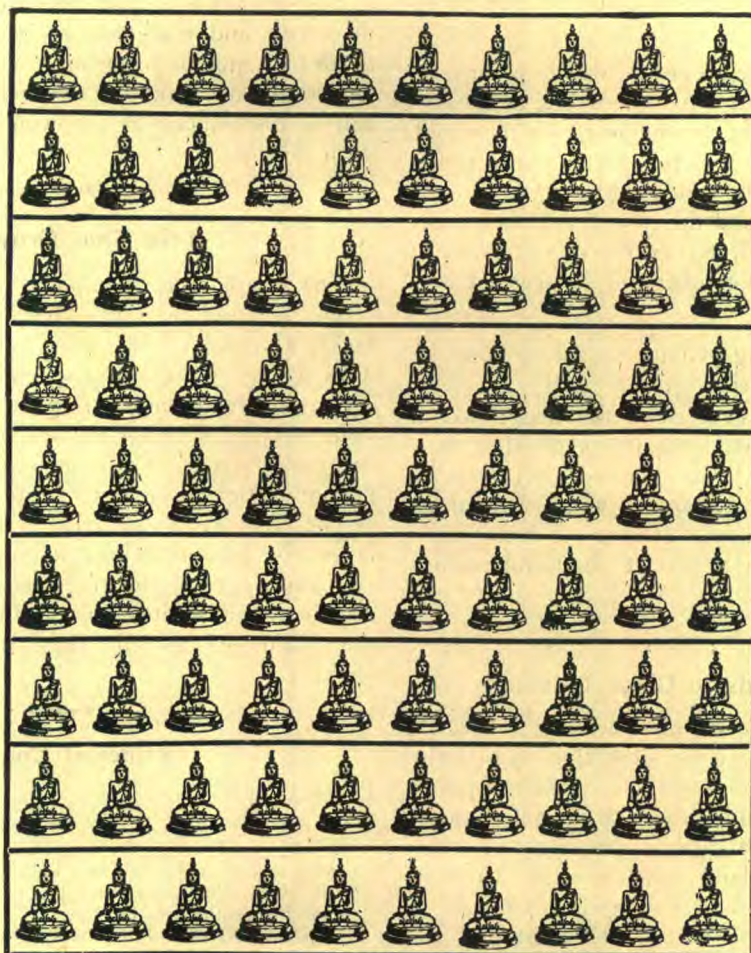


The YOUTH'S INSTRUCTOR

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THE IDOL OR THE CROSS

EACH *five* dollars received for missions from the Ingathering services will remove one idol from the accompanying diagram, and place in its stead a cross. Let the *money* be sent to its proper place, but let every church report direct to the *editor* of the INSTRUCTOR the *amount* of money raised at the Ingathering service. It would be well for the one who has charge of the program to see that such a report is sent in. If every idol is removed, *four hundred fifty dollars* will have been given. The children in our churches can easily raise this amount.



"TYPHOID vaccine has absolutely immunized the army camp at San Antonio against typhoid fever."

THE Argentine Republic has the largest and most powerful battle-ship afloat. It was built at Quincy, Massachusetts.

THE total cost of a round-trip voyage of the "Olympic" from Liverpool to New York, is \$175,000. On her first voyage the receipts from passenger tickets alone aggregated \$250,000.

AN Indian deputy-superintendent of telegraphs, of Allahabad, India, has invented a system of wireless telegraphy, in which he makes use of the surface of water as a substitute for the wire line.

LONDON has already widened a few of its densest thoroughfares at a cost of millions, and now plans to spend a million dollars in the removal of two comparatively small buildings, which, being on corners, destroy the beauty of the Admiralty arches at Charing Cross. The removal contemplated would provide the finest spectacular street in all the city.

THE Roosevelt Drainage Tunnel, which practically opens up to the nation a new Cripple Creek gold-mine, has been built at great cost; but one year's yield of gold, estimated at \$25,000,000, will pay for it many times. Cripple Creek has already added \$300,000,000 to the world's supply of gold; and the new tunnel has made available, it is estimated, \$312,000,000 or more of flooded gold that could not otherwise be secured. cured.

THE government is engaged in replanting some of the old burned-over districts of the Northwest. Instead of replanting, however, with firs and pines, it has introduced hickory, oak, walnut, and other fast-growing hardwood trees. It has planted forty acres on Placer Creek, Idaho, and will follow with other larger tracts, by way of experiment. It requires from seven thousand pounds of nuts to twelve thousand pounds for one of these plantings.

Coffee Stain Leads to Great Industry

THE original prototype of all souvenir post-cards came into being through an accident that caused the staining of a perfectly good card of ordinary postal issue with coffee in a German café. Four art students were discussing sending a card of greeting to a comrade who was in Switzerland; when the time came to write the card, it was found that a drop or two of coffee had been spilled on it. While discussing the absent one, the man who was to write the card absently began to spread the drop of coffee with a toothpick, drawing a figure that resembled a bearded dweller of the Alps. The effect was so surprising that the students forwarded the card as it was to their friend, together with three others made in a similar fashion. Within a very short time an art dealer in the same city published a series of cards with pen and ink sketches of the city. It was not until 1880, however, that an effort was made to place the sale of the cards on a large commercial basis, and now picture post-cards have become so important an article of commerce as to mount into the millions annually.—*Popular Mechanics*.

The Common Cup

THE Wisconsin State Board of Health has exempted churches from the operation of the rule against the use of a common drinking-cup. Similar exceptions have been made in State prohibition laws, because some churches insist upon a certain percentage of alcohol in their communion wine, regardless of the fact that we have no chemical analysis of the contents of the cup used at the Last Supper. Doubtless these exemptions do not seriously impair the health or sobriety of the public in these States, but it is unfortunate that the Christian churches, through their attachment to ancient usages, should be put in apparent opposition to hygienic and moral reforms.—*The Independent*.

Artificial Marble

GOOD marble costs seven dollars a yard. It can be manufactured now for forty cents. Until recently no substitute had been found that could compare with it in beauty and durability. Now several secret processes have been discovered by means of which a substitute is produced that so perfectly reproduces the genuine that even experts are unable to detect the difference.

The imitation is manufactured from secret cement mixtures, and costs but a fraction of even inferior grades of quarried marble. Not only is the likeness perfect for one kind, but twenty-eight different marbles can be reproduced by the wonderful process.—*Technical World*.

Tree That Grows Silk

THE cotton-tree, or kapok,—a name of East Indian origin,—found in Asia, Africa, and the West Indies, yields a valuable silky wool, which invests the seeds. This wool—in reality a species of silk—goes under the commercial name of kapok, a material used for upholstering, stuffing pillows, cushions, etc., and in the manufacture of life-preservers. It is a very important article of export from the island of Ceylon.

The bark grows in great folds like shelves, amply large for human beings to rest upon. Among the African Negroes, the tree has an important place in certain religious rites, just as the mistletoe did among the druids of ancient Gaul or France.—*Technical World*.

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The Youth's Instructor

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Marks of Progress



WE are familiar with the fact that we are living in an age of invention. We know that nearly all the great commercial appliances of the present time have been invented during the last fifty or sixty years. Man traveled as Abraham traveled until the hour of God's judgment came. When the message of the judgment hour, which began in 1844, had to be quickly heralded to all the world, then began the appearance of inventions that would facilitate travel and communication between the various peoples of the earth. The railways, telegraph systems, steamships, and postal service have all been used in the spread of this message. Even wireless telegraphy and the aeroplane have done service.

The editor of the *London Review of Reviews* recently wrote an article for the *Youth's Companion*, entitled "Since I Was a Boy." The following excerpt from his article notes some of the remarkable advances that have been made in travel and in other lines during the present generation. He says:—

Half a century has passed since I was a boy. What has happened in this short period of fifty years?

The first thing that impresses one is the extraordinary extent to which the world has shrunk in the last fifty years. When I was a boy, the world was a place of magnificent distances. It was beginning to shrink, but the process was in its infancy. Since then the shrinkage has gone at an accelerating ratio, until to-day it is from one half to one quarter the size it was when I was a boy.

When the "Mayflower" crossed the Atlantic, the distance from Plymouth Sound to Plymouth Bay was sixty days. The "Mauretania" now steams from land to land in four days and a half. The Atlantic to us, therefore, is only one-twelfth as wide as it was to the Puritans of the seventeenth century.

The First "Atlantic Ferry"

When the first steamers started the Atlantic steam-ferry, it took nearly three weeks to ply from Europe to America. Plenty of ships now cross from land to land in five days. In my lifetime, therefore, the Atlantic has been narrowed by the potent influence of steam to one fourth of its former expanse.

Nor is the process even yet complete. Engineers talk of reducing the time necessary to pass from the Old World to the New to three days, or even less. But without venturing into the realms of speculation, it is sufficient to confine our survey to accomplished facts; they will sufficiently prove the astonishing shrinkage of the world that has been effected in our time.

Great as has been the shrinkage effected on sea, that of the land has been much greater. Contrast, for instance, the duration of a journey from the Atlantic to the Pacific coast in 1849, and the time it takes to-day to travel by the Pacific express from New York to San Francisco.

The days of the prairie-schooner and the emigrant wagon-train are still fresh in the memories of many still living. What is now done in days formerly took months.

An even greater reduction of land distances has been effected in Asia. When I was a boy, a journey from the Ural Mountains to the Pacific was an enterprise demanding an indefinite time, the endurance of infinite hardships and serious dangers. There were no highways across Siberia. To-day the trans-Siberian express covers the distance from Peking to St. Petersburg in ten days. It is needless to adduce further illustrations of world shrinkage under the potent influence of steam on land and on sea.

