. Christ makes it plain to all the people that he is not to be associated in their minds in any way with the wicked practises of the Pharisees. They had sinned against great light. Jesus was about to leave them forever. He gave them to understand that unless they repented of their sins, they could have no share in the kingdom of God.

5. "Divine pity marked the countenance of the Son of God as he cast one lingering look upon the temple and then upon his hearers. In a voice choked by deep anguish of heart and bitter tears, he exclaimed, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' This is the separation struggle. In the lamentation of Christ the very heart of God is pouring itself forth. It is the mysterious farewell of the long-suffering love of the Deity."—*Desire of Ages,* page 620.

Where Are Your Thoughts?

WHERE are your thoughts? That fifteen or twenty minutes you were sitting alone in the twilight, dear girl, before the lights were on? that half-hour before you went to sleep last night? young man, that little while before the clock struck the hour of rising, this morning?

What thoughts come to dwell in your mind in those moments, between duties? "As he [a man] thinketh in his heart, so is he." Are your thoughts of loved ones whose lot you would make easier? Are they of noble service you would render men? Are they of the good things you have seen in others, of victories you would achieve, of successes you would win? Are they of the beautiful and the good in the world of literature and song? Are they thoughts of prayer and praise?

Or are your thoughts of selfish pleasures, of questionable sins you would indulge in, of books you hide from those who love you best? Do you think uncharitable things of others?

As you think to-day, you will be to-morrow. Thoughts are but seeds. If you foster them, the fruit is inevitable. Think mean thoughts to-day, and you will be a mean soul to-morrow. Think great thoughts and loving, and you can not but grow great. Dream not your thoughts are secrets of your own. They mold your face; they make your character; they come forth and startle you when you least expect it, in word and deed. They are your real self.—*Our Young Folks.*

TABULAR HARMONY OF EVENTS IN THE LIFE OF CHRIST

Covered in this Quarter's Lessons. The Chronological Order of Events and Scriptural Harmony is from "Christ in the Gospels," by James P. Cadman

EVENTS	MATTHEW	MARK	LUKE	JOHN	I CORINTHIANS
Woes against the scribes and Pharisees	23: 13-39	12: 40	20: 47		
The widow's mite		12: 41-44	21: 1-4		
Speaks to certain Greeks; the voice from heaven				12: 20-36	
The Jews' unbelief				12: 37-50	
Jesus leaves the temple; foretells its destruction	24: 1, 2	13: 1, 2	21: 5, 6		
Foretells coming of false christs	24: 3-31	13: 3-27	21: 7-28		
Enforces watchful preparation	24: 32-51	13: 28-37	21: 29-36		
Teaches to watch, work, and pray; parable of ten virgins	25: 1-30				
Final Judgment foretold; parable of the sheep and the goats	25: 31-46				
Jesus announces his betrayal and crucifixion	26: 1, 2	14: 1	22: 1		
The rulers conspire against Christ	26: 3-5	14: 1, 2	22: 2		
Judas engages to betray Jesus	26: 14-16	14: 10, 11	22: 3-6		
The preparation for the passover	26: 17-19	14: 12-16	22: 7-13		
Beginning of the passover meal	26: 20	14: 17	22: 14-18		
Contention among the twelve			22: 24-30		
Jesus washes the disciples' feet				13: 1-20	
He points out the betrayer; Judas withdraws	26: 21-25	14: 18-21	22: 21-23	13: 21-35	
Institution of the Lord's supper	26: 26-29	14: 22-25	22: 19, 20		11: 23-26
The dispersion of the twelve, and denials of Peter foretold	26: 31-35	14: 27-31	22: 31-38		
Jesus comforts his disciples				13: 36-38	
Christ the true vine				14: 1-31	
Jesus warns of persecution; Holy Spirit promised				15: 1-27	
Christ's last prayer for his disciples				16: 1-33	
				17: 1-26	

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LOVELINESS

Needs not the foreign aid of ornament,
But is when unadorned, adorned the most.

— Thomson.

