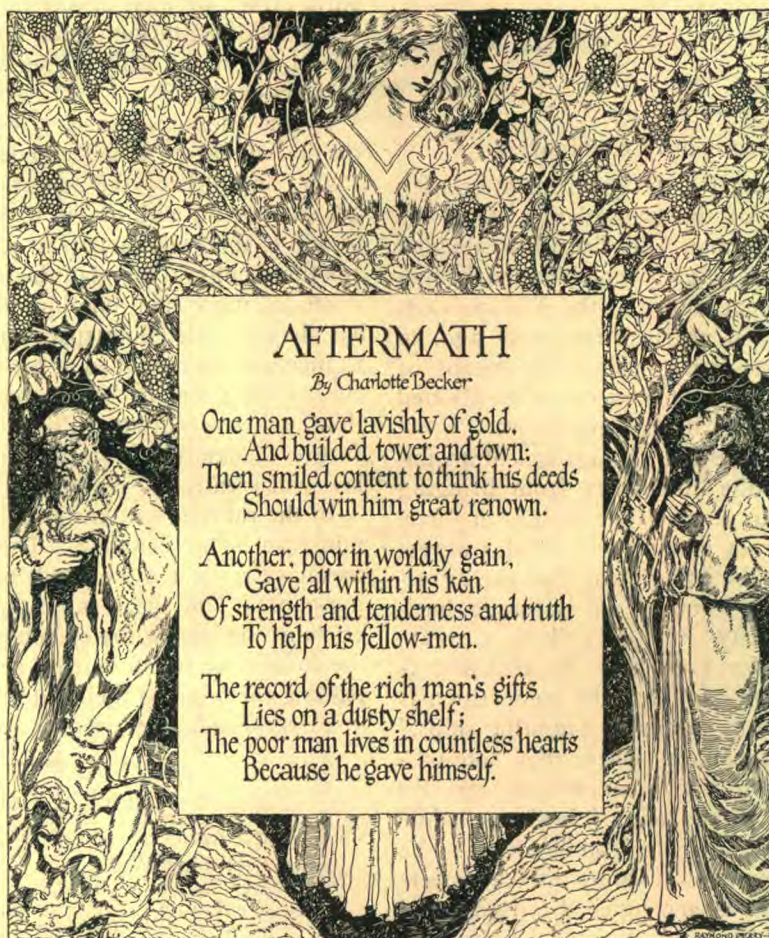


The YOUTH'S INSTRUCTOR

Vol. LIX

February 7, 1911

No. 6



AFTERMATH

By Charlotte Becker

One man gave lavishly of gold,
And builded tower and town;
Then smiled content to think his deeds
Should win him great renown.

Another, poor in worldly gain,
Gave all within his ken
Of strength and tenderness and truth
To help his fellow-men.

The record of the rich man's gifts
Lies on a dusty shelf;
The poor man lives in countless hearts
Because he gave himself.

From the Delineator

To Keep Parsley All Winter

PARSLEY may be kept green and fresh all winter. Put it in a strong boiling-hot brine of salt and water. Leave in a half-hour and then hang up in a dry room with the blossom downward. Kept in this way it is as nice for flavoring soups, dressings, etc., as when it is freshly grown and gathered.— *C. R.*

First Postage-Stamps in China

CHINA had a well-organized postal service at least two centuries before Christ. It remained, however, for a foreigner to introduce postage-stamps into the Celestial empire, and to remodel the system, patterning it after Western ideas.

It was Sir Robert Hart who did the work, remodeling the imperial post and making it a subdivision of the imperial customs service, at first only as a convenience to the customs in transmitting their despatches from port to port.

When the slow-moving Chinese saw the wonderful advantages the new system had over the old one, they very quickly took it up, and it grew amazingly, so that now a letter may be sent to any part of China by ship, rail, or foot courier.

Sir Robert Hart still lives in Tientsin, China.— *Selected.*

An Atlantic Steamship Combination

IN New York, on January 4, the government brought suit against nearly all of the transatlantic steamship companies, under the Sherman Anti-Trust law, alleging that they are parties to an unlawful combination, having conspired by an agreement known as the Atlantic Conference, made in London nearly three years ago, to control the steerage passenger business by means of an allotment of traffic, by fines for excess of the allotted percentage, and by attacks upon competitors.

The court is asked to declare the agreement an unlawful one, to enjoin the companies from bringing ships into any American port so long as it is in force, and to enjoin them from making any similar agreement. It is alleged by the government that the agreement affects ninety per cent of the steerage business, amounting to fifty million dollars a year; that the fine imposed for exceeding the allotment is twenty dollars per passenger; that the competition is attacked and suppressed by means of "fighting ships," sent to the ports of competitors, where they take passengers at very low rates; and that in this way one Russian company was driven out of business, while another was forced to enter the combination. The manager of a company now resisting attack asserts that four companies have been compelled to retire, and that the agreeing companies are assisted by the railroads, which give them rebates or commissions. At the agreeing companies' foreign offices it is said that the suit was welcomed or even instigated by the defendants, who desired that the law should be tested, believing that the courts would say it was not applicable to their business. But the government does not admit that the suit is a friendly one. In the House, at Washington, Mr. Humphrey has introduced a bill forbidding the thirteen companies to enter or clear a ship in any of

our ports, under penalty of a fine of two hundred dollars for each passenger, and a forfeiture of all merchandise carried. This bill also directs the Postmaster-General to cancel all contracts with these companies for carrying the mails.— *The Independent.*

"SWIFT kindnesses are best;
A long delay in kindness
Takes the kindness all away."

The Greeley Centenary

IN many schools, colleges, and clubs, fitting exercises commemorating the centenary of the birth of Horace Greeley were held Feb. 3, 1911. Mr. Greeley has the honor of being called "the man who made Lincoln president." It was his effort, at least, that brought about Mr. Lincoln's nomination; and it was his words, "Go West, young man," that became the inspiration of much of the early Western migration. Mr. Greeley was one of the heroic figures in the combat against slavery; and his pen was ever wielded in behalf of the oppressed in bondage.

Paper Cups by Law

A NEW law has gone into effect in Massachusetts which prohibits, under penalty of a fine of twenty-five dollars, the use of common drinking-cups in any public park, street, or way, in any building or premises used as a public institution, hotel, theater, public hall, public school, or in any railroad station, railroad car, steam- or ferry-boat.

By the adoption and carrying into effect of this law the individual paraffine cup has sprung into popular favor; and already the manufacturers of this specialty are so overrun with orders that they have been obliged to add to their equipments in order to meet the demand for these cups. One manufacturer, whose product has exceeded more than one hundred thousand cups daily, has already added floor space and mechanical equipment to increase his output to at least five hundred thousand cups a day; and he states that it is very doubtful if this immense output will be sufficient to meet the future demands which the enforcement of this new law will create.

In the railroad stations and public park bubble fountains are being installed. The public-school committees have requested the pupils to bring their own drinking-cups. The theaters, anticipating the going into effect of the law, at the opening of their season adopted the individual paraffine cup, and ever since have been passing them out to their patrons at each performance.— *Paper Trade Review.*

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The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 7, 1911

No. 6

The Publishing Work

An Agent of the Gospel

E. R. PALMER



THE printing-press is one of God's great universal agencies for carrying the gospel of the kingdom to all nations. It may be called a universal agency from two points of view. First, because it is an efficient agent in all nations; and second, because it is so varied that all, both old and young, and those who have many talents or few, can engage successfully in the work.

The printing-press is doubtless one of the greatest of the latter-day inventions which were foreshadowed in the prophecy, "Many shall run to and fro, and knowledge shall be increased."

A Powerful Factor in the Reformation

It was given to the world near the close of the fifteenth century, at the very time it was needed to make the Reformation of the sixteenth century possible.

The leaders of the Reformation recognized in the printing-press an agent which all the power of the Papacy could not overthrow. During the first ten years of that mighty movement, upward of four hundred fifty publications, in the form of books, pamphlets, and tracts were issued from the Reformation presses, as compared with only thirty publications which at that time had been published by the Papacy.

Printers were engaged, tract societies were established, agents were trained, and large bodies of students from the universities upon which the Reformation had laid hold, were sent out two and two. Luther, Melancthon, Zwingle, and others among the brightest stars of the Reformation were organizers and leaders in the work.

This literature found its way, not only to the nobility and the common people in Germany, but to England, the Netherlands, across the Alps to Italy, and to Rome itself, and even into the home of the Inquisition in Spain. Some of the writings of Luther were sold on the streets in Jerusalem six weeks after the date of their publication.

It was this movement, with the literature of the Reformation, which was symbolized in that wonderful dream of the elector of Saxony. In his dream he saw a monk writing "on the door of the church of the castle of Wittenberg," in characters so large that they could be read at the elector's castle, and with a pen so long that it "reached as far as Rome, where it pierced the ears of a lion that was crouching there, and

caused the triple crown upon the head of the Pope to shake."

Literature has also been the foundation of the great, permanent foreign missions of the past century. One of the most striking illustrations of this fact is found in the work of Robert Morrison, who gave the Bible and a dictionary to China, as the fruit of twenty-five years of earnest labor. William Carey is called the "father of missions" in India, because of his great work in translating the Bible, or portions of it, into twenty-four of the languages and dialects of India. Judson, also, in Burma, and John Williams, the great missionary to the islands of the Pacific, made their work permanent by the translation of the Scriptures and other gospel writings, into the native tongues.

