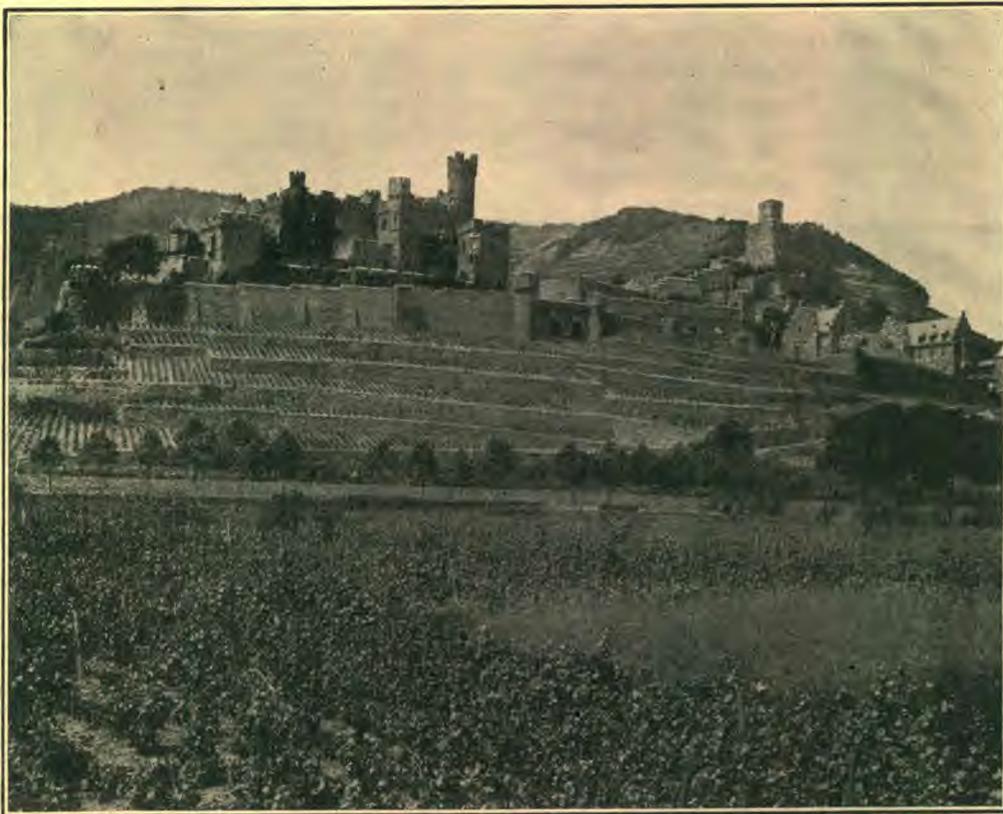


The YOUTH'S INSTRUCTOR

Vol. LX

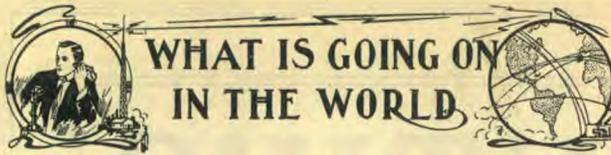
January 30, 1912

No. 5



FALKENBURG CASTLE AND TERRACED VINEYARDS

THE editor of *Life and Health*, to whom we are indebted for this view, says: "We had read of the terraced vineyards of the Rhine, but it was not till we had seen them that we fully appreciated the ingenuity and perseverance of the vineyardists. The hills flanking the river are much too steep for grape-growing; but by means of rock walls, sometimes quite high, the hills are divided into more level terraces. For many miles the Rhine is skirted by these terraced vineyards, all devoted to the production of the famous *Rheinweins*, which bring fancy prices. We saw more women than men working in the vineyards."



MORE than \$400,000 worth of the Christmas seals of the Red Cross Society, it is estimated, were sold during the holidays. Much of this money will be used by various anti-tuberculosis societies and organizations.

LONDON is three times as large as Chicago. Last year there were 124 murders in Chicago and only twenty-four in London. Only one of the 124 Chicago murderers forfeited his life, while of the twenty-four in London ten paid the penalty with their lives. What is the difference between London and Chicago? The difference is the enforcement of law.

GENERAL BERNARDO REYES surrendered to General Trevino, commander of the federal army in northern Mexico, at Linares, thirty miles from Monterey, on the morning of Dec. 25, 1911. To President Madero he sent the following telegram: "I called on the people, I called on the army. They did not respond, and so I must give up. I place myself at your disposition." Madero gave orders that every consideration should be shown to him.

FIFTY-TWO of the leading railroads of the United States are now operating agricultural instruction trains, for the benefit of the farmers along the lines, using 239 cars, and spending \$90,000 a year on the service. It is estimated that 380,000 people attended the institutes conducted on the trains. The officials of the companies believe the service will more than pay for itself in increased crops and a corresponding increase in the freight traffic of the roads.

As Italy has indicated its willingness to pay an indemnity to Turkey for the cession of Tripoli, the powers are suggesting to Turkey that it make peace with Italy on these terms, and so prevent the Italians from carrying the war into European Turkey.

"THE enormous energy required to propel a fast modern steamship was forcibly illustrated by Mr. John Heck, a Glasgow engineer, in a speech at the annual dinner of the Scottish staff of *Lloyd's Register*. Reckoning the strength of twelve men to be equal to one horse-power, he pointed out that it would require 840,000 men to produce the 70,000 horse-power developed by the engines of the Cunard steamer 'Lusitania.' If the men were to work on an eight-hour schedule, it would take an army of 2,520,000, or more than all the men in Scotland, to drive the vessel across the Atlantic at her usual rate of speed."

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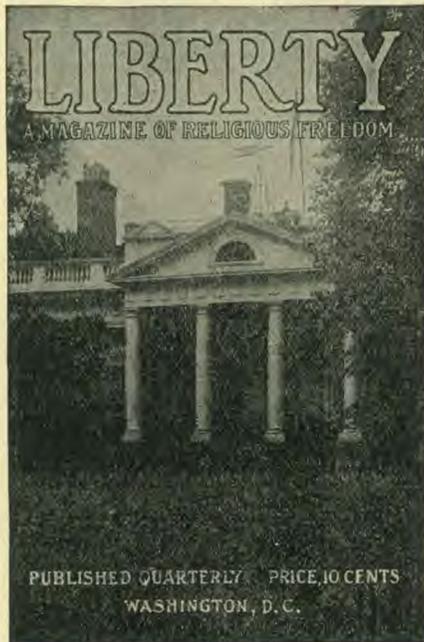


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The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 30, 1912

No. 5

Historical Sketches of the Advent Movement—No. 3 How the Sabbath Came to the Advent People

WALTER CLAIR THOMPSON



WHEN the mantle of darkness which enshrouded the world during the dark ages of papal supremacy was partly lifted by the sixteenth century Reformation, thousands of the people greatly rejoiced in the spiritual and civil freedom that was ushered in with this dawn of gospel light.

Especially was this true of the common people; for they heard the good news of the gospel gladly. It came to them like the warm sunshine of the early summer, after the chilly blasts of the winter of papal oppression, whose rigor had well-nigh frozen every spark of spiritual life that glowed in the human breast.

Luther, Zwingli, Calvin, Knox, and other champions of this Reformation were naturally looked upon as great benefactors, and of course were greatly beloved by the people. These men, stepping out as they did, though they advanced not far,—and yet what mighty steps, too, when we consider what they stepped out from, and what it meant to them to take such steps,—are to be greatly commended for their faith and courage; and the world is their debtor. These God-fearing men, considering the Herculean task they had to perform in the short space of years allotted to man, certainly did much in advancing as far as they did from the errors of Catholicism.

That these Reformers, being great and good men, and evidently called of the Lord, reached, in their journey toward the light, but a certain height, is the great stumbling-block of the religious world. The followers of these shepherds have said, "These our leaders have been men of God; wisdom and piety have marked their course, and we have been blessed as the flock of their leading. The light that they have kindled, has warmed our hearts and quickened our spiritual lives; let us camp about this blaze where their lighted torches have fallen; for this fire is of the Lord's kindling." Thus they camp about the fire lighted by a Luther, a Calvin, or a Knox, trying to warm themselves by the sparks of a torch that has fallen from the hands of one, who, were he alive, would still be holding aloft the torch of truth, while he journeyed onward, ever onward, in his lighted pathway. But now the dying embers of these fires are emblematic of the chill of spiritual death that always comes to the narrowing circle that hovers about the flame of a smouldering camp-fire that marks the end of a leader's journey.

That these Reformers did not have all the light and yet were blessed of God, does not argue that others will be justified if they advance no farther than these one-time leaders. Not to advance means to retrograde. This inexorable law is strikingly illustrated in the history of the followers of Luther, who, though they claim to be followers of this good man in doctrine, renounce much of his teachings. Luther, for instance, believed in and taught the near personal

coming of Christ, which he believed would take place not later than three hundred years from his time. He also believed the Scriptural doctrine of the unconscious state of the dead, a doctrine also repudiated by the present Lutheran Church. It is certainly to be deplored that this people should take such a backward step toward Rome.

