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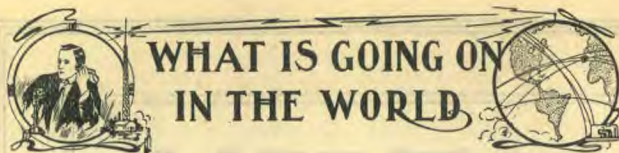
A Dream

I dreamed the plowman told me: "Grow your
bread

And tend your fields alone; I plow no more,"
The weaver bade me spin the clothes I wore;
The masons quit the wall above my head,
Deserted so by all who warmed and fed
And sheltered me, my heart was sad and sore;
For seek what path I would, I heard the roar
Of sullen lions; and the sky was lead.

My eyes fell open, and I saw the sun,
I heard a hundred hammers beat as one,
The plowboy whistle, and the builder call;
And then I knew my happiness—and then
I felt my endless debt to other men.
And since that morning I have loved them all.

—Sully Prudhomme, in *Sunday School Times*.



WHAT IS GOING ON IN THE WORLD

HOT-WATER bottles made of aluminum are proving to be acceptable substitutes for the rubber bag.

THE sale of literature during 1910 by all our publishing houses reached the gratifying sum of \$1,555,000.

THE total number of penal institutions in continental United States is 3,172. There were 113,579 prisoners in confinement on Jan. 1, 1910, or 123 prisoners for every 100,000 of population. There were 479,763 commitments during the year, or 522 for every 100,000 of population. The number of prisoners discharged, dying, or transferred during the year was 475,720.

WEST POINT cadets, dismissed for violation of the rules, will stay dismissed, if the President has his way. Last month he refused to reinstate five, and told the senators who were urging him to clemency that even if they got Congress to pass a bill reinstating the boys, he would veto it. He believes that such leniency toward offenders is subversive of discipline, and the majority of sensible persons will agree with him.

E. C. BRICE, of Mansfield, Arkansas, has invented a new process of manufacturing electricity out of water and salt. It is perfectly safe, extremely cheap, and can be used to run machinery. The battery registers 2.50 volts and 30 amperes at terminals, and 1.80 volts and 15 amperes on a line under load. There are already a number of plants in successful operation. Every State in the Union has been assigned to agents. Mr. Brice has refused \$500,000 for his patent.

ON the morning of December 17 a meteorite fell in Massachusetts that lighted up the heavens brilliantly, and drilled a hole three feet in diameter when it struck the earth.

THE blowing of soap-bubbles is considered such a fine lung developer that in one of the large tuberculosis camps the patients are under orders to spend an hour each day blowing bubbles. Soap-bubble contests are really a most hygienic pastime.

AN apparatus that sterilizes milk by electric light has been invented in Holland. It contains a mercury-vapor lamp, so arranged that a thin stream of milk may be made to flow over the surface of it. The ultra-violet rays from the light quickly destroy all bacteria in the milk. Demonstrations were first made with water containing various kinds of bacteria. The water was purified in a few minutes with but slight increase of temperature. If this method of sterilizing milk without heating proves to be practical, it will have a wide field of usefulness.

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A FEW FEATURES

Frontispiece, "California's Giant Trees,"
The Spirit in Which to Go into God's Out-of-Doors, by Geo. W. James (illustrated).
Uncle Sam's Own Boys, by F. W. Fitzpatrick.
Junior Civic Leagues, by Mrs. Agnes McGuffert Bailey.
Tuberculosis Among Working People, by Hon. John F. Gunshanan.
Food Inspection in Milwaukee, by Carl D. Thompson, city clerk.
The Home's Responsibility for Immorality, by Mrs. Robert Park.
How to Become a Good Cook, by G. E. Cornforth.
Among the Aymara Indians, by F. H. Stahl.
Among the Children in Korea, by Mrs. Dr. Riley Russell.
Editorial.—Somebody's Wrong—Bovine Tuberculosis, Report of the Royal Commission.
As We See It.—The Minneapolis Vice Report—Harmlessness of Light Drink—Walking Versus Football.
Abstracts.—Consecration of the Affections—The Moral Problem—Treatment of Ivy Poisoning.
Current Comment.—Personal Liberty and School Inspection—Public Health and Public Hygiene—Coffee and Its Effects—Pure Alcoholic Drinks—Patent Medicine Publicity, etc.
Questions and Answers, News Notes, and Other Departments of Interest.

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No. 4

The Beloved Apostle of the Advent Message

(Concluded)

A. W. SPAULDING



IN the autumn of 1841 Elder Fitch was located in Haverhill, Massachusetts. Driven out from the bosom of his church because of his views on consecration, he had by this time come in contact with new friends and supporters. But in the pursuit of truth, new trials awaited him. He felt an ardent desire to travel and proclaim the truth of sanctification in Christ. "But," he writes, "my way seemed completely hedged up after I came to Haverhill. I felt as though shut up in some narrow cell, looking out with intense desire through my grated windows, and longing, weeping, and wrestling with God to open the way before me, that I might go forth and spread out before my fellow men the bread and water of life. I fasted, I prayed, I groaned, I wept before the Lord."

While he was in this state of mind, Elder Josiah Litch came to visit him in Haverhill. These two men, afterward to be such devoted fellow laborers in the first message, had never seen each other before; but by some means, perhaps through Father Miller, Elder Litch had become acquainted with the fact that Brother Fitch had had a previous interest in the advent message.

As Elder Fitch acquainted him with his state of mind and his seeming inability to carry out his desires to proclaim the truth, Elder Litch said to him: "Brother, you need the doctrine of the second advent to put with the doctrine of holiness."

Conviction fastened upon his mind. He at once turned to the study of his Bible and of all the works he could find about the coming of the Lord; and having possessed himself of all the evidences he could find, with fasting and prayer he laid them and himself before the Lord, "desiring," he says, "only that the Holy Spirit might lead me into all the truth." Light, increasing light, broke in upon his mind, until he found himself wholly unable to resist the conviction that indeed the coming of the Saviour was at the door.

But now came a new struggle. He had once sacrificed all his friends on earth for the truth's sake, and had made himself an outcast. Other and dearer friends had taken their place. "You know," he writes to his friends, "how those love one another whose hearts are burning with the pure love of Jesus; but you do not know what it is to be thrust out of your denomination for the sake of the truth which God has made dearer to you than all things else, and then to be taken into the very bosom of God's dearest children, and be loved by them for Christ's sake. You know how to love God's dear children, but you do not know how you would feel toward them after being carried through such circumstances as these, because you have never been called to experience such things. Ah, I loved those who in such times reached out to me the warm hand of Christian fellowship, and unbosomed to me their kind and faithful and sym-

pathetic hearts, and bore me upward to the heart of my Saviour in their fervent supplications. . . . Now to come out again and run the hazard of sacrificing such friends, by embracing and defending views which they might sincerely regard as error, caused me, I can assure you, a struggle indeed."

But truth won. He cast in his lot, as ever before, with the despised few who dared to follow their convictions; and he ever afterward testified to the joy and peace by which his decision and his sacrifices were rewarded.

The friends to whom he wrote the letter from which I have quoted above were Dr. and Mrs. Palmer, of New York. For a time he had feared that they had deserted him, as during more than six months he received no reply to his letter announcing his change; but at last came their reassuring response, showing that they appreciated his stand and held their hearts still open toward him. That they fully accepted the message is shown by later letters, and is attested, moreover, by one of Mrs. Palmer's hymns:—

"Watch, ye saints, with eyelids waking;
Lo! the powers of heaven are shaking;
Keep your lamps all trimmed and burning,
Ready for your Lord's returning.
Lo! he comes;
Lo! Jesus comes."

Charles Fitch's own feelings are mirrored in one of his poems, a hymn of resignation and devotion, I think without a peer in our collection. In "Hymns and Tunes" it is No. 624:—

"One precious boon, O Lord, I seek,
While tossed upon life's billowy sea:
To hear a voice within me speak,
'Thy Saviour is well pleased with thee.'

"Earth's scoffs and scorn well pleased I'll bear,
Nor mourn though underfoot I'm trod,
If day by day I may but share
Thine approbation, O my God!

"The friends I love may turn from me,
Their words unkind may pierce me through;
But this my daily prayer shall be,
'Forgive; they know not what they do.'

"Let me but know, where'er I roam,
That I am doing Jesus' will;
And though I've neither friends nor home,
My heart shall glow with gladness still.

"To that bright, blest, immortal morn,
By holy prophets long foretold,
My eager, longing eyes I turn,
And soon its glories shall behold.

"Then all the scoffs and scorn I've borne
For His dear sake who died for me,
To everlasting joys will turn,
In glorious immortality."

Almost immediately he engaged in preaching the coming of the Lord. Dec. 1, 1841, he began these arduous labors, preaching an average of forty times a month. He writes to his wife from Montpelier, Vermont, June 17, 1842: "I took stage at Claremont Tuesday at 10 P. M., after preaching at two o'clock and

attending a prayer-meeting until half past nine. Of course, I was weary. The stage started with about a dozen passengers. On we came, over hill and dale, a weary way. In spite of everything, I slept some of the time, and was thankful as often as I awakened to find that some of the night was gone. I reached this place at half past twelve o'clock on Wednesday. I had then preached thirteen times in a week and attended many prayer-meetings. And then, at the end of it, instead of taking rest, I had had a most fatiguing ride of seventy-five miles. A meeting, however, was appointed here for me on the evening of my arrival. Accordingly, I went to bed, and after sleeping two hours and a half, I arose exceedingly refreshed, and preached in the evening."