The First Seventh-day Adventist Literature

The first leaflet which might be considered definitely as Seventh-day Adventist literature, was published April 6, 1846, by Mrs. E. G. White, before her marriage, and was signed, Ellen G. Harmon. It was her first vision, and as far as we know, the first production which appeared from her pen. It was printed on the whole of one side and on one half of the opposite side of a sheet of foolscap paper. A foot-note invited the reader to write out his impressions on the half-page of blank space, and return the same to the author. Two hundred fifty copies were printed, and the expense was paid by Brother H. S. Gurney and a young man by the name of James White, the latter name appearing on the leaflet, as publisher.

About one month later, May 8, 1846, Elder Joseph Bates published a tract entitled "The Opening Heavens." In August of the same year Elder Bates also published a forty-eight-page tract entitled "The Seventh-day Sabbath a Perpetual Sign." This was doubtless the first tract published by Seventh-day Adventists on the Sabbath question.

The year 1849 was a most interesting one in the history of our publishing work. Three important publications were issued; namely, the first testimony, the first number of the *Review and Herald*, then called *Present Truth*, and the first collection of hymns.

The first testimony was addressed "To Those Who Are Receiving the Seal of the Living God," and was signed, E. G. White.



JOSEPH BATES

The first number of the REVIEW was published in July, by Elder James White, at Middletown, Connecticut, the money for the enterprise having been earned by cutting grass with a hand scythe; and the first edition was carried by Elder White eight miles from Middletown to Rocky Hill and back again, in a carpet-bag.

The first hymn-book was also published by Elder James White. The little book was 3 3/8 x 5 inches, and contained forty-eight pages with fifty-three hymns. Hymn No. 3 begins with the stanza:—

“ We speak of the joys of the blest —
 Of that country so bright and so fair;
 And oft are its glories confest;
 But what must it be to be there?
 We speak of its pathway of gold;
 Of its walls deck'd with jewels so rare;
 Of its wonders and pleasures untold —
 But what must it be to be there? ”

At this time all our literature was given away, people who became interested being asked to contribute what they were able toward the publication of another edition.

The First Literature Sold

The first effort to sell our literature was in the year 1854, when Elder J. N. Loughborough, while holding a short series of tent-meetings in Rochester, Michigan, conceived the idea that our publications could be sold. The total value of one copy each of all the tracts and pamphlets published at that time was thirty-five cents. These were made up into parcels and offered for sale at the close of the meeting, by Elder Loughborough, at thirty-five cents a package. The literature sold in this way on three successive Sunday evenings amounted to fifty dollars.

An Interesting Comparison

It may be of interest to compare the parcel of literature at that time with what the volume and cost would be of one copy each of our tracts, pamphlets, books, and periodicals at the present time. The figures are as follows:—

	NUMBER	PAGES	VALUE
Books	333	103,261	\$377.03
Pamphlets	287	21,086	35.87
Tracts	1096	15,174	15.97
Periodicals	118	28,855	59.13
Totals	1834	168,376	\$488.00

NOTE.— If convenient, these figures may be placed upon the blackboard or upon a large sheet of paper, where they can be more easily explained by the reader, and appreciated by the congregation.

A Pioneer of the Third Angel's Message

Since those early days of small beginnings, when God by his providence was planting the mighty seeds which were destined to spring up and bear fruit in all the world, the publishing work has kept in the van in the progress of the gospel to all nations, and has been the active pioneer to make a way for the living preacher.

Recently, Elder O. A. Olsen made the statement in a missionary talk that, so far as he has observed, our literature has really pioneered the way into every country which the third angel's message has entered.

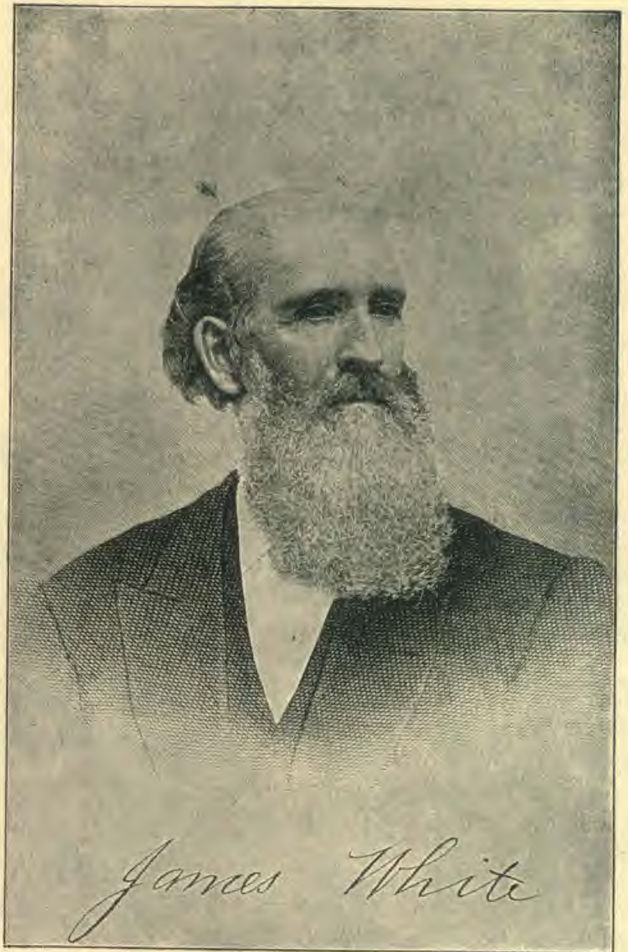
Sixty-Five Years of Growth

We now have twenty-seven publishing-houses publishing our literature in sixty-seven different languages. The following figures show the value of literature sold from the beginning of our work until the close of 1909, the totals being given by decades during the first sixty

years, or until 1904; and then the totals for each year are given during the first five years of the seventh decade:—

PERIOD	VALUE
1845-1854	\$ 2,500.00
1855-1864	17,500.00
1865-1874	73,000.00
1875-1884	371,000.00
1885-1894	3,969,000.00
1895-1904	3,144,000.00
Total for sixty years	\$7,577,000.00
1905	548,000.00
1906	824,000.00
1907	1,035,000.00
1908	1,290,000.00
1909	1,402,000.00
Total for five years	5,099,000.00
Grand total	\$12,676,000.00

NOTE.— These figures, also, should be placed upon the blackboard, where they can easily be seen and studied.



It will be observed that the total sales of literature during the past five years have been nearly two million dollars above the sales during the preceding ten years, and equals two thirds as much as the total sales for the previous sixty years. If the work continues to grow, as we trust it will, the sale of literature during the seventh decade in which we are now living, will be far above all the sales of the previous sixty years.

The Better Proofs of Progress

It seems almost a cause for regret that we are largely limited to figures expressing dollars and cents, in our effort to show the advance of a department of work, which includes the life, the prayers, the earnest labors, and the very heart-beats of a people who are carrying the last gospel message to all nations. Yet, from time to time we are uplifted and cheered by other

evidences of progress. The Lord gives to his workers some visible fruit of their labor in the salvation of souls.

One of the members of our first tract and missionary society testified, near the close of her life, that she knew definitely of one hundred persons who accepted present truth through reading the *Signs of the Times* she had sent to them by post, and had followed up by correspondence.

A missionary worker sent the *Signs* for a long time to an address, without any response. These papers were used by the family, who were poor, to paper the walls of their kitchen. Finally, they moved out, and the family who next rented the house, read the papers on the walls, and accepted the truth. A few months ago, when the writer was narrating this incident before a congregation at one of our conferences, a gentleman stood up in the rear of the room, and asked to give his testimony. He said that a few months before, he had accepted the truth through reading the *Signs* which he found pasted on the walls of the milk-room in the house last rented.

Some years ago a sea-captain threw a roll of papers in a pouring rain upon the wharf in Port of Spain, Trinidad. A passer-by picked them up and read them. The result was a little company of Sabbath-keepers, and a call for missionary workers. Some of these same papers were sent to Barbados to friends, who accepted the truth, and also sent for a missionary.

In one of our largest conferences it was ascertained through personal inquiry from all the members, that over one third, numbering more than one thousand members, had accepted the truth through reading our literature.

When one of the conferences in Australasia was organized, it was ascertained that sixty per cent of the churches in the conference had sprung up as the result of the sale of subscription books.

A lady in a large city purchased a copy of "Bible Readings for the Home Circle." She hid it away for fear of her husband, for two years, reading it only when he was away. Finally the husband became interested in the truth through reading one of our papers in the public library. He mentioned his interest to his wife, who informed him that she had a book which taught those same doctrines. The book was brought out. The family accepted the message, and, in turn, published it to their neighbors, fifteen of whom decided to obey God's commandments. In the same city a gentleman purchased a copy of "Great Controversy." He was greatly offended with its teaching, and lent the book to his son, that the son might share his disgust; but he accepted the truth, and became the elder of this little church of fifteen members.

By such small but powerful means the truth of God is winning its way. The seed sown is watered by the tears of the sower and by the Spirit of God, and is warmed by the love and the prayers of the worker until the seed springs up and bears a bountiful harvest.