Soon after Luther and his associates passed off the stage of action, God raised up other champions who held aloft the torch of truth. The Wesleys, preaching the doctrine of free grace, gave to the church a new impetus; thus another step was taken in the separation from Romish darkness. Incidentally, we might mention that these great Methodist leaders also ardently believed in the Lord's near coming, believing that that great event would occur within a century, but the time for the heralding of the advent message was not in their day. Were these God-fearing, truth-loving preachers living to-day, we have every reason to believe that their voices would be raised in proclaiming this glorious event.

When the time came for the proclamation of the judgment message, God had, as ever in the past, his agents ready to give it to the world. Among reformers there have been but few who preached with greater power, or created a greater religious awakening than did William Miller during the years from 1832 to 1844. The influence of this awakening extended to the remotest parts of the earth, and was only paralleled by the Reformation. This revival was especially potent in America. Sinners were converted by the thousands; agnostics and deists in unprecedented numbers were found among the repentant.

While Miller and his associates were mistaken in the event to transpire in 1844 (the cleansing of the sanctuary proving not to be the coming of Christ and the end of the world, as they taught, but the commencement of the judgment in the heavenly sanctuary) their stirring message led honest seekers after truth to study the Bible as never before.

This revival of Bible study soon led to the discovery of many truths which had long been obscured by papal errors. About this time, George Storrs, an able Bible student, began to advance the doctrine of the sleep of the dead, incontrovertibly proving that the dead are unconscious, thus exploding the papal theories of purgatory and paradise; and his arguments have never been refuted.

The knowledge of the Sabbath truth, which had been obscured for centuries, came about in this wise: Rachel Preston, a Seventh-day Baptist, moved to Washington, New Hampshire, where there was a company of Adventists, and embraced their faith. She taught them the Sabbath truth, and the entire church, composed of about forty members, accepted this important Bible doctrine. Elder Joseph Bates, on hearing of this, decided to visit this company of

Sabbath-observers, to inquire into the doctrine. This he did, and on studying the subject with them, saw that the seventh-day Sabbath was obligatory upon Christians, and at once accepted the light. On returning home, he met a prominent Adventist brother who inquired of him the news. Said Elder Bates, "The news is that the seventh day is the Sabbath of the Lord." "Well," said the man, "I will go home and read my Bible and see." The next time they met, this brother also had accepted the Sabbath.

Elder Bates had no sooner learned of the Sabbath truth than he began to preach it from State to State; and according to our best knowledge, he was the first Seventh-day Adventist preacher. This was in the year 1845. Seeing the need of literature on this subject, Elder Bates also published a tract on the Sabbath question,—the first ever published by Adventist people.

Though the Sabbath truth was an unpopular truth then as now, yet many of the Adventists, seeing that the Bible clearly taught the doctrine, embraced it, rejoicing in the new-found light. Many of them, however, rejected it, and have bitterly opposed it ever since. That the Sabbath has been a blessing to those who accept it, is evinced by the great prosperity that has attended the proclamation of the third angel's message. This message has entered nearly every country; and great institutions—publishing houses, schools, and sanitariums—have been established in all parts of the world. Books and tracts teaching this present-day message are published in about sixty languages and dialects, and we have a literature in the English second to none.

When we consider how the Lord has led this people into the fulness of the light, ever since they repudiated the Papacy and took their stand upon the Bible, can we not exclaim with the psalmist, "The meek will he guide in judgment: and the meek will he teach his way"? It was the opening of the Bible that was responsible for the Reformation, and it was a revival of Bible study that revealed the Sabbath and kindred truths. Truly, "the entrance of thy words giveth light."

SUPPOSE the blossoms heaped upon men's biers
Were strewn along the highways of their life;
Suppose the praises chanted in dead ears
Were whispered tenderly in hours of strife;
Suppose the hearts that pour their bitter tears
Upon our graves, had lent their strength in years
When just one heart could turn a losing fight,
And make us strong by love's supernal might.
Suppose! Only suppose!
—Walter Kelley Morley, in the Independent.

Why I Am a Seventh-Day Adventist

SEVENTH-DAY ADVENTISM, instead of being a modern innovation in the theological world, can not be more aptly or truthfully described than "the faith once delivered to the saints." Many of its doctrines have been in existence since the foundation of the world. Adam's first experience was to enter into rest with his Creator, thus observing the seventh-day Sabbath, which to the Christian is a sign of the believer's rest from sin in the work finished on Calvary. Hebrews 4. Eternal life was conditional (Gen. 2:17), and when God's word was disobeyed, "Dust thou art, and unto dust shalt thou return," was the divine sentence pronounced upon the first Adam. To preclude the possibility of man's eternal existence in sin, God "placed at the east of the garden of Eden cherubims,

and a flaming sword which turned every way, to keep the way of the tree of life," lest man in sin "put forth his hand, and take also of the tree of life, and eat, and live forever." Atonement by blood and perfection in the imputed righteousness of Christ, were emphasized by God in his address to the first sinners. Gen. 3:19-21. The second advent of Christ was proclaimed by Enoch, the seventh from Adam (Jude 14), and ever since the world began, God's prophets have spoken of the times of restitution of all things. Acts 3:19-21. This means a recreated earth, which becomes the eternal home of the redeemed. The following propositions, established by the Word of God, give a few of my reasons for being a Seventh-day Adventist:—

1. I believe the Bible to be a revelation of God's will to men, making complete in every sense the child of God. 1 Thess. 2:13; 2 Peter 3:1, 2; 2 Tim. 3:15-17.

2. Jesus Christ is a perfect Saviour, one who saves to the uttermost. Heb. 2:10, 11; 7:25; 10:10, 14; 1 Peter 2:22-25; 3:22.

3. Christ's righteousness is declared for the remission of the past sin. Rom. 3:25. This righteousness is that of the law of God. Matt. 5:17-19; Rom. 3:21. Therefore every jot and tittle of the law is a part of Christ's righteousness, which is to be fulfilled in every one who walks not after the flesh, but after the Spirit. Rom. 8:4.

4. Seventh-day Sabbath-keeping being inseparable from Christ's life, it also should be a part of the life of his followers. 1 John 3:4, 5, 6; 4:17. Being a follower of Christ, I observe the seventh-day Sabbath.

5. Jesus Christ is the high priest of the new covenant, carrying on his priestly work in a sanctuary pitched in heaven by the Almighty. Heb. 4:5, 6; 6:19, 20; 8:4, 5; 8:2. In this sanctuary is the mercy-seat to which we come with boldness. Heb. 4:15, 16; Revelation 4, 5. This mercy-seat covers the ark containing the original ten-commandment law, of which the one given from Mt. Sinai was but a copy. Rev. 11:19; 15:5; Heb. 8:5; 9:24. Thus it is impossible for any one who understands the priestly work of Christ to observe as Sabbath any other day of the week than the seventh.

6. Christ paid sin's penalty by his death on the cross. Heb. 7:28; 1 Peter 2:24; Rom. 5:8; 1 Cor. 15:3. God raised Christ from the dead, placing him at his own right hand in the heavenly places. Rom. 1:3, 4; Eph. 1:20-23; Heb. 12:3. This completely refutes the doctrine of eternal torment, for if everlasting suffering is the penalty attached to transgression of divine law, neither men, angels, nor the Deity could meet it. The doctrine of eternal torment makes impossible the salvation of any one.

7. Eternal life is a gift of God, bestowed in its fullness only on believers at the second advent of Christ. Rom. 6:23; John 3:36; 1 Cor. 15:12-58; 2 Tim. 4:6-8.

8. Christ will restore all things to their original condition (Acts 3:19-21); consequently, the redeemed of Christ will dwell eternally in the earth after its purification by fire. Matt. 25:34; 2 Peter 3:9-13; Rev. 5:9, 10; chapters 21, 22. The gate to the future life is not death, but the resurrection from the dead. 1 Cor. 15:26-58; Phil. 3:11; Luke 14:14; John 5:29; 11:24, 25. Without the resurrection, future life is not possible.

9. Christ's second advent is the hope of the church, everything being dependent upon it. Heb. 9:28; Titus 2:11-13; 1 Thess. 4:14-18; 1 Cor. 15:22, 23, 51-58. These texts teach the personal return of Christ. The following facts indicate that Christ's return in person is to occur in our time:—

a. Rapid locomotion, and increase of knowledge. Dan. 12:4.

b. World evangelization. Matt. 24:14.

c. An awakening of the heathen, the ultimate of this being that they may hear the gospel before the harvest of the earth is reaped. Joel 3:9-17.

d. The closing scenes of every line of prophecy are being enacted at the present time. Daniel 2, 7, 8, 9, 11; Revelation 6, 8, 9, 10 to 14.

e. The physical signs given as harbingers of Christ's second advent have been fulfilled. Matt. 24:29-31.

f. The cry of peace, while the spirit of war predominates. 2 Thess. 5:3.

g. In the religious world, formality, false Christs, and fables. 2 Tim. 3:5; Matt. 24:23-28; 2 Tim. 4:1-4.

h. In the industrial world, oppression, caused by the heaped-up treasures of the rich. James 5:1-8.

i. The social world, a moral quagmire (Matt. 24:37-40 with Gen. 6:5), incontinence rampant. 2 Tim. 3:3.

j. Religious oppression, which will make imperative Christ's second advent. Rev. 13:15-18; 14:6-20.

k. The judgment, consumption, and destruction of papal *dominion*, continuing unto the end, when the fire of God's fury will forever blot out the antichristian system. Dan. 7:26; Rev. 18:4-24.

