

The YOUTH'S INSTRUCTOR

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No. 20





THE Springfield legislature has passed a law prohibiting the drinking of intoxicants in street-cars, interurban cars, and passenger-trains, except in dining-cars.

MR. SAMUEL FELS, the manufacturer of Fels-Naptha soap, is planning to erect a number of model homes at Virginia Highlands, one of the suburbs of Washington, D. C.

EASTERN Pennsylvania is planning to sell at least twenty thousand copies of the Temperance number of the INSTRUCTOR. Virginia is ready to use it in aiding the campaign for State-wide prohibition.

THE owners of the Triangle Waist Company, Isaac Harris and Max Blanck, have been indicted for manslaughter in the first and second degrees, because of their negligence in not providing adequate means of escape from the building in case of fire.

THE biographies of Lincoln, Franklin, and Washington have been removed from the London school-lending library. The books are regarded by the committee having the work in charge, as objectionable on account of "their extreme lack of refinement, and also because they were written in American, and extremely vulgar American at that."

DURING the recent fire in the office, some pages of last week's INSTRUCTOR were pied, and several pages of the dummy, which had been made up by the Seminary students, were destroyed. This accounts for the fact that in part of the edition the name of Walter S. Mead was substituted for that of Lewis W. Prescott as author of the article on "Michael Faraday."

TWENTY-FIVE million dollars is the estimated price to be paid by a few wealthy Americans for their part in the festivities attending the coronation of King George, of England. The fancy dress ball to be given by our special ambassador, is to cost three hundred thousand dollars, while special orders, valued at five million dollars, have been placed with Fifth Avenue and Bond Street jewelers.

The Last Temperance Instructor

I HAVE never seen anything else on the subject of temperance quite so good as the last Temperance INSTRUCTOR. Indeed, it would be difficult to make a better publication on the subject. Should any of our young people have a desire to do a good work, they can not easily find a better thing to do than to sell this issue of the INSTRUCTOR.

The reader who is not convinced that this is the finest thing ever published on the temperance question has certainly not read it. Therefore, procure a copy, read it all, and be convinced. Ponder as you proceed. Notice that there is not a cheap or superfluous word in it. When all has been read, the wonder will be that so much good matter could be found for one paper.

It does seem that if this paper is properly studied, and if the people appreciate the subject of temperance as they should, every church in all the land will see that one or more of their number devote the season to the sale of this paper.

One of our solicitors who has had a long and successful experience selling our literature told me a few days ago that this last Temperance INSTRUCTOR

is the easiest seller of anything he has ever handled. At one home a mother asked him how many copies he could let her have; she said she wanted one for every child she had. His supply allowed him to spare her five papers. Both Protestant ministers and Catholic priests recommend their people to buy it.

If our people bestir themselves as they should, a million copies can be sold before the season ends.

WILLIAM COVERT.

Seed Thoughts

If every one in this world was as anxious to gain heaven as some men have been to reach the north pole, all would be saved.

We often make great effort to achieve or obtain something that is really of no value to any one, and give little or no thought to eternal life.

Reaching the north pole is practically of no profit to any living soul, other than satisfying some people's curiosity, but making sure of eternal life will be of infinite value to every one who secures it.

How very strange it is that men and women will exert every power of their being to acquire something that is in reality of no worth, and perhaps even hurtful, and seemingly make no effort to secure that which is of inestimable value, and even necessary to their happiness and future existence!

J. W. LOWE.

Hawaii Won

THE whole missionary investment in Hawaii for thirty-five years was nine hundred three thousand dollars, less than the cost of the exploring expedition sent there by the United States government under Commodore Wilkes. Now the exports of Hawaii to the mainland are thirty million dollars a year, and the imports from it twenty million dollars a year, which is the largest interest ever paid on any investment of that amount.

When King Liliho held a reception for his people, many old men took his hand who remembered the time when it had been death to let their shadows fall upon their king. They bathed his hands with tears of joy over the change that the gospel had made, and the old women brought fowls and other presents.

Miss Bond, the daughter of one of the early missionaries, tells how, after the Hawaiians had adopted the fashion of the whites of wearing shoes, they would pass one pair of shoes out of the church window, several times in succession, each time to be worn in by a new possessor who had walked from his home to the church barefooted.—*John F. Cowan.*

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The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 16, 1911

No. 20

Unfinished Pictures

ELIZA H. MORTON

METHOUGHT I stood within a room,
A studio of art,
With many pictures hung around,
All painted—but in part.

I asked the artist why he paused
Before his work was done,
And left unfinished, here and there,
In outline every one.

The artist of the King of kings
I am, was the reply,
And as his children live,
I paint, until they die.

The sketches that you see are those
Of failure and of loss,
Of those who thought to serve the world
And still to bear the cross.

No picture here will be complete
Till through it Christ shall shine
In every detail of the work,
In every touch and line.

And then I woke and wondered much
How my own picture stands
In that great gallery above,
Not made by mortal hands.

God's Heroes

ERNEST LLOYD



ONE of the great American heroes, ex-President Roosevelt, recently addressed a large gathering of young men here in Los Angeles, and spoke very earnestly on the need of a definite aim in life, keeping that aim sustained, and striving for its realization. His remarks occupied thirteen "strenuous" minutes. They were good. An ordinary citizen of the town would have had an audience of a score or more, perhaps, to hear him say about the same things. Mr. Roosevelt spoke to about five thousand. People flock to hear and see a popular idol. And we were among the number. He said some excellent things about ideals, and how to make them practical in the common walks of life, and that it is "better to be faithful than famous." This last thought impressed me, because that is just what God is calling upon us to be now,—to be faithful to the trust committed to us, and he says, "I will give thee a crown of life." Any youth who remains faithful in his allegiance to the King is a hero, and God will honor him when it is best.

While listening to this remarkable man as he talked so intently, I wondered, as I saw the thousands of uplifted faces, if the race of *real heroes* is dying out. Are we to read about them in stories of bygone days, and see only two or three in a lifetime? God forbid that they should cease on earth while there is so much for them to do; while sin is still so rampant, the world so far from God, and Christ's name unknown among millions of our fellow men. I like to think that they may be hidden among us, as Luther was in a little German town, till the indulgence scandal grew so rank that his conscience made him the champion of God's truth in spite of himself; as Sarah Martin was, when she lived with her old grandmother, and "went out as a needlewoman by the day, eating her bread in quietness and peace," and expecting as little to be an apostle of prison reform in old England as to be the queen; or as Abraham Lincoln was, hidden away on that Illinois farm and later in that musty law office, until God brought him forth to the place where, with his strong hands and loving heart, he was used to free our black brothers and save a nation.

Let me quote a few lines from that stirring mes-

sage in "Education," page 262: "Many a lad today, growing up as did Daniel in his Judean home, studying God's Word and his works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."

They may come forth when they are wanted, may be found at their posts when summoned to action by him who knows them all by name, may be obscure men for half a life, and the world's talk or the world's scorn for the remainder of it. But it is heartening to know that God has heroes right here and now. Let us never think that a man must be a public man, in some sense, to be a hero. Let us not dream of authority over other men, or some conspicuous position in the world, as essential to heroic character. Our Master spurned such thinking. You will notice that the world's hero is nothing without his following. He is borne to greatness on the shields of his soldiers, chosen to it by the vote of assemblies, or welcomed to it by the shoutings of the populace. But a man may have no party, may hold daily converse with the King, and with few besides, and be a hero still.

THE CONSCIENTIOUS BUSINESS MAN is a hero in his way, if he scorns the tricks and subterfuges by which other men grow in wealth, and will let a hundred competitors pass him in the race, rather than do one dishonest thing.

THE MAN WHO KEEPS THE SABBATH AT SOME COST is a hero in his way, if his allegiance to Christ lessens his opportunities for gathering wealth, or his closed shop turns away customers to some other; and week by week, instead of grumbling at the others' gains, he thanks God for his own peace, content to be cared for like the sparrows and the young ravens, and learning, for his faithfulness to the Father of all, more and more of those heavenly lessons which make up the soul's true wealth.

THE CHRISTIAN YOUTH IS A HERO in his way, if quietly, yet firmly, he stands up against the profanity of ungodly companions, not preaching out of place, not provoking the taunt that he makes it his business to set the world right, but calmly and courageously pointing some one whom he can reach to the better way, and making his own life a comment

on that noble text, "Where the Spirit of the Lord is, there is liberty."