Very early in his work as a lecturer, he invented the prophetic chart, being inspired to it by the statement in Hab. 2:2: "Write the vision, and make it

in the thought of the great work she is sharing with him. "A few more struggles, dearest, a few more self-denials, a little more taking up of the cross, and then we shall see our Beloved, and be with him forever at rest. All I desire is that we may while here do just that of which we shall have most cause to rejoice when we shall see the Saviour." He had five children at this time, and his being separated from them and having to leave upon his wife almost the complete burden of their training, was among his chief concerns. But the faithful work of that mother and the counsels of the absent father bore fruit in the spiritual lives of their children, who, like other little ones at that time, were deeply affected by the spirit of the '44 movement. The oldest was baptized in 1844, at the age of twelve.

In 1843 Elder Fitch removed his family to Cleveland, Ohio, and for the remainder of his life made this city his headquarters. On a spot that is now a narrow opening between the county courthouse and the jail there then stood the First Congregational church. The society that owned it was badly in debt, and lent a willing ear when Elder Fitch proposed to lease it for at least six months, in which to preach the doctrines of the second advent.

Soon the city of Cleveland was stirred as never before. Great crowds came out to hear Elder Fitch, and many were convicted. A strong church was raised up in Cleveland, and (says one who passed through that period, though not himself a believer) there was not a hamlet in all that western country which did not hold some believers in this doctrine.

Elder Fitch traveled widely east and west. A letter from his young son, in April, 1844 (living with a farmer in Akron, Ohio), speaks of his father's having just arrived at Cleveland from New York,

with Elder Elon Galusha, and begs him, on behalf of several citizens, to come at once to lecture in Akron. There are secular witnesses in Cleveland to-day of the power that attended the preaching of Elder Fitch, and of the grace of his manner and readiness of wit. One of them told me this incident, as illustrative of the latter quality. Said he, "One evening, when I was present, Mr. Fitch had preached with passionate energy, afterward calling upon the people to come forward for special prayers. There was a gallery around the church, from which two stairways led down, one on each side of the pulpit. Finally, a great lubberly fellow I well knew, Tom Cotterall, nineteen years old, started down one of the stairways, caught his foot in the carpet, and stumbled. Mr. Fitch quickly called out, 'Never mind, brother! It's better to stumble into heaven than to walk straight into hell.'"

Elder Fitch also edited and published a weekly paper for somewhat more than a year, entitled *The Second Advent of Christ*. It had a wide circulation and great influence, especially in the West.

According to some accounts, Elder Fitch died before the day of disappointment, but his daughter states that he died about three weeks afterward. A local account also (not very complimentary, and I think not very reliable) speaks of his being with the company in the old Congregational church on the night of the disappointment. His death occurred in



The church in Cleveland, Ohio, in which Mr. Fitch preached the first angel's message in 1844. It has had a brick front built before it, and has been cut up into stores below and tenements above.

plain upon tables, that he may run that readeth it." Here was a fruit of the consecration of that vivid imagination for which Charles Fitch was remarkable from his earliest years. It must have been early in 1842, almost immediately after he began proclaiming the message, that he produced his first chart; since he speaks familiarly of it as something well known, in a letter dated June 3, 1842. "In coming from Henniker on Tuesday," he says, "my chart was lost from the top of the stage, but I recovered it yesterday uninjured."

Elder Fitch had sacrificed friends, position, and prospects of support for this message. He even, says his daughter, sold his library, in view of the soon coming of the Lord; and it is not unlikely that it was also in respect to present needs. There was no regular support of the laborers in that first message, and often the question of how to make ends meet was a very serious one. Stage travel was not so cheap as railway fare to-day; from some references in these letters it does not seem that living expenses were lower than now; and the letters themselves, folded, sealed, and addressed upon the back, bear the postmaster's marks of postage charge, from twelve and one half to eighteen cents. But the spirit of the early disciples was in these pioneers of the last message; and Elder Fitch's letters, while showing an intense longing for the joys of home life, are ever encouraging his wife

Buffalo, New York, where he was laboring at the time. The circumstances of his death are said to have been as follows:—

He had held a service at Buffalo, after which a number of candidates presented themselves for baptism. The ordinance was engaged in at the lakeside. The day was chilly and the water cold. Elder Fitch had baptized those whom he had accepted at first as candidates. As their party were returning toward their shelter, some distance away, they were met by a second company, who had later decided to ask for baptism; and after a brief examination, Elder Fitch led them to the lake and immersed them. But as they started toward home, still a third party was encountered, whom Elder Fitch also consented to bury with their Lord in the watery grave.

The exposure was too much for him, exhausted already by arduous labors; and the next day, making a long drive to fill another appointment, he added to his cold, and was soon prostrated with fever, which resulted in an attack said to be typhoid.

When the disease had nearly run its course, and he was very low, Mrs. Fitch, who had come to his sick-bed from Cleveland, was one day called away. She gave strict injunctions upon leaving that no one should be allowed to see him. But upon her return she found with him several hostile ministers, whom the attendant declared could not be kept out. They had come in to converse with Elder Fitch upon the causes of the disappointment.

"Well, Mr. Fitch," said one of them, "what do you believe in now?"

The dying man raised himself, and replied with energy, "I believe in my Saviour; that is enough for me."

At this point Mrs. Fitch entered. But the excitement of the interview proved fatal; and very soon afterward he sank into his last sleep.

Thus died one of the foremost representatives of Christ in the last message. Everywhere his winning personality was a great force in the proclamation of the truth. Among his coworkers he seems not only to have been always held in the highest esteem, but to have been regarded with a peculiar love, like that in which the apostle John was held by the early disciples; and the title may well belong to him, "The Beloved Apostle of the Advent Message."

In "Early Writings," Mrs. White thus speaks of him, his death, and his reward:—

"We all went under the tree [of life], and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out, 'Alleluia, heaven is cheap enough!' and we touched our glorious harps and made heaven's arches ring."

The following lines suggested by the death of our dear Brother Fitch, and written by Mrs. Caroline Severance, appeared in Joseph Marsh's paper, the *Voice of Truth*, Feb. 26, 1845:—

"Sleep, gently, our brother! We can not forget
That on thee the seal of the Highest was set.

"Yet O, how we miss thee—so meek and so mild!
For Jesus arrayed thee, and thou wast a child.

"And truth found in thee a champion strong,
When the foe rose to battle, a legion-like throng.

"We've seen thee stand forth, all valiant for God,
And venture thee wholly upon his sure Word.

"And often we've heard thee, when torrent-like came
Thine eloquent pleadings for Jesus' blest name.

"Like the gush of a fountain, thee raptured we've heard,
When the deep, stilly waters of full hearts were stirred,

"And tears, all unbidden, showed meltings of soul;
For thy lips, they were touched with the altar's live coal.

"Like message from heaven, thy cheering words fell,
Whenever thou saidst to the faithful, 'Tis well.'

"Full well thou couldst claim the scorn of the world;
And now thou art sleeping, darts poisoned are hurled.

"They loved not thy Master: how could they love thee,
Impressed with his image, in truth rising free?

"Peace be to thee, brother; we can not forget
That on thee the seal of the Highest was set.

"Then rest, thou tired soldier; death long will not be;
Soon thou shalt arise in life's victory.

"And sunshine of glory will beam on thy waking,
When the hosts of the ransomed the grave are forsaking."

The Song of Moses and the Lamb

WHEN I cross these stormy waters;
When I gain the other shore;
When I come where grief and sorrow
And where death can come no more,—
I will shout my Saviour's praises,
And will join that glorious strain;
I will sing the song of Moses
And the Lamb for sinners slain.

There the city walls are jasper,
And the streets transparent gold;
And the pearly portals glitter,
As they wide to me unfold.
There in peace and sweet contentment,
Where I'll never know a pain,
I will sing the song of Moses
And the Lamb for sinners slain.

There I'll see my lovely Saviour
With the nail prints in his hands;
There I'll meet with all his children
From the nations of all lands;
Then I'll enter in the city
With the grand triumphant train;
I will sing the song of Moses
And the Lamb for sinners slain.

JULIA ROSS.

A YOUNG man in a London omnibus noticed the blue-ribbon total-abstinence badge on a fellow passenger's coat, and asked him in a bantering tone "how much he got" for wearing it. "That I can not exactly say," replied the other, "but it costs me about 20,000 pounds a year." The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor of his father's business. He preferred a life of Christian philanthropy to a career of money-making; and his activity soon made him known throughout the kingdom as a most successful temperance evangelist. His work, organized in the tent meeting on Mile End road, has grown steadily for twenty years, and now fills "the largest mission hall in the world."

THE sales of one of our denominational publishing houses during the past eleven months, have been nearly \$100,000 more than the sales of all our publishing houses in the world during all the time preceding the year 1900.

Number in Nature—No. 3

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span." Isa. 40:12.



IN former articles we noticed a few of the exact numerical relations discoverable in chemistry, mineralogy, and botany. These were adduced as evidence of a God of creative intelligence and wise design. Taking up the theme where it was left off, we bring forward a few more instances of number in the plant world, and then pass on to other branches of the subject.