Speed, however, is only one factor in travel. Comfort is hardly less essential. If traveling is difficult, rough, and wearying, even a reduction of actual time may not be an actual diminution of the obstacle which mere space offers to the intercommunications of nations. To take a homely simile, if a man were to be so seasick after a day's swift steaming

across an inland lake that he could do no work for a day after he landed, it would be shorter for him to take a land journey of thirty-six hours round the lake rather than make the passage in twenty-four. The improvement in the comfort of travel has more than kept pace with the increase of speed.

It is true that the American railway cars, which forty years ago were far ahead of those of Europe, have now no longer even pride of place, but as the Pullman is to the old stage-coach, so are the carriages in most of the through lines to those which were in habitual use fifty years ago.

The improvement on ocean steamers has been still more marked. The liner is now a floating palace, and the steerage passenger at the present time travels more comfortably than the saloon passenger, even if he were monarch or millionaire, could do in the fifties, or even in the sixties.

Shrinkage in Time of Message Transportation

If the shrinkage of the world measured by the time necessary to transport our bodies and our merchandise from place to place is remarkable, it is trivial compared with the shrinkage that has been effected in the transportation of messages.

When I was a boy, there was no deep-sea cable in existence. No news could be transmitted from America to England in less time than a steamer could cross from Queenstown to New York. It took five months for London to communicate with Australia, ten months to receive a reply. To-day it does not take as many minutes, and reformers who have secured ocean penny postage are now agitating for cablegrams at a penny a word.

By Wireless

After the cable came the wireless messages, that latest wonder of the world. From their office in Whitehall the sea lords of the Admiralty exchange wireless messages at all hours of day or night with all the war-ships of Britain that may be on the high seas within a radius of a thousand miles.

In olden days whole fleets were lost for days and weeks in the trackless expanse of the ocean; to-day their captains are never out of earshot of the Admiralty until they are on the other side of Malta. The world has shrunk to the dimensions of a whispering-gallery. Before long we shall no doubt be able to telephone from Chicago by wireless to Paris, and to talk from China to Peru.

In 1850 there were only nine thousand miles of railway in the States; to-day there are two hundred forty thousand. That is to say that over ninety-five per cent of all the railways in the New World has been built since I was a boy.

Our vast network of electric telegraphs and telephone-wires is all of comparatively recent origin. The tram-car, the elevator, the electric trolley, the motor-car, the dirigible balloon, and the aeroplane have all come into existence since I was a boy. Electricity has been tamed and trained to be the most efficient servant of mankind.

The costless drainage of a wilderness drives the dynamos which light our cities, drive our machinery, and haul our cars. It is a new world that science has created in the last sixty years.

It is a melancholy fact that the politicians and the statesmen have not kept pace with the inventor and the scientist. The mechanical progress of the world has outstripped its growth both in morals and in statecraft.

A writer in the *Christian Endeavor World* notes tersely similar marks of progress. He says:—

How well I remember hearing the tick-tack of a watch over a mile of wire that had been strung around the walls of the Old South Church in Boston not so many years ago, the first public demonstration of the possibilities of the telephone. It seemed like a plaything then.

If my memory serves me, it was only a short time afterward that I stood in the same building, still used for exhibition purposes, and in open-mouthed amazement heard the first phonograph give back the human voice that had but a little while before been committed to its mysterious wax cylinder.

And I think it was on one of those lurid, dark days in the very early eighties, when Boston and all eastern New England were enveloped in the smoke of some far-off forest fires, that the arc-light of electric origin first burst upon my sight. The incandescent lamp followed closely.

Near by there hangs on the walls of my memory a vivid picture of the first electric car that ever ran in Boston. The trolley-rail was underground, and I can see now the conductor rushing out to beat down with his cap the flame that would

occasionally burst forth at the point of contact between the shoe and the buried rail.

I remember well the first typewriter that was exposed for sale, and how my father tried to wean me from the desire for a little printing-press, and turn me to this new-fangled instrument for printing letters in any desired order.

And how the new inventions and discoveries have been following one another fast and thick ever since—wireless telegraphy, the X-ray, the commercial reduction of aluminum, the new anesthetics, the automobile, the silent gun, the fearful dreadnaughts, the submarine boat, the half-tone engraving, countless labor-saving machines, and smaller but none the less important inventions without number.

And a person only forty years of age may have witnessed the beginning of all these marvels. What will the remaining half of the span of life show forth?

That the measure of power in invention is ascending and not descending is indicated by the fact that last week, for the first time in my life, I actually saw men fly,—not one man, but many men; not a minute, but for hours at a time; not a foot high only, but a mile high; not only with the wind, but against it; not in balloons lighter than air, but in machines heavier than air; not simply alone, but with a passenger; not on an even level simply, but rising and dropping at will, starting up into the air when they pleased, and alighting when and where they pleased, soaring over land and stream, ocean and marsh, trees and hills, racing for speed, contesting for height, matching endurance, vying with one another in graceful curves, throwing bombs for accuracy, sharpshooting at a target, and doing numerous other stunts.

All these many things one man has seen in less than forty years. The account is not in the least overdrawn, but a plain, unvarnished tale of fact. But is it not more than that? To what does it point for the future? Who dares say where the limit is? If a man can actually fly (a proposition that has been the butt of the centuries), where may he not fly?

The prophet Daniel said, in speaking of this time, "the time of the end," that "many shall run to and fro, and knowledge shall be increased." No doubt this prophecy refers primarily to the increase of religious knowledge; but the marvelous increase in scientific and mechanical knowledge during the last fifty years makes possible the ready carrying of the truth of God to every part of the earth. And when this gospel of the kingdom shall have been preached in all the world for a witness, then shall the end come.

Born Again

It is said that George Whitefield preached over three hundred sermons from the text, "Ye must be born again." When asked why he preached so often from the same text, he replied, "Because ye must be born again."

He recognized the need, and presented a message to meet the need. As he studied the subject, the great need appealed to him more and more strongly, until it became the theme of his discourses. With him it was not striking three times and stopping, as did King Joash of Israel when commanded by the dying prophet to smite the ground with the bundle of arrows. Time after time, with increasing power and clearness, the message of the Saviour to Nicodemus, and to the world, was repeated; a host of reclaimed sinners was the result.

"Ye must be born again." It was true that night when the ruler of the Jews sought a private interview with the Saviour of the world; it is true to-day. Saul, the persecutor of Christians, was born again,—from above,—and became the "great apostle." Of course, so misguided and cruel a person must be born again. But any form of disobedience, however slight, is disapproved of God; it is sin, and God's plan excludes every form of sin. Then the sinner, of whatever degree, must be changed, born again, before he can stand in the presence of God.

Being born again means a positive and evident change of life. When the black Hottentot outlaw of Africa, Africaner, was born again through the faithful

ministry of Moffat, he was a changed man. He went with Moffat to the very officials who offered a large reward for his capture, living or dead, thus proving to them the change which had been wrought. Not only the newly born into the kingdom of God knows of the change; those about him know of it; the world knows it and justly expects it; it is the test of conversion. The fruits of the life give sure evidence of the character of the life within.—*Signs of the Times.*

Truth Never Dies

TRUTH never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low,
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense,
But with a mighty silence bides its time;
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
So truth, unmoved, its puny foes defies,
And never dies.

—Selected.

Why I Am Looking for Our Saviour's Soon Return

1. BECAUSE he promised he would come to earth again. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." John 14:1-3.

2. Because Jesus wants those who set their love upon him and keep his commandments, for whom he lived a life of perfect righteousness in sinful flesh and thus redeemed them unto himself, to be with him where he is. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

3. Because the time has nearly come for Jesus to return to earth to get his people. This is made clear by certain events he has said in his Word must take place just prior to his coming. While his people have joyfully anticipated his return ever since he left Mt. Olivet (Titus 2:13, 14), still it was not due in Paul's day; for to the brethren in Thessalonica who thought Jesus would come at that time, he wrote these words: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshiped." 2 Thess. 2:1-4.

4. Because all this that Paul said must first come to pass has now been written as a part of the actual history of this world. So great has been Satan's hatred of Jesus that, using the fallen church as his instrument, for twelve hundred long weary years he tortured the people of God. This evil work was carried on in the name of religion, every device that wicked men

and evil angels could think of being employed to cause God's people suffering. The next event Paul mentions after this Wicked One should manifest himself, is the coming of the Lord Jesus. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

5. Because three elements familiar to this present generation are fast ripening for a mutual union, the result of which will culminate in the coming of Christ to deliver his people. "Whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9. This is described by the spirit of prophecy in the following words: "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Testimonies for the Church*, Vol. V, page 451.

6. Because Jesus said that when these things in the earth should come to pass, accompanied by the darkening of the sun and the moon and the falling of the stars from heaven as a fig-tree "casteth her untimely figs, when she is shaken of a mighty wind," he was nigh, even at the doors.

It is because of all these things, which either have taken place or are taking place, and which present abundant Bible evidence of his coming, that I am looking for our Saviour's soon return. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

T. E. BOWEN.

Who Are the Spirits That Talk?