YET MORE; THE HIGH-SPIRITED YOUTH WHO RECOVERS HIMSELF FROM THE SNARE OF THE DEVIL is a hero in his way, braving the worst that his old associates shall say of him, meeting rude jests with a calm reply, perhaps with silence, or telling them, if opportunity be given, that he is like a man wakened out of a bad dream, and that his prayer is that they, too, may walk in daylight freedom and cheerfulness toward their Father's house.

Why, then, heroism is a thing of common life after all. *You* may be heroes, young men, an army of heroes, and under the Captain of our salvation may do a work that shall count mightily for the advancement of the kingdom. God calls us to a service and a life that are wider, deeper, and higher than our restricted vision has ever comprehended. And this call appeals to the true heroic spirit. The King's business presents the noblest of adventures. "Can we dream of anything nobler and finer than this divine commission which our Lord gave to his church? Is there any exploit of chivalry, any glory of military achievement, any attainment of scholarship, any service of culture, even, any height or depth of patriotic or humanitarian sacrifice, which can compare in simple beauty, grandeur, and worth with this superb ministry in God's name, and at Christ's command, to the life of humanity?" He wants us to set our faces steadfastly to go through this life of service with him.

"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 aims;
And whether crowned or crownless when I fall
It matters not, so that God's work is done."

The King's business is urgent. It requires men of purpose, with a heaven-born purpose that only "twice-born" men possess. "The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being." Think of it. And what opportunities are coming daily to God's heroes to unfurl their banner to the wind, and plant it on an eminence, and proclaim openly that they stand with the King!

The Lowest City on Earth

WHILE reading in a recent INSTRUCTOR of the coldest city on earth, I thought its readers would like to hear about the lowest city on earth. This city, which boasts of being the lowest-down submarine city on earth, is Brawley, situated near the Salton Sea, in Southern California, in what is known as Imperial Valley. Over four thousand square miles of the southeastern section of California is divided off into what is known as Imperial County, and nearly in the center of this county lies the beautiful city above mentioned.

The existence of Brawley and four other prosperous towns, averaging upward of two thousand inhabitants each, is due to the bringing of the waters of the Colorado River into Imperial Valley, which was previously a barren waste, but is now fulfilling the scripture which says, "The desert shall blossom as the rose."

The elevation of this valley varies from sea-level

to two hundred fifty feet below sea-level. This section was at one time a portion of the bed of the Gulf of Lower California, in which wash the waters of the Pacific Ocean. Now these waters are kept out by a narrow strip of land which has been thrown up and forms the head of the gulf. By a peculiar train of circumstances, control of the water of the Colorado River was lost, and it came rushing into the valley and settled in the lowest portion, covering buildings and railroad tracks, creating what is known as the Salton Sea. In regard to this freak of the river, I will speak in another article, sufficing to say that when the river was brought under control, a body of water about forty miles long and twenty miles wide was left. This is known as the Salton Sea.

Near the banks of this inland sea, at an elevation of about eighty feet above, but one hundred nineteen



THE BRAWLEY GOSPEL TENT—ELDER AND MRS. ADAMS
AND MR. AND MRS. FITCH

feet below what is known as sea-level, is the city of Brawley.

It is very common nowadays to hear from the region *beyond*, but this is a message from the region *below*, written expressly for the readers of the INSTRUCTOR. Should it suggest to your mind the cold, damp, sunless atmosphere of some cave or subterranean passage, banish the thought from your mind; for it is untrue. There is, perhaps, no other portion of the earth that can boast of more days of sunshine or more agreeable winter climate than are enjoyed here. As the lowest-down city and a place of perpetual verdure, Brawley is all that is claimed for it.

To the regions below, as well as those beyond, is the message of a soon-coming Saviour and a Sabbath reform going. A gospel tent has been pitched in the plaza of Brawley, and a series of meetings has been held in it the past winter. A company of Sabbath-keepers is being raised and a church built as a beacon-light for the valley.

While Brawley is away down below par as regards sea-level, it is away above in respect to morals, there being no saloons in the city; and a more orderly class of people can not be found anywhere. Imperial County rightfully boasts that spirituous liquor has never been legally sold in it since it became a county.

After writing the above, I called upon an old resident of the valley, who has traveled extensively, and read to him what I have written, asking him if I had rightly represented the facts. He said he had but one criticism. When traveling in the Holy Land, where

he spent two years, he found, at the head of the Dead Sea, a place called Philadelphia, that was twelve hundred feet below sea-level. So I will have to modify the above statements, giving Brawley second place.

D. D. FITCH.

Mere Words

A DISTINGUISHED gentleman is said to have once accorded a favor to a young man, who, feeling very grateful, said, "I thank you very much, sir; I wish I could express my gratitude in something more than mere words."

"Young man," answered the gentleman, "you do not realize what you are saying. Words are the most powerful means in existence for accomplishing an end. 'By the word of the Lord were the heavens made; and all the host of them.' Man lives 'by every word that proceedeth out of the mouth of the Lord.' 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' This last statement being true, 'what manner of persons ought ye to be in all holy conversation and godliness?'"

"Of what are all the great books which have moved the world composed?—Words. What is the great Book of books called?—The Word. By words a great statesman may mold the character of a nation; by words a great lawyer may convict an innocent man or let a criminal go free.

"So irresistible is the influence of words that a preacher may, by selecting, arranging, and coloring some familiar Bible story, have every eye in his congregation moist with tears, and all hearts trembling in unison. And then by a change to something frivolous he might, in a very few minutes, set this same congregation in a roar of laughter.

"A word fitly spoken is like apples of gold in pictures of silver.' A word once spoken can never be recalled; it has gone forth forever, to have an influence for good or for evil. By a single kind word we may encourage some poor shipwrecked brother to take a new start, the result of which who can estimate? On the other hand, by a single unkind word, we may discourage another, and start him on a downward path, the end of which is destruction.

"Let no one, then, underrate the importance of words, calling them mere words—mere words, mere life, mere death, mere time, mere eternity, mere heaven, mere hell. Young men, be sure that your words are kind and pure, that they are few and well chosen, and you will need nothing stronger to express your thoughts and your feelings."

WILLIAM WATT.

Peace Insurance

HIGH up in the Andes is a monument commemorative of a perpetual peace pact between Chile and Argentina. Now it seems that Great Britain and the United States are in a fair way to follow in the footsteps of those two progressive Latin-American republics. According to the proposed plan, the two English-speaking nations are to make a binding agreement to submit to arbitration every dispute that may arise between them. These powers are to pledge themselves not to engage in war with each other without awaiting the decisions of the arbitration court.

Other nations are to be admitted to the peace con-

federation upon their agreement to abide by the above-mentioned terms. That this engagement to perpetual peace may not be disturbed, the contracting parties are to combine their forces against any nation, or nations, threatening to attack any of the powers in the peace alliance.

This far-reaching plan was foreshadowed in an address made by President Taft before the Peace and Arbitration Society at New York, March 22, 1910. Mr. Taft's words on this occasion were made the text of a speech in the House of Commons, a short time ago, by Sir Edward Grey. This speech has done much to arouse public sentiment in England favorably toward world peace.

It is reported that James Bryce, the British ambassador, has held a conference with Secretary Knox regarding the proposed arbitration treaty. The administration will endeavor to have the terms of this proposed treaty ready for presentation to the Senate before the close of the present extra session of Congress.

Although there is little hope for world peace existing for any considerable period, still these efforts toward lightening the burden of armaments now pressing so heavily upon mankind are to be welcomed by all who have the good of humanity at heart. The other day the battle-ship "Texas" was shot to pieces as a target. The "Texas" cost four million dollars, and was in use about seventeen years. This is only one of the many war-ships which cost our nation a sum approaching one hundred fifty million dollars, and which are now obsolete. The ten-million-dollar Dreadnaught of to-day will be dismantled to-morrow.

Conditions are similar in other countries. It takes no great intellect to perceive that the money thus expended, were it diverted into other channels, might be of greater use in promoting human welfare. But whether anything will be accomplished in this direction is another question.

