

The YOUTH'S INSTRUCTOR

Vol. LX

February 27, 1912

No. 9

Wayfarers

Beware, O heart, if indiscreet,
How you bestow the all you own!
The bee, a-drunken with the sweet,
Will leave the ravished rose alone.

Reflect, O soul, when you would pine
About the bitter and the strife!
An ant will dare the sharpest spine
That he may gain the meed of life.

Somewhere, O lonely waifs a-roam,
Is happiness, which truth adorns!
The humble spider builds his home
Between the petals and the thorns!

— *Ralph M. Thomson, in the Independent.*



THE United States is not the only republic that has a strenuous ex-president. Although eighty-one years of age, General Diaz, of Mexico, now an exile in Switzerland, not long ago jumped into a lake, and rescued a little girl from drowning. The Swiss government recognized the heroism of the deed by conferring upon him a medal of honor.

A MAN who returns to his home town after having gained wealth abroad is expected to present to the village of his birth some important public improvement. Following this custom, a Chinese, on returning home recently from a prosperous residence in the Philippines, presented to the village of his youth a concrete bridge that cost about \$21,000.

A TRAVELER in the mountains of Madeira set out with his guide for a distant summit. Suddenly a thick mist settled upon them, and the traveler would have been lost had not his guide ceaselessly called back to him: "Press on, master, press on; there's light ahead." And so our Guide, who, through much tribulation, even through the portals of death, has blazed the way from earth to heaven, says to us: "Press on, press on. Through patient continuance I overcame the world." This call is our supreme reason for patience. We can not follow Christ without it. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—*Ida I. Moulton.*

A Week's Great Meetings at the National Capital

RECENTLY W. C. T. U. women and their allies from twenty-four different States assembled in Washington, D. C., to press forward legislation in which the organization is especially interested. At hearings before the Senate Judiciary and House Judiciary Committees on the question of protection for prohibition territory against interstate shipment of liquors, Mrs. L. M. N. Stevens, national W. C. T. U. president, made a stirring appeal for her own State of Maine, and for all prohibition localities. Mrs. Mary Harris Armor and twenty citizens of Georgia—lawyers, clergymen, business men—spoke in behalf of that State. North Carolina, another prohibition State, was ably represented. Mrs. Hoge, of Virginia, and other W. C. T. U. leaders also urged the passage of the Kenyon-Sheppard bill.

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TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 27, 1912

No. 9

Historical Sketches of the Advent Movement—No. 7

Our First Missionary to Foreign Fields a Profound Bible Student

WALTER CLAIR THOMPSON



ISTORY," says Samuel Smiles, "is best studied in biography. In its pages it is always persons we see more than principles." Generally speaking, this is true. Too often principles are forgotten in foolish admiration of a man whose masterly abilities are displayed in the discharge of the duties he feels incumbent upon him, as a man, to perform. The very magnitude of a cause may exalt its champions in the eyes of an admiring public until the principles for which these champions stand are obscured to the view of the casual observer.

While history is, perhaps, best studied in biography, because of the felicity of the narrative style, it is to be hoped that the reader will see more in history than did Emerson, who said, "All history is but the work of ideas, a record of the incomparable energy which his infinite aspirations infuse in man." History, in its true sense, is the unfolding of the great purpose of God, who presides over the destinies of both men and nations. While we should honor men who have rightly related themselves to the plans of God, and thus become of service to humanity, the principles for which such men stood are the important factors to be kept in mind, and demand our most assiduous attention and greatest appreciation.

Aside from keeping fresh before our minds in an attractive manner the principles for which great men have stood, biography renders an additional service as a stimulus to our aspirations. It rouses us to action, and inspires us to make the best of the opportunities given us. The lives of good men influence our hearts, and inspire us with hope and courage. "The good life," says George Herbert, "is never out of season." But we should never fall into the evil of idolizing men.

If the life of a good man can be studied with profit, it will certainly be time well employed to review the life of Elder J. N. Andrews, another sterling pioneer in the Adventist cause. Like Elder James White, Elder Andrews was essentially a self-made man. Denied the advantages of school, he diligently applied himself to the pursuit of knowledge, using as a means to this end the meager facilities afforded at home. What he achieved under these unfavorable conditions is almost phenomenal. He not only became proficient in the ordinary branches of learning, but also mastered Hebrew, Greek, Latin, German, and French sufficiently to read his Bible understandingly in each of these languages.