CHRISTIANS need not fear to admit that communication between men and spirits is possible, and that it is practised, nor does this admission necessarily favor the claim that the communicants on the invisible side are the immortal spirits or souls of the dead. The Word of God positively denies the claim of Spiritualism that the dead are alive and able to communicate with us. God says:—

1. That the very day people die their thoughts perish. Ps. 146:4.
2. That the dead do not remember God. Ps. 6:5.
3. That they can neither love, nor hate, nor hope. Eccl. 9:6.
4. That they know nothing about the social or the financial condition of relatives. Job 14:21.
5. That they know nothing, and therefore have no part in anything that is done under the sun. Eccl. 9:4-6.
6. That they can not be raised by mediums. Job 14:10-12; 17:13.
7. That the righteous will hear the last trump, and will rise to be made immortal. 1 Cor. 15:51-56; 1 Thess. 4:15-17.
8. That the rest of the dead—the wicked—will not live again until the thousand years are finished. Rev. 20:5.
9. That the wicked will then be forever destroyed. Rev. 20:12-15; 2 Thess. 1:7-10; Obadiah 16.

In the light of such overwhelming testimony, it should not be difficult for one to decide that the spirits who communicate through Spiritualism are surely not the spirits of the dead. Then again, their claim to be the spirits of the dead unveils their deceptive character, and brands them as the "lying spirits" whose only object in putting forth such a claim must be to lead the credulous astray; and when those spirits will defy

the plain statements given above concerning the dead, it should not be surprising if they eventually lead away from other plain teachings of God's Word.

Who, Then, Are These Spirits?

The same Word which unfolds the mystery of our state in death offers a clear solution also of this question:—

1. The great author of every lying deception is the devil, the "father of lies." John 8:44.
2. He lives to deceive the whole world. Rev. 20:8.
3. He has a number of spirit followers. Mark 5:8, 9; Rev. 16:14.
4. They can disguise or conceal their identity. 2 Cor. 11:14.
5. They can and do work miracles and signs to deceive. Rev. 16:14; 2 Thess. 2:9.
6. They can impersonate the dead. 1 Sam. 28:6, 11-14; 1 Chron. 10:13, 14.
7. They will lead Christians in these days to forsake the faith of God's Word. 1 Tim. 4:1.
8. Therefore we are solemnly warned, and repeatedly admonished, to have nothing to do with a person who is in touch with these spirits. Lev. 19:31; 20:6, 27.

It would seem clear from this evidence that instead of being the spirits of the dead, the invisible communicants are really the spirits of devils.

One need not be shaken or disturbed by the fact that these spirits seem to know so much about us, for both unfallen and fallen angels are acquainted with all that is going on in this world. They are able to imitate our habits, voice, words, and deeds; for the phenomena of Spiritism are not the growth of a day, but a scheme of Satan's, which he has been maturing through the ages, and for which purpose he and his spirits have made close observations and kept strict account.

The case of King Saul stands out as a terrible warning to all who would dabble with this monster deception of occultism. He forsook God's counsel, and consulted a spirit medium, and thus placed himself in Satan's power. The result was rejection by God, and suicide. It is significant that coincident with the spread of modern Spiritualism, there has been an appalling increase of death by suicide.

God's command on this subject reads thus: "Re-gard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God;" and we recommend our readers to obey God's voice.

H. J. EDMED.

Who Will Be Saved?

THERE are many conscientious persons whose attention has never been called to the prophecy concerning a Sabbath reformation in the last days. They are walking in all the light they have seen, and are enjoying the favor of God and the blessing of the forgiveness of sins. But "light is sown for the righteous" (Ps. 97:11), and "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. When honest, God-fearing men and women are shown additional light and truth, they thank God for it, and allow their lives to be shaped into harmony with it. But when individuals stubbornly refuse to study the Word of God in reference to the Sabbath question or any other question, when they deliberately close their eyes and ears to the light, we can not understand how the blood of Christ could avail in cleansing them from sin. If we are sanctified, it must be because we love truth and obey it. Jesus prayed for his disciples: "Sanctify them through thy truth: thy Word is truth."—C. P. Whitford.

Why I Do Not Keep Sunday

J. N. QUINN



HERE exists in the Word of God no authority for the observance of Sunday, the first day of the week, as a sacred day. This I have discovered from a personal diligent search of the Scriptures; and others before me have reached the same conclusion, as is shown by the following statements of Bible students:—

DR. LYMAN ABBOTT: "The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh day is absolutely without any authority in the New Testament."—*Christian Union*, June 26, 1890.

MR. GLADSTONE: "The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture."—*Church Monthly*, March, 1895.

CARDINAL GIBBONS: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—*Faith of Our Fathers*, page 111.

CANON EYTON: "There is no word, no hint, in the New Testament about abstaining from work on Sunday."—*The Ten Commandments*.

DR. PHILIP SCHAFF: "No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."—*Schaff-Herzog Encyclopedia*, article "Sunday."

ARCHDEACON FARRAR: "The Sabbath is Saturday, the seventh day of the week."—*The Voice From Sinai*, page 163.

"Whatsoever is not of faith is sin." Rom. 14:23. "Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. Whatever is not taught in the Word of God is not of faith; that which is not of faith is sin. Sunday sacredness is not taught in the Bible, therefore it is not of faith; its observance must be sin. To the majority of Christians it is a sin of ignorance, which God overlooks until light comes to them. The call of the hour is for repentance. Being made free from sin, and having become the servant of righteousness, I am under no obligation to observe Sunday.

Facts are eternal and unalterable. Such events as the birth of George Washington, Feb. 22, 1732; the battle of Bunker Hill, June 17, 1775; and the firing on Fort Sumter, April 12, 1861, must always remain facts in American history. God created the world in six days, and rested on the seventh, thus making the latter the world's birthday. He pronounced his blessing upon the seventh day, sanctifying it forever to the good of his children. These are facts in Biblical history, and as they exclude the element of sanctity from Sunday, I do not observe the day. God worked on the first day of the week; I make no mistake if I follow his example.

There are three institutions having their origin in Eden,—the home, the marriage, and the Sabbath. These have been assailed through the ages, and in these last days even more fiercely than in the past. Loyalty to these institutions is the call of the hour. To this call I respond, and as Sunday antagonizes the Sabbath, I reject it.

At the close of earth's first sixth day of time, the Creator rested from the works which he had made, man's first experience being to enter into rest with his Creator. At the close of another sixth day, four thousand years later, Jesus finished the work of redemption, in triumph crying out, "It is finished!" On the Sabbath he rested from the work of redemption in the tomb of Joseph of Arimathea. Thus creation and redemption meet on the same day, the seventh day being the memorial of both. The believer in Christ ceases from his own works, the works of the

flesh, and enters into the rest of faith. To him the Sabbath becomes a delight, reminding him of the power of God which made rest from sin possible. Loyalty to redemption means loyalty to the seventh-day Sabbath. Sunday can never become a memorial of redemption, neither can it be observed to honor redemption, hence it has no claim upon believers in Christ.

Christ's righteousness is infinitely perfect, and it is to be received in all its fulness as a gift from God. Into that righteousness has been woven by the Holy Spirit seventh-day Sabbath-keeping, for in Christ was the righteousness of the law revealed. To reject the seventh-day Sabbath is to reject part of Christ's righteousness; and to recognize Sunday is to seek to patch the divine robe with a pagan rag, one which is old, spotted, moth-eaten. The Roman soldiers did not part the garment of our Lord and Master; why should I mutilate his robe of righteousness? Taking this robe in all its perfection, I repudiate Sunday, which can never be a part of the perfect life of Jesus.

Sunday is a rival to the Sabbath of God. The only authority to be found for its observance is that of Roman Catholicism. Obedience is the test of true service; "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Being a servant of God, and regarding the Papacy as of the "earth, earthy," to observe Sunday would mean to reject God and decide for Rome.

Sunday is a sign of all apostasy, as its very name indicates. When men departed from God, not wishing to retain him in their knowledge (Rom. 1:28), they began the worship of things created. Chief among these was the worship of the sun, the first day of the week being dedicated to its honor. Sunday thus became "the wild solar holiday of all pagan times," the sign of apostasy. The continued observance of the seventh day of the week from the beginning of time even until the end of time, would have prevented idolatry; to observe the seventh day is to remember God, the creator of the heavens and the earth, besides whom there is none else. Worshiping God as I do, I am forced to reject the day which God's enemy has instituted by which to lead men from the Lord and his Word.

The Perpetuity of the Law

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17.

WESLEY said on this subject:—

"The ritual or ceremonial law delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness: not only Barnabas and Paul, who vehemently withstood those who taught that Christians ought to keep the law of Moses (Acts 15:5); not only St. Peter, who termed the insisting on this—the observance of the ritual law—as tempting God, and putting 'a yoke upon the neck of the disciples, which neither our fathers,' saith he, 'nor we were able to bear,'—but all the apostles, elders, and brethren, being assembled with one accord (verse 22), declared that to command them to keep this law was to subvert their souls; and that it 'seemed good to the

Holy Ghost' and to them to lay no such burden upon them. Verse 28. This handwriting of ordinances our Lord did blot out, take away, and nail to his cross.

"But the moral law, contained in the ten commandments and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which stands as a faithful witness in heaven. The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being written not on tables of stone, but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once written by the finger of God are now in a great measure defaced by sin, yet can they not wholly be blotted out while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind, and in all ages, as not depending either on time, or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."—*Wesley's Sermons, Vol. I, page 292.*

The following thoughts and scriptures as given in an exchange present an interesting comparison between the moral and ceremonial laws:—

Moral Law

GOD SPAKE IT. "These words the Lord spake unto all your assembly." Deut. 5: 22.

GOD WROTE IT. "And he gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18.

ON STONE. "I will give thee tables of stone, and a law, and commandments which I have written." Ex. 24: 12.

PLACED IN THE ARK. "And I . . . put the tables in the ark, . . . as the Lord commanded me." Deut. 10: 5.

PERFECT. "The law of the Lord is perfect." Ps. 19: 7.

SPIRITUAL. "For we know that the law is spiritual." Rom. 7: 14.