J. FRED SANTEE.

Give Thanks

For harvests reaped from fields well tilled,

Give thanks, give thanks;

For cellar, barn, and garner filled,

Give thanks, give thanks;

For eyes to see and ears to hear,

For tongues to make our wishes clear,

For shelter and for kindred dear,

Give thanks.

For bleating flocks and lowing herds,

Give thanks, give thanks;

For hum of bees and songs of birds,

Give thanks, give thanks;

For blossoms fair and stately trees,

For morning dews and evening breeze,

For mountains, valleys, streams, and seas,

Give thanks.

For ships returning from the deep,

Give thanks, give thanks;

O'er which we often waked to weep,

Give thanks, give thanks;

For friends come back from far-off lands,

Of frozen snows or burning sands,

To clasp again our eager hands,

Give thanks.

For hours of labor and of play,

Give thanks, give thanks;

For quiet sleep at close of day,

Give thanks, give thanks;

For sweetly solemn Sabbath bells,

For tales of Christ the pastor tells,

For heaven, where God our Father dwells,

Give thanks.

ELIZABETH ROSSER.

Importance of Personal Devotion

[A portion of the paper read by Prof. C. L. Benson at the Educational Convention, Berrien Springs, Michigan, June, 1910.]



BABYLON is all astir. A decree issued only the day before by Darius, the king, prohibiting any person to ask a petition of any god or man for thirty days, save of the king, on penalty of being cast into the den of lions, has just been disregarded, defied by the prime minister of the kingdom, the man upon whom Nebuchadnezzar, Belshazzar, and Darius have bestowed honor and wealth. The perpetuity and sanctity of the Persian government are at stake. A crisis is on. An exciting council is held, which renders the verdict, "The law of the Medes and Persians altereth not." The prime minister must suffer the penalty.

The prisoner is an aged, gray-headed, unarmed man. His calm demeanor and stately bearing reveal no vicious menace to society. He approaches the den as a conqueror; there is no hesitation, no fear; the conflict has already been won, so far as he is concerned. The stone is removed and he is lowered into the pit. The lions that before were lashing their tails and pacing to and fro, seem subdued. The excited crowd expect to see the prisoner torn to pieces; but imagine their surprise. On touching the floor Daniel calmly walks among the lions, whose frenzy is past; their mouths are closed.

All night he remains in the pit, unarmed, unharmed. The event is unprecedented. All night long the city is astir. At the first indication of dawn the king hastens to his garden. To his excited question, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel replies, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths." Darius immediately commands that Daniel be released. Quickly the stone is rolled away and our hero is taken from the lions' den.

Darius then made the decree, "That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

Through this decree, the attention of the world was called to the God of the Hebrew captive. Israel, though God's special nation, had failed to do his work, had apostatized, and were now in Babylon. But among this number God had one faithful, loyal soul, who would walk worthy of the vocation whereunto God had called him. Daniel had the courage of his conviction. He knew in whom he had believed, and God could use his "greatly beloved."

When least expecting it we are being observed, tested, and tried in the common activities of life, to see if we will be faithful in the more momentous issues. Before this supreme test came to Daniel, he had formed a very intimate acquaintance with God, and he was ever determined to be about his Father's business. That habit was early formed; when a lad of eighteen, we see it making him ten times wiser than his fellows; as the shadows of life are length-

ening it is recorded, "When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel was not stiff-necked, but he had a stiff backbone. He was not defiant to men's laws, but when they collided with God's law, he clung to God as he did "aforetime." The habit of prayer begun in the early morning hours had long been formed. That was his source of strength. Could that be tapped, he was as weak as other men. His enemies knew it, hence their trap.

Daniel in his contact with the false religion, sophistries, and philosophical theories advanced by the magicians, astrologers, sorcerers, and Chaldeans, had learned that "the fear of the Lord is the beginning of wisdom." He secured this wisdom and needed strength through prayer and Bible study. "Education," page 262, says, "Many a lad of to-day, growing up as did Daniel in his Judean home, studying God's Word and his works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings." Surely if Daniel in his day needed the help derived from God through prayer and Bible study, we of to-day, who are facing Satan's six thousand years of experience that he is focusing upon this last generation to deceive the very elect, if possible, need to make the Captain of the Lord of Hosts the man of our counsel.

In "Desire of Ages," page 390, we read: "As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself; as we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand his Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know 'what saith the Lord.'"

Think what a force it would be to begin the day with such a program, if given the right of way in our lives. If allowed to control our purposes, govern our plans and activities, and determine the use we make of time, money, nervous energy, and opportunities, eventually our meat, as Christ's, will be to do the will of him that sent us, and to finish his work. As Christ's words are burned into us by the Holy Spirit, and we have his mind in us and think his thoughts after him, we, like the Master, will be visionaries. The vision of the world's need, its sin, shame, and suffering, will haunt us and move us, lift us out of ourselves, until we attain to that of which John spoke: "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

The Morning Watch, which is specific, systematic Bible study and prayer with which to begin the day, if habitually practised, enlarges information, widens the horizon, and stirs the slumbering element of man-

hood. Christ's vision spanned the world; his sympathies embraced all mankind. An intensive study of his life and messages to us will widen and enrich our sympathies, carrying them to the four corners of the earth. It will make impossible national, racial, social, and religious barriers. It emancipates one from the narrow and the selfish. The Bible knows no home field, no foreign field. The idea that the field is the world, and that as Christ's ambassadors we are to go to every nation, kindred, tongue, and people, throws us back on superhuman resources. The magnitude of the task may well stagger us. From the human viewpoint its realization is impossible, but all things are possible with God. And each is to aim just as high as the union of human and divine power makes it possible to attain. Such an aim calls out the best energies of heart and mind; it makes slothfulness, idleness, and slackness impossible, detestable. Consequently, the Morning Watch must be a spiritual benefit in a generation that needs such a corrective.

The Morning Watch does much to develop a life of reality. It brings a person face to face with himself, and leads him to realize and appreciate more constantly the real meaning of Jesus Christ to him. It will do much to correct his habits, his attitude, his relationships, because it reminds him in a very personal way, day by day, that if the Master is Lord of all, he has the mastership of his life.

Now with reference to the line and manner of devotional Bible study. Let it be a regular time, a Median and Persian hour that changeth not. It should be a daily time, "when man in the bush with God may meet," because each day is big with opportunities, as well as temptations and pitfalls; therefore we should fortify our spiritual lives each day. Naturally the question arises, When? Let it be the choicest time in the day. At night we are usually tired or occupied with the daily occurrences. In the middle of the day it is impossible to avoid interruptions. But this first hour, or half hour, of the day seems to be the best. The mind is less occupied, is, as a rule, clearer, and the memory more retentive. But forget these reasons if you choose. The whole case may be summed up thus: (1) It equips a person for the day's fight with self and sin and Satan. (2) He does not wait until noon before buckling on the armor. (3) He does not wait until he has given way to temper, to unkind words, or unworthy thoughts, or to easily besetting sin, and then have his Bible study and prayer. He enters the day forewarned and forearmed.

John Quincy Adams noted in his journal, in connection with his custom of studying the Bible each morning, "It seems to me the most suitable manner of beginning the day." Lord Cairus, one of the busiest men in Great Britain, devoted the first hour and a half of every day to Bible study and secret prayer. Wesley, for the last forty years of his life, rose every morning at four o'clock and devoted from one to two hours to devotional Bible study and prayer. Greater than all, we have it on the best evidence that Christ rose a great while before it was day, to hold communion with God. What he found necessary, or even desirable, can we do without? Spirituality costs. Shall we pay the price?

"WHO is the wise man?"—He who is not ashamed to receive information from any one.—*The Talmud.*

Miracles of Prayer

Prayer a Source of Strength

"HAYDN, the great musical composer, once was in the company of other noted artists when one of them asked how one might recover inner strength quickest after a period of great exertion. Different methods were suggested, but when Haydn was asked what method he followed, he said: 'In my home I have a small chapel. When I feel wearied because of my work, I go there and pray. This remedy has never failed me.'

"Experience tells us that Haydn was right. In believing prayer to God we tap the source of all strength."

Secret of Power

"Lincoln Steffens sought, through an interview with Mark Fagan, to discover the secret of his strength, and in *McClure's Magazine* he records the result. 'But the subtler temptations, how did you resist them?' 'I have a way,' he said. I urged that, if he knew a way to resist political temptations, others should know of it. He was most uncomfortable. 'It's a good way,' he said, looking down. Then, looking up, he almost whispered, 'I pray.'"