With the single exception of the sanctuary question as taught by us, every doctrine advocated by the Seventh-day Adventist Church is or has been held by some one of the various Protestant churches. God has taken these doctrines, revelations made by himself to his children in past times, and clustered them around the sanctuary service and its priesthood, and is now giving them to the world. Those who accept them will be so sanctified by the truth that when Jesus appears in the clouds of heaven, he will gather them to himself, and with exceeding joy present them to his Father as trophies of his victory over sin and its author.

JOHN N. QUINN.

European Moneys

THE only nation of importance in Europe that does not use the decimal system of coinage is Great Britain, which still continues to add, subtract, make bills, and reckon interest in pounds, shillings, and pence, and will probably always continue to do so. A change by the British to a more convenient system is inconceivable.

To an American, the Continental coinage systems are simpler. In France they have the franc, and centime, one hundredth of a franc; and in Germany they have the mark, and the pfennig, one hundredth of a mark. The franc is approximately twenty cents, one fifth of a dollar, and the centime one fifth of a cent; so when we see a price in a French window given as 7.35, and we wish to know its value in United States money, we divide 7.35 by five and have \$1.47. A dish in a restaurant is forty centimes; we know immediately that it represents eight cents of our money. In Germany the mark is approximately twenty-five cents, or one fourth of a dollar, and the pfennig is

one fourth of a cent. A coat marked twenty marks is therefore worth five American dollars; a pound of cherries at twenty pfennigs is worth five cents; and a chair marked M4.32 is worth \$1.08. The Belgian small coins are very convenient. They have the franc and the half-franc (fifty centimes) in silver, about the size, respectively, of a quarter-dollar and a dime; then they have a ten-centime piece in nickel the same size as the franc and one tenth the value, and a five-centime piece in nickel the same size as the one-half franc and one tenth the value. The nickel coins have a hole in the center, probably to distinguish them readily. The French, Belgians, Swiss, and Italians have coins of the same denominations, and the coins of one country circulate freely in the other countries. This is a great convenience for travelers. It would be much more convenient with us if United States and Canada coins were interchangeable, especially in the Northern States.

The German gold coins are the twenty mark and ten mark (\$5 and \$2.50). They also have paper money, which is circulating more freely than formerly because of the scarcity of gold, but not so freely as in Eastern United States. The silver coins are the five, three, two, one, and half mark. The size increases so gradually as to be confusing to a stranger. One needs sometimes to read the inscription to be certain of the denomination. It is as though we had twelve-cent, twenty-five-cent, fifty-cent, seventy-five-cent, and one hundred-twenty-five-cent pieces. Another confusing thing is the presence of coins of a former coinage which for some reason are out of circulation. These are similar in general appearance to those in circulation, and a stranger might easily take a three-mark piece and find it worth only one mark as old silver.

The nickel pieces are the ten and five pfennig, and the bronze coins two and one pfennig. When it is remembered that it takes four pfennigs to make one cent, it is apparent that the bronze coins are of low value. However, one day I had the amusing experience of dickering over a pfennig. I went up into a tower with twenty-one pfennigs in nickel and three two-pfennig pieces. At the top the keeper informed me the price for the privilege of climbing those rickety stairs was "*zwanzig pfennige*" (twenty pfennigs). I held out my small change (which was everything I had except exchange checks, and American, English, and Belgian money). He said in German, "That is right, twenty pfennigs." I tried to tell him I wanted one pfennig change. All he could understand of my jargon was the "one pfennig," and he continued to say, "*Zwanzig pfennige*." Finally, I pointed to the coin and said, "*Ein und zwanzig pfennige*" (21 pfennigs); and by pantomime and words made him understand that I wanted a pfennig in change. I got it, and then when I realized how small the amount was I had been making all that fuss over, I was amused.

Holland has a unit, the florin, equal to about fifty cents. Austria has the krone equal to about twenty cents, and Norway and Sweden have a krone equal to a little more than twenty-five cents. These countries all have decimal systems similar to ours.

A. GREENE HORNE.

"It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word or making a friend."

Avignon of the Exiled Popes

JOEL C. ROGERS



WHILE on the way from England to Marseilles to meet my wife, who is coming from Africa, it has been my privilege to meet with our people in Paris and Lyons; and also to enter, in a small degree, into the labors of our workers at Avignon. These two latter places are of great interest to me, because of their historical association with the early Reformation period. Lyons was the focus of the earlier efforts of French Protestants,—among



PALACE OF THE POPES

them Farel, Lefèvre, Count William, and Duchess Margaret of Angoulême.

Théodore de Bèze, writing of Lefèvre, recognized him as the one "who commenced with courage the revival of the pure religion of Jesus Christ." And we note as early as 1493 that Lefèvre was doctor of theology, performing the duties of professor in the University of Paris. At this date Luther and Zwingli were unknown monks in papal monasteries.

Margaret of Angoulême was the favorite sister of brilliant young King Francis I, and God surely placed this "daughter [of Louisa] so pure and amiable, so beautiful, so full of spirit," in the court of groping France at this wonderful age. D'Aubigné says, "Her elevated soul experienced wants which the gospel alone was qualified to satisfy." Her influence seemed to rift the dark clouds of papal wrath, and give a little space of entrance for the struggling light.

But I am here in Avignon, and must speak of this darker spot, a blot on the Reformation landscape. Here five popes held high court and low carnival. The foundations of Avignon form a fit symbol of papal rule. The city is built on a marshy expanse in the miry quicksand of a little, muddy, hidden stream oozing out into the beautiful blue Rhone, filled from the snows of France and Switzerland. Old and dirty, narrow, winding, darkened streets, and smoked tile-roofed homes make up a city of forty or fifty thousand inhabitants. Her infamous traditions are her chief glory. A legend, which nobody believes, clings to the *Salle des Tortures* (Torture Chamber) in the *Palais des Papes* that "only chickens were killed" there. By the irony of fate this once magnificent papal palace has been used for years as soldiers'

barracks, where one now sees crude military paintings smeared over the costly Roman masterpieces and mosaics of the fourteenth century. The only original decorations are those seen in antechambers, and represent the hunt and commoner sports of the papal court. In the basement are seen pots and kettles of the soldiers' mess.

To the best of my knowledge there is not a respectable, clean, presentable home of papal worship among the scores seen in this wretched place. But again a little light is rising in the darkness. Two hours after reaching the city, I was accompanied by Pastor Faver and wife to a neat little hall. In my mind was a suppressed wondering inquiry, "Can anything good be found in Avignon?" Soon a man and his wife entered. Sister Faver (an English woman) introduced them, "Monsieur and Madame —, who have kept their third Sabbath." A mother forty years of age with two daughters of eleven and thirteen entered next. "This sister has just accepted the truth, and her husband opposes her bitterly," I was told. A man and wife came; "Monsieur and Madam — are of an artist family; she has kept her second Sabbath; her husband begins next Sabbath, after completing arrangements with his clients." Soon the little hall was full, and I never spoke to more attentive listeners. During the meeting

a little confusion was heard outside. I afterward learned that it was the half-intoxicated husband of the sister above mentioned, he having come to take his family away. He entered, but remained quiet to the end of the service, when he followed his two daughters through the streets with loud threats, the artist and wife standing guard over the wife to see that no harm was done her.

And soon, with God's blessing, we shall see a little, but truly reformed church organized in this second



ENTRANCE TO FORT ST. ANDRE

seat of the beast. Let us pray God that he will grant a bountiful harvest out of this splendid country of the Huguenot people.

Avignon, France.

I OPPOSE drink because it opposes me. The work I I try to do, it undoes.—*Bishop C. D. Foss.*

Two Things You Should Know

M. E. OLSEN



WO stanch, new vessels are leaving port together, each on its maiden voyage. They are constructed throughout of the best materials, and one is completely equipped. The other is complete with one slight exception. It lacks a rudder; there is no means of holding it to a definite course.

Otherwise the vessels are exactly alike, and they carry cargoes of equal value. A rudder is a little thing. Will its absence make any great difference? "Yes," you say, "all the difference in the world; for the vessel without steering-gear is at the mercy of the winds and the waves and the ocean currents. It will never make a haven. It is sure to be driven on the rocks."

And you are right. No man in his senses would trust a cargo to a rudderless ship. He might trust it to a ship that had a leaky hull, or weak masts, or was wanting in other particulars; but he would insist upon a good helm, for without this the stanchest vessel would only be sport for the waves.

So much for the illustration. What is the lesson it should convey?—Just this: The ship needs a rudder to make its harbor; so also does the Seventh-day Adventist young man or young woman setting out on the ocean of life. In other words, the Adventist young man needs to have something that will hold him to a definite course. It is not enough that he is bound for a certain harbor; he must have some means of keeping a straight course for that harbor; otherwise he will never arrive.

Adventists are in the world for a purpose. They have a message to give, a work to finish. And this message and this work concern the young people, yes, and the children. It is in the morning of our lives that God calls us to enter his service. When we first set out on the great ocean of life, we need the helm as much as when we are nearing the final anchorage. There are rocks and shoals all along the way, and our only safety lies in keeping a straight course for the desired haven.