ORDAINED TO LIFE. "I gave them my statutes, . . . which if a man do, he shall even live in them." Eze. 20: 11.

A LAW OF LIBERTY. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12.

CONTAINS A WEEKLY SABBATH. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10.

A SUMMARY OF MORAL DUTIES. "Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 13.

ATONEMENT MADE OVER IT. Lev. 16: 15.

ETERNAL. "But my righteousness [commandments] shall be forever." Isa. 51: 8, with Ps. 119: 172.

Ceremonial Law

MOSES SPAKE IT. "These are the judgments which thou shalt set before them." Ex. 21: 1.

MOSES WROTE IT. "And Moses wrote this law, and delivered it unto the priests the sons of Levi." Deut. 31: 9.

IN A BOOK. "Moses . . . made an end of writing the words of this law in a book." Deut. 31: 24.

PLACED IN THE SIDE OF THE ARK. "Take this book of the law, and put it in the side of the ark." Deut. 31: 26.

IMPERFECT. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Heb. 7: 18, 19.

CARNAL. The Levitical law ordaining priests was a "law of a carnal commandment." Heb. 7: 16.

NOT ORDAINED TO LIFE. "Wherefore I gave them also statutes . . . whereby they should not live." Eze. 20: 25.

A YOKE OF BONDAGE. "Now therefore why . . . put a yoke upon the neck of the disciples." Acts 15: 10. See also Acts 15: 5 and Gal. 5: 1, 2.

CONTAINS YEARLY SABBATHS. Of these there were seven: two at the Passover, one at Pentecost, two at the atonement, and two at the feast of tabernacles. See Lev. 23: 5-8, 24-27, 34-37.

TEACHES HOW SIN MAY BE FORGIVEN IN TYPE. See Leviticus 4-6.

TAUGHT HOW THE ATONEMENT WAS TO BE MADE. Lev. 16: 34.

TEMPORARY. To be kept only in the land of Canaan. Deut. 4: 5, 14; 5: 31; 6: 1.

PERPETUAL. "All his commandments are sure. They stand fast forever and ever." Ps. 111: 7, 8.

ABOLISHED. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2: 15.

Such is the nature of these two laws. While the ceremonial code is abolished, yet the law of ten commandments will endure to all eternity. This law Christ came to magnify, and by the good tidings he proclaimed he established it. And he expects his followers to loyally obey it.

Importance of Studying About the Earthly Sanctuary in This Dispensation

"THE subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. *All need a knowledge for themselves of the position and work of their great High Priest.* Otherwise it will be impossible for them to exercise the faith which is essential at this time. . . . The sanctuary in heaven is the very center of Christ's work in behalf of men. . . . The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was his death upon the cross. . . . There [in the heavenly sanctuary] we may gain a clearer insight into the mysteries of redemption. . . . Jesus has opened the way to the Father's throne." —*"Great Controversy," pages 488, 489.*

How are we to gain for ourselves this knowledge of the position and work of our great High Priest in the heavenly sanctuary, which knowledge gives a clearer insight into the mysteries of redemption? The earthly sanctuary is a lesson book that opens to our understanding the heavenly realities. In studying the building, service, and priesthood of the type, we are led to see the great Antitype. The following are a few facts that show the analogy of the earthly and the heavenly sanctuaries:—

The sanctuary was God's dwelling-place. Ex. 25: 8; Heb. 9: 23, 24.

The earthly sanctuary was patterned after the heavenly. Ex. 25: 9, 40; Heb. 8: 5.

The earthly sanctuary was divided into two apartments, containing articles of furniture, which were also seen in the corresponding apartments of the heavenly. Heb. 9: 1-4; Zech. 4: 2; Rev. 4: 5; 8: 3; 11: 19.

The sacrifices and offerings connected with the service in the earthly sanctuary under the old dispensation were types of Christ's sacrifice and offering in connection with the service in the heavenly sanctuary under the new dispensation. Heb. 9: 9-15, 23.

The ministry of the priests in the earthly sanctuary was a type of the ministry of Christ, our great High Priest, in the heavenly. Heb. 8: 1-5; 9: 6, 7, 23, 24. (Christ could not have been high priest on earth, hence his high priesthood must be in the heavenly sanctuary. Heb. 7: 12-14; 8: 4.)

The day of atonement (known to the Jews as a day of judgment) brought the services of the earthly sanctuary to a close each year. Heb. 9: 6, 7; Lev. 16: 2, 34. The corresponding work in the heavenly is the cleansing of the sanctuary at the close of the 2300 years of Dan. 8: 14. This period reached to the year 1844, and then began the investigative judgment, as announced by the first angel's message of Rev. 14: 6, 7.

We are living in the very hour of God's judgment! What a solemn time indeed! On the typical day of judgment men were to afflict their souls. What a lesson this should be to us!

J. L. McELHANY.

Why I Keep the Seventh Day

W. A. COLCORD



FIRST and above all, I keep the seventh day because God has commanded it to be kept. He says, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath." Ex. 20:8-11. Were there no other reasons, this ought to be sufficient for every child of God.

I keep it because God kept it, and thus set me an example to follow. "He rested on the seventh day from all his work which he had made." Gen. 2:2. "Remember the Sabbath day, to keep it holy . . . for . . . the Lord . . . rested the seventh day." Ex. 20:8-11.

I keep it because God blessed this day, and because I desire to receive from the keeping of it the blessing which he placed upon it. "And on the seventh day God ended his work which he had made; . . . and God blessed the seventh day, and sanctified it." Gen. 2:2, 3.

I keep it because God has said it is a sign that the one who observes it knows him. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. To know the only true God, and Jesus Christ whom he hath sent, said Christ, is eternal life. John 17:3.

I keep it because Christ kept it, and we are told that we should "follow his steps." 1 Peter 2:21. "And, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

I keep it because Christ said that, as Sabbath, this day was made for man. "And he said unto them, The Sabbath was made for man." Mark 2:27. That which is made by God for man can not be against him.

I keep it because the apostles and early Christians kept it. They must have known Christ's attitude, teachings, and wishes respecting it. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

I keep it because, having accepted the terms of the new covenant, I find it in my heart to keep it. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: . . . I will put my law in their inward parts, and write it in their hearts." Jer. 31:31-33. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3.

I keep it because the devil makes war upon those who keep it. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Whatever the devil makes war on must be right.

I keep it, not to earn salvation,—for salvation is a free gift of God through Christ,—but because there are great blessings and rewards promised to those who, through faith in Christ, keep the commandments. "Moreover by them is thy servant warned: and in keeping of them there is great reward." Ps. 19:11. "Blessed are they that do his commandments, that

they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

I keep it because it is a day of delight, a little heaven on earth each week to me. "Thou shalt call it a delight." Isa. 58:13.

I keep it because, like God himself in the beginning, I always feel refreshed after having rested on it. "On the seventh day he rested, and was refreshed." Ex. 31:17.

I keep it because I love God, and desire to please him. "I have kept my Father's commandments," said Christ; "I do always those things that please him." John 15:10; 8:29.

I keep it because I desire a clear conscience, and wish my prayers answered. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." John 3:21, 22.

I keep it because all through the Scriptures I find seven, or the seventh, to be the perfect, holy, or sabbatical number. "For yet seven days, and I will

cause it to rain upon the earth."

Gen. 7:4. "The

seventh day is the Sabbath." Ex. 20:

10. "In the sev-

enth month, on the first day of the

month, ye shall have an holy con-

vocation." Num. 29:1. "In the

seventh year shall be a sabbath of rest unto the land." Lev. 25:4. In planning for the year of jubilee, the following instruction was given: "And thou shalt

number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of

years shall be unto thee forty and nine years." Lev. 25:8. And so also in the Revelation we read of the

seven churches, seven seals, seven trumpets, seven candlesticks, seven Spirits of God, and seven last

plagues. The seventh thousand years will be the millennium of rest.

I keep it because I desire to be among those of the last generation who shall finally have the seal of God placed upon them. The seventh-day Sabbath is the "sign" between God and his people that they know

him, and that he sanctifies them. The commandment requiring its observance contains the seal of God's

law, telling who the lawgiver is, his authority or right to rule, and the extent of his dominion and

jurisdiction. "And I saw another angel ascending from the east, having the seal of the living God: and he

cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt

not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Rev. 7:2, 3.

"Welcome, delightful morn,

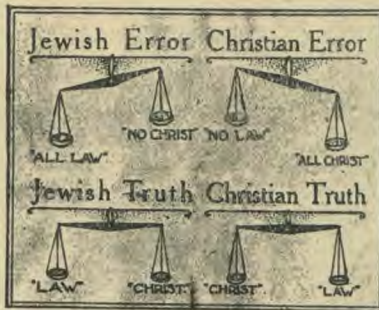
Thou day of sacred rest;

I hail thy kind return;

Lord, make these moments blest.

From the low train of mortal toys

I soar to reach immortal joys."





Ring True

SAY, boys! can you tell when a counterfeit coin
Is tossed on the counter to you?
Of course you can tell, for you know every time
That it strikes it doesn't ring true.

And, boys! do you know that counterfeit life
(That's a regular sham through and through)
Is as simply detected in every-day strife
As the coin? for it doesn't ring true.

Ah, boys! if you want to be manly men,
To be honored in all that you do,
Just make up your minds that ten times out of ten
You will always be found to ring true.

And, boys! if you knew how our country respects
A genuine man, then you, too,
Would endeavor to live a life that reflects
God's image — and always ring true.

Ring true in your contests and games on the field,
In your homes, with a crowd or a few;
Though others may try their shortcomings to shield,
Yet, boys, just remember, ring true!