It is a beautiful truth, which should be both an encouragement and an admonition to us, that the cause of God still prospers as in the past, through the earnest labors of the children of God, under faithful leadership. "The Lord gave the word: great was the company of those that published it." This is the testimony of the psalmist. And after the victory over their enemies, Deborah and Barak sang: "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah."

In Other Lands

THE prophecy of Revelation 14 that outlines this advent movement from its rise to its close, definitely marks it for "every nation, and kindred, and tongue, and people." And it is following the path divinely set.

Just thirty years from 1844, when the hour of God's judgment began, our first missionary to cross the sea, Elder J. N. Andrews, entered Europe. But even before this, the truth had gained a foothold there, and French-Swiss believers were calling for help. This is illustrative of the manner in which we have again and again been led forward. The truth leaps on ahead, by the providence of God, and we are called to follow.

In 1874, when that first missionary set sail, we numbered seven thousand believers, all in America. To-day our brethren number over twenty-one thousand in Europe. Not only in Catholic countries and provinces, but in some Lutheran states as well, the workers have had the old apostolic experiences of imprisonments and exile. In Austria it is only by organizing, under legal provisions, a "More Light" Study and Lecture Society that public services are maintained. Only a few weeks ago a young laborer in one of the Lutheran provinces of Germany was expelled from the kingdom because of the interest aroused by public meetings. But at the rate of over two thousand a year, for several years, the European membership has been increasing. The Russian Union Conference expected at the close of 1910 to have reached a membership of four thousand, and their report will likely show it.

The first point in Asia touched by our work was doubtless Hongkong, a British city on the China coast. Here good old Brother La Rue settled in 1887. The next point touched was directly across the great continent, in Turkey, where, in 1890, Elder Z. G. Baharian learned of the message through a Greek Seventh-day Adventist shoemaker, Brother Anthony, who had moved to Constantinople from California, the year before. Now, our Asiatic missions are working in more than a score of languages, in China, Japan, Korea, Straits Settlements, Burma, India, Turkey, and in Siberia and Turkestan; while two young men, Brethren F. F. Oster and H. Dirksen, are now in Baku, near the Persian border, preparing to pioneer our way into ancient Elam.

Our first mission station for heathen peoples was opened in 1894, in Matabeleland, then a wild country, so unsubdued that our missionaries had to flee from the station in the native rising of 1896. Now several thousand youth, all told, are in our mission schools in Africa, south, east, west, and central. In German East Africa, among the Chassus, and by the Victoria Nyanza, among the Kavirondas, our young men have reduced languages to writing, and the Word of God is speaking in those tongues for the first time.

Just over twenty years ago the first jets of light, representing this message in lands southward, were springing up in British Guiana and the West Indies. Now but one country of South America is off our list, Colombia,—and even this we may count by the foothold we have in St. Andrews Island,—and in most of the West Indies we are at work. Central America has a representation in every country except San Salvador.

It was the stirring signal from Pitcairn's lone isle, home of the famous mutineers of the "Bounty," that led us into Polynesia. In 1886 Brother John I. Tay was allowed to land from a British war-ship. Soon the
(Concluded on page fourteen)

"Lest We Forget"

M. E. OLSEN

WHEN Moses gave those noble farewell addresses, which are recorded in Deuteronomy, he repeatedly expressed his concern lest the children of Israel, having settled themselves at ease in the promised land, should forget the God who had led them out from Egypt, had watched over them during their wanderings in the wilderness, and had given them for a peculiar possession the land flowing with milk and honey. Joshua, at the close of his strenuous life, addressed a similar warning to the people; but it was not heeded by future generations. How pathetic is the record! "Israel served God all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." With a new generation apostasy comes in. The people forget Moses and Joshua, and they forget God.

Sometimes I think that the young people now growing up are in danger of losing sight, not only of the many divine providences in connection with the early history of this people, but also of the zeal, self-denial, and devotion to duty which characterized the pioneers. Those were heroic times, and they bred heroic men and women. It does us good to associate with them by reading their writings, and trying to put ourselves in their places. Wherever we look we shall see hardships borne with the utmost cheerfulness, and incredible difficulties overcome by earnest prayer and persevering labor. We may see Elder Joseph Bates, with want staring him in the face, sitting down with perfect composure to write his tract on the Sabbath, and later follow him in his fruitful work in many places, dependent upon God's opening providence, and cheerfully doing the thing that needed to be done whether it was preaching a sermon, or, in those days when cook-books were scarce, going into the kitchen to explain the mysteries of hygienic cookery to some housewife eager to learn.

We may see Elder James White in the intervals of those strenuous labors which were so successful in gathering the scattered believers together and forming the nucleus of a work which was to embrace the world,—we may see him at such intervals, in order not to be chargeable to the work of God, earning money by hauling stone, or chopping cord-wood at fifty cents a day, or cutting hay, and that, too, while suffering from severe bodily weakness, so much so that his nights were often sleepless from pain. We may see him in the face of apparently insuperable obstacles forging

steadily ahead, alert, watchful, vigilant, doing the work of a true minister of the gospel, and at the same time with rare foresight laying firm foundations for our publishing work, and for our system of schools and sanitariums. We see him doing all this for the love of the Master, buoyed up by the blessed hope, and looking forward to the crown which shall be given to all the faithful workers in that day.

There is something more than sentiment involved in a remembrance of these earlier men and earlier times. We need to study the lives of the pioneers in order, not only to understand the men, but to understand the message itself. We must study the men in such a way as to enter into the spirit of their work. It is not what is told us of the truth that will save us, but that which we are able to weave into our lives. We never fully

possess a truth until we have had a spiritual experience growing out of it. We never really know anything until we have obtained a heart knowledge of it,—till it has cost us something.

Especially do the young people who have, as we say, been born into the truth need to study the soul experiences of these early pioneers, and emulate their example. While it is a blessing thus to grow up in the truth, there are also some drawbacks connected with it. The young man or young woman who has always kept the Sabbath, at least outwardly, has missed that deeper experience which comes to those who give up friends and associates, perhaps even father and mother, and all that the world holds dear, in order to obey the truth. To miss the trial, is to miss the purification of all the affections which it involves, and to miss the consequent strengthening of character.

Fortunately, there are still experiences that may be bought. If the pioneer work

has been done in this country, it remains to be done in the regions beyond. The young men and women who have grown up in the truth may fix their eyes on China, India, Africa, and other great and needy fields, where millions of precious souls are waiting to hear the gospel. There, in pioneer missionary work, they may, in some degree, live over again the strenuous times experienced by the noble, disinterested men whom God called to lay the foundations of this work. And we who remain behind by practising self-denial in little things and in large things, may be able to contribute liberally of our means toward their support. Thus we may all emulate the example of the pioneers.



FACSIMILE OF COVER PAGE OF FIRST NUMBER OF THE INSTRUCTOR

History of Our Educational Work

H. R. SALISBURY

THE beginning of our educational work, which has grown to such an important place, reaching out to almost every country in which we have established foreign missions, was, like the other institutions of our work, very humble. In a copy of the *Review* of June 11, 1872, appears this simple announcement, telling of its start:—

This school commenced in Battle Creek at the time appointed, June 3, with twelve scholars, Brother G. H. Bell, teacher. Two have since joined. This is a better beginning than we had ventured to anticipate.

In this small beginning, however, our brethren saw the commencement of a movement which they had faith to believe would play a most important part in the development of this work, and one which would in its normal progress keep pace with the rapid growth of this denomination; for in this same announcement we read:—

This may seem to some like a small beginning. But a beginning, however small, is something; and it was expected that this would begin in a small and humble way, and come up to its true position by a steady and healthy growth. And we can never be discouraged at the smallness of any beginning, so long as we have the Saviour's parable of the mustard seed, which is the smallest of all seeds, but finally becomes the greatest of all herbs.

Two years later, in 1874, the little school, with one teacher, in an unpretentious building, had grown into the Battle Creek College. Our brethren seem to have appreciated what the opening of Battle Creek College would mean to the work; for in an editorial in the *Review* which mentions the opening of the school, are these words: "We are reminded by the experiences of the past few days that important events, at least some that are important to us as a people, are following each other in rapid succession." It is interesting to note that the students who entered Battle Creek College in its opening years are those who are now bearing the most responsible positions in our work in all parts of the world.

Battle Creek College remained the only training-school in this denomination until the year 1882. In that year South Lancaster was established, the report being, "It began under very humble circumstances, improving such buildings as it could secure for its accommodation." That humble beginning also developed beyond the expectation of its founders; for when I visited South Lancaster but a few weeks ago, I had the privilege of speaking to three hundred students in a chapel filled to its utmost capacity.

In this same year, 1882, Healdsburg also opened its doors, with two instructors and eleven students. This school is perpetuated in the new Pacific Union College at St. Helena, which has a much more favorable location than the one established at Healdsburg.

The next school to open was Milton Academy, in Oregon, in the year 1888, which might, perhaps, be called the beginning of Walla Walla College, inasmuch as it was discontinued when Walla Walla College opened, in 1892.

In 1891 Union College, which has grown to be the largest training-school in this denomination, was established, near Lincoln, Nebraska. The cause of present truth in the West had been very prosperous, so that

this college opened with a large number of students, and has been a mighty factor, in the providence of God, in training students for the Master's service in every part of the earth.