In the Corn-Field

How many of you know whether the rows of kernels of corn on the cob are odd or even? I have examined many ears to find out. I never found, and I never knew of anybody who had found, an ear of corn with anything but an even number of rows of kernels upon it. There is corn with four rows, eight rows, ten rows, twelve rows, fourteen rows, sixteen rows, and even twenty-four rows; but the botanists say there is no cob that has on it naturally five, seven, eleven, or thirteen rows. Now, how does it happen that in the billions of ears of corn that grow all over the fields of the United States, there is never one with an odd number of rows? When you see the two rows of buttons up and down a coat, you say they did not take that arrangement by chance. You declare that somebody put them on regularly, and that a man would be a fool who said they got on in any other way. Is he any less a fool who declares that all those myriads of even rows of corn grains "just happened so"?

We can not tell why there should be an even number; for all we can see, corn would be just as useful and perfect with an odd number; but whether the rows run straight up and down the cob, or are twisted around it by some mishap to the ear, the even number is always there. God reckons, and counts, and puts those rows of corn on even for some reason which no man knows, in accord with exact mathematical laws.

But to be perfectly fair, I have seen a statement that there is a nine-rowed variety of corn, but I can not substantiate it. But even supposing this were true, — which is doubtful, — what would the existence of an exceptional variety of corn that invariably had nine rows of kernels, prove? It would establish what is shown by the never-changing numbers of rows on all other varieties; namely, that God makes each sort in an unvarying way, and places every kernel mathematically, which proves our point.

Mathematics Among the Stars

But now, leaving the corn-field, let us make our way toward the planets. Suppose that as we do so we should pass again under the branches of the apple-tree of which we have previously spoken. As we look upward, we are reminded of some things that will help us to see the mathematics of God among the stars.

As I stand and look at the apple-tree twig, I am reminded of one of the famous geometrical problems of the ages. Thousands of years ago, geometers busied themselves with the problem of drawing a pentagon, or five-sided figure, inside a circle. Like squaring the circle, or expressing in figures the relation of a diameter to a circumference, it sounds easy enough; but let any one do it in figures if he can. The only way a pentagon can be inscribed in a circle is by a complicated process in what is called "extreme and

mean ratio." By that process we can establish five approximately equidistant points on a circle, and from point to point we can draw our pentagon.

Now this method of using extreme and mean ratio had been known for thousands of years among mathematicians; but until 1849 it was not suspected to have been used in nature. Then, for the first time, it was noticed that the leaves of the typical apple-tree were set on, normally and ideally, around the stem of five exactly equidistant points. Then in an instant it flashed upon the minds of botanists that God had considered beforehand the principles of the pentagon inscribed in the circle, and had divided the leaves upon the obscure principles of extreme and mean ratio.

But this is not the point upon which I especially desired to arrest your attention. To that we must now come. I have shown you how to get the number of turns around a stem before one leaf comes exactly above another, making a row, or rank. You had to take the sum of the turns in the two orders, or species, below it; and in order to find the number of leaves in such a complete turn around the stem, you took the sum of the leaves in such a turn in the two orders next below. And we saw that the botanists had expressed these ratios in a series of fractions,—one half, one third, two fifths, three eighths, five thirteenths, eight twenty-firsts, thirteen thirty-fourths, and so on. The singular thing was that each numerator was the sum of the two preceding numerators; and each denominator, the sum of the two preceding denominators.

The Astonishing Thing

Long ago astronomers, following the lead of Copernicus, established that the sun was the center of our solar system, with the planets revolving around it in order. Then they began to measure the distances between the orbits of the several planets, and the times of their revolutions; that is, how far it was from the path of one to the path of another around the sun, and how many days it took each to get around. Making due allowance for imperfect instruments and observations, and the difficulties of the case, they found that Neptune revolved around the sun in sixty-two thousand days; Uranus, in thirty-one thousand days; Saturn, in ten thousand three hundred thirty-three days; Jupiter, in four thousand one hundred thirty-three days; the asteroids, in one thousand five hundred fifty days; Mars, in five hundred ninety-six days; the earth, in three hundred sixty-five days and a fraction; Venus, in two hundred twenty-five days and a fraction; Mercury, in eighty-seven days and a fraction.

Now, the astounding fact about this series of the time of planetary revolutions is that, starting from Neptune, with its revolution of sixty-two thousand days, and going down to the smallest, Mercury, with its revolution of eighty-seven days, you find by figuring that you can express the relations of these numbers by the same series of fractions that we use with regard to plants, and that these fractions are made up in the same way as those that tell the methods of God's putting on the leaves.

Starting from the sixty-two thousand days of Neptune, the time of Uranus is one half of that; and of Saturn, the next, one third of Uranus. Then the sum of the half of Saturn and the third of Uranus (I do not mean the numbers, but the fractions), gives two fifths of the time of Saturn, which is the time of

Jupiter. And so on clear down to Mercury, which is thirteen thirty-fourths of the time of Venus. The sum of each two fractions among the stars gives the fraction expressing the time of the next star.

In other words, I can go out into my rear yard to-night, and on the twig of the apple-tree there, I may read the law by which God makes the eternal stars turn around the sun.

The great God, when he set the worlds spinning round the sun in space, used just the same principles that he did when he set the little leaves to marching around the stem of the plants. The same series of figures do for both.

I have shown in a former article how that same law goes down to about the lowest organized forms of animal life, the polyps beneath the deep sea waves, and gives us the mathematical formulas by which their branches and tentacles were set on; and how it ranges on up, through the Echinodermata; then through the fishes; and then out into some of the land animals, regulating their spines; and if space permitted, I could show you how it doubtless plants the very hairs on our heads, so that they are all numbered, and feathers out the little sparrow's wings. And now I have shown you how the same law mounts up into the region of the stars, and governs the solemn march of the planets around their central sun.

The leaves are marching round the stems, and the stars are marching round the sun, at the same mathematical rate. The leaves on the stems, considering their size and distance and angles, are at just the right distances to get the sunlight; and the planets, at just the same proportionate distances, according to their size and relations, are placed in the same mathematical way so as best to get the light of the sun. And yet there are stark, staring fools who can tell you they think all this "just happened so," that "there is no God." I will guarantee there is no worse lunacy than that in an asylum.

When we come to think of it, it is not so strange that the plants in their leafing and the stars in their revolving should keep time and step with one another. All are parts of one great system in the infinite mind. All vegetation depends on the heavens in a way we can not fully fathom; there are subtle interrelationships between the earth and the stars,—relationships which science as yet but guesses at; and which form the slight basis of facts underlying the superstitions of astrology. Everything on the world and in the skies fits into something on this or that side, like the parts of some great machine. What if one part were left out?

When a boy in college, number in astronomy did more to establish me in a belief in God than any other thing. I trust the facts which I have brought forward may contribute to a like end with you. For my own part, with Lord Bacon, I would infinitely rather believe all the fables of the Talmud than that this universal frame of nature, shot through and through with the most surprising systems of numbers, was the product of anything else than an all-wise, all-contriving, all-ruling God. To that God our whole being should bow. So far as we can discover him through nature or revelation, to his service should our lives be given. And then may we be sure that in this and all the universe of worlds ruled by the great One, it will be well with us in time and eternity.—"*Grant's Strategy and Other Addresses*," by John Collins Jackson, D. D., Ph. D.

Queer Customs

A. GREENE HORNE

SOME months ago I had the privilege of seeing a manuscript written to show that American women have poor health because they do too little outdoor work. The manuscript was accompanied by a number of photographs showing European women in the fields, engaged in various forms of agricultural work.

But familiar as we were, through such articles and illustrations, with European customs, my wife and I viewed, with almost as much interest as though we had never seen the pictures and read the descriptions, the various farm operations being carried on indiscriminately by men and women.

One of the first sights after boarding a Continental train, which caused us to stare in such a way as to betray our greenness, was a woman mowing hay. She was all alone and seemed to have undertaken the job of mowing the entire field. Later we saw large numbers of women — more women than men — raking hay and pitching it into wagons. A few weeks later we saw men and women, young and old, binding rye into bundles for thrashing.

As the farms are rather small and the families rather large, and as all who are able are in the fields, the harvest-time presents many an animated scene.

We saw wagons drawn by oxen or oftener by cows; and sometimes a cow and a horse were hitched together. It would seem that the Belgians consider it extravagant to keep a cow only for her milk. The work required of the cows is not hard.

Another interesting sight is the dog-carts. We saw more of these in Brussels than anywhere else. The dog there is preeminently a beast of burden. Usually one dog is hitched to a cart; often two dogs are side by side, as we hitch our horses; and sometimes a third is hitched under the cart. I have seen a woman pulling a cart with a strap over her shoulder, and with a dog at her side,—literally a dog and a woman hitched together.

Carts are frequently pulled by persons, and nearly always by means of a strap over the shoulder. Occasionally a woman has a fruit-cart, with a little girl or a little boy pulling it. One day we saw a lame woman who could hardly hobble, pulling a cart. It was a pitiful sight. We sometimes saw an old woman carrying coal into a house, in a bushel basket on her shoulders.

The children in Dresden go to school about seven forty-five in the morning with a knapsack of books strapped to the back, and perhaps a smaller knapsack with lunch at the side. One never sees the books carried in any other manner by the children. Possibly it is the first training for the future military life of the boys, for they are all expected to serve time in the army.