— *Selected.*

Grumble Day



NO salt in the oatmeal," growled Ned.
"Flatter than sawdust," sighed
Gertrude.

"Of course," said mother, quietly.
"What else did you expect on Grum-
ble day?"

"Grumble day!" exclaimed both
children at the same time.

"Yes, Grumble day. I have decided to observe it
as often as there is a demand for it."

"What do you mean?" asked Gertrude.

"We have Thanksgiving day," replied mother.
"Then we count up our blessings. On that day we
have an unusual number of temporal blessings. We
rest and feast and have a good time. Grumble day
is just the opposite. If we feel like grumbling when
we get out of bed, we start a Grumble day. On such
a day we shall have only the most necessary things to
eat, the plainest food, and the hardest work."

Gertrude and Ned looked at each other in dismay.
"Will just one grumble mean that we shall observe
Grumble day?" asked Ned.

"One grumble is enough," said mother, "when we
have so much to be thankful for."

"Does everybody have to go without because one
person grumbles?" asked Gertrude.

"Do you think it would be polite for part of us to
eat more and have a greater variety than the others,
even if we deserved more?" asked mother.

"This is an excellent roast," said Ned, without
waiting for Gertrude to reply.

"Yes, too good for Grumble day," said father as
he slyly slipped another piece on Ned's plate.

At dinner they had only one or two substantial
dishes, with no dessert, and for supper, brown bread
and milk; but the children made no complaint. They
knew that mother could be relied upon to carry out
what she undertook. That night Ned and Gertrude
made a solemn vow not to make one word of com-
plaint ever again.

Next morning Ned, being in a hurry, took a large
spoonful of hot cereal in his mouth.

"Phew!" he exclaimed, "that oatmeal is" — here

Gertrude kicked him under the table — "is lovely and
hot!" he added, and the family laughed.

They both remembered after that, and for three
or four days no complaint was heard in the family.
They were both sure that they were completely cured
of grumbling.

They were so sure of it that one of them forgot.

"Bread rolls!" whined Gertrude. "I'm sick of
them; why don't we ever have waffles?" Then she
clapped her hand over her mouth. Ned was looking
inexpressibly disgusted.

"But the bread rolls are lovely and light," she added,
cheerfully.

"Too late," said mother, and they had another
Grumble day.

That night mother talked it over with them. "I
want to give you just what you like best," she said,
"provided it is good for you. I try very hard to plan
to have you suggest things that you would like. But
when everything is served and it is impossible to
change it for anything different, complaint does no
good, and it certainly does the complainer harm."

Three or four Grumble days completely cured Ned
and Gertrude, and now Gertrude says that they have
Thanksgiving day every day in the year. — *Selected.*

The Newsboy Who Fell

He was a wholesome, hearty, happy boy, dependent
on his own efforts, and doing well. He hated the
thought of drink, so that, as he entered saloons to sell
papers, he felt he was safe from temptation.

But the bartender of one of the saloons had his eye
on him as good material of which to make a future
customer. The boy was not on his guard; for he did
not know that the average saloon-keeper feels that he
must, if possible, get one boy each week to take his
first drink of intoxicants, if the supply of customers
is to be kept up. Owing to the constant bringing in
of innocent boys who think they are in no danger, and
the early death of the average drinking man, most of
the customers of the saloon are young men and boys.
As a writer in *McClure's Magazine* says, after years of

bitter experience in more than eighteen hundred saloons, "fifty per cent of the total number of all drinkers in saloons are minors."

This magazine writer, years ago, was the newsboy who thought there was no danger of his becoming a drinking man. But one warm day, as he passed through a barroom, the bartender offered him a glass of bottled beer, saying, "You're big enough to drink beer now." The boy was perspiring freely, and the beer looked so cool; besides, one glass of beer would not hurt him, he thought; and it was good to take his place with the sedate business men who stood drinking at the bar. So he accepted the beer, and the first links in the chain that bound him for life were forged.

Two years later the newsboy became an office boy. By this time he felt it was manly and pleasant to drink. Then he thought there was no danger in indulgence; proud of his strength of will, he was sure that he could stop just when he wanted to. The back door of the office where he worked was only a few feet from the back door of a saloon. Frequently he would steal out during working hours, returning after he had enjoyed one or two drinks. Of course, he was careful not to let his employer know of these stealthy visits. In the evening, instead of spending his time reading or studying or among helpful friends, he found his way to the saloon or the billiard-room. Soon he won the praise of the bartender, whose best word for him was, "There's the boy that always buys when he has the price with him," or, "I wish I had a hundred like you." No wonder, for he was spending forty cents a day over the bar.

For years he was able to keep his habits from his employer's knowledge. But when he had a splendid position as chief clerk in a railroad office, he was discharged for drunkenness. After that he went from one poor position to another, was frequently discharged, and was becoming more and more a slave to the habit which he once felt he was in no danger of acquiring.

When he was forty-five years of age, he sat down and reckoned up what drink had cost him. Of course, he could not estimate the loss in self-respect and usefulness; he could only calculate the loss in dollars and cents. As he had kept an accurate cash account since boyhood, it was easy. He found that he had spent in saloons \$17,364.60, an average of \$1.57 for every calendar day of the thirty-year period from fifteen to forty-five. But this was only the first item in his financial loss. Other items he writes thus:—

"In 1889, at twenty-six years of age, I held an official railroad position scheduled on the pay-roll at two hundred dollars a month, good during good health and good behavior till the occupant was sixty years of age, and for a pension later. My public drink cost me that position. The total of my wages received during the subsequent period of twenty years is \$18,060. Subtracting this sum from the amount I would have received in the twenty years had I kept my two-hundred-dollar job, I find that my loss in wages alone amounts to \$29,940.

"The interest on this loss, and on my saloon account, reckoned at four per cent, would be \$14,686.28. Thus my total loss for the thirty years is \$61,990.88. With this sum in the bank at four per cent, I should be in possession of an annual income of \$2,479.63. It gives me pain to put down the figures."

But there were other consequences which he could not measure. He was a leader among his companions,

and he was directly responsible for starting twenty of them on drinking careers. When he was casting up his accounts, he stopped to think what had become of the twenty. This record is far more appalling than the items of financial loss he charged up against himself. Here it is:—

One of them lasted ten years. At the age of twenty-seven, when he was spending two dollars a day for drink, he committed suicide as he stood at the bar.

Another drank for thirteen years,—a longer time than his friend, for he spent only a little over a dollar a day for drink,—and then committed suicide as he stood at the bar.

A third companion, after drinking thirteen years, was burned to death in a hotel fire. He might have escaped, but he was drunk.

A fourth man lived for seventeen years after he began to drink, although he became such a slave to his bad habit that he spent more than three dollars a day to satisfy his appetite. He, too, took his own life while in a saloon.

A fifth companion, who began to drink when he was seventeen, was killed by a fall in a saloon while he was drunk. By his death the barroom lost fifty dollars a month.

The sixth man committed suicide; the seventh died from pneumonia when twenty-nine years old; the eighth died of consumption at twenty-seven; the ninth was a bartender when last heard of; the tenth was a pedler; the eleventh was a tramp, and the remaining nine conquered the habit when they were under twenty-five, married, and lived fairly steady lives.

But the man who tempted the twenty did not conquer his habit. He only vainly regretted his life of self-indulgence, pointed to himself as an example of the evils of drink, and spoke this warning:—

"Every day that the saloons are open in saloon-licensing territory some saloon-keeper or bartender shoves across the bar a glass of cool, refreshing beer to a young man, and says, 'You're big enough to drink beer now.' Then there is started a fresh drinker, who can outdrink a relay of old-timers. If the fresh drinker is a leader among young men, twenty more are started, and half the twenty become alcoholic liquor slaves."

— *Kind Words.*

A Boy's First Room

I've got a room, now, by myself,
A room my very own.
It has a door that I can shut,
And be there all alone;
It has a shelf, a closet, too,
A window just for me,
And hooks where I can keep my clothes
As neat as neat can be.

A lovely paper's on the wall;
A rug is on the floor—
If I had known how fine it was,
I'd had a room before.
I like to go there after school,
Way off from every one;
I felt—well—sort of scared at first,
But now I think it's fun.

The voices of the folks down-stairs
Seem faint and far away,
I hear the rain upon the roof,
I watch the birds at play.
O, yes, it's often very still,
At night there's not a sound;
But I let mother in, of course,
When bedtime comes around.

— *The Youth's Companion.*

Why I Am a Protestant

A. J. SAXBY BOURDEAU



HERE are hundreds of reasons why every thinking person should be a Protestant. To be such, however, he must not only *protest* against the teachings and practises of the Roman Catholic Church, but also know *why* he protests.

To protest is to make "a solemn or formal declaration, as of a *minority* against the act of a *majority*." In religious affairs majorities are seldom in the right. It is to the *minority* that Jesus Christ has promised to give the kingdom of heaven: "Fear not, *little flock*; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Following are a few of the reasons why I prefer to be a Bible Protestant rather than a believer in Roman Catholicism:—

1. Because the Bible, and the Bible alone, is my rule of faith and practise.

2. Because Protestantism stands for the power of love, while Romanism stands for the love of power.

3. Because Protestantism asserts the rights of the *individual* as opposed to the arbitrary authority of a one-man power.

4. Because Protestantism seeks to save men *from* their sins, while Rome promises to save men *in* their sins.

5. Because I believe in freedom,—political, social, ecclesiastical, moral, and spiritual,—all of which have been, and continue to be, anathematized by the official utterances of the Papacy.

6. Because Protestantism has reasserted the Christ doctrine of the separation of church and state, and of religious freedom.