The year 1892 was marked by the establishing of the educational work beyond the home shores in two far-away countries. The Australasian Bible School was opened August 24, in Melbourne, and almost at the same time the Claremont Union College began its work at Capè Town, South Africa. Since that time the work has grown with such rapidity that not a single year has passed which did not see the opening of a new school in some part of the world.

Although the first general move to establish and maintain church-schools was not until the years 1896 and 1897—a quarter of a century after the opening of our first school in Battle Creek—yet I was interested to find these words, in an article by A. Smith, in the *Review* of June 25, 1872, calling attention to Christian education in our schools:—

Although the heart of the [educational] work will be at Battle Creek, I confidently expect it will quickly assume proportions that will enable it to extend its branches into all our churches of large membership, for the instruction of children and such as can not avail themselves of a course of study at Battle Creek.

Among the gifts to the church are not only apostles, prophets, etc., but also teachers. I do not know why young women could not qualify themselves, by a course of study at Battle Creek, to serve as teachers of select schools in our large churches, giving instruction in the common and higher branches of English, and in the principles of our faith and hope.

I greatly admire the faith those early workers had in the future of the educational work when it was yet in its infancy.

About the time that the church-schools began to be established, schools smaller than our training-colleges, and in rural districts, were established, under the name of "intermediate" schools. With the establishment of these, the educational link was complete, and for more than a decade it has been possible for a child to begin and end his training in Seventh-day Adventist schools.

From that little beginning at Battle Creek of one teacher and twelve students, thirty-eight years ago, that "mustard seed" has grown, until it has literally become a "great tree," with its branches extending to the different parts of the earth. There are now, at home and abroad, not including mission schools abroad, 88 training and intermediate schools, with 522 teachers and 6,790 students, and 581 church-schools, with 668 teachers and 11,835 students. This makes a grand total in our schools of 1,103 teachers and 18,625 students of all grades. Are you a student in one of these schools?

"Picket Line of Missions"

THIS book is a series of missionary biographies by different authors. While some of the characters sketched are not as familiar as others, yet each one is truly heroic. Many who read will be inspired to answer the Macedonian call by an unreserved consecration of their all to the service of the Master. Surely Livingstone, Mackay, and Thoburn were heroes, and the lives of heroes have often inspired others to heroic deeds. The book contains valuable information concerning different mission fields where you may be some day called by your Master to take a place in the firing line. Cloth, fifty cents. Order from Review and Herald Publishing Assn.



FIRST SEVENTH-DAY ADVENTIST SCHOOLHOUSE

A Chinese Lesson

W. C. HANKINS



AS I was listening to the children in the Chinese boys' school studying their lesson this morning, I noticed that all were making a slight mistake in the way they repeated the lines they were learning to read. They were learning part of a song, and the two lines they were repeating read like this:—

"Chit-si i-au goa koat-i,
Beh tak hang chiau Tsu ka-si."

This means, "From this time on I am determined to do all things according to the Lord's teaching."

But one little lad had heard wrong, and so was repeating the lines like this:—

"Hit-si i-au goa koat-i,
Beh tak hang chiau Tsu ka-si."

This means, "From that time on I am determined to do all things according to the Lord's teaching." Soon all the children were repeating it as he did.

Now you will notice that he only left off one letter, but the difference of that one letter made a difference of one word in the meaning, and the difference made by the change of that one word is eternal in its consequences,—it is the difference between eternal life and eternal death.

God's book says to us, "To-day if ye will hear his voice, harden not your hearts." And again, "But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:15, 13. God calls us "to-day,"—"from this time on,"—to give our hearts to him. But how often we are like the little Chinese boy, and say, "Yes, Lord, I will do it by and by,"—"from that time on,"—and "that time" is like "to-morrow," it never comes. Unless we are determined that "from *this* time on we will do all things according to the Lord's teaching," we are treading on dangerous ground, and are liable to lose eternal life.

Not only does this lesson apply to those who have never made a profession of accepting the Lord Jesus as their Saviour from sin, but it comes with a double force to us who have already started on the upward way. We know that sometime we must be holy, that we must prepare to meet the Lord, that we must get rid of these sins that overcome us so easily, and we say, "Sometime we will get ready; sometime we will stop doing these things." But, dear friends, we do not know anything about the future, and the only time we really have to accomplish this work is now,—to-day. We will hear or see many like the Chinese boy, and we will be tempted to learn of them; but we must remember that the Master says, "From this time on," and he will not accept any other rendering.

Have you been making a mistake in repeating the lesson? If so, the Master is sending this to you as a reminder that you have heard wrong, or have been led away from the correct rendering by the voices of those around you; and he bids you remember that the correct rendering is, "To-day,—from *this* time on."

Perhaps some who read these lines have, in the past, had a bright experience in the things of God, and were at one time fully determined to do his will, but have now grown cold. This class are like the little boy in this same school who, on being corrected for saying, "From that time on," began to quote the lines thus:—

"It-si i-au goa koat-i,
Beh tak hang chiau Tsu ka-si."

This means, "At one time I was determined to do all things according to the Lord's teaching."

As I listened to this little fellow's rendering, I thought of the large class that were doing just what he so thoughtlessly repeated. And I thought of how pitiful it was that one should start toward the goal of eternal life, know the joy of walking with God, and then stop short before reaching his destination. But may God grant that this experience may not be ours; may we not look back and say, "At one time;" may we not look into the future and say, "Sometime;" but may we, by the grace of God, say, "*Now, to-day*, I will give my heart to him, and 'from *this* time on I am determined to do all things according to the Lord's teaching.'"

Kulangsu, Amoy, China.

Take No Account of Evil

THIS seems to be the age of the big stick, when the whole country bristles with reformers bent upon clubbing evil to death. An excellent symptom. Nevertheless, there is a neglected aspect of this warfare which demands consideration.

A man can not contemplate evil, dwell upon it, live with it in his thought, turn it over and over in his mind, grow indignant about it, plan to thwart it, discuss it, lecture upon it, without being hurt by it in some subtle way. One may as well try to handle soot and escape a smudge.

I have often listened to the socialist street orator, with whose pathetic vision I most heartily sympathize, denouncing with hoarse and passionate eloquence the sins of the moneyed mighty, and doing his level best—ofttimes with success—to inspire in his hearers discontent, envy, and hatred. Probably the last thing in the world that such a man would think of is the effect upon his own character of the thoughts he entertains about the people and the wrongs that he criticizes. Yet the point is rather important. He may be separated by oceans and continents, both in this world and in the world to come, from the objects of his tirades; but he can never get away from himself.

The longer I live, the more convinced I am that evil can not harm a man. It is the person's thought about the evil that contains the real poison. This is the reason why Jesus, in constant touch with suffering and sin and black injustice, nevertheless kept his own soul sweet and pure. He refused to think evil of evil. He refused to permit the sins of other men to overshadow his peace. Paul understood the Master's attitude when he wrote, "Love taketh no account of evil."

How sensitive we are! We are wronged in some way, and we instantly retaliate. We take account of evil, and give importance to it by taking notice of it. Jesus taught that we should not retaliate, but turn the other cheek; that it is better to suffer the same wrong twice than even to think of avenging it once; because thinking of the wrong done plants the thought of the evil in your own mind. The moment you think of it, it is inside. And it is poison. The heart burns with indignation. You desire revenge.

Therefore, take no account of evil. Pass it over; forgive it; refuse to think about it. Do not indulge

in self-pity. Why should another man's sin embitter you? Why permit it to produce in you a state of mind which inevitably causes suffering?

I am told that this is impractical. How do we know? It has never been tried save by One—and he made the strongest impression on the world for vital good that ever was made since time began.

The fact is, it is much easier to salve our souls by a show of virtuous indignation at the wrong-doings of our fellows, and to pound them lustily with the big stick, than it is to take no account of evil, but go on building the good, thinking the good, talking the good, keeping the mind filled with things as they ought to be and might be, and enlisting a multitude not simply to fight evil, but to establish righteousness—first in ourselves, and then, by the influence of example, in all the earth.—*Christian Endeavor World*.

Knocking Down, and Lifting Up

A FATHER bade his son set up some bricks endwise in regular line a short distance apart, relates an exchange. "Now," said he, "knock down the first brick." The boy obeyed, and all the others fell with it. "Now," said the father, "raise the last brick, and see if the others will rise with it." But no; once down, they must be raised singly. How easy it is for one to lead others astray, but how difficult for him to restore them, however sincere his repentance may be!—*Zion's Herald*.

Things I Have Observed Recently

A MAN going into a lady's office and carrying on a conversation of some length without removing his hat.

A boy not lifting his hat, nor apparently recognizing in any other way the salutation of an older person.

A boy who habitually lifts his hat and speaks audibly and pleasantly whenever greeted on the street by an older person. His gentlemanly conduct has frequently occasioned commendatory remarks from his elders.

A young man of mental and moral worth doing great injustice to his physical appearance by sitting so bent over at the dinner table that many an elderly man of threescore and ten would blush to be seen in that posture.

A young man of good physique and good principles taking such large mouthfuls at the table that he involuntarily excites the emotions of some observers lest he be unable to complete the operation so heroically begun. Why not be content with medium-sized mouthfuls?

A young woman sitting in a public gathering with her knees so far apart that her dress dropped loosely down between them. Ladies are expected to sit with knees near together.