Prayer Wins the Victory

The sultan of Turkey in 1839 passed a decree that not a representative of the Christian religion should remain in the empire. Dr. Godell came home to Dr. Hammond with the sad news: "It is all over with us; we have to leave. The American consul and the British ambassador say it is no use to meet with antagonism this violent and vindictive monarch." The reply of Dr. Hammond was, "The Sultan of the universe can, in answer to prayer, change the decree of the sultan of Turkey." They gave themselves to prayer; the next day the sultan died, and the decree has never been executed.

When Prayer Fails

Prayer at its best can never take a secondary place in life. When prayer has become a secondary, or incidental, it has lost its power. Those who are conspicuously men of prayer are those who use prayer as they use food, or air, or light, or money. They never attempt to get along without it. It is a part of the provision and the currency of their life. They would count themselves starved or bankrupt if they should attempt to live a prayerless twenty-four hours. Many of us believe in prayer, and avail ourselves of it, as a sort of "top dressing" to our lives, a desirable and helpful accompaniment of our own efforts, and nothing more. The result is that it never becomes anything more. And we live in poverty.—*Sunday School Times.*

Taking Time to Listen

Good living depends upon good listening; for we all need to learn how to live as we should; and, while we can learn a great deal by experience, there are some things that experience alone will never teach us. Those are the things that God will speak directly to us, if only we will give him a hearing. A learner who seldom gives his teacher an opportunity to say anything to him does not learn as much from that teacher as he might. A child of God who makes no provision in his life for times of waiting upon God, and listening for what God may have to say to him, is losing truth and guidance and blessing that would enrich his life. Our times of prayer ought not to be

merely opportunities for us to talk to God; they must be times of listening as well, if we would learn all that the Teacher would have us learn. Activity and expression and exercise are well; but they never bring the best to one who has not learned to listen. A constant readiness to receive orders is an essential in a good soldier.—*Sunday School Times*.

"Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take!
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear.
We kneel, how weak! We rise, how full of power!
*Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;*
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with thee!"

Where Difficulties Die

Religious difficulties die when the temperature rises. After evangelistic meetings recently held in a California college, when several decided for Christ, a young Christian who had been worried by many perplexing questions of faith was asked, "Your difficulties don't seem very important in this atmosphere, do they?" With the joy of the soul-winner in his face, he replied, "They are all gone." Revival fires will burn up all the dry rubbish that may be blocking our path. When we fix our eyes on the central Fact of our faith, all other objects drop into their proper place. Let us see to it that our spiritual temperature stands at a point where nothing but essentials may thrive.—*Sunday School Times*.

A Challenge to Prayer

The *Missionary Review* of January, 1910, says:—

"We risk successful challenge from any quarter of the statement now deliberately made after a half century of the study of modern missions:—

"From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer-meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified."

The aim of our Missionary Volunteers is "the advent message to all the world in this generation." How painful to see Christians with emaciated hands pass out the bread of life to others. Can we feed a hungry world when we ourselves are starving for want of spiritual food? Truly, as a returned missionary from China said, "Without faithfulness in prayer and Bible study you will be a failure as a missionary."

M. E.

What Some Are Doing

H. W. WALDO, of Connecticut, has ordered one thousand Temperance INSTRUCTORS for personal use.

Elder W. H. Holden, president of the Vermont Conference, gives a strong word in behalf of this number. He says:—

We now have one of the best papers ever published for home missionary work, the Temperance INSTRUCTOR. Are you using it? We have sold and given away nearly one thousand of these papers in Bellows Falls, and find that it takes well with the people. We think it is the best missionary paper we have ever had for an opening wedge. It is an

excellent seller. We have been surprised that our churches have ordered so few. Brethren, now is the time for both old and young to work, and here is a paper that will easily bring you back more than twice the money you put into it, right here in this world, and, if rightly handled, it will win souls to Christ for an eternal reward. You can not afford to miss having a part in the blessed work. Send in your order, with cash, for five hundred or one thousand to-day.

Miss Linnie M. Vance, of Indiana, a pioneer periodical scholarship worker, recently sold seventy-five copies of the Temperance INSTRUCTOR in one day.

W. B. Howe, president of the Missionary Volunteer Society of one of the churches at Indianapolis, sought by an object-lesson to incite his audience to active work in behalf of the temperance cause.

He presented a few large, beautiful apples, and then asked some one to count the number of persons present, then divide the apples so that each person could have a piece. While the fruit was being eaten, Mr. Howe said, "What would you have thought of me if I had stood here and eaten all these apples without asking any one to partake of them?" The answer came, "We would have thought you selfish." "Well, then," said he, "what shall be thought of us as a missionary church by our neighbors, by ourselves, and by the Lord, if we have this good temperance fruit, the YOUTH'S INSTRUCTOR, that gives such instructive lessons on temperance and the evils of intemperance, and never distribute it to our neighbors, when there are so many suffering because of the awful evil of the intoxicating cup?" The purpose of the illustration was realized, every one present, old and young, taking papers to sell.

For three successive years Mrs. C. R. Marvin, of Indiana, has received from the Sunday-school in her town a sufficient collection to pay for fifty copies of the Temperance number of the INSTRUCTOR.

Two physicians were so much interested in the paper that they each ordered twenty-five copies.

Two of our young men presented the paper to a minister who was holding a series of revival services in their town. The minister recommended the paper to his audience, telling the people that many of the writers were his personal friends, and expressed a desire for each person present to get the paper. About seventy were sold in twenty minutes.

Miss Underwood, Missionary Volunteer secretary of South Dakota, writes:—

A worker in Aberdeen secured the co-operation of the W. C. T. U. in the distribution of one thousand copies of the Temperance INSTRUCTOR in that town. They have asked her to solicit from the people, with their indorsement, the amount required for the wholesale price of the paper, and then they will bear the entire responsibility of their distribution. I think she has met with no difficulty in securing the money, and we are hoping to see the effect of the work done in the election of this month. I hope we shall be able to accomplish considerable with this number throughout the State.

A Book Young People Should Read

"Daybreak in the Dark Continent," by Wilson S. Naylor

Since the days of Livingstone, the Christian world has been deeply interested in Africa. The three hundred pages of this splendid little book are crowded with valuable information concerning the country, the people, their customs and religions, and the advancement of missionary operations. A large number of illustrations add to its attractiveness. No better recommendation can be given than the words of Bishop Hartzell: "One can not read it, especially if there be a thoughtful and prayerful interest, without being anxious to know more about the great continent and its people just emerging into new light and hope, and without being eager to have some part in the blessed work of the redemption of Africa." The book should be ordered from the Review and Herald Publishing Association. Paper, forty cents; cloth, fifty cents.



The Greatest Money-Making Industry in the World



DID you ever hear of Joseph Aspdin, of Yorkshire, England? I thought not — yet, but for him and his “notions,” no American city with its flat-iron buildings or sky-scrapers could exist. But for him and his historic frying-pan, every American city would be a collection of dwarf buildings surrounded by cracked sidewalks, divided by highways knee-deep in mud in winter and a Sahara of dust in summer.

But Aspdin did one thing — one great thing. It



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WHERE OUR IMMIGRANTS CAME FROM IN 1880

brought him little fame and less money, but brought untold millions to American investors and untold comfort to millions of people; for Aspdin invented Portland cement.

His neighbors called him a crazy man. That any man should waste his time trying to make stone in a frying-pan over a kitchen stove was proof positive, and caused many a jest in the village alehouse.

But Aspdin kept right on. Soon it was whispered that he had succeeded in making a bluish-looking powder which, when mixed with a little water, would congeal into a stone harder and stronger than any stone ever molded by God or quarried by man.

It did not receive its name because he made it at Portland, England, nor because he had ever heard of Portland, Maine, or Portland, Oregon, but because it resembled and surpassed the finest stone from the famous quarries of Portland, England.

And then the world woke up. It has been getting wider awake ever since. Now for a few American figures: In 1880 America made and used forty-two thousand barrels of Portland cement. In 1890 it jumped to three hundred thirty-five thousand barrels. Last year the consumption of cement in America is estimated at sixty million barrels, approximating in value the entire production of the steel industry of the country.