It is good to be born of Sabbath-keeping parents, and thus to be brought up from earliest childhood under strong Christian influences; it is good to shun worldly amusements, to read only good books; it is good to have a sense of the forgiveness of one's sins, and of acceptance with God; it is good to observe the Sabbath strictly, and to be faithful in attendance at the weekly meetings of the church. These things are all good, but they are not enough. God calls upon every one of his children, young and old, for such a consecration of all the powers of mind and body that they shall live for one thing,—the carrying of this message to a perishing world.

That which will more than anything else help our young men and women to this oneness of aim, to this definite setting out toward a goal, will be to study the truth, and the history of this people. There is nothing that fortifies the mind against error like filling it with truth. And there is no better way of avoiding those temptations that beset young people than by being so busy with spreading the truth that we have no time for anything else.

But the truth not only keeps out what is false and unprofitable; it fills the mind with peace and joy.

There are no young people so happy as those who are spending every moment of their time in studying the truth, and in working for the Lord Jesus. There is no joy like that which comes from self-denial in behalf of God's cause. The children of worldlings require amusement, because life is so dull without the companionship of a living Saviour; but Seventh-day Adventist young people, having part in such a soul-absorbing work, should find every moment of time occupied with something worth while.

The young people have precious opportunities of speaking a word for the truth, and should always be ready to give a reason for their faith with meekness and fear. They are also continually bearing witness in their lives. People watch the children of believers, and are drawn to the truth when they see them living consistent, God-fearing lives.

In order for our young people to understand the truth in its setting, they need also to study the lives of the great pioneers in the advent movement. Thus they will learn how the principles of self-denial and of willingness to bear hardship are woven into the very fabric of this truth from the beginning, and will come to realize that the same principles are also necessary to-day.

Finally, a familiarity with the history of the message wonderfully strengthens confidence in the divine providence; for throughout the history of the movement, we see God's hand at work. This people has been raised up in fulfilment of prophecy. Like John the Baptist, we can point to Scripture as a reason for our existence; and this is a fact with which every young man and young woman in the denomination should be familiar.

Let there be no half-heartedness in the Lord's work, no indefiniteness of aim, no drifting about at the sport of wind and waves. Rather let every moment of our time and every particle of our strength tell definitely in behalf of God and his truth. Let us gird up the loins of our mind, and be watchful, earnest, and efficient. Is not the Master even at the door?

Purity of Language as an Index

IN the second article upon this subject, let us consider first to what extent slang and vulgarisms may properly enter into our every-day conversation. Many young people seem to think such expressions necessary to clearly present their ideas, while others evidently think they add purity to language.

A quotation from Lord Chesterfield relates directly to this division of the subject:—

"Vulgarism in language is the distinguishing characteristic of bad company and a bad education. . . . Proverbial expressions and trite sayings are the flowers of the rhetoric of a vulgar man. If anybody attempts to be *smart*, as he calls it, he gives him *tit for tat*; aye, that he does. He has always some favorite word for the time being, which, for the sake of using often, he commonly abuses; such as *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even his pronunciation of proper words carries the mark of the beast along with it. He calls the earth, *yearth*; he is *ableged*, not obliged, to you; he goes *to ward*, and not

toward such a place. He sometimes affects hard words, by way of ornament, which he always mangles."

The use of slang is no more justifiable than is the use of vulgarisms. The English language is sufficiently comprehensive to supply words and expressions for every emergency without recourse to slang, which is the impure in language. When we analyze some of the common expressions of the day, we find either that they are entirely meaningless, or that their meaning is entirely different from what the speaker intends. If we could once look in the books of heaven, and see in them many slang phrases recorded to our charge, perhaps we would better realize the reason for not using them.

Those who determine to be careful in their language can readily see how to avoid the use of all improper expressions. By so doing they will increase their own self-respect, and make themselves more respected by others. Those who decide that these things make little difference, can never esteem themselves highly; neither will they rise in the estimation of their associates. Can we imagine the child Jesus or the young man of Nazareth using any of the expressions commonly known as slang?

In conclusion, let us notice the lesson contained in Matt. 10: 19, 20: "But when they shall deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Then the kind of language we speak depends upon the kind of spirit that indicates the word spoken. Only pure language will flow from the lips of one who is directed by the Spirit of the Father.

The quotations from the Scriptures and from the various authors who have been cited reveal six distinct points to which purity of language serves as an index: first, a pure heart; second, righteousness; third, wisdom; fourth, pure religion; fifth, future life of happiness; and sixth, the Spirit of the Father.

As these may all be considered component parts of a pure character, we may properly say, Purity of language is an index to a good character.

R. C. SPOHR.

A Strong Argument

ONE of the problems for those to solve who doubt the Bible is the question why the Bible changes pagans into followers and humble imitators of Jesus Christ. Pagans born and bred read other literature and gain intellectual stimulus without noticeable change of character. They read the Bible, which we are often told is nothing more than any other great literature. Straightway they begin to be pure in morals, energetic in good works, and steadfast in testifying to others what God has taught them. The effect of the Bible on its enemies among all races is a fact so tremendous that it can not be ignored. Let the question why the Bible does what no other book can do be candidly answered.—*Selected.*

THE members of the Royal League of Kindness pledge themselves—

To speak kindly to others,
To think kind thoughts,
To do kind deeds.

This pledge would not be an unprofitable one for us all to endeavor to live up to during 1912.

"Prayer for the Downfall of Antichrist"

PRAYER is the greatest power in the universe that is within the reach of man. An appeal from a true heart will penetrate the heavens to the heart of the Creator. If the supplication be in harmony with the divine will, it will be granted, though it may cause the sun to stand still "upon Gibeon." When the Christian is in trouble, or he sees some influence at work that is interfering with God's design for man's salvation, he is driven to prayer for help and encouragement. The believer knows that only the Omniscient One is capable of properly dealing with such problems. So it is not strange that the Young Men's Protestant Society of Edinburgh in 1853 called for a week of prayer, that the onward march of Romanism might be stayed, and that the world might be preserved from its errors. Speaking of this singular call, the *Protestant Magazine* (February, 1853) says:—

"It would be well if the 'young men' over the whole of Britain, and we say, over the American continent, were leagued in defense of Protestant truth; for in their day the great battle will be fought, and prayer is certainly our most powerful weapon. Amid the rampant progress of Rome, the folly of politicians, and the coldness of professed friends, where shall we look for help but to Him who has declared that he will destroy the man of sin with the Spirit of his mouth and the brightness of his coming? That time must be near in whatever way we calculate, but this is all the more reason for prayer. For this God will 'be inquired of by the house of Israel, to do it for them.' When Daniel 'understood by books' that the time of Israel's captivity was near an end, he *then*, and apparently for that reason (Dan. 9: 1-14), set himself by prayer and supplication to seek this glorious result."

"It seems but too true that a wide-spread conspiracy has been formed on the part of popery against the liberties of Protestant Europe and America. Is not popery rapidly working its way to power and influence in the institutions of America, and seeking to overturn its Protestantism and independence?"

The subjects for prayer were set forth as follows:—

"First, deep humiliation on account of personal and national transgressions, with prayer for forgiveness, and for a spirit of true gratitude on account of undeserved mercies. Prayer for the greater reformation and efficiency of all Protestant churches,—for the divine blessing on all evangelistic efforts for the conversion of papists,—and that the country and legislature may adopt such constitutional measures as shall tend to work and overthrow the influence of popery. . . .

"Second, the deliverance of those who, for their adherence to the cause of civil and religious liberty, are suffering persecution, imprisonment, or exile. . . .

"Third, the conversion of Romish priests and Jesuits; with prayer that henceforth the youth of every country may be prevented from selling themselves to work iniquity by joining the ranks of any of these orders of ungodly men. . . .

"Fourth, the complete overthrow of all tyranny and despotism, civil and ecclesiastical; the universal diffusion of the Word of God; and the conversion of all papists, as also of the whole world, to the saving knowledge of the truth as it is in Jesus."

To pray for our enemies is a command of the Scriptures, and was beautifully exemplified by our Saviour when hanging upon the cross. It is prayer to God, rather than any appeal to human government, that will help the cause of any truth.

C. E. HOLMES.

China's First President



CONVENTION of revolutionists from seventeen of the eighteen provinces, meeting at Nanking on Dec. 29, 1911, elected Dr. Sun Yat-sen president of the Chinese republic by a vote of 16 to 1. Dr. Sun was inaugurated at Nanking, the historic southern capital, on the first day of the new year, possibly in order to make convenient the change to the Christian calendar desired by the revolutionists.

If the delegates in the other conference at Shanghai, representing the two parties, republican and imperialist, accept him, his presidency will be assured. This action will give the young republic a national bearing.

Sun Yat-sen was born forty-six years ago in Canton, a city which has been a hotbed of rebellion for many years. He is, like Yuan Shih-kai, a Chinese, and not a Manchu. In his boyhood he was brought to Hawaii, and attended the Iolani College under the charge of Bishop Willis. The Honolulu *Friend* tells the story of his early life. It was there that he became a convert to the Christian faith. On his return to China he met so much opposition, even persecution, for this reason, that he returned to his sympathetic friends in Hawaii, Chinese and American, who welcomed the youth ostracized at home, for that was nearly thirty years ago. Thus for the first time driven out of China he was received to their homes by Chinese friends, two of whom are now deacons in the Fort Street Chinese church, and one of whom, Mr. C. K. Ai, took him out to take a steamer in the offing on his return again to China, passage for which had been secured by the aid of a Chinese gentleman and two Americans. Thus the young man whose name is now known all over the world, went on to meet the destiny awaiting him.