A minister sitting in the pulpit with one leg thrown over the other in a way quite inappropriate for the sacred desk. Since his hose were light colored and the rest of his outer apparel black, his attitude attracted especial attention. It is better form to keep both feet resting on the floor when sitting behind the pulpit.

A young woman, in the presence of gentlemen and lady customers, sitting on top of a table in a store, swinging her feet, instead of occupying a near-by chair. It is unbecoming for girls and women to seek "the high places" when chairs and settees can be obtained.

ETHEL LE BARON.

Two Funeral Experiences

I HAVE never allowed myself to make any charge for attending funerals, and never expect anything from members of my own parish (presumably this is true of all pastors); but when strangers outside of the congregation have, unsolicited, given anything, I have not had any trouble of conscience in accepting it. Ministers generally expend more than they receive for funerals.

Once I was sent for to attend a funeral some five miles distant. It was at the home of an independent farmer, who was not an attendant upon any church. We went and returned without even a "Thank you" from any one.

Some six months after, another call came from the same family. I responded again, without even a "Thank you;" and in less than a year I was sent for again.

At the close of this service the old farmer said: "You have been very kind, elder, to come to us three times in our trouble. What do you ask?"

I replied that I never made any charge for funerals; but if people were disposed to give anything, I took it.

Whereupon the man said: "Wall, that is kind in you. Next fall take your horse, and come over and get some apples."

I never went after the apples.

As an offset to this case is the following: It was the first of April; the frost was coming out of the ground, and the roads were terrible and even dangerous, when a messenger came at about ten o'clock in the morning, stating that I was wanted to attend that afternoon a funeral of an old lady some fourteen miles away.

I procured a horse and carriage, and went. It was a long and disagreeable ride. There were some fifteen houses in the little village.

It was quite late before the services were over, and the good woman's son most thoughtfully and urgently said, "You must not think of returning home to-night; for the roads are bad, and it will be very dark."

I did not need much urging, and just before supper he said, "I don't know when we have had a sermon round here; would you preach this evening if I invite the neighbors in?"

I assured him it would be a pleasure. The people came, and filled two rooms of the farmhouse.

In the morning, as soon as breakfast was over, the young man said, "How much do you ask for attending a funeral?"

The usual answer was given.

"I can not have my mother buried for nothing," he said, and gave me five dollars.

Then he asked, "How much do you ask for that sermon?"

I replied, "Nothing; it was a pleasure."

"I can't have our preaching for nothing," he said, and gave me another five dollars.

Then he asked, "How much will you have to pay for your horse?"

I replied that, if I had returned the night before, it would have been one dollar and a half, but I presumed they would ask another dollar and a half.

He handed me another five dollars. "If it costs you any more, let me know."

I always thought that young man would make a good city deacon.—*Smith D. Baker, D. D., in Christian Endeavor World*.

CHILDREN'S PAGE

Good Company

AND then there's Guy Frazier," said Bruce Calvert rather hesitatingly; "but you don't like him."

"Not like him!" said Mr. Calvert. "My dear Bruce, this is your party, not mine. Select your guests without regard to my likes and dislikes. I expect to be so busy that I shall have very little time to be with you lads."

Bruce wrote the name with a feeling of relief. "I never can imagine why you dislike Guy, Uncle Fred," he said. "He is such good company, and the life of every gathering. I'd give anything to be as merry and entertaining as he is. It isn't often that our crowd takes up with a newcomer at once, but Guy is so jolly and pleasant that we have to like him. We are sure to have a good time when he is about. I believe, Uncle Fred, you will agree with me after his visit."

"I don't dislike Guy, Bruce; but there are other young fellows I like much better," said the middle-aged man, "my nephew, for example. You are a great deal better company, if you only knew it, than your friend. No, I'm not saying this to flatter you, but simply to tell the truth."

In honor of Bruce's nineteenth birthday Mr. Calvert had arranged a sort of house party for his nephew at his beautiful farmhouse thirty miles out in the country, and the youth was bidden to select six or eight guests to spend a week in December with him at the hospitable home, where all the delights of country sports and long, quiet evenings before a wood-fire could be enjoyed. The ideal weather of that autumn promised to continue; so the fortunate young men set out for their visit in high glee, with Guy Frazier the center of the laughing, joking group.

But the autumn, after lingering through the delightful Indian-summer stage just one more day for the house party, came to an end in a sobbing, fitful rain that kept the boys close to the big house during the rest of their stay. Not that that would have afflicted them greatly, under ordinary circumstances, but with Guy Frazier in the crowd, enjoyment proved to be out of the question. He could not sing, could not play any of the musical instruments belonging to the house

or the guests, showed no appreciation for the playing of the others, would not read, did not care for games, and did nothing but sit about telling jokes and stories from morning till night.

Mr. Calvert was secretly pleased with the weather and the party; for he had feared that his nephew might select Guy Frazier as a model, and pattern his conversation after the light, frivolous, patent-medicine jokes of the new member of the little crowd; but that week in the farmhouse opened the eyes of all the boys; and from that very moment the popularity of shallow Guy Frazier was on the decline. Without being rude or

ungentle in their actions, they gradually dropped him when they returned to the city, and he quickly and naturally drifted into a lounging set of young fellows who spent all their time in cigar stores and billiard halls, telling jokes, and taking interest in only the shallow things of life.

To be good company implies more than a fund of humorous stories, though often young people are years in finding that out. They look with envious eyes at the glib-tongued talker, wishing they were only as talented and popular as the one in the center of the laughing group; but in many cases there is nothing that deserves to be envied. To be gay and merry, and to know how to tell a good story are accomplishments worthy the attention of all young people; but underneath and behind must lie the solid foundation of common sense, discretion, learning, and tact, if any one is to merit the honor of being called good company by the people whose opinion is worth having.

The most tiresome people on earth are the ones who are

never serious, and who manage to turn about the most serious things into so-called jokes. To be shut up with such a person an entire day is to become so exasperated and tired that silence is more than golden when it at last comes. There are young men and women whose sole and only idea of literature is obtained from the humorous columns of newspapers and the light stories and articles purporting to be "funny," that abound in many publications. Such young people grow into the empty-headed middle-aged men and women who are the bane of every community.



Double Duty

Boo-hoo-hoo! we've fought,
My Teddy Bear and me,
And now he wants to make it up,
And I just won't, you see.
Boo-hoo-hoo! it's horrid
That Teddy won't cry too;
I have to cry just twice as hard,
And don't know what to do.

— *Good Housekeeping.*

On the other hand, the young people who look longingly at the talkative, joking, popular young folk and sigh for their gifts, have the chance to develop into brilliant conversationists and really good company, because of the very modesty that they deplore. Not occupying the center of the stage at all times, they have the opportunity to observe, and to read, and to cultivate their minds, in time becoming far more popular than their shallow companions. Innocent fun makes a fine dessert for life, but a very poor steady diet.—*Young People.*

My Little Hero

EARTH'S bravest and truest heroes
Fight with an unseen foe,
And win a victory grander
Than you or I can know.
We little dream of the conflict
Fought in each human soul,
And earth knows not of her heroes
Upon God's honor-roll.

One of earth's little heroes
Right proud am I to know;
His name for me is Mother,
My name for him is Joe.
At thought of a ten-year-old hero
Perhaps have many smiled;
But a battle-field's a battle-field,
In the heart of man or child.

There were plans of mischief brewing;
I saw, but gave no sign;
For I wanted to test the mettle
Of this little knight of mine.
"Of course you must come and help us,
For we all depend on Joe,"
The boys said; and I waited
For his answer—yes or no.

He stood and thought for a moment;
I read his heart like a book;
For the battle that he was fighting
Was told in his earnest look.
Then to his waiting playmates
Outspoke my loyal knight:
"No, boys; I can not go with you,
For I know it wouldn't be right."

How proud was I of my hero
As I knelt by his little bed,
And gave him the bedtime kisses,
And the good-night words were said!
True to his Lord and manhood
May he stand in the world's fierce fight,
And shun each unwonted action,
Because it "wouldn't be right."

—Eben E. Rexford, in the *Christian Union.*

A Great Gentleman

At one time Mr. McKinley was closely followed by a reporter for a paper of the opposing political party. While Mr. McKinley was annoyed by the misrepresentations to which he was almost daily subjected, he could not help admiring the skill and persistency with which he was assailed. His admiration, too, was not unmixed with compassion; for the reporter was ill, poorly clad, and had an annoying cough.

One night Mr. McKinley took a closed carriage for a near-by town, at which he was announced to speak. The weather was wretchedly raw and cold. He had not gone far when he heard that cough; and he knew that the reporter was riding with the driver on the exposed seat. The major called to the driver to stop, and alighted.

"Get down off that seat, young man," he said.

The reporter obeyed, thinking the time of his vengeance had come.

"Here," said Mr. McKinley, taking off his over-

coat, "you put on this overcoat and get into that carriage."

"But, Major McKinley," said the reporter, "I guess you don't know who I am. I have been with you the whole campaign, giving it to you every time you spoke, and I am going over to-night to tear you to pieces, if I can."