There is no village in America so mean but that

cement sidewalks and curbing are being laid as fast as the material and money can be secured. No sane man would build a house, however cheap, without cement sidewalks around it. No architect would project a building of importance to-day without figuring on the use of a generous amount of cement and concrete.

The railroads eat up the cement supply by millions of barrels a year. Bridge builders, street contractors, and farmers recognize cement and concrete as the perfect and permanent building material.— Arthur S. Ford, in the *Bookkeeper*.

How Thimbles Are Made

WHEN, in 1695, John Lofting began to make “thumb-bells” out of metal in his shop at Islington, near London, he little thought that more than two hundred years later “thimbles” of almost exactly the same shape as his original product, would be in universal use. The process of making these modern little sewing implements is very interesting. From disks one and three-quarters inches in diameter that have been punched from a sheet of brass, little cups are made at the rate of three thousand five hundred a day for each machine. These are sent through another machine, that elongates them and makes them into the final shape in which they are to be used. An inspector then looks over the lot, and throws aside any that show signs of splitting.

Lathes are now used, one for trimming off the rough, unfinished edge, and another on which the thimbles are held one at a time in a rapidly revolving socket, called a chuck, to turn the edge outward. A third lathe enlarges the rim a little more, while a fourth not only finishes the rim but makes the figured border just above it. In this stage the thimbles are called blanks, as they are not yet given the little indentations that prevent the head of a needle from slipping.

To finish the top the blanks are fed into a machine that is worked entirely by hand, though with almost as much speed as if power were used. In his left



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hand the operator holds a stick on which twenty-five or more blanks are stacked. He takes them off one at a time with his right hand, and places them on a steel form of the machine; then with his foot he presses a lever that raises a heavy sliding weight, the under part of which holds a die set with hard little

steel points, blunted just enough so that they will not quite pierce the blank as the weight falls. When the operator takes his foot off the lever, the weight falls and the head of the thimble is pressed full of indentations. Immediately the operator again presses the foot lever to raise the weight, grasps a blank from the stick, quickly slides his little finger up the steel form in order to throw off the indented thimble, and in almost the same motion puts a new blank in its place. So skilfully and rapidly does the operator work that it is almost impossible to count the thimbles as they drop into the little tray beneath the machine.

To indent the sides, a boy takes the thimbles, places them one at a time on a projecting steel form set in the center of a lathe, and simply presses against it a revolving wheel set with steel points similar to those used in the machine that indents the top of the thimble. Now we have a complete thimble, except for the plating.

The work of plating is also interesting. Each thimble is loosely wound with light wire to prevent rubbing; a metal basket is filled with them, and all the dirt and grease accumulated in the previous processes is washed off by dipping into a tank of weak nitric acid. Immediately they are withdrawn and washed in clean running water, then placed for a few minutes in a vat containing a chemical solution of silver that covers the entire surface of the brass with a thin coating. When the thimbles are removed from the silver solution, they are dried and polished, not, as might be supposed, by scouring and rubbing them one at a time, but by simply rolling them for a certain length of time in a barrel of warm, dry sawdust. After this they are packed.—*Evelyn M. Sadler, in the Wellspring.*

Be Careful How You Treat Your Ears

I WONDER if it ever occurred to you what a trifling action would cause your ears to trouble you? That is something worthy of careful thought. Sometimes wax partly clogs the ear passage, the feeling being most uncomfortable. It makes the ears itch, and hearing is a little affected. I have seen girls poke at their ears at such times, in an endeavor to dislodge the irritating cause. Nothing could be more dangerous. Just a touch is sufficient to injure the drum of the ear so that your hearing will always be affected. It was only the other day that I learned of the case of a girl who was continually poking at her ears, when they annoyed her, with the head of a large pin. She contracted a disease thereby, known as mastoiditis, an affection of the mastoid bone, the protruding part of the temporal bone, at the side and base of the skull. Poor girl! All her life she will be deaf in one ear, with the prospect that the other ear may in time be affected. And all because she picked at her ear with the head of a pin, until she caused an injury that brought about the trouble I named.

If your ears bother you, let a drop of sweet oil fall

into the passage. Then, after the oil has had opportunity to soften the wax accumulation, send, with the aid of a small syringe, a stream of warm water into the passage, thus washing it out. You will be surprised at the result, I am sure.—*Abbie I. Heffern.*

Convent Schools — a Warning

A PARENT has written to one of the London dailies, to draw attention to the rapid growth of convent schools for girls: "I have watched one grow from a very few pupils until now there are at least one hundred thirty. Many of these girls come from Protestant homes, and have been induced to enter



THE CORRECT AND THE INCORRECT WAY TO PICK UP AN ARTICLE FROM THE FLOOR

the convent school because of the ridiculously low fees, and with the promise that no religious influence shall be exercised. But it is generally found that when the education is complete, so also is the Romish faith inculcated, and that few, if any, of these pupils care to remain Protestants. When we remember that these are future wives and mothers, and that there are but comparatively few Roman Catholics these girls can marry, is it surprising that, through mixed marriages, many homes are unhappy to-day, and parents' hearts are wrung because of the trouble brought home so vividly through mixed marriages? Is it generally known that before a Protestant man can marry a Roman Catholic he must now sign papers giving up the whole of his offspring to be baptized into the Roman Church? I appeal to parents to keep their girls safe from a convent school at whatever cost, and to the people of England to wake up and guard our shores from this insidious danger."

BE not anxious about to-morrow. Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them.—*Charles Kingsley.*

"LET the mind's sweetness have its operation upon thy body, clothes, and habitation."



A Testing Moment



IN the course of five years of stenographic work, many important and valuable lessons were learned, but one experience which left an indelible impression upon my mind and heart, and for which I am profoundly thankful to-day, stands out more vividly than all others.

During the school year I had been employed as instructor of shorthand and typewriting in one of our large Western schools, and at the close was offered an excellent position for the summer months with a leading law firm in one of the large cities near by. The firm, consisting of three prominent lawyers, employed a large office force and occupied a fine suite of rooms. My duties were confined solely to taking dictation from Mr. G——, president of the firm, and transcribing my notes upon the machine. Dictation in the president's private office usually occupied my entire morning, and although I might sit idly at his desk an hour while he was engaged with a client, I was not at liberty to leave until he gave the word of dismissal.

Mr. G——, a man of middle age and of fine physique, was a lawyer of rare ability, possessing a remarkable memory, which served him well in minute details of business. He was kindly withal to his employees, but was a man of extreme brusqueness, with a violent temper, and was sadly addicted to profanity, and unprincipled in many ways.

In my own office I had often been an unseen and unwilling listener to an outburst of profanity directed at some clerk or client during a fit of temper, or to remarks made by him to some of the young women employees, — remarks which a gentleman would not make, and which any self-respecting young woman would resent, — but never had he used one word of profanity or made an objectionable remark in my immediate presence, or in that of my sister, who was a filing clerk in the same office. Be it said to the credit of the other young women in the office, that they bitterly resented any familiarity of speech or action; but they had, unconsciously no doubt, laid themselves liable to it by an undue lack of reserve to begin with, and by angry retorts when once subjected to such indignities.

One morning, some five weeks after entering the employ of the firm, upon going to his office for the usual dictation, I found Mr. G—— extremely angry and excited over a matter of important business in hand, and the first letter dictated was addressed to the man who had aroused his anger. It was a long letter, dictated in forcible language, his anger increasing with each sentence, until, in one violent outburst,

he dictated such a volley of oaths and curses as made me tingle with shame to listen to. Just as this sentence — of which I had not taken one word — was finished, a man entered the office on business, and for one hour Mr. G—— was engaged with him, while I sat silently at his desk waiting.

It was an hour never to be forgotten. To take such words of profanity in shorthand was as utterly impossible for me to do as it would be to utter them myself. I could not dishonor my Lord by the personal touch, even by pencil, of such words. I knew from experience that when Mr. G—— returned to the letter he would call upon me to read what I had written; he would not forget one word he had dictated, and I could not defile myself by even repeating such obscene language. However, to refuse would mean to forfeit my position at once, which would

mean a great loss to me and to my widowed mother and fatherless sisters and brothers at home. I thought of the long, expensive trip home, and of the improbability of securing another position for the few remaining weeks of my vacation. True, it was said that throughout the city no other recommendation was needed than that one had successfully taken dictation from Mr. G——, as he was an unusually rapid dictator; but what chance would there be for one whom he had discharged?