I trust I shall not be considered unkind if I say that the children in Europe are very much more respectful to their elders, very much better behaved, and more polite than are the average children in America. It is a matter to be regretted that in many parts of the United States children seem to take great pride in rudeness and in disrespect to their elders. It is not a trait to be proud of.

GET thy tools ready: God will find thee work.—*Browning.*



To Keep Automobile Skid Chains From Rattling

AUTOMOBILE skid chains can be kept from rattling and clicking by attaching four spiral springs to the holding chain. Ordinary spiral door-springs can be used. The springs are placed across the wheel from rim to rim at right angles, the crossing at the center being at one side of the hub. The chains are put on the outside of the wheel so that if they become loose, they will not catch on the machinery. Door-springs are inexpensive, and the improvement they will make on skid chains is well worth the price.—*Earl R. Hastings, in Popular Mechanics.*

A Peking Magistrate Forbids Temple Repairs

AN old man in Peking made a vow long ago, and this year (1910), as he had saved up a few hundred dollars, he decided to fulfil his vow by repairing a ruined temple outside the city walls. New building laws in Peking made it necessary for him first to report his intention to the officials, which he did, with the result that, not only was permission peremptorily refused, but he was twice brought into court and rebuked by the magistrate for encouraging superstition. He was blamed for wishing to waste his money on temple-repairing when the government is everywhere turning temples into schools. This is a fair example of present conditions in Peking, but not in country places.—*Reported by Miss Ward.*

Time-Tables

TIME-TABLES are small, printed instruments of torture, issued by the railway companies for the purpose of increasing the discomforts of railway travel.

James M. Barrie suggests that they were originally designed as puzzles; but this is erroneous on the face of it, for puzzles always suggest pleasure, and a man, woman, or child does not live who ever extracted the least pleasure from a time-table. On the contrary, they have done much mental ruin to those who have tried in vain to get at the meaning of "See Richmond Junction M* for Tuesdays and Fridays," or "908 Iv. N. Attleboro S. B. 1:05 A. M. dly. ex. Sun. Con. H. E. L. L. Hanover Jct. 2:01 P. M."

There are men who shamefacedly deny their ability to do certain things that they should know very well how to do, such as cleaning out the kitchen flue, so that the range will not smoke, or building a trellis for the crimson Rambler that will not collapse the minute its builder's back is turned; but no man has ever denied his ability to read a time-table with ease.

When his wife, upon deciding to visit her old school chum at Paw-Paw Lake, asks him to look up the trains, he picks up the faithful time-table with nonchalant and debonair ease, and runs his fingers down the list of trains with an "O-this-is-so-easy-when-you-know-how" air, and after an interval announces that she would better go over the P. U. N. K. Line, on the train leaving the union station at 2:08 P. M.

She accordingly makes her arrangements to get the two eight train next day, and upon arriving at the station at that time learns that the two eight schedule is only for Sunday trains, the week-day accommodation leaving at one forty-seven.

The women's clubs of the country are to take up the time-table as a course of study during the coming season, instead of Rosetta, Henry James, et al., and no doubt much symbolism will be brought to light that has been wholly unsuspected heretofore. But the constant brain exertion necessary to come to even a partial understanding of a time-table, is likely to bring about the worst of all maladies, time-tablitis, for which there is no cure.—*The Washington Post.*

Recovering His Lost Faith

A SMALL boy, new to the Sunday-school, was greatly pleased with his picture-card and its text, "Have faith in God." On the homeward way, however, the precious possession slipped from his fingers and fluttered from the open street-car. Immediately a cry of distress arose: "O, I've lost my 'faith in God'! Stop the car! Please stop the car!" The good-natured conductor signaled, and the card was recovered, amid the smiles of the passengers. One of them said something about the "blessed innocence of childhood;" but a more thoughtful voice answered: "There would be many truer and happier lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."—*Achsa L. McDowell, in the Presbyterian of the South.*

Cards Destroyed

THE dead-letter office received on one day during the Christmas holidays 175,000 post-cards. This stock of cards was immediately destroyed.

A vast majority of them were sent to the dead-letter office because they contained mica or tinsel, as a part of the decoration. Such cards can only go through the mails in sealed envelopes. A regulation forbidding such cards in open transit was made last year, after an investigation proved that many postal clerks and carriers had been made blind through the handling of such cards. Many others suffered severe injury to the eyes.

A great many of the mica cards, particularly those mailed in the Pacific Northwest, were enclosed in transparent envelopes, but the senders either failed to seal the envelopes or put insufficient postage on them. Others put stamps on the post-cards and then enclosed them in transparent envelopes. The stamps, of course, showed through, but it was impossible to cancel them. Cards in sealed envelopes must bear a two-cent stamp. Hundreds of the unmailable cards bore no address, and others were undeliverable, or not called for at their destination.

Post-cards bearing mica or tinsel pour into the dead-letter office throughout the year at the rate of 12,000 a day, while the daily average receipts of unclaimed cards are 25,000.

CALMNESS is the companion of fortitude. Calmness shows the absence of violent emotions. It is to presence of mind what laughter is to joy. It enables one to hold one's peace. Calmness is peace, contentment, easiness of mind, and self-repose.

The Unrecognized Answer

"YES'M, he stopped right there at the gate, speakin' to some one, and I just give a glance at him, and never thought who it was," said the old woman, telling of her absent son's return. "All them long weeks and months I'd been waitin' and prayin' for him to come, and then didn't know him when he stood right outside the gate! Sorter wondered to myself, fretty-like, who was comin' in to hinder my work." The answers to many of our prayers stand unrecognized just outside our gate. The trouble with most of us is not that so many of our prayers are unanswered, as we faithlessly complain, but that we do not know the answers when they come.—*Mary Callum Wiley, in Forward.*

Fear Thou Not

FEAR thou not, for I am with thee
When the day is bright and fair;
When the flowers spring forth in beauty,
And their fragrance fills the air;
When thy garner's filled with plenty,
And thou'rt sheltered from the cold;
Fear thou not, for I am with thee,
And thy life I will uphold.

Fear thou not, for I am with thee
When the tempest rages high;
When the storm-clouds, black and threatening,
Gather in the once-blue sky;
When thou'rt roofless from the showers
And unsheltered from the cold;
Fear thou not, for I am with thee,
And thy life I will uphold.

JULIA ROSS.

Questions and Answers

THE following questions have been sent to the editor by a boy of sixteen years with the request that they be answered in the INSTRUCTOR:—

1. *Do you believe Christ rose from the dead on the first day of the week?*

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, . . . and found not the body of the Lord Jesus." Luke 23:56; 24:1-3. At the close of earth's first sixth day, the Creator finished the work of creation, and the next day rested, making the seventh day a memorial of creation. Near the close of another sixth day, four thousand years later, the world's Redeemer in triumph cried, "It is finished," thus completing the sacrifice by which redemption is assured on the same day of the week in which God had ended the work of creation. The next day Jesus rested in the tomb of Joseph of Arimathea, and by so doing made redemption's rest day identical with that of creation. When the first day came, he spent it in travel from earth to heaven, and from place to place on the earth, convincing men of their unbelief in him as the promised Messiah, establishing their hearts in faith. And just as God brought light out of darkness on earth's first day, so again out of the open tomb in Palestine the light broke forth, to shine even to the perfect day. Loyalty to redemption means loyalty to its rest day, the seventh day of the week.

2. *Do you believe we should live by the law God gave to Moses on Sinai, or by the doctrine of Christ?*

By the doctrine of Christ; "this is my beloved Son, . . . hear ye him." Christ's doctrine when accepted leads us to the mercy-seat in heaven; this mercy-seat covers the ark containing God's original law—the law

of Mount Zion. This law reads as did the copy given from Mount Sinai; therefore by accepting Jesus as our high priest, we accept God's law, part of which reads, "The seventh day is the Sabbath of the Lord thy God." See Rev. 11:19; 15:5; Heb. 8:5; 9:24; 8:4; 4:15, 16; Rev. 4:5.

3. *Do you believe the promise by law will save us?*

"There is no other name under heaven given among men, whereby we must be saved," but the name Christ Jesus. We are saved by the righteousness of Christ (Rom. 3:22-25; 2 Cor. 3:8-11; 5:21); into this righteousness has been woven by the Holy Spirit, seventh-day Sabbath-keeping (Rom. 3:21; 1 Peter 2:22; 1 John 3:4); thus he who is saved by Christ's righteousness should not reject his seventh-day Sabbath-keeping.

4. *Do you believe Christ fulfilled the law of Moses?*

He fulfilled the law of God, and fulfils it in every one who believes in him. Rom. 8:4.

5. *Do you believe we are redeemed from the law?*

"Christ hath redeemed us from the curse of the law; being made a curse for us." Gal. 3:13. The law's curse can never rest upon the obedient; it is visited upon the disobedient.

6. *How many ways are there to be saved?*

"I am the way, the truth, and the life: no man cometh unto the Father, but by me," are the statements of Jesus.

7. *What would you tell one to do to be saved?*

I would not tell him to do anything; I would tell him to believe on the Lord Jesus Christ, who, when he is received into the life, will destroy sin, which is lawlessness.

8. *What should one profess to become a Christian?*

Christianity is not a mere profession, it is a life, the life of God manifested in the flesh. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:5-11. Christ's life was in perfect harmony with God's law; when revealed in the believer, there will exist no enmity against either God or his law. Rom. 8:1-11.