"I know," said Mr. McKinley, "but you put on this coat and get inside and get warm, so that you can do a good job."—*Selected.*

William Miller

THE man whom God used to start the first angel's message (Rev. 14:7) in America was William Miller. He was born during the American Revolution, about two years after the sun was darkened. His father and mother then lived on a farm in the western hills of Massachusetts, but when little William was four years old, they moved into New York, to a place called Low Hampton, which is a few miles from the south end of Lake Champlain. Can you find this long lake on the map? It lies between New York and Vermont. It was new country then, and the father of little William Miller, whose name was also William Miller, built a log cabin for his family, and set to work to clear a farm for himself. So William Miller, or Willie, as, of course, they called him then, grew up to be a big boy, sturdy, broad-shouldered, and square-faced. As soon as he was big enough, he took hold of the work with his father in the clearing and on the farm; for he was the oldest of sixteen brothers and sisters, and you can imagine the father needed all the help that William could give him.

Willie got very little time for school; and, anyway, nobody in that place then could get more than three months of schooling a year; for that was all the time the school held. But his mother taught him to read, and he read all the few books there were in the house, so that when he did get to school, he went into the class with the big boys and girls. He loved to read, and he used to sit by the fireplace nights, with a blazing pine-knot for light, and read until after all the other people were in bed. The Bible, the psalm-book, and the prayer-book formed his chief reading until he was ten years of age.

Sitting in the chimney-corner when a party was gathered at his father's house, he would listen to the men telling stories of the war for independence, and he longed to get hold of books that would tell him more. So one of the first he got after this was a history of the United States. You know our country was not very old then, and the histories were made up of stories of Washington and Franklin and others, more than of mere facts and dates, like ours to-day. He was very proud of his country, and he made up his mind he would always stand for the liberties these men had won if he should find them in danger. After a while he got "Pilgrim's Progress," and a few other books like these.

When Will had grown up to be a young man, he wanted very much to go to college, but his father wanted him to stay on the farm. He had already learned all he could at the school there, and he wanted to become a learned man. He tried and tried to plan some way to go, but his father was not a rich man, and, though he had gotten on well, making a pretty good farm out of his clearing, and building a better and bigger frame house in place of his log one, he thought he could not afford to send Will away to college.

But Will was bound to go, and one day he sat down in his room to write a letter to a rich man who lived near there, to ask him to help him. He had no more than gotten it written, however, when his father came into the room, picked up the letter, and read it. What he read showed him how much his son longed to get an education, and what he meant to do in the world, and he felt very sad because he could not send him to college. Still he thought it would not do for an independent, strong young man to beg help from a rich man, and so he induced Will not to send the letter. After this his father helped him all he could to get books and papers, and to study by himself; but he never went to college. God meant to train him better than he could in college, for the work he wanted him to do.

William Miller married in 1803, and with his wife moved to a farm at Poultney, Vermont, a few miles southeast of Low Hampton. He grew to be very popular with the people there, and came to be a man of influence. The young people used to flock to his house for parties, and everybody wanted him and his wife present whenever there was going to be "a good time."

But, sad to say, he grew away from God. The men he associated with were the great men of the place, the thinkers and doers; but most of them did not believe in God. William Miller began to read the books they read; and he came, like his companions, not to believe in Christ or in the Bible. They believed there was a God, but that he did not have much to do with men; and they did not think that Jesus had died to save them from their sins, or that there would be any judgment day. They believed that when they died, that would be the end of it, and they would never live again. Such people are called deists; and William Miller was a deist for many years.

He was a soldier for two years, in the War of 1812, and some things he went through at that time made him think very seriously about the Christian religion. But he did not give up his unbelief, and after the war returned to his farm still a deist. At this time he moved back to Low Hampton, where his mother was yet living, though his father was dead.

His father had gotten into debt, and put a mortgage on his farm to get some money. A mortgage on a farm, you know, is a promise to give up the farm to the man you borrow money from if you can not pay him back the money. William Miller paid off the mortgage, and gave the farm to his mother and his brother Solomon; so his mother lived there near him until her death. He bought another farm for himself, half a mile away.

There, on a little hill, he built a comfortable two-story farmhouse, and planted around it the rose and lilac bushes so dear to the New England heart. From the east room, which was his library and study, he could see two miles away to the Poultney River and the little village of Fairhaven. On the other side of the house, a few rods away, was a beautiful grove, of which we shall hear more afterward. By this grove the road led to the big town of Whitehall, eight miles to the west, where the lake boats from the north unloaded their freight onto the canal-boats that took it down to the Hudson River and to New York City.

Mr. Miller's grandfather was a good old Baptist minister, and he sometimes came to Low Hampton to preach. After a while there got to be a company of Baptists in that place, and a little church, or chapel,

for them to meet in was built near William Miller's farmhouse. Mr. Miller, though not a Christian, used to go to this chapel on Sunday, to please his mother. He liked well enough, for that matter, to hear the ministers preach; but sometimes there were no ministers to preach, and then one of the deacons would read from a book of sermons. When they were to read, William Miller would stay away; when his mother asked him why, he said the deacons could not read well enough. One of the deacons, hearing of this, came to Mr. Miller and asked him to do the reading. I suppose he felt rather ashamed to have this good man heap coals of fire on his head like that; but he said he would read. After that, when there was no minister to preach, William Miller would read the sermons he did not believe to the people who did believe them.

The ministers, and others who came sometimes to big meetings at Low Hampton, used to stay at his house; and, though he liked to argue with them and try to show that they were foolish to believe in Jesus, he was glad to have them stay with him and his family; and they always had a pleasant visit there. But the time was near when he was to be changed. He was not what we would call a wicked man. He was not a drunkard, nor cruel, nor profane; he was honest with everybody, and always kind to big people and little people. Everybody thought him as good as anybody else, and better than a good many; and I suppose he thought so himself. But did you ever hear what a wise man once said: "The heart is deceitful above all things, and desperately wicked"? He did not know how wicked he really was, just as we do not know how wicked we really are. One day he caught himself swearing. It shocked him, and he went off by himself to the beautiful grove west of his house, and started to thinking. He began to wonder whether there really might be a life after this life on earth. The more he thought, the less he could tell; but of one thing he was sure, that if after his death he should never live again, that was very terrible; and if, on the other hand, he should live again, at the judgment day, and have to be judged righteous or guilty for what he had done, he would be found guilty, and that would be more terrible still. So it went on for some months, and he was very unhappy. He was not yet thirty-four years old.

The people of his neighborhood were going to have a big celebration that year, in memory of a battle the Americans had won in the War of 1812. William Miller had been in that battle, and his neighbors all selected him as the one to take charge of the celebration. They were to have a ball, that is, a dance, and Captain Miller had a number of young men as his staff of helpers to make the preparations. The young men were gathered at the Miller house the day before the celebration, when some one proposed that they all go to hear a minister who was to preach that evening. So in the evening the whole company started off, laughing and talking, and having great fun over the thought of how they were going to celebrate the next night. They were not thinking at all of a good religious meeting, but were going just to pass the time.

Mrs. Miller stayed at home. Late in the evening she heard the young men coming back; but they were not laughing now, nor talking, nor singing songs. They were very quiet when they came in. She asked them many questions about the meeting and the sermon, but they did not seem to want to talk. Then she asked them about what they were going to do to get ready for the ball the next night; but they did not want

to talk about that either. She came to the conclusion that they had been pretty well sobered by what they had heard at the church. Afterward her husband told her that the minister had spoken from a text that said, "Run, speak to this young man;" and he talked so straight to the people about their sins and their need of repentance, that every young man there thought the minister surely meant just him. They did not feel like having their ball next night, and so it was put off, and they never had it.

The next Sunday Mr. Miller was to read the sermon at the church. He started to read, but could not control his voice, and stopped, and sat down. They all felt sorry for him. He went home from that meeting most wretched. He felt that he was very sinful, and that he could not make himself good. He knew that he ought to be punished for his sins, but the only punishment as great as his sins would be death, and he wanted to live. Then suddenly the thought came to him, if there were somebody so good, who had never sinned, who would be willing to take his place and the place of all who had sinned, and die for them, O, how wonderful and how loving such a person would be! Then he thought that was just what Jesus was said to have done. But only the Bible told of Jesus, and if he did not believe the Bible, how could he be saved from his crushing load of sins? So then, seeing that the Bible gave him just what he needed, he began to believe it. He started family worship at home, and told people that he was no more a deist, but that he believed in Christ and in the Bible.

He read the Bible more and more, and cared less and less for other reading-matter. The Bible became his guide, and Jesus became his friend. His friends who were still deists told him the Bible itself proved that it was not true, because it contradicted itself; that is, it said one thing in one place, and just the opposite in another place; and they showed him the places to which they referred.

He could not answer them, but made up his mind that if the Bible was true, it would explain itself. So he started at Genesis and began reading the Bible through. When anything was hard to understand, he looked at the marginal references or the concordance, and found other texts that explained it; and he found that there was not a single contradiction. So he began to prove this to his friends.

He found, too, that when God prophesied something in the Bible — that is, said that something would occur in the future — it always came true at the time he said, as the Israelites going out of Egypt in Moses' time, and the Jews coming back to Jerusalem after they had been seventy years captives in Babylon.

Then he began to study the prophecies of Daniel and Revelation to see if they had been fulfilled. He had read history a great deal; you remember he began it when he was a little boy. Now he read more, and found that the things which God had said, through Daniel and John, should come to pass, surely had occurred, and just at the time God had said they would. For one thing, he saw that Daniel, six hundred years beforehand, had told exactly at what time Jesus would come to earth the first time, to die for us. And, sure enough, he had come at just that time. Then Mr. Miller read on, and studied on, and found that God had said something should come to pass in the time in which Mr. Miller and all the people then were living. But what that was I shall have to tell you at another time.