Slowly and miserably the hour passed by, and I was conscious of only two

things: that I must refuse to take those words, and that by noon I would be without a position. Finally the stranger left the office, and as Mr. G—— turned to the desk I could see that the fire of anger was still burning as he said, "Read what you have written."

As quietly and distinctly as possible I read every word, and stopped with the close of the sentence preceding the oath. With pencil in position and without looking up, I waited breathlessly. There was a moment's pause, and then, in a harsh, irritated voice, he said, "That is not all I said; read the rest."

Well did I realize at that moment that it was the Lord himself who steadied my hand and voice, and renewed, at the testing moment, the courage of my convictions; and, looking at him steadily, I said: "No, Mr. G——, that was not all you dictated, but it was all I took. I can not take such words as your next sentence contained, even in shorthand."

Never shall I forget the incredulous look of amazement with which he stared at me. Was it possible that a stenographer had dared flatly to refuse to do the work assigned by her employer, and he, Mr. G——, president of the firm, that employer? What seemed to me an endless moment we faced each



Jerry Moore, of South Carolina, who had just passed his fifteenth birthday, won the world's championship last year as a corn grower. His effort produced two hundred twenty-eight bushels and three pecks of corn on one acre of "poor, sandy soil."

other in silence, and then, to my own amazement, without one word, he turned to the desk, completed the letter in hand in language above reproach, finished the morning's dictation, and quietly dismissed me.

I was grateful beyond expression that he had not discharged me at once, with angry, abusive words; still I was sure that the close of the day would find me discharged from his employ. That was not the case, however, and when the week ended with no word of dismissal and no reference whatever to the incident, I realized that my position was secure for the remainder of my vacation. The attitude of my employer toward me was, if possible, even more respectful and courteous than ever, and as my vacation drew near its close, every inducement was offered to retain me as a permanent stenographer in the office; and the only reason I could give for refusing was that I had promised to return to my position in the school at the opening of the fall term; they were depending upon me, and I could not break my word.

My last day at the office finally came, and at its close, as I stood at the door of the main office ready to leave, one by one the clerks and two of the members of the firm came, and with a cordial handshake, bade me good-by. Through it all Mr. G— stood in the middle of the room, his elbows resting upon a high filing-case, and his head leaning upon his hand. After bidding the rest good-by, I turned to nod a pleasant good-by to him, when, without changing his position, he extended his right hand, and I crossed the room to shake hands. This drew the attention of the entire office force, and a silence fell, such as the office must have known only after business hours. Mr. G—'s face was painfully flushed, and large tears coursed down his cheeks. He grasped my hand, and said in a voice unlike his own:—

"Miss B—, you are going where you do not hear swear words, aren't you?"

"Yes, Mr. G—," I replied, "I will be among Christian people, where profanity is never heard, and where God's name is honored and not blasphemed."

Still shaking my hand, he said: "I wish you were going to remain here, but good-by, and God bless you. God bless you."

A gasp of astonishment passed around the listening clerks. Could this man, with tear-stained face, choking voice, and words of blessing on his lips, be the same harsh, cynical, profane man they had daily dealings with? With the exception of my sister, none of them had known of the experience I had had with him and his "swear words," so to them his words and actions came as a surprise.

He seemed not to notice the clerks about him, and the last glimpse I had as I passed out into the hall with my sister was of Mr. G—, still standing where I had left him, and the office force moving quietly away. As we waited for the elevator, my sister threw her arm around me and said: "O, it pays! It pays to be true to your convictions at all times and in all places, whatever the cost may be."

My own heart was flooded with thanksgiving that the Lord had kept me faithful to him, and had thereby touched the heart of one hardened in sin.

This little experience, occurring exactly as I have related it, befell me when I was nineteen years old, and during the remaining years of my business career it proved a wonderful means of strength to me, and NEVER DID I FAIL TO FIND THAT I WAS SAFEGUARDED

FROM EVERYTHING DISCOURTEOUS OR DISRESPECTFUL BY A QUIET, MODEST DEMEANOR IN MANNER AND DRESS, AND BY A FIRM DETERMINATION NEVER TO YIELD, EVEN IN BUSINESS MATTERS, TO THE LEAST THING THAT WOULD LOWER THAT HIGH STANDARD OF CHRISTIAN PRINCIPLE AND CHARACTER SO EARLY TAUGHT ME BY MY MOTHER.

And perhaps more important was the lesson learned that in the business world, as well as in the social, a young girl's Christian light may so shine before men that they may see her good works and glorify her Father which is in heaven.—Mrs. O. A. Miller, in *Young People's Weekly*.

These Three

I CAN gather up a mountain,
And cast it in the sea;
I can cause to dry and wither
A fruitless, barren tree;
I can help impulsive Peter
To walk the boisterous deep;
I can make the maimed and sightless
Arise and run and leap.
I can cause a barren country
To turn to fruitful sod;
I can heal the bitter waters,—
And my name is Faith in God.

I can lift the weary-hearted
To heights of joy and praise;
I can set at ease the suffering
Through all their dreary days;
I can lead the gay and careless
To brighter life than this;
I can point the burdened toiler
To rest in perfect bliss;
I can cheer the lonely traveler
Along the narrow road;
I can set the soul to singing,—
And my name is Hope in God.

I can visit one in prison;
The hungry I can feed;
I can clothe the cold and naked,
Refresh the soul in need.
I can go to those in sickness,
Relieve the weary pain;
I can find the lost and wandering,
And lead them back again.
I can proffer to the thirsty
Cold water, pure and free;
I can bid the stranger welcome,—
And my name is Charity.

These all are noble workers,
As you can plainly see;
But one remains the greatest,
And that is Charity.

JULIA ROSS.

Marking Time

Boys, march ahead, when there's something to do,
Keep in the action until it is through;
Do your work bravely, and do your work well;
Be not half-hearted, but in it excel.
Win in the conflict; you can't if you shirk —
Never mark time in the battle of work.

—Adelbert F. Caldwell.

"THE girls at Bryn Mawr College have a fire brigade composed entirely of their own number, and they venture the assertion that if there should be a fire in the college there would not be any hysterics on the part of the girls, but immediate and intelligent action. The chief of the brigade is a girl student, although her title is that of captain. Each dormitory has a sub-captain, and regular drills are held, so that all students will learn the use of the hose, chemical extinguishers, sand buckets, and all other equipment. A fine of twenty-five cents must be paid by every girl who fails to attend a fire drill in the dormitory or hall in which she lives."



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Society Study for Sabbath, June 3

Missionary Volunteer Methods, No. 9 — Devotional Phase of Missionary Volunteer Work

LEADER'S NOTE.— Words are feeble instruments with which to handle so important a subject as prayer. But let us pray that the calls to prayer may penetrate the calloused walls of our hearts until we shall all live lives of earnest prayer and unwavering faith. The one who prepares "Personal Devotion" will find excellent help in C. L. Benson's article in this paper. When emphasizing the value of the Morning Watch, it may be of interest to note that more than twenty-two thousand copies were circulated this year. Aside from this, Germany, Japan, etc., provide their own. Every Missionary Volunteer should be ready to participate in the consecration service, either in prayer or testimony. Read Rev. 12: 11 and Matt. 10: 32, 33. Part of the Christian Endeavor pledge reads: "I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in, every Christian Endeavor prayer-meeting." Remember Mal. 3: 16, 17. Let the one who prepares the talk on "Prayer Bands" make some use of the article on "Miracles of Prayer." Once again read the article, "The Prayer Bands," found on page 13 of the INSTRUCTOR for April 18. How much we all need to pray alone and with one another! To be a society of much power you must be a society of much prayer.

Program

Scripture drill (review Morning Watch texts for week).

Personal Devotion (eight-minute talk or paper).

Asking to Give (five-minute talk or paper). See "Christ's Object Lessons," pages 139, 140.

Give Thanks (recitation). See page 5.

Consecration Service. See "Christ's Object Lessons," "Praise God," in index.

Prayer Bands (five-minute talk). See Miracles of Prayer, page 7.

Report of work.