Arrived again in China, he was later baptized by the Rev. Dr. Hager, of the American Board Mission in Hongkong, and for several years studied medicine in Canton under the medical missionary Dr. Ken, of the American Presbyterian Mission, and later in the College of Medicine in Hongkong. He obtained his diploma in 1892 and began practise in Macao. Here he became associated in a political movement carried on by the "Young China" party, which first sought peaceful methods of reform, but developed into an antidynastic movement. When in danger of arrest he was compelled for the second time to leave China, and in 1896 he returned to Honolulu, where he remained for a while, but before long went to San Francisco and thence to England, where he made his home in London with Mr. and Mrs. Cantlie, dear friends whom he had known in China, where Mr. Cantlie was his teacher.

But he was still known to the Chinese authorities as a dangerous revolutionist; and he was adroitly inveigled into the Chinese embassy and there forcibly imprisoned for thirteen days, with the intention of smuggling him back to China as insane, there doubtless to be beheaded. In 1907 he published the story in a book entitled "Kidnapped in London." It is a thrilling account of harrowing experiences. Imprisoned in a doubly locked and barred room, reported to be a lunatic, surrounded by a cordon of Chinese and English servants and attachés of the embassy, it seemed



DR. SUN YAT-SEN

impossible to escape. Already passage had been taken for him. At last he was able to send a line through an attendant to a faithful English friend, who brought the matter to the British Foreign Office, and Lord Salisbury demanded his release. As an illustration of his religious spirit we quote the following from his book:—

My despair was complete, and only by prayer to God could I gain any comfort. Still the dreary days and still more dreary nights went on, and but for the comfort afforded me by prayer, I believe I should have gone mad. After my release I related to Mr. Cantlie how prayer was my one hope, and told him how I should never forget the feeling that seemed to take possession of me as I rose from my knees on the morning of Friday, October 16, a feeling of calmness, hopefulness, and confidence, that assured me my prayer was heard, and filled me with hope that all would yet be well.

From this time on Dr. Sun devoted himself to the task of ridding China of the Manchu domination. He traveled over England and the United States and Hawaii. A price of \$50,000 was put on his head, dead or alive. The empress dowager was willing to forgive others, but not Dr. Sun. He organized the revolution. Chinese were secretly drilled in halls, thousands of them, under American officers, and the nucleus formed of an army of men who went to China and there gathered and led recruits. All the Chinese in this country were with him, and freely gave money to the cause. In 1906 he printed for private circulation an appeal to Americans for aid, as special friends of China. He said:—

We must appeal to the people of the United States in particular for your sympathy and support, either moral or material, because you are the pioneers of western civilization in Japan; because we intend to model our new government after yours; and, above all, because you are the champions of liberty and democracy. We hope we may find many Lafayettes among you.

— *The Independent.*

With Eye of Faith

EYE hath not seen the glory
Of heaven's store of love;
EAR hath not heard the story
Of wondrous things above.
No finite mind can measure,
No tongue hath e'er declared,
No heart can know the treasure
That God's love hath prepared.
But faith the word believing
May see what yonder lies;
And love the gift receiving
Can grasp e'en here the prize.

MAX HILL.

Good Philosophy

A WISE skepticism is the first attribute of a good critic.

One thorn of experience is worth a whole wilderness of warning.

Aspiration sees only one side of every question; possession many.

No man can produce great things who is not thoroughly sincere in dealing with himself.

It is only by presence of mind in untried emergencies that the nature metal of man is tested.

Truly there is a tide in the affairs of men; but there is no gulf stream setting forever in one direction.

The only faith that wears well and holds its color in all weathers is that which is woven of conviction and set with the sharp mordant of experience.— *Lowell.*



Broken Dams

DURING the last twenty years eighty-one dams of considerable size have burst; thirty-five of these have been solid masonry dams; forty-one, earth dams; four, rock-filled dams; and one, a steel dam. This number does not include the Johnstown and Austin dams, the bursting of which startled the entire country.

"In only four States—Rhode Island, Massachusetts, Connecticut, and Colorado—has there been even a pretense of protecting people and property against the danger of dams, improperly built or maintained. Almost everywhere greedy or ignorant private interests have been permitted—free from the inspection of State engineers—to pen back great floods behind dams which were certain, sooner or later, to break and let ruin loose upon the countryside. And the excuse has always been that nothing must be done to interfere with the growth of business.

"Imminent death and destruction for thousands of people are penned behind the walls of a thousand dams in the United States alone. Not until the people learn to look after their own interests will the people get the protection to which they are all, in justice, entitled."

Uncle Sam as Paper-Maker

UNCLE SAM recently has published through his Agricultural Department, a pamphlet which presents in unique and convincing form the results of recent government experiments in the manufacture of paper from various farm crops. The pamphlet is printed on five different kinds of paper, made wholly or in part from crop wastes and by-products, corn, broom-corn, rice, and cotton. This paper is of good quality and can not be distinguished by even a careful observer from such paper as is used, for instance, in the modern \$1.50 book.

In order to be profitably available for paper-making, plants must meet five demands. They must exist in large quantities, they must be available throughout the year, they must be high in cellulose, the fiber cells must have length, strength, and good felting qualities; the cost of obtaining the fiber must not be prohibitive.

The government experiments with corn-stalks produced paper of excellent quality, but it has not yet been determined whether the profit to the manufacturer will enable him to give the farmer enough for his stalks to pay for harvesting, shredding, baling, and delivering. Broom-corn stalks were found suitable for immediate use in paper-making. The harvesting of the stalks for pulp does not interfere with the harvesting of the brush for brooms.

Rice-straw is one of the most promising materials available for paper-making at the present time. This offers an opening for Southern farmers and paper-makers. A pulp- or paper-mill located in any good rice-growing section could secure its supply of raw material within a short distance of the mill. Texas, Louisiana, Arkansas, and South Carolina are the great rice-producing States. At present these States have

only four paper-mills, none of which uses rice-straw. If the price of wood continues to advance, rice-straw will be one of the first materials to be put to practical use.

Cotton-hull fiber in a pure state is not suitable for paper-making. In combination with other materials it adds softness to the paper. It probably never will be used extensively in paper-making, but it may prove a valuable adjunct in working other crop by-products. Cotton-stalks under present-known methods of treatment are not a promising material for paper-making. It is possible better methods may be devised.

In experimenting with flax-straw a strong paper was produced, in many respects promising. The results were considered encouraging. Flax-straw is regarded as one of the best materials. Hemp was also found to be a good material for paper-making. It produces a strong paper, of great strength in thin sheets. It is a question of only a few years until paper fiber must be grown as a crop.—*Selected.*

A New Effort to Save Human Life

IN the effort put forth to save human life from dangers when on the water, a German device has been brought out, the invention of J. S. Nowotnick, of Hamburg, which is attracting great attention, and has been favorably reported to the United States government. This is a new form of life-preserver.

The device differs materially from the life-preservers seen now on lake or ocean steamers. It consists of a hollow belt of rubber five and a quarter inches in diameter. The ends consist of flat plates of the same diameter, furnished with the requisite attachments, so that the belt can be quickly and easily hooked together beneath the arms.

Closely fastened to the upper surface of the belt is a small metallic cylinder, filled with liquid carbon dioxide. On turning a tap, the liquefied gas escapes at once into the belt, volatilizes, and inflates it to its fullest capacity. The whole operation of attaching and inflating the belt occupies only thirty seconds, or half a minute.

The advantage claimed for the invention is twofold. In the first place the buoyancy or holding-up capacity of such a belt is uniform at all points, so as to allow a perfectly vertical position in water to any person wearing it. Second, the buoyancy far surpasses that of the ordinary life-preservers, filled with cork or reindeer hair. An ordinary cork belt, weighing eight pounds, sustains a weight of sixteen pounds, but the new device, weighing only a little over four pounds, is capable of sustaining a weight of fifty-five pounds.

The new life-preserver has been inspected and tested by the German emperor, and has received his approval. He has pronounced it one of the most humane inventions of recent years.—*The Boys' World.*

So anxious is the government of Brazil to secure immigrants that agriculturists entering the country from abroad are given free passage from port of embarkation in Europe or America, hotel accommodation on arriving in Brazil, transportation to the section of the country where they desire to settle, long credit in the purchase of farming land, and gratuitous supplies of seeds, vehicles, and implements with which to till the soil.

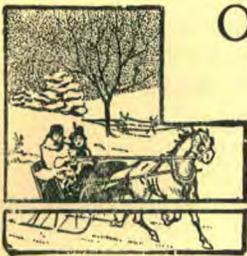


The Little Boy's Philosophy

THE bright sky above my head
 Belongs to God, my mother said,
 The green grass underneath my feet,
 Sprinkled with flowers bright and sweet,
 The trees, the birds, and even me
 God owns. How happy he must be
 With all the things to make him glad;
 Not even the rain can make him sad,
 So mother says; for raindrops, too,
 Are his. I'm sure we ought to do
 Our very best to keep from fretting
 Whenever God sends us a wetting.
 'Tis done to make the flowers grow,
 Refresh the grass, and so
 I never murmur now, because
 I know it's one of God's wise laws.