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mark 12:17. "If any man hear my words, and believe not, I judge him not." John 12:47.

In marked contrast to these words of Christ note that Pope Pius IX condemns, in his Syllabus of 1864, eighty "errors," among which are these:—

"Every man is free to embrace and profess the religion which he believes to be true." "The church ought to be separated from the state, and the state from the church."

Note also the intolerance reflected in the following recent utterances of the Catholic Church:—

"120.—Has the state the right to proscribe schism or heresy?"

"Yes, it has the right and the duty to do so both for the good of the nation and for that of the faithful themselves; for religious unity is the principal foundation of social unity."

"122.—May the state separate itself from the church?"

"No, because it may not withdraw from the supreme rule of Christ."

"123.—What name is given to the doctrine that the state has neither the right nor the duty to be united to the church to protect it?"

"This doctrine is called *Liberalism*. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press."

"124.—Why is *Liberalism* to be condemned?"

"(1) Because it denies all subordination of the state to the church; (2) because it confounds liberty with right; (3) be-

cause it despises the social kingship of Christ, and rejects the benefits derived therefrom."—*Manual of Christian Doctrine, Comprising Dogma, Moral, and Worship*, ninth edition, John Joseph McVey, Philadelphia, Pennsylvania, 1909, pages 132, 133.

7. Because Rome defends to this day her bloody persecutions of honest heretics, while Protestantism makes public apology for having occasionally violated her Bible standard of religious freedom.

Note the erection by Protestants of a monument in Geneva, Switzerland, as an apology for the burning of Servetus, as compared with the following utterances of the Catholic Church in free America:—

"The church has persecuted. Only a tyro in church history will deny that. . . . We have always defended the persecution of the Huguenots, and the Spanish Inquisition. . . .

When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."—*Editorial in Western Watchman (Roman Catholic)*, Dec. 24, 1908.

8. Because Protestantism has evolved the strongest, most industrious, and most enlightened nations of modern times.

Witness the striking contrasts in intelligence, education, and morality between such Protestant lands as England, Germany, the United States, Protestant Canada, Holland, Norway, Sweden, etc., and Catholic Spain, Italy, South America, Austria, south Ireland, Philippines, and Catholic Canada.

9. Because I believe in the Bible and the Protestant principle of democracy, or the equality of man, as opposed to the artificial casts and officialdom of the Roman Catholic Church.

"Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven."—*Jesus. Matt. 23:8, 9.*

"The princes of the Gentiles exercise *dominion* over them, and they that are great exercise *authority* upon them. But it shall not be so among you."—*Jesus. Matt. 20:25, 26.*

10. Because Romanism sanctions the idolatrous worship of the Virgin Mary, the saints, "the host" (a wafer), and of images.

Witness the following authoritative teaching found in the "Course of Religious Instruction of the Brothers of the Christian Schools," under "Worship of the Saints:—

"35.—Ought the saints to be honored with a religious worship?"

"Yes; it is of faith, against Lutherans and Calvinists, that they should be so honored."

"36.—On what is the worship of the saints founded?"

"(1) On the teaching and practise of the church; (2) on Holy Scripture; (3) on tradition; (4) on reason; (5) on the innumerable miracles wrought through their intercession."—*Manual of Christian Doctrine*, John Joseph McVey, Philadelphia, Pennsylvania, 1909, page 242.

Note also the following, from the same authority, under "Worship of Relics and Images:—

"47.—Is it lawful to worship relics?"

"Yes; for this worship is founded (1) on the teaching and practise of the church; (2) on Holy Scripture; (3) on tradition; (4) on reason; (5) on the numerous miracles by which God has been pleased to reward devotion to relics."

"48.—What worship should we pay to holy images?"

"We should have and keep, particularly in our churches,



MARTIN LUTHER

A noble champion of the Protestant principle of individualism

images of our Lord, as also of the blessed Virgin and other saints, and we should pay them due honor and veneration."—*Id.*, pages 243, 244.

11. Because the Church of Rome has dared to "think to change" two of the ten commandments in God's law, the only document written by God's own finger, and left as a guide for man's actions.

Witness the omission in Catholic catechisms of the second commandment, forbidding idolatry, and the making of two commandments out of the tenth; also, her effrontery in daring to change the fourth commandment, enjoining the observance of the seventh-day Sabbath, as follows:—

"Question.—What is the third commandment?

"Answer.—Remember thou keep holy the Sabbath day.

"Ques.—What day was the Sabbath?

"Ans.—The seventh day, our Saturday.

"Ques.—Do you keep the Sabbath?

"Ans.—No: we keep the Lord's day.

"Ques.—Which is that?

"Ans.—The first day; Sunday.

"Ques.—Who changed it?

"Ans.—The Catholic Church.

"Ques.—Why?

"Ans.—Because our Lord rose from the dead on a Sunday, and the Holy Ghost came down on a Sunday."—*A New Catechism of Christian Doctrine and Practice*, by the Rt. Rev. James Bellord, D. D., *The Ave Maria Press, Notre Dame, Indiana, 1909, pages 86, 87.* See also, "The Catechism of the Council of Trent," "General Catechism of the Christian Doctrine," "St. John's Manual," "Butler's Catechism," "Manual of Christian Doctrine" (1909), and other works in which Rome publishes the ten commandments as revised by herself.

12. Because I do not believe in the unbiblical, un-democratic, and un-American imprisonment behind convent walls of even willing Catholic girls and women, against which practise the civil authorities of many Catholic nations have protested for years.

God's command is, "Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25:10. And Paul says, "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

13. Because I protest against the iniquitous practise and unbiblical doctrine of the Catholic Church which requires the confession of sins of every kind, by both sexes, to a man in the darkness of the secret confessional. God's Word teaches that confession of sins is to be made to God alone, and by Christians one to the other.

"Confess your faults one to another." James 5:16. All are not to confess to one man.

"Make confession unto the Lord God of your fathers." Ezra 10:11.

14. Because the Roman Catholic Church is dominated by the Jesuits, whose double doctrines and enmity to the progress of the gospel and the freedom of mankind are so notorious that even every Catholic nation has, at some time in its history, been obliged to expel them.

15. Because I protest against the Roman Catholic interdict, the "boycott," and other antibiblical teachings and practises so contrary to the teachings of Christ's "golden rule."

16. Because of the many questionable methods used, with the sanction of the leaders of the Catholic Church, to bolster up the claims made in behalf of the fruits of her false miracles, relics, and other money-making superstitions.

17. Because Rome is the mother of all modern anti-christian trusts, claiming, as she does, to possess the exclusive right to salvation and heaven, and anathematizing and boycotting all who refuse to pay the price she asks for her spurious products,—salvation by works.

18. Because I protest against the gigantic system of graft which permeates the entire Roman Catholic Church, the priests demanding money in return for alleged forgiveness of sins, and other heavenly benefits

delivered to the Roman Catholic believer at birth, at baptism, at first communion, at confirmation, at marriage, at the giving of extreme unction on the death-bed, and after death, for the saying of mass at the funeral, for the privilege of being buried in a Catholic cemetery, and last, but not least, for the alleged deliverance from an imaginary purgatory. In no church has there ever existed so perfect a system of getting hard-earned money out of poor people on false pretenses as in the Roman Catholic system.

19. Because I protest against the placing of the "vernacular versions of the Holy Scriptures" upon Rome's "Index of Prohibited Books."

Commenting upon this audacity, Victor Hugo, the great French writer, well says:—

"Every step which the intelligence of Europe has taken, has been in spite of it (Rome). Its history is written in the history of human progress, but it is written on the back of the leaf. There is a book—a book which is from one end to the other an emanation from above—a book which contains all human wisdom illuminated by all divine wisdom—a book which the veneration of the people calls the book—the Bible! Well, your censure has reached even that—unheard-of thing! Popes have proscribed the Bible. How... overpowering to simple hearts, to see the finger of Rome placed upon the Book of God!"

20. Because I believe in freedom of thought, speech, worship, and the press.

Contrast the following declarations of Thomas Jefferson and Pope Leo XIII, with reference to human freedom:—

Thomas Jefferson: "Where the press is free, and every man able to read, all is safe" (1816). "Our liberty depends on the freedom of the press, and that can not be limited without being lost" (1786).

Pope Leo XIII: "It is in no way lawful to demand, to defend, or to grant promiscuous freedom of thought, of speech, of writing, or of religion."

21. Because I am fully agreed with the following truths uttered by Lord Macaulay, and confirmed by leading thinkers of the age, with reference to Romanism:—

"Throughout Christendom, whatever advances have been made in knowledge, in freedom, in wealth, and in the arts of life, have been made in spite of her [Rome], and have everywhere been in inverse proportion to her power. The hardest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and into intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into flourishing gardens, and can boast of a long list of heroes, statesmen, philosophers, and poets."

22. Because Protestantism has always led the way in all temperance, social, and moral reforms; while Rome has reluctantly followed, and that only because of the pressure of public opinion enlightened by Protestant teaching.