9. *What should one receive on being baptized?*

"And Jesus, when he was baptized, went up straightway out of the water: . . . and he saw the Spirit of God descending like a dove and lighting upon him."

10. *Does baptism alone save one?*

Certainly not. Faith in Jesus Christ saves. Christ received makes us sons of God, with power to conquer sin. On the cross Christ bowed his head and died; he was buried; rose again; and went to the Father's throne. The sinner bows the will in submission to God; the flesh is crucified; it is buried; then occurs a resurrection to newness of life, to sit in heavenly places in Christ as one of God's princes. Eph. 2:1-8; Gal. 2:20; Rom. 6:1-23.

11. *Which do you think is the more important to study, the Old or the New Testament?*

The Book is not against itself; it is a unit. The apostles did not have the written New Testament; they preached Christ out of that which is wrongly called the Old Testament. "This is the word which by the gospel is preached unto you." 1 Peter 1:24. Please read 2 Cor. 2:17; Rom. 14:22, 23, with Rom. 10:8-17:15:4.

JOHN N. QUINN,



"Aye or No?"

MRS. J. B. HILL



AYE or no, Jeanie; which is it?" said, with a winning look, a fine-appearing young man about twenty-six years of age. Jeanie, a fair-haired, gentle-looking girl, not yet twenty, glanced up at the speaker, and as she looked at the sparkling eyes and fine face, she felt as if she must put her hand in Tom's, and say Yes; but, after a moment's thought, she drew back a step, and with a sorrowful look replied, "Aye I can not say unless you do as I wish." "Then, Jeanie, I go to sea again, and you, whose love is so light, may console yourself with another lad." Speaking thus, Tom Stewart walked quickly from the spot, and was soon lost to sight in the turn of the road.

Our tale requires some explanation. Jeanie Addison and Thomas Stewart were born and bred in a fishing village on the west coast of Scotland. As children they played together, and when Jeanie was old enough, the two went hand in hand to the village school. They could not tell when love for each other began in their hearts. When Jeanie had grown to a blooming lass of seventeen, Tom took it into his head to go to sea. Neither the wishes of his mother nor the entreaties of a friend could turn Stewart's mind from the anticipated delight of an ocean life. Accordingly, brave and kind-hearted, he sailed in a ship bound for India. He came back a year after seemingly as free from vice as ever, true to Jeanie, with her parting gift of a bunch of violets still carefully preserved. Tom had saved a good bit of money, which his mother and Jeanie hoped he would use to stock a provision store, and this, with Jeanie's thrifty ways, would start them comfortably in business. But no, Tom had got a taste of sea life, and its free rollicking style suited his bold spirit. He thought no life so grand as that "on the ocean wave." As Jeanie would not marry him unless he promised to stay at home, he determined to try another voyage, and then to come back for all time; so once more he bade good-by to the dear ones, and set sail with a cheerful heart. We leave Stewart speeding over the wave to New Zealand, and turn to Jeanie's life during his absence.

Troubles thick and heavy overshadowed Jeanie's home, and her heart was sad with its dark forebodings.

An only brother, dearly loved (as wayward brothers often are), had come home to die. This brother had a good situation in a grocer's shop in Glasgow, but while dealing out the deadly poison, drink, he had learned to like a taste, until at last, in the same way in which all drinkers go on, he little by little increased the doses, until his constitution gave way; then, without friends or means, young in years, but withered and worn in body, he sought the shelter of his father's roof. Had it not been for Jeanie, there would have been but a poor home to receive him.



READY FOR WIND OR SNOW

The father was a kind-hearted fisherman; but, like too many of his calling, drank deep and often. Sorrow for his son's dying condition, instead of making him a more sober man, drove him oftener to the public-house. The mother, old and feeble, could scarcely assist with the household work, so the heaviest part of the burden fell on Jeanie. She, the gentle village flower, seemingly so unfit to bear the burden of heavy toil, shone forth in this time of trial like a star of the first magnitude. Well for Jeanie that she rested on the Rock of Ages; and unspeakable was the comfort she derived from bringing her sorrows to the foot of the Burden-bearer, to the gentle, compassionate Jesus, who had forgiven all her sins and bade her fear not, for he would never leave nor forsake her. Days and weeks went by, her brother daily drawing nearer the dark valley, fully aware of his dying condition. He listened eagerly to the words of hope, and promises of forgiveness spoken by their good old pastor; but a better lesson still was the patient, dutiful

life of his sister. Toiling all day in the open fields, that she might supply her brother with comforts he could not otherwise have, and in the evening reading a psalm or hymn to soothe his fretful hours,—this was Jeanie's loving ministry.

As the young man began to realize somewhat the worth of a soul, he grieved over the past; but it was too late to do more than to seek pardon from an offended God. Jeanie was glad when her brother said he had found peace through the shed blood of Jesus. What shall we say of the cursed thing which is the cause of so many wasted lives? O drink! drink! surely an evil demon is in thee, leveling the pride and manhood of all lands lower than the brute creation, destroying the peace of families, breaking loving hearts, and separating the dearest of friends. Far, far more evil

than this thou dost, and yet, men praise thee and call thee "a good creature of God."

Shortly after her brother's death, Jeanie was called to bear another heavy trial. Her mother, worn out with grief, gently wasted away, and Jeanie was left the sole support of her father, who needed as much care as a child. Drink and disease had weakened the father's mind, so that he was not to be trusted out of sight. Men there were in the village who would take coat or waistcoat in lieu of money for drink. Still Jeanie hoped and prayed for better things, replacing the lost garment with as decent as she could afford. By and by her father could not leave the house, so she was freed from one anxiety, as none could bring him drink without her knowledge. Patiently she strove to awaken his dulled intellect to a sense of his need of preparation for another world. Sometimes a ray of light seemed to penetrate the stupefied brain, then a moment after, it was as hopelessly dark as ever. Only one clear hope had Jeanie. One evening, shortly before her father died, she sat reading her Bible. Her father, looking over the bed, bade her read aloud. She read, "Him that cometh unto Me shall in no wise be cast out." "That's good encouragement for vile sinners like me," he said. "Yes," replied Jeanie, "it is meant just for the like of you. Do you understand? Do you believe these words, father?" eagerly asked Jeanie. "Aye, lass, I hope I trust in that promise." No other word of hope did he ever speak. A few days after, his voice was hushed in the silence of death. To these words, and the hope of answered prayer for her father's eternal welfare, Jeanie clung.

All this time no word had come from Tom, and anxiety lest he was drowned, or some other evil had befallen him, was added weight to Jeanie's sorrow. Still she trusted her Heavenly Father's guidance. His goodness in the past made her faith strong enough to trust in the dark, to follow blindfolded his oft-mysterious leading. The words of a favorite hymn were often on her lips:—

"Lead, Saviour, lead; amid the encircling gloom,
Lead thou me on.
The night is dark, and I am far from home;
Lead thou me on.
I do not ask to see the distant scene,
One step's enough for me."

Alone, and often lonely, Jeanie toiled for her bread; but at the close of two years her patient waiting was rewarded by the return of him dearest to her of any on earth. Yet it was with a chastened joy she welcomed him home. Loyal in his love, and kind-hearted as ever, Tom Stewart, to all outward appearance, was unchanged; but not many days passed till Jeanie detected a difference. At times there was an excitement of manner which Jeanie knew was the result of drink. Having suffered so much already through this curse, she determined, at whatever cost, to run no risk of blighting her future happiness.

The difficulty was to know how to act with one who was not yet a slave to strong drink, but in danger of becoming so. An opportunity soon occurred for Jeanie to explain her views. A temperance meeting was to be held in the village, and as Jeanie, some months previous, had connected herself with the total-abstinence society, she tried to persuade Tom to go with her to the meeting. Then followed the first unkind words. He would not allow any connection of his to join this society, much less would he do so. In vain Jeanie told him of her sufferings through her father's and brother's weakness. He would not see her way of acting in any

but a wrong light; and then came the words with which I began my story: "Aye or no, Jeanie; which is it? Either you break your connection with the temperance cause, or you must give me up." Jeanie's reply came: "Much as I love you, Tom, I dare not marry you, unless you promise to abstain from the use of liquor."

Thus they parted. Gloomy looked the sky overhead now, and plaintive seemed the song of the birds that but a little ago seemed so bright and cheery. But sorrowful as was Jeanie's heart, ever and anon from the depths there welled up a sweet, calm peace, telling of a conscience at rest, and of the great Master's approval. O, it was hard that her own words should separate loving hearts, and then to have the neighbors think her conduct foolish, and Stewart's mother to blame her for sending her son again to sea. Before he sailed, Jeanie wrote to him, begging that for his mother's sake he would return, telling him also of her unalterable affection, and bidding him remember that wherever he went, her prayers would follow him.

Stewart sailed, and, as if ill luck followed him, scarcely was the ship out of sight of land when a fear-storm arose, raging for three days, threatening every moment to engulf it. Often during the storm did Stewart's mind return to Jeanie; the thought of her prayers for him gave him new courage. Owing to damages the ship received during the storm, the captain was obliged to put into an English port for repairs. Stewart having got himself wet fell sick of an intermittent fever. He was taken to the sailors' home, where he lay for weeks too weak and ill to tell even where his home was. With returning consciousness came thoughts of his past career; and although his life had been free from the grosser sins, still there was much to be sorry for, much room for improvement. In a word, the Physician drew near and touched him, saying, "Arise, thou art whole from this hour." The voice was one of love. Stewart listened and believed, and from that time was a changed man.