— Selected.

Family Sold for Opium



ONE cold wintry day, as Dr. Hall, of the Shan-si Mission, was passing near a village, he heard the cry, "I want my mother!" He turned and saw a little waif standing by the roadside, the picture of despair. The wind was blowing

— O so cold! and the little

five-year-old could scarcely keep her footing.

Suddenly a servant came around the corner, evidently looking for something. When he saw the child, he sprang to her, seized her arm, and dragged her rudely away toward the village.

Dr. Hall asked him, "Is that your child?" "No, I have no need of such a little pest."

"It wants its mother; is she living?" "Yes, it does, but it will not get her."

By a series of persistent inquiries, Dr. Hall learned something of the child's sad history. The father was a member of one of the wealthiest families in the village: his wife was one of the most beautiful of girls. Ten years ago they were married. Two children were born to them. The father had the cursed opium habit, and lost all his property because of it. The mother never took opium, and labored hard to keep herself and children in food.

When his money was gone, he could not get opium. So one day he told the mother to dress the children in their best, as he wanted to take them on the street. She did so, and the father took them out and sold them.

When the mother learned of it, she was frantic, and rushed out to seek them. She went into a house where her little girl was sitting on the floor crying, caught her up in her arms, and had nearly reached the gate, when the master came upon her and struck her, saying: "That is my child; I bought it to-day from your husband for five thousand cash," and pushed her out and closed the door.

The woman went home weeping and wailing. On her way some one told her: "Your husband sold your little three-year-old boy to-day to a man from Yang-tsun, and he took him away in his cart."

This money was soon spent. New-year was coming on, and once more the father was in straits. One day he told his wife to put on her best clothes, and he would take her to see the children. She hurried, and they were soon in the cart.

They drove into the court of one of the richest men

of the village. The wife said, "This is not the house; we are in the wrong court." But they went on, and into the room where the rich man's wives were. The woman sat down, and the husband and the rich man went into another room. Soon the rich man returned and the woman asked where was her husband. "He has gone home. I bought you from him for ten ounces of opium and thirty thousand cash. You are mine, not his." The woman cried, but that was all she could do. Such cases constantly occur.— *Selected.*

The Boys and the Apple-Trees

THE following incident is related of the late Gen. O. M. Mitchel: While making some astronomical observations from a powerful telescope, he one evening brought into his vision some fine fruit-trees, full seven miles from where his instrument was placed. In looking through his telescope he saw with perfect clearness some boys approach the trees, make their dispositions, and then proceed to steal the fruit—the professor watching every movement, and seeing each one of the actors with perfect distinctness. Mitchel used to tell this anecdote with much feeling, saying that while he watched the little thieves, who supposed they were unobserved, the words kept ringing in his ears, "Thou God seest me."— *Selected.*

What Charlie Lost

"CHARLES JAMES lost something last night," said the professor to a class of boys one Monday afternoon.

"What was it?" asked one.

"Something valuable," said the professor gravely. Charlie James was looking up at the professor with as much curiosity as the other boys.

"Where did he lose it?" asked another.

"Up by the church," answered the professor.

Charlie moved a little uneasily.

"What time was it?" asked a boy.

"About half past eight," replied the professor.

Charlie dropped his head.

"Was it a dollar?" asked one boy.

"No." The professor shook his head. "It was worth much more than a dollar—yes, more than ten or twenty dollars."

"Can't we go hunt it?" suggested one of the class, who was ready to hunt lost things.

"No," replied the professor. "Nobody can ever find it but Charlie, and it will take him a long time."

The class sat puzzled for a moment.

"Do you want to know what it was?"

All the boys were looking up, eager to know—all except Charlie; his head was down.

"It was the good opinion of five men." The professor spoke seriously. "During church services last night Charlie was on the outside running around. He thought it would be fun to pry a window up a few inches and let it drop with a bang. He did it, and of course was seen. Somebody always finds out those things. And when the service was over, I heard five or six men—good men, important men—speaking about the boy's conduct. They were much surprised; they had thought well of Charlie, and had believed he was going to grow up to be a manly, useful fellow. But now—well, they shook their heads. That kind

of conduct was a bad start." The professor spoke regretfully, and looked disappointed, too. "It is strange how some boys do not understand what is fun and what is not. It is strange that they forget how valuable a good name is; how much it is worth to have the good opinion of a good man; and how foolish it is to lose that good opinion by some silly little trick that is not any real fun at all. All right-thinking persons want boys to have fun. They like to see them have a good time. But whenever a boy or a man tries to have fun by wronging or disturbing others, it makes out a bad case for him, and he loses part of the good opinion that people have of him."—*Selected.*

A Friend in Need

CHAMP is the best-natured big collie you ever saw; he almost laughs when you speak to him. He and Bill, the iron-gray horse, are fast friends. Champ sleeps in Bill's manger at night, and either is uneasy if the other is away, Mr. Mason says.

The Mason family moved to a house half a mile away, which had no barn belonging to it, so while one was being built, Bill stayed in his old quarters, Mr. Mason going over to feed him morning and night. Daytimes Champ was at his new home a good deal, but nights he slept in Bill's manger, as usual.

In the middle of the night the family were wakened by a furious barking outside.

"That is Champ's bark," said Mrs. Mason.

"Sounds like it," agreed her husband, "but it can't be—the barn is locked, and he couldn't possibly get out. But it is," he added, looking out of the window. And then he saw Champ dashing about in great excitement, and still barking loudly.

"Something must be the matter with Bill," he said; and, dressing hastily, he took a lantern and went over to the barn, Champ dashing on ahead, and looking back as if to hurry him.

When Mr. Mason reached the barn, he found Bill fast in the stall, where he would have died before morning. He helped Bill on to his feet, and both horse and dog seemed relieved.

How did Champ get out of the barn? Mr. Mason wondered. The next day he found that the dog had squeezed out through a side window so small that it seemed impossible that he could, but the sides were still covered with black and white hairs, which had scraped off the dog as he struggled through.—*Epworth Herald.*

An Odd Requirement

If you should see on a placard the announcement that mourners were wanted, and that nobody need apply who could not show on his feet a pair of decent-looking shoes, you would think that the man who wrote it was a very good subject for the lunatic asylum. Yet that is just what happens in the great Russian empire. There is much made of mourning at funerals, and one of the duties of the undertaker is to furnish mourners. Agencies engage men, usually those who are temporarily out of work, and tramps, and the one main requirement is that each man shall have on his feet a decent-looking pair of shoes. Everything else is furnished by the undertaker—dress or gown, hat, and even a handkerchief to weep into, but never is anybody allowed in the procession with shabby shoes.

This is a fairly remunerative business, for the

mourner receives about seventy cents in our money, and sometimes a great deal more in tips.

The reader may wonder what becomes of the mourner's clothes after the funeral is over. He is carefully watched, and his own clothes properly labeled and given to him when the cemetery is reached, while the mourning garbs are gathered together by the undertaker's assistants. A faithful mourner is much sought in that country, and he spends most of his time in the agencies which furnish these hired mourners; oftentimes his services are demanded at two or three funerals in a single day, inasmuch as the demand—oftentimes forty or fifty mourners at a funeral—far exceeds the supply. But in order to be sure of his job the man that makes this his profession must ever bear in mind this odd requirement of a decent-looking pair of shoes.—*Selected.*

Scripture Questions

1. WHAT man was directed by a prophet to throw a book into the river after he had finished reading it?
2. What king of Judah, after reigning three years, was killed by his own servants?
3. What man was severely censured for offering to buy a divine power?
4. When did a heathen king charge one of his officers to see that no harm befell a prophet?
5. When were the priests too few to offer all the sacrifices the people brought, so that it was necessary for them to have assistance?
6. What Bible character was at one time mistaken for a criminal, and at another for a god?
7. What man (one of four brothers) is mentioned as having been made chief of the family though not the first-born?
8. When did the companions of a king vainly try to dissuade him from an act of sacrilege?
9. What influential man condemned the nobles of his city for exacting usury from the poor?
10. What good king was censured for his friendship with a bad king?
11. What king threatened to smite a prophet if he persisted in his counsel?
12. What man had four daughters, all endowed with prophetic gifts?
13. What king had all his drinking vessels of pure gold?
14. What king would not allow his wife to live in a house made holy by the presence of the ark of God?
15. What man suffered temporary blindness for trying to persuade another to reject the gospel?
16. What man was dumb for a season, because of his lack of faith?
17. What body of bowmen could use either hand equally well in shooting an arrow or hurling a stone?
18. What king sacrificed to the gods of the nations who conquered him, in hope of securing their aid?
19. What family lived in tents because their father had forbidden them to build themselves houses?
20. What king died shortly after proclaiming himself to be a god?
21. When was a victorious army refused food, and the refusal punished by death?
22. When did the inability to pronounce the letter "h" cost the lives of thousands?
23. What woman stole from her father, and kept the wrong-doing a secret even from her husband?—*Selected.*



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, February 17

Missionary Volunteer Work, No. 2 — Standard of Attainment

LEADER'S NOTE.—Number two on the program should give briefly the wonderful history of our denomination. Make use of the book "Great Second Advent Movement." For the symposium the questions on Bible doctrines and denominational history published in the INSTRUCTOR should be given out to different individuals and answered briefly by them. Your educational secretary should give the talk called for in number five. He should mention just how and when the examinations may be taken, and the certificate given to those who pass these examinations satisfactorily. A sample copy of this certificate will be sent you by the Missionary Volunteer Department at Takoma Park, Washington, D. C., upon request. It would be well to have one to use at this meeting. Urge all your members to strive for this goal. Begin an enthusiastic effort for this plan and do not drop it until all your members shall have become members of Attainment. The Truth number of the INSTRUCTOR Sept. 12, 1911, contains helps on this program.