A. W. SPAULDING.



M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

Society Study for Sabbath, February 25

Standard of Attainment — Denominational History

LEADER'S NOTE.—The importance of this subject demands our very best effort in thorough preparation for the program. "We should be able to look back through the decades and see how through the providences of God, the small beginning of our denominational work has developed into a well-organized missionary enterprise, which is to-day operating in nearly every country in the globe." Let those who are to take part on the program study the articles referred to in the INSTRUCTOR very thoroughly, and if possible read from "Great Second Advent Movement" on these topics. It is much better, as a rule, to prepare a talk based on the material given than to read the articles furnished. It will be well to call the attention of your young people to the fact that No. 667 in "Hymns and Tunes" is of special interest. The first verse refers to Elder James White, the second to Elder Joseph Bates, and the third to Elder Uriah Smith. A few words regarding the author might be appreciated. You will find material in "Great Second Advent Movement."

Denominational history is one of two subjects on which examinations are held for Standard of Attainment. The next test will be given the first week in March. Those who desire can take the examination in denominational history at this time and the one on Bible doctrines in the fall. A program on Bible doctrines will be given previous to that examination. The church elder should obtain the questions from your conference Missionary Volunteer secretary.

It is suggested that you be able to submit at this meeting plans for the Temperance INSTRUCTOR campaign.

Every leader, and in fact every member of your society, should have a copy of the outline of lessons for the whole year. This is contained in the *Searchlight* Missionary Volunteer Series, No. 34. Price, five cents.

Program

Song — No. 207 "Christ in Song" (revised).

Prayer.

Scripture drill (review of Morning Watch texts for week).

Song — No. 191 "Christ in Song" (revised).

Report of work.

Lessons From Early Pioneers (eight-minute paper).

See article on page 6.

Song — No. 667 "Hymns and Tunes."

History of Our Educational Work. See page 7.

The Publishing Work: an Agent of the Gospel (eight-minute talk). See page 3.

Song — No. 193 "Christ in Song" (revised).

In Other Lands (five-minute paper). See page 5.

Closing Song — No. 684 "Christ in Song" (revised).

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 18: "Story of John G. Paton," Chapters 37-44

Test Questions

1. WHAT means of escape did Paton try? What was the result?
2. What did he do besides pray in times of peril?
3. Describe his race for life across the island.
4. Notice how he shows tact, courage, a knowledge of human nature, and faith in God.
5. How did the traders show their heartlessness?
6. While waiting for rescue, what were the missionaries doing?
7. How do you think Paton's efforts in defense of the mission affected the natives?

8. What means of rescue came next morning?
9. Why do you think the Lord permitted his servant to pass through so many trials on Tanna?
10. To what country did Paton go? For what purpose did he make this journey?
11. Locate Sydney on the map.
12. How did he go about his work there? With what result?

Notes

Again we quote a few interesting items from Paton's "Autobiography": "We heard that three of Manuman's people had been killed and a district burned with fire. Though this poor man was one of Nowar's chief friends, yet I heard him say before my flight: 'When so many children are being killed, why do they not send me one for food? They are as tender and good as young fowls!' A remark like this lets you see deep into the heart of a cannibal, and he a sort of half-converted one."

"Miaki and his followers were a scourge and terror to the whole island of Tanna. They intensely hated Nowar, because he would not join in their cruelties. Yet he and Manuman and Sirawia and Faimungo continued to survive long after war and death had swept all the others away. The first three lived to be very old men, and to the last they made a profession of being Christians, though their knowledge was very limited and their inconsistencies grave and numerous."

Junior No. 3 — Lesson 18: "Those Bible Readings," Pages 82-105

Test Questions

1. GIVE an account of Grandma Hartman's house as described in her story.
2. With whom did she then class Adventists?
3. What first impressed her on entering the church? How was her impression changed before the service closed?
4. What was the subject of the sermon?
5. Tell how they began to keep their first Sabbath.
6. What reasons for keeping the Sabbath did Mattie give Mr. Davis?
7. What do you think it means to "turn thy foot away from the Sabbath"?
8. What was Mr. Wilbur's excuse for not keeping the Sabbath? What was it he lacked?
9. What two new members joined the Bible class?
10. What have you learned about Billy Black?

In Other Lands

(Concluded from page five)

diarist of the island entered the record: "Oct. 30, 1886, the church on Pitcairn Island unanimously kept the seventh-day Sabbath of the Lord our God." Many well remember the rousing interest of our people, young and old, in building the missionary ship "Pitcairn" by the Sabbath-school offerings, so that workers might be set down in the island groups of the South Sea.

And just the year before the signal from Pitcairn — so closely do the missionary providences fit together — the first laborers were sent to Australia to begin in a work which has now grown into a strong Australasian Union Conference, able to take the burden of carrying the message of the Lord's soon coming to the islands of the South Pacific, and to the East Indies — a parish of over fifty million souls.

So round the world the message speeds. But the work thus far done only opens up field upon field still waiting. The hundreds of languages still silent in the message, and the tribes and peoples altogether untouched, are a daily challenge to our people.

W. A. SPICER.



VII — The Prison Opened; Counsel of Gamaliel

(February 18)

LESSON SCRIPTURE: Acts 5:12-42.

MEMORY VERSE: "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:29.

Questions

1. Why did hypocrites not dare join the church after Pentecost? How did the people all feel? Why? See note.

How many were added to the Lord? Acts 5:14.

2. What was wrought by the hands of the apostles? Verse 12. What was done with those who were sick? What did those from other cities do? How many were healed? Verses 15, 16.

3. Who rose up against the apostles? What did they do with the disciples? How were they delivered from prison? What were they told to do? How did the apostles obey? Verses 17-21.

4. Whom did the high priest call together? Whom did he command to be brought? What did the officers find when they came to the prison? What word did they bring to the council? Verses 21-24.

5. How did the members of the council feel when they heard these things? What message was brought to them? Verses 24, 25.

6. Who brought the disciples before the council? Why did they not use violence? What question was asked the disciples? What did they say the apostles had done? Verses 26-28. Had they ever been willing to be responsible for the blood of Jesus? See Matt. 27:25.

7. Who replied to the charges made? What did they say they ought to do? To what did they then bear witness? Of what did they accuse the priests and rulers? Who did they say were witnesses of these things? To whom is the Holy Spirit given? Acts 5:29-32.

8. When the members of the council heard these words, how did they feel? What did they wish to do? Who then addressed the council? What honorable position did he hold? What did he tell the priests and elders to do? Verses 33, 34.

9. Concerning what did Gamaliel tell the council to take heed? Who had once arisen boasting himself to be somebody? How many joined him? How did he and his followers come to an end? What other example did Gamaliel cite? What did he say the council should do with the disciples? Why did he give such advice? When a work is of God, what can men not do? Verses 35-39.

10. Upon what did the priests and rulers agree? What did they do with the disciples? How did they feel as they departed? How did this experience affect their work? Verses 40-42.

Note

When the people saw that hypocrites and liars were punished with death, as were Ananias and Sapphira, those who were not honest and sincere did not dare join the church. Great fear came upon all as they saw that the Lord understood their motives and secret thoughts. Yet "believers were the more added to the Lord, multitudes both of men and women."

THE YOUTH'S LESSON

VII — The Prison Opened; Counsel of Gamaliel

(February 18)

LESSON SCRIPTURE: Acts 5: 12-42.

LESSON HELP: *Sabbath School Worker*.

PLACES: The temple, hall of the Sanhedrin, prison; and homes in Jerusalem.

PERSONS: Angel of the Lord, apostles, multitude from outside Jerusalem, sick folk, priests, rulers, officers, and Gamaliel.

MEMORY VERSE: Acts 5: 29.

Questions

PROGRESS OF THE WORK AND FURTHER CONFLICT WITH THE RULERS

1. Following the judgment of Ananias and Sapphira what special marks of progress are noted? Acts 5: 12-14.
2. Describe the work of healing. Verses 15, 16.
3. What was the feeling of the ruling classes concerning this work? What did they do? Verses 17, 18; note 1.
4. By what means were the apostles again permitted to teach? What commission did the angel give them? Verses 19, 20; note 2.
5. How were the rulers made aware of what had happened? Verses 21-25; note 3.
6. What was done? Verse 26.
7. With what were the apostles charged? Verses 27, 28. Compare Matt. 27: 25.
8. What reason was given for not obeying their former commands? Acts 5: 29; note 4.
9. What facts were stated? Verses 30-32.
10. What effect did Peter's discourse have upon the council? Verse 33.
11. Who gave advice to the council? What did he say? Verses 34-39; note 5.
12. What did the council do to the apostles? How did the apostles take the punishment? Verses 40, 41.
13. How did the apostles' actions accord with the command of the council? Verse 42; note 6.