It is as a Bible student and historian, however, that Elder Andrews deserves the greatest credit. Being among the earliest of the Adventist ministers, he was naturally confronted with problems of a nature that would call out the best efforts and qualities of a man devoted mind, soul, and body to his cause. The majority of these problems, too, were such as would baffle a student of less mental stamina than was pos-

sessed by this resolute pioneer minister. In those days, there was no verse-by-verse exposition of the difficult books, Daniel and the Revelation, as interpreted by those who see in them the message for the latter days. The Adventists did not then have access, as we do now, to the accumulated knowledge that grew out of the more thorough investigation of the Bible by the students developed under the third angel's message, but had to "get out by hand," so to speak, all the material for the rising edifice of present truth.

We who have access to the product of the ripest knowledge of our most capable Bible students, past and present, can hardly appreciate the difficulties that confronted our earlier workers. But such conditions, instead of baffling the stanch pioneers of our message, served only to develop in them thoroughness and stability, qualities frequently lacking in those who are not obliged to search out for themselves the evidence of the truthfulness of the message they give with such felicity of language to the congregations of to-day. We should not forget the debt we owe these pioneer Bible students. While Elders White, Andrews, and Smith and others may not have seen all that we see now, still what they did see, and gave to the world as fundamentals of our message, is as firmly founded as the Bible itself, and has remained unshaken down through the history of our people.

The one thing above everything else that should give us confidence in the positions taken by the early Bible students, such as Elders Andrews and Smith, is that these positions were arrived at through most earnest prayer as well as Bible investigation. Those who knew Elder Andrews tell of his wrestling for hours in prayer to gain light on a single Bible text. God does not despise such earnestness: he rewards it, as is attested by the beautiful and harmonious truths of the advent message.

Prayer and Bible investigation were the tools employed by the pioneer ministers in laying the foundation of the third angel's message, and the finger of God is clearly traceable in the shaping of its cornerstones. Let all beware how they criticize such workmanship. Modern intellectual giants may scorn to give these unassuming and humble pioneers the credit their work deserves, but the thoughtful student, who values truth above pride of opinion, will have more confidence in the stability of the work wrought out through earnest prayer and Bible study than he will in the product of some mental Ajax who is vain of his scholarly attainments.

Elder Andrews was a profound Bible student. But few have delved deeper into the treasures of the Word, or searched further for corroborative testimony in history. As an expositor he was a cogent reasoner, fair and unbiased in his positions, and honest in his convictions. His scholarly work, "The History of the Sabbath," is a masterly exposition of the subject, and reveals workmanship of the highest efficiency.

Its testimonies are clear and convincing, the evidences it produces are complete and reliable, and its arguments unanswerable. Elder Andrews may well be styled the Melancthon of the early advent movement.

J. N. Andrews early embraced the Adventist faith, and with voice and pen labored incessantly in its propagation. Uniting with the first advent movement prior to 1844, he passed through the trying hours of the disappointment, with his faith unshaken in the doctrine of the near coming of Christ. This certainly testifies to his stability of character and fidelity to God. After devoting many years to building up the cause in America, Elder Andrews went to Switzerland (1874) as our first missionary to foreign fields. His knowledge of the French language, as well as of the message, made him a valuable man in the European field. Here he not only preached the gospel in the French language, but wrote and published the French *Signs of the Times*. In this important field this devoted and faithful minister put in nearly ten years of pioneering the gospel message. The tasks which confronted him in this difficult field were Herculean, and his labors most arduous, but he toiled on uncomplainingly in the Master's service until death claimed him in the fall of 1883. Like a faithful warrior he fell with his armor on and his face to the battle.

As a man, Elder Andrews was honest, industrious, and generous; as a minister of the gospel, he was capable, devoted to his ministry, beloved of his flock and fellow laborers. Being a man of deep piety, scholarly attainments, and good judgment, he always enjoyed the confidence and esteem of his brethren who sought and valued his counsel. In his death the cause he loved and served lost a most efficient worker; but in his writings which survive him, his labors still continue, and eternity alone will reveal all the fruits of his long ministry.

"This One Thing"

"THIS one thing I do," wrote Paul. "Men of steel" are needed to-day; men whose purposes are set and can not be shaken. Jesus promised to make this sort of men, to turn "Simons" into "Peters"—*putty into rock*. "The great appeal of Christianity," says Robert Speer, "was for iron and immovable righteousness." "Stand fast," "Quit you like men," "Be strong." And the man who will heed the instruction of Jesus will grow in strength both to resist and to achieve. No one can promise him that he will not sometime be discouraged or that he will attain easily.

"No worthy prize is lightly won,
No lofty point is softly gained."