Suggestive Program

Why I Am a Seventh-Day Adventist (eight-minute paper). See page 4.

A Miraculous Movement (eight-minute paper).

Symposium.

Two Things You Should Know (reading). See page 7.

What the Standard of Attainment Means (six-minute talk).

Gather reports.

Missionary Volunteer Reading Courses

Senior No. 5 — Lesson 17: "Ministry of Healing," Pages 261-294

1. AMID what surroundings did God place Adam and Eve? In his plan of life for them, what lessons are there for us? How do city conditions affect the sick? To those weak in moral power, what dangers lurk in the city?

2. Mention some of the physical and spiritual blessings which patients will derive from outdoor life.

3. What knowledge should be the highest incentive to us to care for our bodies? What is the function of the blood? When its circulation is retarded, what results? How does respiration affect the blood, the nerves, the appetite, and sleep? What injurious effects are produced by stooping at one's work and by tight lacing? Why is pure air necessary to health?

4. Give reasons why ventilation and sunlight are necessary. Mention beneficial results of the bath. Why should the clothing be kept clean? To what does every form of uncleanness tend?

5. At the time of the exodus, what was the condition of Israel as regards observance of sanitation? What directions did God give them for guarding against contagion of disease? How did he seek to impress upon them the necessity of cleanliness?

6. By the distinction between clean and unclean articles of diet, what does he design to teach? In all affairs of their daily life, what lesson was taught the Israelites? What traits are said to be health's greatest safeguard? What yearly occasions of rejoicing were observed by the children of Israel?

7. Had they obeyed the divine instruction in the principles of physical and moral health, what blessings would have been theirs?

8. To what good uses might be put the means spent needlessly for dress? What should characterize the clothing of God's people? How does the Word regard changes in dress for fashion's sake? What are some of the evils of following these changes?

9. Who instigated the invention of the ever-changing styles? Through them what does he aim to do? State why the sweeping skirt should not be worn; the weight of the skirt should not be borne by the hips; the waist should not be compressed; the clothing should be equally distributed. How might many women greatly improve their physical condition? Rather than struggling to comply with the demands of fashion, in what will the wife and mother find much profit?

Junior No. 4 — Lesson 17: "Early Writings," Old Edition, "Spiritual Gifts," Vol. I, Pages 50-76; New Edition, Pages 181-209

1. TELL of the events which attended the resurrection of Christ. As Jesus came forth from the grave, what were the feelings of Satan? What attempt did he make to cover up the fact of the resurrection? Why was he so anxious to do this?

2. In what way did God defeat this plan? How did the news of the resurrection affect Pilate? Herod? Give an account of the visit of the women and the disciples to the tomb. Tell of Mary's experience there.

3. On ascending to the Father to receive power, how long did Jesus remain in heaven? Where did he then go? For what purpose? How did God regard the unbelief of Thomas? How many of the truths connected with the third angel's message does he want us to believe? During his forty days' stay with them, what did Jesus bid his disciples do? what did he tell them? what did he give them power to do? What did he promise to send?

4. Relate the story of the ascension. What was the result of the next council of Satan and the evil angels?

5. How did the disciples now use the power given them? How did the healing of the lame man affect the priests? Noting this, what did Peter tell them? What was the result? On the day following, what took place?

6. What caused a second imprisonment of Peter and John? What events followed? Why were the Jewish leaders so eager to prevent the preaching of the resurrection? What was the result of this trial?

7. Why were the Jewish leaders so angry against Stephen? Of what did they falsely accuse him? Give an account of his trial and death. How did Satan feel at Stephen's death? In what way was God soon to overrule Satan's plans?

8. What were the circumstances under which Saul was converted? Upon being baptized, what did he do? What effect did his preaching have upon the unbelieving Jews? To what use was Paul now enabled to put his knowledge of the Scriptures?

9. What caused the chief priests and rulers to decide to kill him? What did God do for him? Why did he leave Jerusalem? Where did he and Barnabas go? Recite some of the experiences they had on this trip, noting how Satan sought to destroy them and how God overruled.

10. When the Lord again appeared to Paul and told him he must go up to Jerusalem, what did he reveal to him? Even when Paul was a prisoner, how did God carry forward his work through him? What did the rending of the veil of the temple at Christ's death mean? What was represented by the stream of blood which flowed from his side? by the stream of water?

Standard of Attainment

[These questions are drawn from an old set of examination questions. They are a fair sample of the tests given every six months. The tests, however, have more questions on each subject. How many in your society will take the test either in one or both subjects next April? Begin now to prepare.—M. E.]

Bible Doctrines

WRITE a paragraph on the rise and work of the papacy, giving the prophecy concerning it.

Prepare a short Bible reading on the second coming of Christ.

Prove from the New Testament which day of the week is the Sabbath.

What does the Bible teach concerning the office and work of the Holy Spirit?

Give three texts on each of the following subjects, showing what the Bible teaches concerning them:—

The Millennium

Baptism

Righteousness by Faith

Tithe-paying

Draw a diagram of the twenty-three hundred days, and explain the time of the cleansing of the sanctuary.

Denominational History

Tell briefly how the sanctuary truth and Sabbath were introduced among us.

How, when, where, and by whom was the first Seventh-day Adventist paper printed?

Tell the story of the beginning of our foreign mission work in Europe.

Name and locate ten missionaries (no two in the same place).

Explain the application of the parable of the ten virgins to the advent people.

Show how the health work was started through the influence of the spirit of prophecy.

Notice

THE leaflet containing Missionary Volunteer programs for 1912 is going rapidly. If you have not obtained yours, get it at once. Five cents. Order from your tract society.

PROFESSOR AGASSIZ once approached the instrument of a celebrated microscopist, but paused and said, "Tell me what I am to see." The microscopist, delighted, answered, "You are a man after my own heart. You recognize that there must be a prepared mind to enable the eye to see rightly." We shall see what we expect or desire to see. Thousands have eyes, but see not God's goodness to them.

"RIVER, and fount, and tinkling brook
Wear in their dainty livery
Drops of silver jewelry;
In new-made suit they merry look."

"SAYING what is excellent
As God lives is permanent."



VI — The Binding of Satan; the Millennium

(February 10)

READ "Great Controversy," chapters 29, 41.

MEMORY VERSE: "Blessed and holy is he that hath part in the first resurrection." Rev. 20:6.

Questions

NOTE.—Millennium means a thousand years. Any thousand years is a millennium; but *the* millennium refers to the thousand years after Jesus comes the second time. This special period is referred to in Revelation 20.

1. Who fell from his exalted place in heaven? Isa. 14:12. See margin.

2. What other being was known as the "day-star," or "morning star"? Rev. 22:16.

3. Why was it necessary for Lucifer to be cast out of heaven? Isa. 14:13, 14.

4. How, then, did sin originate? Note 1.

5. After his fall what did Lucifer become? Who were cast out of heaven with him? Rev. 12:9.

6. What has been his work since he came to this world? 1 Peter 5:8.

7. Who will be raised to life when Jesus comes the second time? 1 Cor. 15:22, 23; 1 Thess. 4:16. What is this resurrection called? Rev. 20:6.

8. Where will the living righteous ones go at that time? 1 Thess. 4:17.

9. What will be the fate of the wicked who are alive when Jesus comes? 2 Thess. 2:8; Jer. 25:33; note 2.

10. How long do those who are resurrected and translated live in heaven? Rev. 20:4, last part.

11. What did John see at this time? Verses 1, 2; note 3.

12. In what place was Satan shut up and bound? Verse 3; note 4.

13. What view was given Jeremiah of the earth in this time of its desolation? Jer. 4:23-27.

14. What did Isaiah see concerning that time? Isa. 24:20-22; note 5.

15. What will God's people be doing in heaven during the millennium? Rev. 20:4, first part; 1 Cor. 6:2, 3.

16. What will take place at the end of the thousand years?—Jesus comes to earth again. Zech. 14:4, 5. What did John see coming from heaven? Rev. 21:2; note 6.

17. When are the wicked raised to life? Rev. 20:5. When is Satan set free? Verse 7.

18. What does Satan do after the wicked are resurrected? Verse 8. What do they try to do? Verse 9, first part.

19. How are all the wicked destroyed? Verse 9, last part; Mal. 4:1.

20. Name the events that mark the close of the millennium. Note 7.

Notes

1. "Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. . . . But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been the most honored of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled."—*Great Controversy*, page 493.

2. There are four special events which transpire when Jesus

comes the second time: (a) The Lord descends from heaven; (b) the righteous dead are raised to life; (c) the righteous living are translated; (d) the wicked who are alive will be destroyed. These four events mark the *beginning* of the millennium.