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 32: "Christ's Object Lessons," Pages 243-283

Test Questions

1. CONTRAST the attitude of God and man toward repentant sinners.
2. Why did the servant who had been forgiven deal so harshly with his fellow?
3. What is the result of refusing to forgive others?
4. How are we to treat those who have wronged us?
5. Explain how the experience of the rich man shows the danger of covetousness, selfishness, love of the world.
6. When is it that we decide our eternal destiny? Give reasons for your answer.
7. How may we be rich in this world's goods and poor in heavenly things?
8. How did the parable of the rich man and Lazarus apply to the Jewish nation?
9. What is its application to these last days?
10. Which of the two sons were the Jewish rulers like? Why?
11. Apply the lesson in this parable to our own time.
12. Note that it is unsafe to delay obedience.

Junior No. 3 — Lesson 32: "Story of Pitcairn Island," Pages 215-236

Test Questions

1. WHO came to visit the old home in 1880?
2. What bad habit had the young men of Norfolk Island learned?
3. How did the captain of the ship on which these young men came try to help them and others to break the habit?
4. What became of the two young men who sailed for England in 1881?
5. Tell Mrs. Collyer's sad story.
6. Give an account of Elizabeth Young's death. To what generation did she belong?
7. Who left the island of Pitcairn in January, 1886? Why had so few ventured away from home?
8. Who was the first Seventh-day Adventist missionary to Pitcairn? When did he go there?
9. How did our literature help to pave the way for the truth in Pitcairn? How many accepted the truth?
10. Give a brief account of the visit of the "Cormorant."

Morning Watch Illustrations

THE texts this week call us to buckle on the armor of God, quickly and securely; for dangers are all about us. The market is flooded with armors which artful agents are urging upon their unhappy victims. But be not deceived; all these are counterfeits. There is but one armor which affords absolute protection, and that is the armor of God. It has been both guaranteed and proved by its Maker. Our Saviour, clothed in this armor, met and vanquished the foe. It protected him securely from all the "fiery darts of the enemy." Therefore let us not doubt its efficiency.

But when you determine to buckle on the armor of God, remember that Satan is not yet vanquished. He will follow closely, and be ever ready to advise. When the directions in your Bible for buckling on the armor say, "Do," Satan will whisper, "Better think it over first," and perhaps he will lead your mind to the passage, "Ye shall know the truth," etc. But let him not deceive you. F. B. Meyers says:—

"You will never come to the knowledge of the truth until you practise what you know. God will never teach you a second lesson until you have acted on the first. It is not the hearer of the Word but the doer of the Word who is blessed. A truth is never really our own till we have incorporated it in practise. Men become hardened if they are hearers only, but one tiny act which embodies the last lesson is as a ring in the trunk of a forest tree."

"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found on this planet a place ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the

skeptical literati to move thither, and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

M. E.

The City Lies Beyond

THE splendid ferry bears me,
This stormy winter day,
Across the restless waters
Of San Francisco Bay.

I stand where strong-winged sea-gulls
Scream round me wild and free,
And watch the wind-tossed billows
Roll from the stormy sea.

The surcharged fog hangs heavy
Before our steamer's prow;
With warning whistles blowing,
Her way she seems to plow.

But on beyond the fog-bank,
The billows, and the spray,
There lies fair San Francisco,
On yonder side the bay.

I know her towers wait us,
Her heaven-cleaving piles
Of stone and steel and mortar,
And streets laid miles on miles;

Her palaces and temples,
Her secret holds of sin,
Her people — O, the thousands
That swell her ceaseless din!

But not a wall shows faintly,
And not a spire between,
For like a pall of darkness
The fog shuts out the scene.

The mist has blurred my vision,
My eyes are dim with spray;
I think, How like the voyage
On life's great storm-tossed way;

For life is but a voyage
On time's rough sea so great,
Our craft the ship of Zion,
Our harbor heaven's gate.

The mist of sin about us
Has blinded human eyes;
We can not see the city
That just before us lies.

We can not see the mansions
That rear their forms so fair;
But faith can pierce the curtain,
And know that they are there.

Its palaces are waiting,
Bedight with spire and dome,
With angel bands to welcome
The storm-tossed voyagers home.

.....

A bell clangs in the turret,
A shout is in my ears;
I look, and San Francisco
Before my eyes appears.

And is my dream all ended? —
Ah, no; this is to me
A token that God's city
My waiting eyes shall see.

Our Pilot knows the waters,
The compass hand is true;
And though the mists may lower,
He guides the good ship through.

MAX HILL.



IX — Paul's First Missionary Journey Commenced; Ordination of Paul and Barnabas; Elymas, the Sorcerer

(May 27)

LESSON SCRIPTURE: Acts 13:1-12.

MEMORY VERSE: "It is a fearful thing to fall into the hands of the living God." Heb. 10:31.

Questions

1. For whom did some of the apostles labor? Who needed the gospel as much as the Jews? What work did the Lord choose Saul to do? To whom was he to carry the good news of a Saviour? Before whom was he to testify? To what place did Saul and Barnabas return? Who accompanied them? Note 1.

2. What teachers and prophets belonged to the church at Antioch? What were these men doing at the time of our lesson? What did the Holy Ghost say to them? Who was chosen to labor with Saul? What did the prophets and brethren do after the Holy Spirit had instructed them? Verses 1-3.

3. Although Barnabas and Saul had been doing the Lord's work, what ceremony had not yet been performed for them? How would a public service setting them apart for that work be of benefit to them? What did the "laying on of hands" mean? Note 2.

4. By whom were Barnabas and Saul sent forth? To what city did they first go? Where is it located? To what country did they sail? Verse 4.

5. In what city did the apostles first labor? Where did they preach? Who ministered to them? Verse 5.

6. What city did the apostles next visit? Whom did they find there? What person of high rank lived there? What kind of man was he? For whom did he call? What did he desire to hear? Who withstood Barnabas and Saul? What did he seek to do? What does the name Elymas mean? Verses 6-8; note 3.

7. What name is given Saul from this time onward? With what was he filled? Upon whom did he set his eyes? How did he address Elymas? What question did he ask him? What punishment did he say he should receive? For how long would he not be able to see? What immediately fell upon Elymas? For what did he seek? Repeat the memory verse. Verses 9-11.

8. By whom was Elymas controlled? To what did he close his own eyes? What does Satan always endeavor to do? What did the Lord not permit Elymas to do? Note 4.

9. How did the deputy feel when he saw what was done? Verse 12.

10. What gift do we all possess? What do we have power to do? To whom must we give account for our influence over others? How should we seek to use it? Note 5.

Notes

1. Some of the apostles labored for the Jews in their own land. But the Gentiles needed the good news of a Saviour as much as the people whom God had so greatly favored. The Lord chose Saul to labor especially for the Gentiles. He had said of Saul: "He is a chosen vessel unto me, to bear

my name before the Gentiles, and kings, and the children of Israel." Acts 9:15. Saul and Barnabas had returned to Antioch, and John Mark, nephew of Barnabas, accompanied them. The mother of Mark lived in Jerusalem, and it was to her house that Peter went when released from prison.

2. While Saul and Barnabas had been working for the Lord, yet they had not been publicly set apart to that work. Now, as they were to go to different nations, they would meet hardships and difficulties, so they were set apart, that all might know that their brethren believed their work was of God. When prophets and teachers laid their hands on these apostles, it was to show that they were devoted to the service to which the Lord had called them, and that they asked his special blessing to attend them.

3. Elymas is an Arabic word which means "wise man."

4. Elymas was controlled by Satan. He closed the eyes of his mind to the gospel, and the Lord blinded his natural eyes. Satan always has his agents on hand to hinder the efforts of the Lord's servants to help the people. But God did not permit Elymas to deceive the governor, who was an honest man.

5. We each have influence upon others, and it is in our power to help them to do right or to lead them in the wrong way. We must give account to God for this talent he has given, and should always seek to help instead of hinder those who are not Christians.

THE YOUTH'S LESSON

IX — Paul's First Missionary Journey Commenced; Ordination of Paul and Barnabas; Elymas, the Sorcerer

(May 27)

LESSON SCRIPTURE: Acts 13:1-12.

PLACES: Antioch, Cyrene, Seleucia, Cyprus, Salamis, Paphos.

PERSONS: Saul, Barnabas, Simeon, Lucius, Manaen, Bar-jesus, Sergius Paulus, and Elymas.