As soon as Stewart was sufficiently recovered for travel, he gave up his berth in the ship, and started for home. He arrived just as daylight was fading into dusk. Walking softly to Jeanie's door, he lifted the latch and was within the house before she could utter a word. With a low cry of "Tom, Tom," Jeanie sprang forward to greet him. The explanation that followed was a very pleasant one, and when he left to go to his mother's home, he hardly needed to ask, "Is it aye or no, Jeanie?" The tearful eyes and beaming smile told him that she could trust him now, and tears almost covered the smiles as Tom said, "You may join the temperance society if you like, Jeanie, and I'll follow suit."

"I AM not worthy great things yet;
I'll humbly do my own;
Good care of sheep may so beget
A fitness for the throne."

In a restaurant in a large city a minister asked the cashier if she were a Christian. On receiving a negative reply, he asked if he might call upon her during her time for luncheon. She said she would be glad to have him. He kept the appointment, with the result that she gave her heart to the Lord, and at once began to work for her associates. As the result of her personal efforts the leaven spread until the minister had baptized every one in that establishment except the proprietor, who belonged to the Catholic Church.

Southern California Missionary Volunteers

MRS. F. W. PAAP



AMP-MEETING time has passed, vacations are ended, and once more we take up in school, shop, office, or home the work for another year. With renewed health and zest, how gladly we spring again to our places, ready for better work.

During the past three or four weeks we have been busy gathering up "the loose ends," getting ready for a larger campaign, hoping thus to supplement the loyal work done by those who have stood at their posts of duty so faithfully through the past. Much has been accomplished by our comrades everywhere, because the blessing of God has attended their faithfulness in witnessing to the message, and now the spirit of doing increasingly more is possessing many of our societies. So our Volunteers are coming to the front, ready to attempt larger and more faithful service in the Master's name.

Los Angeles

The Missionary Volunteer Society in the Carr Street church—the mother church—is doing excellent Christian Help work at the county hospital, in the outskirts of the city. Meetings have been held by these Volunteers in the neat little chapel of the hospital, and our literature is being placed in the hands of many of the inmates. Flowers and little delicacies are carried each week by loving hands to some of the invalids. Quite a number of the members set aside jars of fruit to be given out by this hospital committee. Words of appreciation have come to us from the hospital officials. Another band in this society conducts a Sunday-afternoon meeting in the city jail. Others are assisting the ministers in the special tent effort now in progress here. The subject of temperance has received considerable attention by this society, and about twelve hundred copies of the *Temperance Instructor* have been distributed.

East Los Angeles

This church has only a small company of Volunteers, but they are among the "doers." Not

far from them is located the International Mission, and some in this society are helping in the Sabbath-afternoon meetings conducted there for the children of the foreigners of that section; and through this work with the children many homes have been entered, and some of the parents have responded to the call of the message. Pray for this effort among the foreign element.

Los Angeles Cafeterias

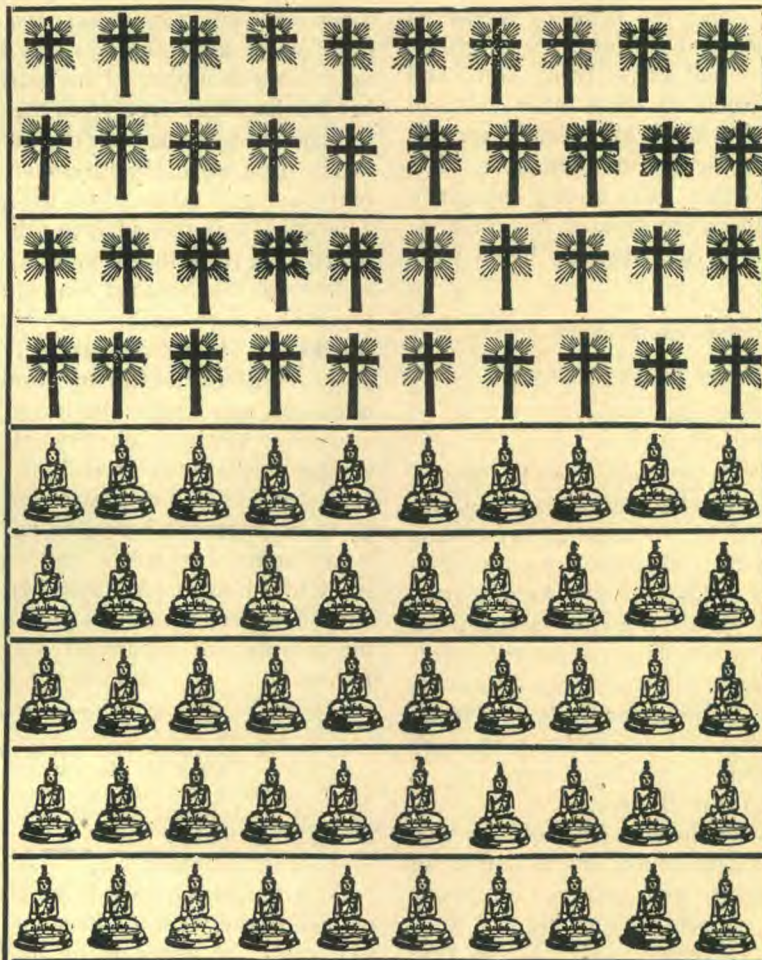
Our Volunteers connected with the vegetarian cafeterias are faithfully keeping the literature—*Signs of the Times* weekly and tracts—before the people. It is not uncommon to see several business men or tourists reading the *Signs* at the close of a meal. And the patrons frequently ask permission to carry the papers away. The tract-holders dispense their little messages so rapidly that it is necessary to fill them almost every other day. Thus the message is spreading. Every agency must be employed now in disseminating the knowledge of our Lord's imminent coming.

Riverside

During the past summer our Volunteers here in the heart of the orange belt did splendid work in placing more than six thousand copies of the *Watchman* magazine in the homes in this beautiful city. Through the sale of small useful articles made by these workers, more than twenty dollars was raised to pay the amount due the tract society by this company. Special attention has been given to the making and distribution of clothing for the poor. At present the members of this society are assisting in the local tent effort by advertising the meetings and conducting the music. Keen interest in work for the local Japanese, Chinese, and Spanish characterizes this society.

Long Beach Sanitarium and Church

Like the "Gideons," an organization of commercial travelers who are distributing thousands of Bibles in the hotels throughout the country, some of our young people are doing



Missionary Herald

ONE HUNDRED THIRTY IDOLS GONE

The thirty-five new crosses shown this week are due to the following Ingathering gifts to missions: Mt. Pleasant, Iowa, \$70 (in addition to \$5 previously reported); Takoma Park, D. C., Sabbath-school, \$30.91; Takoma Park, D. C., church-school, \$60.80; Mesick, Mich., \$30.91; Medford, Ore., \$5.70; Colville, Wash., \$15.55; Vineland, N. J., \$12.50; Mrs. Anna Hoffman for her deceased daughter, \$5.

excellent service placing copies of the best Book in the rooms of our sanitariums. Recently the Missionary Volunteer society in this sanitarium purchased thirty-five Bibles for the patients' rooms. The Volunteers in the Long Beach church rendered good service during the tent effort just closed in that city. In house-to-house work, inviting the townspeople to the meetings, and in singing the message, they have shown their faithfulness. A fine new church building is being erected in Long Beach, and the Volunteers are investing in this also.

Glendale

Until very recently the Glendale friends have held their services in the gymnasium. Last month a Baptist church building was purchased, and this has just been moved to one corner of the sanitarium property. In this needy enterprise our Glendale young people have aided liberally.

Paradise Valley Sanitarium

Here is another missionary family. An excellent club of the weekly *Signs* furnishes material for the correspondence work carried on by this society. Some of the members are keeping in touch with former patients. Others are distributing magazines and papers each week in the surrounding country, and on some of the vessels that anchor in the San Diego harbor. Results will surely follow such faithful endeavors. The new chapel has just been completed, and to this splendid acquisition our Volunteers have contributed generously.

San Diego

Judging from the reports of the Volunteers in our southernmost California city, it is evident that our comrades there are reaching out in their home work. Attention is given to placing our literature in the hospitals, and on the vessels that call each week. Systematic house-to-house work is planned for the winter season. A goodly number of the Temperance INSTRUCTOR has been scattered among the boys on the war-vessels stationed in the harbor. Our vegetarian cafeteria in this place is another good medium through which the message — printed and otherwise — reaches a large number of people, resident and touring.

San Pasqual

Since our Long Beach camp-meeting there has been a quiet and effective revival going on among our Volunteers in this beautiful little valley. And some of the older people have taken an advance step. A second teacher has just been secured to care for the higher grades that will be formed in the church-school for the youth who recently went forward in the Lord's service. The members here have just sent a box of literature to our Volunteer ship missionaries in San Pedro. In this connection we must add that Brother Charles Bennett, our Missionary Volunteer leader in San Pedro, reports four additions to the church-membership as a result of this literature work during the past year. So we are thankful that the Master is showing us visible results, and that he is diffusing by us — the whole Volunteer army — the fragrance of the knowledge of him in every place. Let us be faithful in our allegiance to the King and to his business. May his work have first place in our lives. It must be paramount in our minds. Then, filled with the loving spirit of Christ, we shall find opportunities everywhere.