3. The chain with which Satan is bound is a chain of circumstances. The wicked people are all dead. The righteous have been taken to heaven, where he can tempt and trouble them no more. He can only roam over the desolate earth, and see the effects of sin.

4. The word translated "bottomless pit" means an empty or waste place, such as the earth was at the beginning, before God made it a place of beauty for the habitation of man.

5. "For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall, his life of unceasing activity has banished reflection; but he is now deprived of his power, and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done, and be punished for the sins that he has caused to be committed."—*Great Controversy*, page 660.

6. "After the judgment of the wicked dead had been finished, at the end of the one thousand years, Jesus left the city, and the saints and a train of the angelic host followed him. Jesus descended upon a great mountain, which as soon as his feet touched it, parted asunder, and became a mighty plain. Then we looked up and saw the great and beautiful city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We cried out, 'The city! The great city! It is coming down from God out of heaven!' And it came down in all its splendor and dazzling glory, and settled in the mighty plain which Jesus had prepared for it."—*Early Writings*, page 151.

7. The events which mark the *end* of the millennium are: (a) The Lord Jesus, with saints and angels, comes from heaven to earth; (b) the New Jerusalem comes down from heaven; (c) the wicked are resurrected; (d) Satan is set free; (e) the wicked are destroyed.

7. What great event occurs at the coming of Christ? 1 Thess. 4:16; John 5:28, 29.

8. Who only are raised at the second coming of Christ? Rev. 20:6.

9. What change do the "blessed and holy" experience? 1 Cor. 15:51-54.

10. Where are they next seen? Rev. 20:4. In what work are they engaged? 1 Cor. 6:2, 3; note 4.

11. How are the wicked affected by the coming of Jesus? 2 Thess. 2:7-9.

12. To what condition is the earth brought? Jer. 4:23-27.

13. What takes place at the close of the one thousand years? Rev. 20:5, 6; note 5.

14. What descends from heaven at the end of the one thousand years? Rev. 21:2.

15. How does the resurrection of the wicked affect Satan? Rev. 20:7.

16. What does he do? What is said of the number of his subjects? Verse 8.

17. Where do they go? How is the struggle terminated? Verses 9, 10.

18. For whom was this lake of fire originally prepared? Matt. 25:41.

19. How will this fire which consumes Satan, fallen angels, and sinners, affect the earth? 2 Peter 3:10-13.

Notes

1. When Satan sinned, he with all his sympathizers were cast out of heaven to this earth. When man sinned, he lost his life, and the dominion given him passed into the hands of Satan, who became the ruler of this world. During all the centuries till Jesus hung upon the cross, he kept his real purpose covered so that even the unfallen angels did not understand. But when Jesus died on the cross, Satan was again cast down, and the second Adam became the rightful representative of this world.

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken."—*Desire of Ages*, page 761.

2. The word here translated "bottomless pit" is in the Revised Version, Rotherham's translation, Interlinear, etc., properly translated "abyss," meaning a place of darkness and desolation. A like expression is found in the Septuagint, Greek version, of Gen. 1:2, where our English version says "deep." "Darkness was upon the face of the deep," is the description of the condition. It denotes the same here.

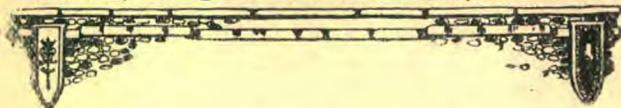
3. No more fitting term than abyss, or bottomless pit, could be found to describe the earth in its desolate condition. Here will be Satan's home for a thousand years. All about him he will see only failure and ruin.

"Here is to be the home of Satan with his evil angels for a thousand years. Here he will be confined, to wander up and down over the broken surface of the earth, and see the effects of his rebellion against God's law. For a thousand years he can enjoy the fruit of the curse which he has caused. Limited alone to the earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen."—*Early Writings*, page 150.

4. This judgment will not be to determine who are the righteous, for this has previously been determined, but it will consist in apportioning the measure of punishment due to the lost. There will be degrees in the reward of the lost (Matt. 10:15; 11:24; Mark 6:11), for all will be rewarded according as their works have been. This work will bring to light the hidden things, and the justice and mercy of God will be fully seen in all his dealings with the children of men.

5. The millennial period is located by events so great that there can be no mistaking the time. It is marked at both its beginning and its close by a resurrection,—of the righteous dead at the commencement, and of the wicked dead at the close. The millennium therefore begins at the second coming of the Lord. During the thousand years the earth is entirely depopulated, and in a chaotic condition. How absurd to claim, as some do, that during this period there will be a second probation!

THE YOUTH'S LESSON



VI — The Binding of Satan; the Millennium

(February 10)

LESSON HELPS: "Great Controversy," chapters 29, 41; the *Sabbath School Worker*.

MEMORY VERSE: Rev. 20:6

GENERAL NOTE.—The word millennium is from two Latin words, *mille*, thousand, and *annus*, year, and means a thousand years. Any period of a thousand years is a millennium. This special period is mentioned in the Bible in Revelation 20, and the statement is made that Satan is bound during this time. This lesson is devoted largely to a study of this scripture.

Questions

1. What terrible contest does the prophet tell us once took place in heaven? Who fought? What was the outcome? Rev. 12:7-9. Compare Luke 10:17, 18.

2. Who were cast out with Satan, the leader? In what condition are they? Unto what are they reserved? Jude 6; 2 Peter 2:4.

3. What has been Satan's work since his fall? Job 1:6, 7; 2:2; 1 Peter 5:8.

4. By what name is he called? 2 Cor. 4:3, 4; John 14:30; 12:31; note 1.

5. Whom did the revelator see come down from heaven? What did he have in his hand? What did he do? How long was Satan bound? Rev. 20:1, 2; note 2.

6. Where did the prophet see Satan confined? For how long is his work of deception interrupted? At the end of the one thousand years what takes place? Verse 3; note 3.

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A Wise Resolve

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Hab. 2: 1.

The Fresh-Turned Leaf

"WHAT I have written, I have written," were the pathetic words of Pilate. It is everlastingly true that no one can unwrite what his life has penned. And yet there is in God's world a gospel of the new start. If this were not true, how hopeless we should often feel. "I will restore to you the years that the locust hath eaten," was the message God sent through the prophet Joel to a people whose past had seen sadness and loss, but whose future God wished to inspire with fresh hope and new courage.

The doctrine of forgiveness is a very precious one. We may turn a new leaf, if we will. We may take fresh hold upon the love and mercy of God. Every day may be a new beginning; every year a new start for the soul who is willing to forget the things that are behind, and press forward to the things that are before. All hail to the year 1912! It is our privilege to "greet the unseen with a cheer," because in front of us, as well as behind us, is God.—*Home and School.*

Dare We Criticize?

Most of us have forfeited the right to do anything with adverse personal criticism except to let it entirely alone; we can not safely indulge in it ourselves; we can not safely comment on others who are indulging in it. For example: A lesson-writer in the *Sunday School Times* takes a position that a reader believes is entirely unfair and unjustified, and that certainly may have been so. This reader writes to the editor, and makes the basis of her protest the claim that the lesson-writer has been actuated by a low, unworthy motive. In criticizing the unfairness of the lesson-writer the critic herself is led into unfairness. But notice how the subtle temptation goes on: the editor in commenting on the reader's personal attack upon the lesson-writer finds himself condemning and sharply criticizing the reader; and thus he falls into the same sin himself. It is only a common illustration of our constant weakness in unlove. Most of us have let the sin of unlove so saturate our beings that, when once

it has been purged out by the indwelling presence of Christ, it is a perilous thing to tolerate it again in our life,—not more perilous, indeed, than the tolerating of any sin, but more subtle and dangerous than many other sins because it so often and so easily slips itself in unnoticed. We may properly protest, under certain circumstances, against untruth; but it is a perilous thing to condemn any individual, even the one who is uttering the untruth. It should never be done except in the spirit of prayer and of warm-hearted, Christ-given love for that individual. But when we let Christ hold us to that sort of criticism only, we shall probably find that personal criticism has been practically removed from our life.—*Sunday School Times.*

Weaving in Shadow

IN one of the famous lace-shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one spinner in the room, and he sits where the narrow stream of light falls upon the threads he is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark and only his pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines, or physical limitations to its divinely appointed task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small window through which falls the light of heaven full upon our task is, how often, the essential condition of highest achievement!—*The Continent.*

NEW ZEALAND at its last election came near giving itself national prohibition. The majority of the votes were for prohibition; but an act of 1910 had stipulated that sixty per cent of the votes should be for the measure. It is expected that the next election will bring the goal that the country's best citizenship is working for. "Prohibition in New Zealand would mean more than it does in some of our States. Instead of merely stepping across the street as does the thirsty citizen of Kansas City, Kansas, the New Zealander would have to journey 1,200 miles to reach the nearest saloon. This is a voyage to discourage even the most inveterate toper, especially if he is easily seasick."

THE Chinese Christian Church not long ago by its own initiative undertook to present a Bible to the emperor, to the empress dowager, to the prince regent, and to the princess. The four Bibles were splendidly bound at a cost of about \$1,600. This sum was raised by the Chinese Christians in different parts of the empire by a one-cent contribution. So these four costly Bibles represent a national movement. The message of the Chinese church-members to their rulers was engraved on the silver covers and reads, "The Book that saves the world."