MEMORY VERSE: Heb. 10:31.

Questions

1. Name the noted prophets and teachers in the Antioch church. Acts 13:1. See note 1 for the geography of the lesson.

2. What special instruction was given them by the Spirit of God? Verse 2.

3. For what special line of work had they been called? Acts 9:15; 22:21.

4. What three things were done by those who followed out the instruction to ordain Barnabas and Saul? Acts 13:3.

5. What was the significance of laying on of hands? Deut. 34:9; 1 Tim. 4:14; note 2.

6. Who sent Barnabas and Saul forth to labor, and where did they first go? Acts 13:4.

7. Where did they begin preaching? Who accompanied them? Verse 5.

8. What town was next visited? Whom did they find in this place? Verse 6; note 3.

9. With whom was the sorcerer connected? What is said of the deputy? What did he desire? Verse 7.

10. When Elymas found the deputy wished to hear the Word of God, what did he seek to do? Verse 8.

11. How did this affect Saul? What name is hereafter given to Saul? Verse 9; note 4.

12. How did Paul address the sorcerer? Verse 10.

13. What judgment did he say would come upon the sorcerer? How were his words fulfilled? Verse 11.

14. What effect did this miracle have upon the deputy? Verse 12.

15. Who is the father of sorcerers? Verse 10.

16. What will be the final portion of all sorcerers? Rev. 21:8.

17. What is said of the opposition of this class to the gospel in the last days? 2 Tim. 3:1, 8.

Notes

1. "Antioch, the capital of Syria, was very favorably situated for the new outward movement of Christianity. Moreover, Barnabas was a native of Cyprus, the nearest island, and Saul was a native of Cilicia, the neighboring province. Seleucia was about sixteen miles down the river Orontes. Cyprus, about eighty miles southwest of Seleucia, was a triangular island about one hundred fifty miles long and fifty or sixty miles wide. Salamis was the chief city on the eastern coast, and Paphos, the capital city, situated on the western coast."—*Sunday School Times*.

2. "We have, in the history of these two apostles, only a simple record of the laying on of hands, and its bearing upon their work. Both Paul and Barnabas had already received their commission from God himself; and the ceremony of the laying on of hands added no new grace or virtual qualification. It was merely setting the seal of the church upon the work of God—an acknowledged form of designation to an appointed office."—*Spirit of Prophecy, Vol. III, page 349*.

3. "Bar-jesus," that is, "son of Joshua." "Elymas (verse 8) is from the Arabic, meaning sorcerer or magician; hence the probability that he was an Arabian Jew."—*Riddle*.

4. The leading explanation of the change from Saul to Paul is that he always had both names, as such a custom was common, especially among Hellenistic Jews, and that his Gentile (or Roman) name is used from this point, because his mission to the Gentiles becomes prominent.

A Worker's Prayer

O, STRENGTHEN me! that, while I stand
Firm on the Rock and strong in thee,
I may stretch out a loving hand
To wrestlers on the troubled sea.

O, teach me, Lord! that I may teach
The precious things thou dost impart;
And wing my words that they may reach
The hidden depth of many a heart.

O, use me, Lord, use even me!
Just as thou wilt, and *when* and *where*,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—*Frances Ridley Havergal*.

Beside My Boy's Hot Body

In a Pullman sleeper one night twenty years ago I realized something of how the Father heart above can care even for the bodies of his children. Soon after the night express left the Union Station, Pittsburg, my boy began to be feverish. When I lay down beside him in the Pullman berth, his little body burned like a furnace. I sent the porter through the train in search of a physician; there was none. The train made no stop until it reached Washington, D. C. I tried to telegraph to have a physician board the train at Harrisburg, but they said it was impractical.

All night long I lay close to that little burning body, and listened to the feverish moans and the delirious talk. He wanted his mother; he called for me, and I could not make him understand that I was there beside him.

And do you think that God is not so much concerned about the bodies of his children as I was for that dear little body? Do you not believe that medical missions touch a very tender spot in the heart of the Infinite? Think of one missionary in Kolar, India, caring for six thousand patients in one year, who before had no one to pity their "dear, hot bodies" except the great God in heaven.—*John F. Cowan*.

"THAT day is best wherein we give
A thought to others' sorrows."

The Youth's Instructor

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Thirty Thousand Souls in Answer to Prayer

In the summer of 1897 it was my pleasure to spend an hour with the sainted George Müller. It was a privilege I had long coveted; from my youth I had revered his name, and had known something of his power in prayer. I had, however, thought of him most as the man of faith, obtaining from God all he needed for the material wants of the large family which God had committed to his care, rather than as an intercessor who by the prayer of faith, took the prey from the enemy. Yet I knew he had experience in dealing with souls, one by one, and definitely claiming from God their salvation, and to learn what he could teach me upon these lines I sought the interview. I had not long been in his presence before I found that as a master in Israel, during some sixty years, he had joined with his teachers and helpers in bringing souls one by one to God, in believing and persevering prayer, until he was able to declare that he expected to meet at least thirty thousand of these souls in heaven. A large number were converted as children in his orphanages, and having become strong in the Lord, had gone forth to be a power in the world in saving others. Some were the subjects of prayer for many years; and the glad news came from all parts in the closing days of his life telling of the faithfulness of our covenant-keeping God in saving souls.

Fifty-Three Years' Intercession for Two

He related to me an incident illustrating how he continued to labor in prayer for souls. On the tenth of November, 1844, a bosom friend besought him to pray for his four unconverted sons. "Having promised to do so," said the aged saint, "I began that day, and continued each day to bear them before God, never omitting one day for eighteen months, when the Lord saved one of them. I gave thanks, and we went on praying for the other three. I continued to do so for five years only omitting one day, when God brought the second one out of darkness into light. I again praised him, and went on praying for ten, twenty, thirty, forty, fifty years and more — I have prayed for them every day. I prayed for them yesterday, and I have prayed for them to-day, and I shall continue until the Lord takes me home, although I am as sure that they will be saved as though they were in heaven." These last words he said with great emphasis; and, looking me full in the face, awaited my answer.

Five Reasons Why Prayer Must Be Answered

I asked, "Will you please give me your reasons for this confident faith?"

"Yes," said he; "I believe my prayers will be answered because I have fulfilled these five conditions: First, I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved; for he would 'have all men to be saved, and to come unto the knowledge of the truth' (1 Tim. 2:4); 'and this is the confidence that we have in him, that if we ask anything according to his will, he heareth us' (1 John 5:14).

"The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 14:14), that is, on the ground of his merit and worthiness, and on that alone.

"The third reason is, I have always believed in the ability and willingness of God to answer my prayers. Mark 11:24.

"The fourth reason is, that I have continued in believing prayer for over fifty-two years, and shall continue until the answer is given. 'And shall not God avenge his own elect, which cry day and night unto Him?'" Luke 18:7.— *Selection from the pamphlet "One by One."*

The Benediction Hymn

EVERYBODY has sung or heard sung the four great lines, "Praise God, from whom all blessings flow," but how many can tell who wrote them? Thousands of ambitious people would give a great deal of money to have been that one, and to be recognized as such.

Mounted on the sure-footed tune "Old Hundred," this little giant of a stanza has closed more religious services than any other in the world. Others have, so to speak, tried to replace it; but they have not succeeded. "God be with you till we meet again" is a beautiful hymn, and is a good second to "Praise God;" but it is longer, and not so well calculated to close a long and in some cases exhausting service.

The man who wrote this more-than-famous stanza, was Thomas Ken. He was born in 1637, and died in 1711. He was an Englishman, and at one time chaplain to Charles II. He resisted the tyranny of James II, and, like Bunyan, was for a time imprisoned. He wrote many hymns, including the one that follows, and which the renowned stanza closes. It is entitled "An Evening Hymn," of which the following are the strongest stanzas:—

"All praise to thee, my God, this night,
For all the blessings of the light!
Keep me, O keep me, King of kings,
Beneath thy own almighty wings!

"When in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of darkness me molest.

"The faster sleep the senses binds,
The more unfettered are our minds.
O may my soul, from matter free,
Thy loveliness unclouded see!

"O may my Guardian, while I sleep,
Close to my bed his vigils keep;
His love angelical instil—
Stop all the avenues of ill.

"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

— *Will Carleton's Magazine.*