GIVE until you feel it, and then give until you don't feel it.— *Mary Lyon.*



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, February 10

Into All the World, No. 4 — The Missionary Spirit

LEADER'S NOTE.— For suggestions on the topic, "Paul, the Great Missionary," see "Missionary Idea," page 145, and "Life of Paul," by Mrs. E. G. White. For the symposium assign to different individuals the missionary quotations found on pages 190-195 of "Missionary Idea," having them either read or given orally. Let suggestions by the leader be a five-minute talk, telling the society members how to get the most out of the study of missions which we shall pursue the first and second Sabbaths of each month. There are some splendid suggestions in "Missionary Idea," pages 36-42, 63-75. As the definite suggestions are mentioned, make a list of them on the blackboard. Then throw the meeting open for all to make additional suggestions, putting those on the board also. Ask each one present to copy the entire list, and resolve to put one or more of them into practise at once. Reading-circle work and the Morning Watch could be very nicely and strongly emphasized in this service.

Suggestive Program

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

Paul, the Great Missionary (ten-minute talk or paper).
Paul's Experience (recitation). See "Missionary Idea," page 147.

What Missionaries Think of Missions (symposium).
A Missionary Revival (reading). See "Missionary Idea," page 88.

Suggestions by the leader.

Gather reports of work.

Missionary Volunteer Reading Courses

Senior No. 5 — Lesson 16: "Ministry of Healing," Pages 219-260

1. WHERE is attention to the laws of health most necessary? Why? What directions are given concerning light, ventilation, and temperature of the sick-room? the patient's food? duties of nurses?

2. Concerning visiting the sick, what caution is given? How will the nurse's daily study of the Word benefit both him and his patient?

3. What is the attitude of God and Christ toward restoration to health? Those for whom prayer for healing is to be offered, must fulfil what conditions?

4. Prayer for the sick should include what thought? Why? How may we profit by delayed or indirect answer to our petitions? What cooperation are we to render for answering our prayers? Cite Bible incidents illustrating this.

5. What is responsible for the suffering of the greater number of persons? In many cases what is the best remedy? What other diet cures are mentioned? To the overworked, what is necessary for recovery? From what will those suffering from brain work receive help? Mention some of the beneficial uses of water.

6. Enumerate some of the dangers of inactivity, and some of the benefits of exercise.

7. In many cases mental depression and imagination act what part in disease? Used rightly, what value has mental influence in treatment of the sick? Designate the evils in a cure that involves the control of one mind over another.

8. Of what benefit are sympathy and tact on the physician's part? How does frankness aid? What course should be taken with those suffering mostly through imagination? How may the will aid in recovery from physical and mental ailments? When God's love comes in, what results?

9. How might those inclined to pessimism become happy? What assurance have we of help and sympathy in trials?

10. In genuine religion what part have complaint and melancholy? How may we increase our faith and joy? Of what, rather than of gloomy subjects, should we talk? How will song help us?

11. What blessings will the invalid gain as he seeks to help those more needy than himself?

Junior No. 4—Lesson 16: "Early Writings," Old Edition, "Spiritual Gifts," Vol. I, Pages 24-50; New Edition, Pages 153-181

1. DESCRIBE the first advent; the baptismal scene. Give an account of the life of John the Baptist, and of his martyrdom. What class living in the last days, did he represent?

2. What experience had Christ in the wilderness after his baptism? What lesson is taught by his attitude during temptation? What was Satan's studied purpose regarding the work of Jesus? Why?

3. Failing in this attempt, what plan did he devise? How was his enmity often manifested? For how few repentant sinners would the plan of salvation have been carried out?—We learn from "Ministry of Healing," page 135, that even for one, Christ would "have chosen his life of toil and humiliation and his death of shame."

4. By what acts did the Saviour begin his work? As the close of his ministry drew near, what did the hosts of evil decide to do? With what hope?

5. Why were the three disciples permitted to witness the transfiguration? Why were Moses and Elias, rather than angels, sent to talk with Jesus? What did this scene prefigure?

6. What was Judas's besetting sin? Why did Mary use so costly an ointment in her act of love? Do we always offer *our* best? For what reasons did the priests and elders decide upon Christ's death?

7. How great was Christ's agony in Gethsemane? What did the angels long to do? Why was divine power manifested as the band appeared? What solemn statement is made as to why so many companies of angels were sent to earth to witness the sufferings of the sinless One?

8. Give an account of Peter's denial and repentance. What cruel treatment did Jesus receive? Why did he not ask the Father to deliver him? What was his bearing amid the abuse?

9. How was the hatred of the priests exposed? What was the awful end of the betrayer? What opportunity was given Pilate for repentance?

10. How did he try to escape responsibility? What caused him to yield to the tempter? Of what was he thus guilty? What was the effect of Christ's manner upon some present at the trial?

11. Tell of the crucifixion, showing how shameful the Saviour's death was made; of the abuse while upon the cross; of his compassion for others; of the events following his cry, "It is finished." To what do you think he referred in these words? Upon what course did Satan now decide?



V—Signs of His Coming (Concluded)

(February 3)

MEMORY VERSE: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:40.

Questions

1. Where besides in heaven will signs of Jesus' coming be seen? Luke 21:25. In what condition will the nations be? Note 1.

2. What did Jesus say would take place in different places? Verse 11; note 2.

3. What will many people say in the last days? Isa. 2:3, 4.

4. At the same time, what will the nations do? Joel 3:9, 10. Do we see both of these scriptures being fulfilled now? Note 3.

5. What is said of the wealth of the people in the last days? Isa. 2:7.

6. What warning of coming trouble does the Lord give the rich? James 5:1. What will be a witness against them in the judgment? Verse 3, first part. What have they done in the last days? Verse 3, last part. What should be done with our treasure before Jesus comes? Luke 12:33, 34.

7. How have these rich treated those who labor for them? Who has heard the cries of the laboring people? James 5:4. How have the wealthy lived? Verses 5, 6. What will they do with their money when Jesus comes? Isa. 2:20, 21.

8. What is said of the last days in 2 Tim. 3:1? Why are these days perilous? Verses 2-4. What do men love more than God? Verse 4. Where are the most people found, at the church, or at the theater and ball game? Which do they read the most, the Bible or story-books? Which do they thus show they love most? By their actions what do they all say to God? Job 21:14, 15.

9. What will some who profess to be looking for the Lord, say before he comes? Matt. 24:48. What kind of servants say this? *Where* do they say that the coming of the Lord is delayed?

10. When the evil servant thinks the Lord is not coming soon, what does he begin to do? Matt. 24:49. In what way does he "smite" his fellow servant? Note 4. At what time will Jesus appear to such servants? Verse 50.

11. How will the Lord come to those who are unprepared? 1 Thess. 5:2. What will such be saying? Verse 3. What will then come upon them?

12. How should God's people wait while Jesus tarry? James 5:7, 8. What illustration of patient waiting is given?

13. Why will patience be needed at this time? Heb. 10:36. What promise is given to those who are ready and waiting? Verse 37.

Notes

1. The signs here predicted consist of violent commotions on earth which cause trouble and distress among nations, and in the hearts of men. "The sea and the waves roaring," may refer to great disturbances in the way of storms, tidal waves, volcanic eruptions, and earthquakes. Men are filled with dread, not knowing what calamity will occur next.

2. Satan "will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in

great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."—*Great Controversy*, pages 589, 590.

3. Never was there so much talk about peace, and never such great preparations for war as now. Destructive guns, mammoth war-ships, every device that can be used to kill men, is being prepared; and the armies of the world are getting ready for the last conflict. Even the boys in school, in some countries, are forced to practise military drill that they may be trained as soldiers.

4. "That evil servant who said in his heart, 'My Lord delayeth his coming,' professed to be waiting for Christ. He was a 'servant,' outwardly devoted to the service of God, while at heart he had yielded to Satan. . . . Fearing that his brethren may stand higher than himself, he begins to disparage their efforts and impugn their motives. Thus he smites his fellow servants."—*Testimonies for the Church*, No. 31, pages 97, 98.

Those whom Jeremiah reproved, said, "Come, and let us smite him with the tongue, and let us not give heed to any of his words." Jer. 18:18. It is thus that the evil servant smites his brethren.

THE YOUTH'S LESSON

V — Signs of His Coming (Concluded)

(February 3)

LESSON HELPS: "The Coming King," pages 127-282; "His Glorious Appearing," pages 63-75; the *Sabbath School Worker*.

MEMORY VERSE: Luke 12:40.

Questions

1. Where besides in the heavens did the Saviour say there would appear signs of his second coming? Luke 21:25, 26; note 1.
2. What did the prophet Daniel say would appear as a sign of the end? Dan. 12:4; note 2.
3. What was to be preached in all the world? What will then come? Matt. 24:14; note 3.
4. What picture is given of the moral condition of the world in the last days? Matt. 24:37-39; Luke 17:24-30. Compare Gen. 6:5, 11; 2 Peter 2:5-7.
5. What will be the condition of the professed church of God in the last days? 2 Tim. 3:1-5.
6. What will some of the Lord's servants say and do? Matt. 24:48, 49.
7. What will be the sad result of their unbelief? Verses 50, 51.
8. What peace and safety cry will be heard? Isa. 2:3, 4; Jer. 6:14; note 4.
9. Of what will this cry be a sure indication? 1 Thess. 5:3.
10. Concerning what will God's people not be in doubt? Verses 4, 5.
11. What warlike preparations will be seen in the last days? Joel 3:9-14; note 5.
12. What sign of the end will be seen in the financial world? James 5:1-3.
13. What is withheld from the laborers? Who hears their cry? Verse 4.
14. What exhortation is given to Christians at this time? Verses 7, 8.
15. Who stands before the door? Verse 9.
16. What admonition is given us for this time? Luke 12:35-40.