Union College Calendar

THE annual Union College Calendar of announcements will be ready for mailing as soon as you can write for copies after reading this announcement. Those who are interested in the plans for the coming year, or who wish to secure rooms before all are taken, should write at once to The President, Union College, College View, Nebraska. C. C. LEWIS.

Jewish Persecutions in Russia

IN recent years, on account of the embarrassments of the government, the laws requiring all Jews except certain specified persons to reside in the eastern provinces of Russia, have not been strictly enforced. Now, however, the government evidently feeling itself strong enough to brave the opposition of the Jews and of the liberal parties in Russia, is expelling the Jews from the cities in which they have been permitted to live and do business. The expulsion is being carried out with great severity and injustice. In Kief only 170 families are allowed to remain out of 1,150. All are required to leave the city before June 14, and many of them were given only twenty-four hours' notice before they must depart. In some cases they have been prevented by the police from even entering their own houses in order to obtain such property as they could carry away with them. Police raids have gathered into the stations hundreds of Jews and despatched them in batches to the pale, regardless of their wealth or standing in the community. Merchants of the first guild, who are allowed by law to live outside the pale, have been expelled from Kief in case any excuse could be found for this action, such as engaging in other business than that designated by the law. The infant children of commercial travelers have been sent away from the city on the ground that their fathers, being absent, have lost the right of residence. St. Petersburg a modification of the order has been made, which permits Jewish women attending the higher educational institutions to reside outside the pale, like the male university students.—*The Independent*.

The Key to Understanding

WE shall never understand others until we are friendly toward them. This is why we so often fail to see the good in people around us. We do not see them through the clear atmosphere of love, but through the clouded glass of distrust. In the Memoir of Tennyson by his son we are told that the poet once said, "You must love Wordsworth before he will seem worthy of your love." How many lives we misjudge because we do not have a sympathetic knowledge of them! It is hard to be misunderstood, but it is infinitely worse to misunderstand.—*Sunday School Times*.

Never Left Alone

NO one on earth has ever suffered because of the absence of God. We need never pray for the presence of the Father or the Saviour. God does not leave his children alone for an instant of time. Christ never withdraws from any follower of his. It is only because of our failure to recognize this that we sometimes mistakenly pray as though it were not so. Dr. Floyd W. Tomkins has put the truth plainly when he says: "Do not ask that Christ may be near to you—he is near. Do not pray that he may be closer—he can not be. Pray that you may realize his nearness, and comprehend how close he is." The only barrier that can crowd in between Christ and ourselves is sin. For the removal of that barrier we may indeed pray; and God the Saviour is always close at hand to hear and to answer such a prayer.—*Sunday School Times*.

The Chang-sha Riots

THE trouble at Chang-sha is by no means over. Lieutenant-Commander R. O. Bitler, in command of the gunboat "Helena," now at Hankow, reports that all foreigners have been officially notified again to seek refuge on the ships. It appears that the rioting which destroyed the mission buildings was not a mere local disorder caused by the high prices of food, but indicated an organized and wide-spread revolutionary movement. The consulate at Nanking regards the situation there as exceedingly dangerous on account of the growth of the antiforeign prejudice, reminding one of the Boxer times. The first day of the riots at Chang-sha appears to have been a spontaneous outbreak, but the destruction carried on in the two following days was of a more systematic character and evidently planned and directed. The houses that were destroyed were those purchased by foreigners. The buildings that were merely rented or were occupied by foreign companies in which the local gentry were interested, were not injured. Evidently the people of Hunan province are determined to prevent foreigners from acquiring land, and it is regarded as an unpatriotic act to rent it. Last month two Chinese who were trying to negotiate for the sale of some land far outside the city itself to the Standard Oil Company were beaten to death by a mob. Hunan has about the same area as Great Britain, and a population of twenty-two million, producing large quantities of coal, iron, timber, tea, oil, tobacco, and rice. The city of Chang-sha is noted for its patriotism and valor. It held out successfully against the Taipings for eighty days, and thus checked the rebellion. It is not expected, under the circumstances, that anything can be done toward the punishment of the real leaders of the antiforeign outbreak.—*The Independent*.