Paul counted not himself to have apprehended, but he did one thing: he kept right on. "Let thine eyes look right on." Prov. 4:25. Paul had a worthy aim. With the Lord's help he kept it sustained. Not "these many things I dabble in," but "*this one thing I do*." It was "this one thing I do" spirit that brought success to Paul.

Some time ago I picked up an article on this subject, written by the late Theodore L. Cuyler, and thought it would be appreciated by the readers of the INSTRUCTOR. It follows:—

"The men who have achieved the greatest results in this world have been those who were actuated by some master passion. Their souls were occupied by some 'one thing,' which subordinated everything else to itself. They were, in a certain sense, men of one idea. For though their lives may have contained many

ideas, yet a single purpose directed and animated them all. The master passion with Sir Isaac Newton was science. His days and nights were given to his diagrams, his mathematical tables, and his telescopes. He often stopped when half-dressed in the morning, to solve some problem that was agitating his mind, and his servant was obliged to rouse him from his reverie in order to induce him to partake of his meals. An American vessel once halted on the coast of California to lay in a supply of hides; when the first mate landed, he found one of his countrymen roaming about alone on the sea beach. It was a Harvard University naturalist, who was there searching for rare shells to adorn his cabinet. With Jay Gould the master passion was to make money; with Lloyd Garrison, to secure freedom for the slave; with Theobald Matthew and John B. Gough, to rescue their fellow men from the dominion of strong drink.

"Now in the very place where Newton put his love of science, and Jay Gould his love of money, and Garrison, Gough, Shaftesbury, and other philanthropists put their love for their fellow creatures, Paul put his love for his crucified Master. 'This one thing I do,' he writes; 'I press toward the mark for the prize of the high calling of God in Christ Jesus.'

"But what was the 'one thing' which Paul set before himself? He tells us that, 'forgetting those things which are behind, and reaching forth unto those things which are before,' he pressed on toward the shining goal. The 'things behind,' his past experiences since the day of his conversion, did not satisfy him. He was not willing to sit down contented with his present attainment, as so many professed Christians do in our day. Upward and onward was his motto. Every achievement was only a stimulus to further progress. Paul was no 'perfectionist;' that is very clear; but he had a holy ambition to reach the very highest mark possible this side of heaven.

"Just what the great apostle aimed at ought to be the aim of every Christian who reads these lines. It is a good time, at the close of an old year and the beginning of a new year, to take a long step in advance. God have mercy on the Christian who is satisfied with his present attainments! How little any of us know in regard to our Bibles or in regard to ourselves in comparison with what we might know! We are right by an exhaustless ocean, and too seldom put down our tiny vessels for a draft. How little we know of the wants and the woes of a dying world! There are thousands of Christians who spend more time over the paltry gossip of the town in which they dwell than they spend in studying their Bibles, or in watching for opportunities of service for souls. The red-hot zeal of Wall Street and the produce exchange ought to shame our coldness. The accumulations that men are making in scientific knowledge, in art, and in wealth ought to make us blush that we are not striving to become richer in faith and good works.

"The place for us to put in the probe is in the core of our own hearts. The wounded French soldier on the battle-field found his emperor there; do we find our Lord and Master there? Are we giving *him* the central throne there, and on all doubtful questions giving to him the casting vote? Are we fighting resolutely with the sins that easily beset us? Are our lusts relaxing their hold, instead of binding us into a closer bondage? Do we grow more self-denying, more humble, more fearless for the truth, more patient under crosses, more thoughtful of other people and

less of our own comfort, and more ready to put self under our feet that we may exalt Jesus? Is our faith getting stronger, our hope becoming brighter, and our love becoming purer, more ardent, and more ready to bear the burdens of others, and 'so fulfil the law of Christ'? Are we catching more of the spirit of heaven as we draw nearer to it?

"Such questions as these are crucial tests, to be applied to ourselves, in order that we may know whether we are really advancing toward the shining goal set before us. O, for the spirit of him who first rang out the clarion call to 'press toward the mark for the prize'! On our own responsibility must we push forward, but not in our own strength. 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.' When we are weak in the humility of self-knowledge, then are we strong. When we fling off the encumbering weights, we can skim the surface like the roe. Fix your eye, brother, on the beckoning Jesus and the flashing crown; and as you listen to the New-year bell, resolve before God: This one thing will I do, I will reach forth toward the prize of my high calling in Christ Jesus."

"Brethren, I count not myself to have apprehended: but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark for the prize of the high calling of God in Christ Jesus.*" Phil. 3: 13, 14.

ERNEST LLOYD.