Cardinal Gibbons and other leaders of that church, in recent utterances through the public press, denounced prohibition, and urged the passage of high-license bills. Note also the following admissions from Cardinal Manning:—

"All the great works of charity in England have had their beginning out of our church... So with the temperance movement. It was a Quaker that made Father Mathew a total abstainer... The act of Parliament to protect animals from cruelty was carried by a non-Catholic Irishman; the antivivisection act also. Both are derided, to my knowledge, among Roman Catholics. The act to protect children from cruelty was the work of dissenters... Again in the uprising against the horrible depravity which destroys young girls—multitudes of ours—I was literally denounced by Roman Catholics."—*Purcell's "Life of Cardinal Manning," Vol. II, page 781.*

For these and many other reasons I prefer to remain among the humble few—a small and fast-diminishing minority—who continue to protest, in the name of Christ and the Word of God, against the antibiblical doctrines and sinful practises sanctioned by the Roman Catholic Church. For the thousands of honest-hearted lay members and priests in the Catholic Church, how-

ever, who have been faithful to the gospel light that has shone upon their pathway, I have only the profoundest feelings of admiration, respect, and Christian charity. These will, in God's own good time, be led into the true fold of the gentle, humble Christ, the only Saviour of men.

Band of Mercy

[An exercise for eleven boys, each carrying a large gilt letter.]

I'm first of a band of brothers,
Whom you all will quickly see;
Our names are in golden letters,
And mine is the letter

B

I saw that my brother was coming,
So I left my work and my play;
I, too, am written in gold,
And I am the letter

A

We'll be kind to every creature,
And we'll grow to be good men.
I am the third in the company,
And my name is the letter

N

I'll try to be honest and truthful
Whatever else I may be;
Dare to do right, is my motto,
For I am the letter

D

The fifth in this grand procession,
My name you soon will know;
Round and shining, a golden ring,
I'm called the letter

O

I am a friend of the helpless,
To their cries I never am deaf;
I always try to aid them;
And my letter, you see, is

F

Cowards are mean and cruel,
I suppose you have all seen them;
I mean to be brave and gentle,
And I am the letter

M

Kind and tender and loving,
I will always try to be,
Helping the weak and feeble,
And I'm called the letter

E

Never a braver company
Was gathered from near or far;
There are always wrongs to be righted,
And I am the letter

R

I'm one of the valiant company,
Merry and happy are we;
I look like a golden crescent,
And am called the letter

C

I'm last in this band of brothers,
And to do my best I'll try;
I'll stand in line with the others,
And here is my letter

Y

ALL:

And now if you read our names with care,
A Band of Mercy you'll find;
That means to all living creatures
We've agreed to be good and kind.

We'll protect them from cruel usage,
Their rights we'll try to defend,
And wherever you chance to see us,
You will find us the animals' friend.

— Selected.

It is by presence of mind in untried emergencies that the native mettle of a man is tested.—James Russell Lowell.

THERE is one road to peace, and that is truth.—Shelley.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, September 30

Standard of Attainment: Bible Doctrine

LEADER'S NOTE.—We suggest that the program for this week be based on the Truth number of the INSTRUCTOR. No definite program has been outlined, but you will find abundant material for papers, talks, and Bible readings in the truth-filled pages of this paper. Seize this opportunity to inspire the members of your society to be more diligent Bible students. The spirit of prophecy tells us that "if God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times." Such results are not obtained by a careless and superficial study, but by diligent and painstaking effort.

This will be an opportune time again to bring before your society the plan for Standard of Attainment. Urge each member to reach this standard; and if any are ready to take the fall examinations, write your conference Missionary Volunteer secretary, and arrange for the questions to be sent to your church elder. A goodly number of our Missionary Volunteers have already passed these tests in denominational history and Bible doctrines, and have received their certificates. We have reason to believe that many more are planning to become members of Attainment in the near future. Will you not urge the young people with whom you are in touch to join the ranks?

Missionary Volunteer Reading Courses

How to Succeed

THE Scriptures say, "Whatsoever thy hand findeth to do, do with thy might." We should strive to succeed in all that we undertake. Great principles lie hidden in very small duties. Here are a few guideposts that point out the path to success for Missionary Volunteer Reading Course members:—

1. Enroll. Send your name, with address, to your conference Missionary Volunteer secretary. If you do not have your secretary's address, send to the Missionary Volunteer Department, Takoma Park Station, Washington, D. C., and it will be forwarded to the proper person.

2. Send for the books used in the course. If you can not buy all at one time, buy them in the order they come in the course. Be sure to have them on time.

3. Arrange to have the use of the INSTRUCTOR every week.

4. Plan to devote fifteen or twenty minutes to your Reading Course book every day. Often spare moments are lost for lack of definite planning. John Quincy Adams, we are told, never closed his eyes in sleep until his work for the next day had been outlined.

5. Keep your book in a place where occasional glimpses will remind you of your resolution.

6. Should you fail to do your daily reading, *make it up at once*. Be determined that you will keep up and not lag behind.

7. When the written test questions appear in the INSTRUCTOR, answer them *promptly*; and send your answers to your conference Missionary Volunteer secretary. Although you may use your book in answering the questions, the written work is of great value to you. "Reading maketh a full man, writing an exact one." We should possess both qualifications.

Do these seven things, and you will be entitled to a Reading Course certificate next spring, and more than that, you will have sown in the soil of your life seeds that are bound to yield good fruit. M. E.

Morning Watch: Offerings

A RICH woman dreamed that she went to heaven, and there she saw a splendid mansion building. "For whom is that?" she asked; and the answer was, "For your gardener."

Then she went on and saw a tiny cottage building, and she asked, "For whom is that?" The answer was, "For you."

The woman was filled with dismay. "Why," she said, "my gardener has always lived in a little cottage. He might have had a better house, but he gave away so much to miserable poor folks. I am used to living in a mansion, and should not know how to live in a cottage."

Then came a significant reply: "The Master Builder is doing his best with the material sent up."

The result that our giving has upon ourselves, our character, our happiness, our prospects, is not, to be sure, a very lofty consideration, but it is an important one, and very effective. If people only knew how much good it would do them to be liberal!

A banker gave his boy half a dollar to invest as a lesson in business, telling him to put it out at interest; and if he did it wisely, his capital should be increased.

The boy came across a poor lad, who was ragged and hungry, and gave him the half-dollar. When the banker heard of this, he rebuked the boy for his lack of business sense. "But," said he, "I'll try you once more. Here is a dollar. See how well you can invest it."

The boy burst out laughing and said: "My Sunday-school teacher told me that giving to the poor is lending to the Lord, and that he would return it double; but I didn't think he would do it so soon."

Linger Not

THE time is short!

If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way;
Up! Linger not!

Fold not thine hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With his reward
He comes; he tarries not; his day is near.
When men least look for him, he will be here;
Prepare for him!

Let not the flood
Sweep thy firm foot from the eternal rock;
Face calmly, solemnly, the billow's shock;
Fear not the storm.

Withstand the foe;
Die daily, that forever thou mayest live;
Be faithful unto death; the Lord will give
The crown of life.

—Bonar.

PEOPLE often say they can not speak much or say much in meeting. No wonder they have nothing to say who daily read twenty columns of newspaper to one square inch of Bible.—H. L. Hastings.



XIII — Rendering to God His Own in Tithes and Offerings

(September 23)

MEMORY VERSE: "God loveth a cheerful giver." 2 Cor. 9:7.

Questions

1. To whom does each person belong? Eze. 18:4, first two clauses.

2. By what right does God claim the ownership of man? Gen. 1:27.

3. What is due from man to God? In whose image was man created? In what way should man reflect God's character? Note 1.

4. After man sinned, how did God again establish his ownership? John 3:16; 1 Cor. 6:19, 20.

5. In this purchase, what price was paid? 1 Peter 1:18, 19.

6. How is God's ownership of man doubly established? How is the Father's love made manifest? In view of this great love, what is surprising? Note 2.

7. What parable teaches that Jesus committed a sacred trust to his servants before he returned to his Father? Mark 13:34.

8. What portion of that which the Lord has entrusted to us, does he claim as his? Lev. 27:30; note 3.

9. How many are included in the obligation to give of their means to the Lord? What fixes the amount that each should give? 1 Cor. 16:2.

10. What is every person thus made? What does the Lord not do? What privilege is accorded each one? Of what are these heart offerings a test? Note 4.

11. If a man is unfaithful in handling that which belongs to another, how may this affect what would otherwise have been his own? Luke 16:12.

12. How does God regard the withholding of tithes and offerings? Mal. 3:8.

13. If a person has but little of this world's goods, is he excused from giving? Deut. 16:17; Luke 16:10, 11.

14. Is it the amount of a gift that makes it acceptable to the Lord? 2 Cor. 8:12.

15. How is the measure of giving and the measure of receiving compared? Luke 6:38.

16. What spirit should prompt all giving? 2 Cor. 9:7.

Notes

1. Praise and blessing and glory are due from man to God, for he is the Creator, and to him all men belong. Man was created in the image of God, and should reflect his character, which is one of constant giving to others.

2. God's ownership of man is doubly established. First, he is our Creator. Even after man had sinned, thus refusing to be a child of God, and acknowledging another master, the Father still loved him, and yearned to redeem him from bondage to Satan. Sending his Son to die for us, he became our Saviour, hence we belong to him by the right of purchase. How great is his love! How marvelous that any should disregard it!

3. "Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means which are entrusted to man, God claims a certain portion,—a tithe."—*Testimonies for the Church*, Vol. V, page 149.

4. Thus every person is made a treasurer for heaven, and is commanded to pay both tithes and offerings, "as God hath prospered him." The Lord does not take these from us by force, but allows us the privilege of counting them out voluntarily from our own gains. One certain part, the tithe, God specifies as his. Then of what remains we are to give offerings as we purpose in our heart. And how much we love him these offerings will show.

THE YOUTH'S LESSON

XIII — Rendering to God His Own in Tithes and Offerings

(September 23)

Questions

NOT OUR OWN

1. To whom does every man belong? Eze. 18:4.
2. How came God to own man? Gen. 1:27; Isa. 45:12.
3. After man had sold himself into the slavery of sin, in what way did God redeem him? 1 Cor. 6:19, 20.
4. What was the purchase price paid for lost man? 1 Peter 1:18, 19.