Notes

1. All will be without excuse if the day of God comes and

finds them unprepared. Note the scope covered by the signs:—

- a. In the sun.
- b. In the moon.
- c. In the stars.
- d. Among the nations.
- e. In the sea.
- f. In the hearts of men.

2. No doubt the primary meaning of this text is that in the last days the prophecies will be searched, and as a result knowledge of the Scriptures will increase. But it doubtless has broader meaning, as knowledge in all lines follows where the Word of God is studied.

"To appreciate them [the wonders of this age] let us briefly contrast the conditions of to-day with those of a hundred years ago. This is no easy task, for the comparison not only involves the experiences of two generations, but it is like the juxtaposition of a star with the noonday sun, whose superior brilliancy obliterates the lesser light. . . . As we make the backward run of one hundred years, we will pass by many mile-stones of progress. Let us see if we can count some of them as they disappear behind us. We quickly lose the telephone, phonograph, and graphophone. We no longer see the cable-cars or electric railways. The electric lights have gone out. The telegraph disappears. The sewing-machine, reaper, and thrasher have passed away, and so also have all india-rubber goods. We no longer see any photographs, photoengravings, photolithographs, or snap-shot cameras. The wonderful octuple web perfecting printing-press, printing, pasting, cutting, folding, and counting newspapers at the rate of 96,000 an hour, or 1,600 a minute, shrinks at the beginning of the century into an insignificant prototype. We lose all planing and wood-working machinery, and with it the endless variety of sashes, doors, blinds, and furniture in unlimited variety. There are no gas-engines, no passenger-elevators, no asphalt pavement, no steam fire-engines, no triple-expansion steam-engine, no Giffard's injector, no celluloid articles, no barbed-wire fences, no time-locks for safes, no self-binding harvesters, no oil- or gas-wells, no ice-machines nor cold storage. We lose air-engines, stem-winding watches, cash registers and cash carriers, the great suspension-bridges and tunnels, the Suez Canal, iron-frame buildings, monitors and heavy ironclads, revolvers, torpedoes, magazine guns and Gatling guns, linotype machines, all practical typewriters, all Pasteurizing, knowledge of microbes and disease germs, sanitary plumbing, water-gas, soda-water fountains, air-brakes, coal-tar dyes and medicines, nitroglycerine, dynamite and guncotton, dynamo-electric machines, aluminum ware, electric locomotives, Bessemer steel with its wonderful developments, ocean cables, enameled ironware, Welsbach gas-burners, electric storage-batteries, cigarette machine, hydraulic dredges, the roller-mills, middlings-purifiers and patent-process flour, tin-can machines, car-couplings, compressed-air drills, sleeping-cars, the dynamite-gun, the McKay shoe machine, the circular knitting-machine, the Jacquard loom, wood-pulp for paper, fire-alarms, the use of anesthetics in surgery, oleomargarine, street-sweepers, artesian wells, friction-matches, steam-hammers, electroplating, nail-machines, false teeth, artificial limbs and eyes, the spectroscope, the kinetoscope or moving pictures, acetylene gas, X-ray apparatus, horseless carriages, and—**but, Enough!** the reader exclaims, and indeed it is not pleasant to contemplate the loss."—*From Introduction to "Progress of Invention in the Nineteenth Century."*

3. One of the surest evidences that the flood was coming was seen in the message sent of God through his servant Noah announcing this tremendous calamity. So in the last days, just before the Lord is to send his Son from heaven to reap the harvest of the earth, the surest, most unimpeachable witness that the coming of the Son of man is at the door, will be a definite message announcing the coming of Christ, based on the fulfilment of prophecy. Just such a message is now being proclaimed. A beginning has been made in almost all nations. Beyond a doubt the end is near.

4. The prophet Isaiah tells us what the people will be saying in the last days. While great preparations for war are seen on every hand, the people will be planning disarmament and arbitration, and teaching that war will be a thing of the past. This false cry is to be so marked that it will constitute a sign of the end. 1 Thess. 5:1-3.

5. Canon Scott Holland, an English clergyman, somewhat recently said: "The outlook in Europe never presented so wholly an unchristian spectacle since the days of Constantine. Even in medieval days, peace, and not war, was regarded as the normal condition of men. Nations were watching one another like wild beasts in a jungle, and Christian Europe had armed itself in defiance of everything which Christ came to teach. Blood and iron ruled; huge camps, and seas crowded with horrible ships of war, met the eye at every turn. Men scrambled for land, and the question was who should be first in the race. Are we to be swept away in the pagan scramble?"

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The One Thing Needful

Not the excellence of speech,
Not the wisdom of the wise;
Hollow words no soul can reach,
Ne'er can help another rise.
But this lesson learn of Paul:
Every thought of self aside,
Know but Christ,—in him know all,—
Jesus Christ, Christ crucified.

MAX HILL.

The Book That Lives

THROUGH the ages of history no other book has been studied so prayerfully by its friends, or so critically by its foes, as the Bible.

For eighteen centuries the storm of persecution has raged with unceasing fury around it; but from this seething tempest it has emerged triumphant.

The Bible has been refuted more times than any other book in the world. But every indignity offered has in some mysterious way helped to further its life-giving mission.

A little more than a century ago, Voltaire said, "The Bible is an exploded book, and in less than a hundred years it will have ceased to exist, and will be an unknown book." But has it?—The printing-press on which Voltaire's infidel works were printed has since been used to print the Word of God; and the house where he lived is to-day a depot for the Geneva Bible Society. It is of interest to note that in the centenary year of Voltaire's boast, ten thousand copies of the Scriptures were sold in Paris, the city in which he lived.

Twenty-five years ago Ingersoll said, "In ten years the Bible will not be read." Tom Paine, on landing at New York, was foolish enough to prophesy that in five years not a Bible would be found in the United States. But the fact remains that there are more Bible societies to-day in America than in any other country in the world.

We might quote statements such as these indefinitely; but let us look at the other aspect of the question, and call for the testimony of men who have made the Bible a companion.

The most gifted and renowned of German men of letters, Goethe, said: "No criticism will be able to perplex the confidence I have entertained in a writing whose contents have stirred up and given life to my energy by its own."

Napoleon, the greatest of modern conquerors, said:

"Unique Book! Who but God could produce that idea of perfection equally exclusive and original? The gospel is more than a book; it is a living thing—active, powerful, overcoming every obstacle in its way!"

Benjamin Franklin, the father of American science and statesmanship, said: "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest."

Gladstone, statesman and prime minister of England, said: "The historical development of our religion is one of the most wonderful parts of human history, and, in my opinion, affords one of the strongest demonstrations of its truth."

Lord Bacon, Sir Isaac Newton, Guizot, and many other of the world's famous men, bear the same testimony.

The infidel speaks of the Bible as a "dead book." Not very long ago a number of learned men were at work revising the New Testament. At last the book was ready for the press, and men offered as much as five hundred dollars for a copy in advance of its publication; and on the morning of its issue the streets were blocked with express wagons, waiting for copies of that "dead book." It was telegraphed, from the first chapter of Matthew to the end of Romans, from New York to Chicago, about one hundred eighteen thousand words,—the longest message ever sent over the wires,—for the sake of getting it there twenty-four hours sooner than steam could carry it. What infidel speech has ever been treated like this? No one would pay to telegraph the greatest infidel oration ever delivered.

That old Book seems to show signs of considerable life yet. It is like Aaron's rod, possessed of a life that time can not destroy.

REUBEN E. HARE.

The Sunday Bills

Two days after the convening of the second session of the Sixty-second Congress there was introduced in the House of Representatives a bill prohibiting Sunday labor on buildings, etc., in the District of Columbia.

This measure was referred to the House District Committee, who passed it on to the District commissioners for their consideration. Dec. 21, 1911, the following was sent to the chairman of the House District Committee:—

The commissioners of the District of Columbia have the honor to state with respect to H. R. 14690 of the Sixty-second Congress, entitled "A Bill Prohibiting Labor on Buildings, and So Forth, in the District of Columbia on the Sabbath Day," that they know of no reasons for its enactment, and therefore recommend adverse action thereon.

The volume and character of work carried on in the District of Columbia on Sunday, is only such emergency work, building construction, street repairs, and street railway work, in which it is essential for the convenience, comfort, and safety of the public that it be done on Sundays when traffic is at a minimum. The amount of such work is inconsiderable, and the enactment of the law which would prohibit its performance on Sunday, would be detrimental to the public interest.

There are two other Sunday bills pending before Congress, and no doubt this adverse report of the commissioners will have an influence against the passage of these bills.

C. E. HOLMES.

EVERY sinful act is another cord woven into that mighty cable of habit, which binds the spirit to the throne of darkness.—David Thomas.