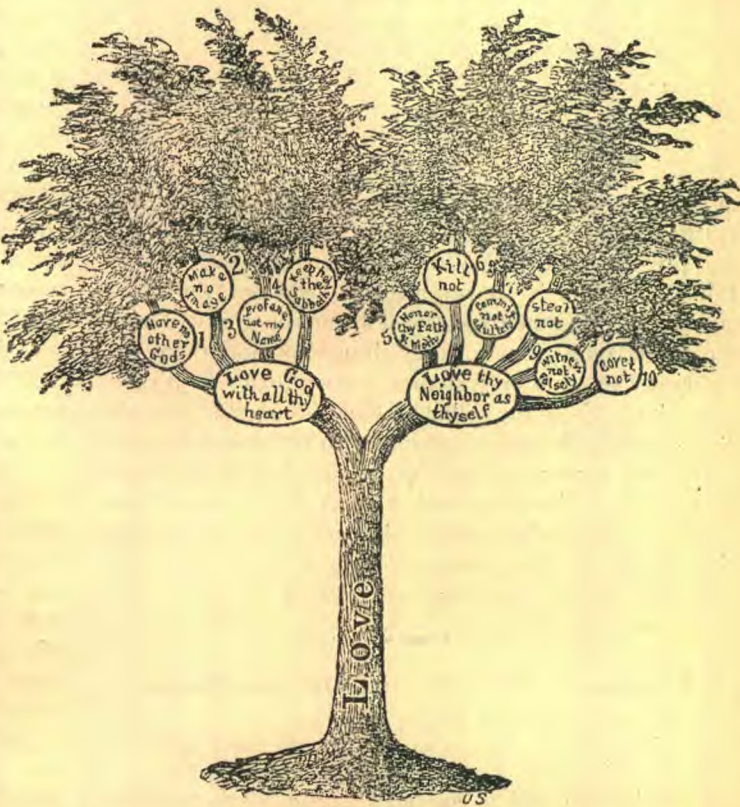
Notes

1. The Sadducees seem to have been the leaders in this persecution. According to Josephus, most of the higher class were skeptics or Sadducees, though the mass of the people were Pharisees. The work of the apostles was very offensive to them. It drew away their followers, and refuted their leading doctrine that there was no resurrection. Matt. 22: 23.
2. This was indeed a strong protest against the actions of those who taught that there was "neither angel, nor spirit." Acts 23: 8.
3. "Note the marvelous accuracy of detail in St. Luke's narrative. The Sanhedrin used to sit in the temple, but a few years before the period at which we have arrived, four or five at most, they removed from the temple into the city, a fact which is just hinted at in the fifth and sixth verses of the fourth chapter, where we are told that the rulers, and elders, and scribes were gathered together in Jerusalem, that is, in the city, not in the temple; while again in this passage we read that when the high priest came and convened the council and all the senate of the children of Israel, they sent their officers to bring the prisoners before them. These officers after a while returned with the information that the apostles were preaching in the temple. If the Sanhedrin were meet-

ing in the temple, they would doubtless have learned this fact as soon as they assembled, especially as they did not sit till after the morning sacrifice, several hours after the apostles appeared in the temple."—*Stokes, Acts, Vol. I, page 233.*

4. "The apostles and early Christians acted on the principle that human governments forfeit their claim to obedience when they require what God has plainly forbidden, or forbid what he has required. They claimed the right of judging for themselves what was right and what was wrong, in reference to their religious duties, and they regulated their conduct by that decision. . . . In applying this principle, it will be found that the apostles in every instance abstained from forcible resistance to the public authorities. They refused utterly to obey the mandates which required them to violate their consciences, but they endured quietly the penalties which the executors of the law enforced against them. They evaded the pursuit of their oppressors if they could, secreted themselves from arrest, left their prisons at the command of God, yet when violent hands were laid upon them, and they were dragged before magistrates, to the dungeon, or to death, they resisted not the wrong, but followed His steps who, when he suffered, 'threatened not; but committed himself to him that judgeth righteously.'"—*Hackett's Commentary, Acts, page 83.*

5. To have acted upon their passionate desire might have brought them in conflict with the Romans; for the Sanhedrin did not have the power of capital punishment. Doubtless, also, it would have stirred the great wrath of the people. Whatever Gamaliel's personal opinion may have been, he was used of God to bring victory to his cause. Bernard says: "Gamaliel is



THE ONLY PICTURE IN THE FIRST NUMBER OF THE YOUTH'S INSTRUCTOR, AUGUST, 1852

described in Acts 5: 34 as a Pharisee, a doctor of the law, had in honor with all the people. This description exactly corresponds with that given in the Mishna of Rabban Gamaliel I, who died about A. D. 57, and was at the height of his influence at the time of the trial described in Acts 5. He belonged to the milder and more liberal school of Hillel, whose grandson he is said to have been. . . . He was the teacher of St. Paul."—*Smith's Bible Dictionary, article Gamaliel.*

6. We can not think of these Spirit-filled men as "professional" evangelists, yet preaching was decidedly their business. In the temple (in Solomon's porch or portico) they seem to have had daily services, and in the houses, and doubtless on the street, in public and private, they spoke "to the people all the words of this life." The apostle Paul said, "By the space of three years I ceased not to warn every one night and day with tears." Acts 20: 31.

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 "Look out and not in,
 Look up and not down,
 And lend a hand."

The Youth's Instructor

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Safe Economy

HAVE more than thou showest,
Speak less than thou knowest,
Lend less than thou owest.

—Shakespeare.

Fifty Years Without a Furlough

THE Moravian missionary Heyde, who died last year at the age of eighty-three, worked from 1825 down into the present century on the southern edge of Tibet. For fifty years he never left his field for the home land. He did much for the Tibetans in the valley of the Himalayas, among other things helping them unwearily to a better system of agriculture. In his last years he revised the Tibetan New Testament for the British Bible Society, working with two pairs of spectacles and a magnifying-glass. Just before his death he said to a Tibetan coworker: "You must not tell the people merely to be better. They must cleave to Christ the crucified. The cross of Jesus must be the chief concern of your preaching."—*Selected.*

Enthusiasm, Emotion, and Decision Needed

[The following article is part of an address given by Rev. C. L. Goodell to the School of Theology of the Boston University.—EDITOR.]

A BIG brain and a big heart ought to go together. Neither is complete alone. It is the life on fire that kindles a light.

The first enemy to be fought to-day is —

Sheer Apathy

What breaks the heart of the enthusiast is "to fire red-hot shells into a mud-bank." Have you ever meditated on the passion of our Lord? Is there a more pathetic story in literature than the disowning of Christ? He was poor and lonely; cast out as evil; he died upon the cross — died deserted, and men called him mad; he was born among cattle, and died among thieves. If the Lord of glory came among us to-day, would we receive him? He was warm; we are cold. He was enthusiastic; we are indifferent. He wept over Jerusalem; we seldom weep, even for ourselves. The church's thermometer has dropped, her step is leaden, her spirit dull. We have lost the fine flavor of our early rapture. There are few any more with flashing eye and burning heart. Some way we must win back

that early enthusiasm. It may be that it is the coming of the Spirit that we need to convict of sin and righteousness and judgment, so that our hearts shall burn and our tongues kindle. Time was when sin was an ugly thing. People were positive about things. There were two colors. Things were very black or very white. But now everything is a dull gray.

How often we read in the Scriptures that Jesus was *moved* with compassion! "When he saw the multitude, he was *moved*." Not simply touched, but swept as by a storm. He wept over Jerusalem, saw the people sinning, saw them missing the mark, saw the harvest of it all, and he wept. Of course, it will be very trite, and I shall be enrolled among those who ask silly, unscientific, and impertinent questions if I venture to ask if we really ever wept over Boston and New York. It was a beautiful Jerusalem that he looked upon — the temple like a mountain of snow, forty and six years in building, palaces for Herod and Caiaphas, a grand theater and a great hippodrome, three great historic towers on the north and east, and an acropolis. Many of you have climbed Mount Olivet and marked its bulwarks. Have you also climbed Corey Hill, and have you seen the gilded dome and the classic marbles of your libraries and museums and colleges, and the clustered spires upon the streets where a million people come and go? Have you wept over those who go down its streets to shame and death? Or have you cried, as Blucher cried from the dome of St. Paul's: "What a city for pillage!" And have you gone down to join the crowd, and wrest something for yourself out of the general forage and plunder? I would not venture to ask it, but perhaps you might take down your diary when you get home, and see if there is in it any record of nights of anguish and of prayer for lost men such as they put down who wrote in the gospels the diary of the Son of God.

"At the foot of the cross," says Sir Oliver Lodge, "there has been a perennial experience of relief and renovation. Ours is not a creed; it is a passion. Men in every age have died for it. In every land where its tale is told, and with every new sun that dawns, drunkards may be found whom it has made sober, thieves whom it has taught to be honest, harlots whom it has lifted up to chastity, selfish men who, touched by its preaching, live by a great law of self-sacrifice." It is the root whence blossom great heroisms and charities. All human sorrows bide in his wounds; all human self-denials lean on his cross. Well says Heine: "How great a drama is the passion of Christ! How gracious a figure is that of the Man-God! His words are a balm for all the wounds this world can inflict, and the blood that was shed at Golgotha became a healing stream for all that suffer. The white marble gods of the Greeks were spattered with this blood, and they sickened with terror, and can never more regain their health."

The simple record of three short years of Christ's active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.

Our Armor

I WILL go forth 'mong men, not mailed in scorn,
But in the armor of a pure intent.
Great duties are before me, and great songs,
And whether crowned or crownless when I fall,
It matters not, so as God's work is done.

—Alexander Smith.