STEWARDSHIP

5. What is required of the man who has charge of another's property? 1 Cor. 4:2.
6. What trust did Christ bestow upon his servants before returning to his Father? Mark 13:34.
7. To whom does the Lord look for his tithe and offerings? 1 Cor. 16:2; note 1.
8. What part of our wages, our increase, is not ours? Lev. 27:30; note 2.
9. What is to be done with that which is the Lord's? Mark 12:17; note 3.

COVETOUSNESS

10. Suppose a man proves unfaithful in handling that which belongs to another, how may this affect that which otherwise might have been his own? Luke 16:12.

11. Can it be said that the withholding of the tithe is a small matter? Mal. 3:8; Luke 16:10, 11; note 4.

LIBERALITY

12. While God's people are intent upon liberally supporting his work, of what may they be assured? Matt. 6:31-33.

13. What promises does God make to the liberal soul? Prov. 11:25; Isa. 32:8; Luke 6:38.

14. Can a man be said to be liberal in using that which belongs to another? Could one be counted liberal, strictly speaking, in returning even a large amount of tithe unto the Lord? Therefore, to what must the texts cited in question 13 refer?

15. When the sanctuary was to be built in the wilderness, of whom was Moses to receive an offering? Ex. 35:5.

16. How did the people respond? to what extent? Verse 29; 36:5, 6.

17. With what kind of gifts is the Lord pleased? 2 Cor. 9:6, 7; note 5.

Notes

1. By this text (1 Cor. 16:2) it will be seen that every disciple has been made a treasurer for God. The Lord places the responsibility upon each believer to render to him (1) the tithe, which has never been given man; (2) offerings. Both of these are subject to the expression "as God hath prospered him." To ascertain how "God hath prospered him" requires an examination into his private business affairs. No one can do this for another, as it would require the turning over of personal business matters for examination; therefore, each church-member actually becomes a treasurer for God. This reveals great confidence on the part of God. He voluntarily puts the financial interests of his own kingdom in the earth into our hands. He leaves it to us to count out from our own purses that portion belonging to him. Surely in a case of

this kind it behooves every one to be strictly honest. And it is possible that much more is involved in this than many suppose. Some have proved untrue to this confidence reposed in them by the Lord, and with results quite disastrous. Among these might be mentioned Achan, Ananias and Sapphira, and Judas. Rom. 14:12.

2. "Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means which are entrusted to man, God claims a certain portion,—a tithe; but he leaves all free to say how much the tithe is, and whether or not they will give more than this. They are to give as they purpose in their hearts."—*Testimonies for the Church*, Vol. V, page 149.

3. "God has given special direction as to the use of the tithe. He does not design that his work shall be crippled for want of means. That there may be no haphazard work and no error, he has made our duty on these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work."—*Id.*, Vol. IX, page 247.

4. "The hearts of men become hardened through selfishness, and like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to come up to the rules of tithing. Will a man rob God? Should means flow into the treasury exactly according to God's plan,—a tenth of all the increase,—there would be abundance to carry forward his work. 'Well,' says one, 'the calls keep coming to give to the cause. I am weary of giving.' Are you? Then let me ask, Are you weary of receiving from God's beneficent hand? Not until he ceases to bless you will you cease to be under bonds to return to him the portion he claims."—*Id.*, Vol. V, page 150.

5. "Not grudgingly." This spirit in the heart reveals that the giver has lost sight of the essential in the gospel plan of redemption. He fails to view Calvary. The things of earth are become of greater value than the heavenly. God is not glorified by such forced gifts. Such hearts need reconversion. But the cheerful giver reveals a heart overflowing with love for his blessed Redeemer, who gave up a royal home, and for our sakes became poor. "Not grudgingly, or of necessity: for God loveth a cheerful giver."

Temperance Arrow

THE most successful men in America to-day are those who never lift a wine-glass to their lips.—*Edward Boyd*.

O THOU invisible spirit of wine, if thou hast no name to be known by, let me call thee devil!—*Shakespeare*.

JUDGE BAKER, of Louisville, Kentucky, says: "Of all the juvenile criminals tried in my court, not one for years has been found free from the stain of cigarettes."

THE temperance movement is a reasonable attempt to recover for the country the sources of its permanent wealth.—*Archbishop of York*.

ANDREW CARNEGIE once said: "The best temperance lecture I ever delivered was when I agreed to pay ten per cent premium to all the employees on my Scottish estates who would practise entire abstinence from intoxicants."

"JUST outside a cemetery stood a liquor saloon. It was close by the main entrance, where the gate was locked. A sign on the corner of the saloon read, 'The key to the cemetery within.' There was more in the sign than at first appeared."

WHETHER the cigarette causes imbecility, or whether a congenital condition of imbecility leads the individual to the use of the cigarette, I do not know. So far as I am willing to express myself on this subject, I say sincerely that the cigarette and imbecility are related in some way.—*Dr. William E. Quine, of the Chicago College of Physicians and Surgeons*.

HON. CARROLL D. WRIGHT, the eminent statistician, says that statistics show that the cost of trying, convicting, and punishing the criminals who are led to crime through strong drink amounts to at least twenty times as much as the revenue paid for license by the saloons. Add to this the loss in labor, manhood, home joys and comforts, and then you can form some faint conceptions of the enor-

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Consecrated to Truth

MYSELF I give to Truth,
Whose veil lifts slowly through the passing days,
And o'er whose face the lights and shadows drift
In errant changefulness.
Now soft, now stern, is Truth,
But beautiful in tenderness or wrath,
Aye, beautiful, and ever best for me.
Enamored of Tradition once I was,
A craven devotee at Custom's shrine,
Conforming to the patterns of the Past.
But now, no more!
For Truth has cast its spell upon my spirit—
Only the Truth's I'll be!

—Selected.

Truth Must Walk Alone

RIGHT must ever fight its way against the world. Truth must walk alone in its Gethsemane. Justice must bravely face its Calvary, if it would still live in triumph after all efforts to slay it. Great truths must be born in the manger of poverty, or sorrow, or trial, or suffering, finding no room at the inn until at last, entering it in triumph, they honor the inn that never honored them in their hours of need, of struggle, and of darkness.—Selected.

Suppose

SUPPOSE, to use Mr. H. C. Mabie's illustration, a poor widow and six children were living in poverty and disease and ignorance. Suppose that you alone knew of an abundance of gold, left in a vault unknown to the family, sufficient for the supply of their needs, the education of the children, and other expenses; and suppose you knew that the widow had the key by which she could unlock these hidden treasures, and that you left them, year after year, to live and die in poverty and disease and ignorance, because it was not convenient for you to go and tell them the good news—what would mankind think of you? Surely the unevangelized peoples of the earth are living in poverty and disease and ignorance and sin. Surely those who know Christ can reach them, and it is important that they do so. If Christ has died for them, and if they are possible heirs of God and joint-heirs with Jesus Christ, they have potential riches for time and eternity of infinite worth. Moreover, we can tell these suffering nations and races where to find and how to apply the key which will open to them this divine storehouse. What shall we say in the day of judgment, if like the

priest and Levite, we pass by on the other side, and leave heathen humanity unhelped by the wayside?
—Bishop J. W. Bashford, in "God's Missionary Plan for the World."

Word From China

MISS IDA THOMPSON, who has spent a number of years in China conducting a school for girls, in a recent personal letter to a friend gave the following account of her work, and that of her sister, who last year accompanied Miss Thompson on her return to China after a short furlough in the home land:—

"We have had many rich experiences in China, and we both feel that God has blessed us since coming here; yet I never had such a trial in my whole experience as I have had since my return, but I am happy when I am alone in the school with the girls. They like sister Gertrude very much also, so we have good times with them, and several, even so early in the term, have made up their minds to be Christians.

"There are ten in one class, and the whole class are beginning to live Christian lives. This keeps us courageous to continue our work for them.

"Our school is small to what it might be were we able to take in all who apply. This year we have turned away quite a number. I wish we might have more schools to bring in the girls who would gladly come to learn. We are following the course of study in our Bible work this year. I wish you were able to read the stories written on Bible characters. Some of them are fine. We have our young people's meeting every Sabbath afternoon. At eleven we have Sabbath-school, at twelve we have the sermon, and then our family come here and conduct their own young people's meeting. I get more of an uplift from these young people's meetings than from the church service, as a general thing, and Gertrude does, too."

Cultivate Cheer

IT was a favorite saying of Bancroft, the historian, who was a vigorous old man at ninety, that the secret of a long life is never losing one's temper. The remark was simply a concrete way of expressing the hygienic value of amiability—a principle which, until lately, has scarcely been considered in the training of children. Hitherto we have regarded fretfulness, melancholy, and bad temper as the natural concomitants of illness. But modern science shows that these mental moods have actual power to produce disease.

No doubt in most cases imperfect bodily conditions are the cause of irritable and depressed feelings, yet sometimes the reverse is true, and a better knowledge of physiological laws would show them to be effect rather than cause. The fact that discontented and gloomy people are never in good health is an argument in favor of the theory that continual indulgence in unhappy thoughts acts as a poison, and creates some form of disease. Moreover, such people radiate an unwholesome influence, which, like the atmosphere of the malarial region, one can not help inhaling. They also lack hope and energy, and are far more likely to succumb to prevailing epidemics than those of a cheerful temperament.

A variety of motives—our personal well-being, regard for the dear ones of our households, and loyalty to the divine Master, who forbids our taking anxious thought—should inspire us to cultivate a sunny disposition.—Selected.