Vegetarianism as a Cult

SOME of our readers may not be aware that there are many vegetarians who are so entirely, or at least primarily, from humanitarian principles, who, in fact, consider the health motive for vegetarianism a comparatively unworthy one.

Vegetarianism from this view-point rests on the notion that animals are sentient beings, that they, as well as we, have a right to live, and that we have no right to take animal life for food. In fact, the more radical of the cult consider the taking of animal life for food a species of cannibalism. Naturally, those who believe in the transmigration of souls,—in reincarnation,—that is, that the sheep in this generation may be man in the next, and vice versa, look upon all animal life as more closely related to the humans than do those who regard man as the only being on the earth with a future existence.

These people do not necessarily avoid the use of dairy foods or eggs, which do not involve the taking of life; and they may consistently partake of any vegetable products irrespective of their healthfulness. The one thing they avoid is taking the life of lower animals.

Those of this cult who also oppose cruelty to animals and vivisection are consistent. Granted that the lives of what we call the inferior animals are as valuable or sacred as the lives of humans, we have no more right to experiment on a guinea-pig than on a child. In fact, it would be better to let "nature" take her course and kill off half the children with cerebrosplinal

meningitis than to interfere with nature by killing one guinea-pig. But that is a point most of us can by no means grant, and there we part with the antivivisectionists.

They are consistent in another matter,—at least some of them are,—they not only refuse to partake of foods that have cost the lives of animals, but they refuse to wear shoes or furs that have required the sacrifice of animal life.

We give herewith some illustrations of shoes and furs that are "purely vegetable," made especially for those who do not believe man has a right to take the life of animals.



"VEGETABLE" SHOES

those who do not believe man has a right to take the life of animals.

One cult of vegetarian humanitarians, who

look forward to the time when there will be no mighty hunters, no fishing, no fox-hunting, no pigeon-shooting, no taking of any life,—not even of human life, for they are expecting a millennium of universal peace,—is known as the Order of the Golden Age, and it has an organ, printed in England, *The Herald of the Golden Age*, which has been in existence for about fifteen years.

Frequently the followers of this cult show a strong leaning toward the beliefs of India, where, as every one knows, vegetarianism is a part of a religion that makes meat-eating equivalent to cannibalism.

G. H. HEALD.

J. Hudson Taylor

A SHORT time after the conversion of Hudson Taylor, he was impressed that the Lord needed him in China. He says, "I felt that one's spiritual muscles required strengthening for such an undertaking. What if one's faith should prove insufficient?" While taking a course in medicine, he put his faith to many severe tests. He cut himself off from financial aid, and wholly depended on God for help. He found God always provided for him; for his faith did not waver, and he was a man of importunate prayer. It was his earnest prayer that brought a wind and saved the vessel from dashing upon some sunken reef, while sailing for China.

His first evangelistic efforts in China were taken up under great difficulties. As he and his companion, Mr. Burdon, were nearing the city of Tung-chau, a large, powerful man seized Mr. Burdon by the shoulders. In relating the incident Mr. Taylor says: "My companion endeavored to shake him off. I turned to see what was the matter, and at once we were surrounded by a dozen or more brutal men, who hurried us on to the city at a fearful pace. The man who first seized Mr. Burdon soon became my principal tormentor. He seized me by the hair, took hold of my collar so as almost to choke me, and grasped my arms and shoulders, making them black and blue." Mr. Burdon tried to give away some books they were carrying, but found this was not possible. After the mob had misused Mr. Taylor until he was nearly exhausted, they carried him and his companion to the magistrate, but not until after much urging. There they were given protection. Proving that —

"Sufficient is His arm alone,
And our defense is sure."

Mr. Taylor went in and out amid dangers, doing much good. He was the founder of the China Inland Mis-



"VEGETABLE" FURS

sion, "that largest of all missionary bodies in China."

Here is a testimony of one of his converts, which well expresses the feeling of many who came to Christ through his labors: "I have long sought for the truth, as my fathers did before me; but I have never found it. I have traveled far and near, but without obtaining it. I have found no rest in Confucianism, Buddhism, or Taoism, but I do find rest in what I have heard here to-night. Henceforth I am a believer in *Jesus*. . . . What! is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have only now come to preach it to us? My father sought after the truth for more than twenty years, and died without finding it. O, why did you not come sooner?" ALTA BOWEN.

Conscience Illustrated

THE existence of conscience is a fact of human experience; yet when one wishes to define conscience, one finds the problem somewhat difficult.

An Indian's definition of conscience is apt: "It is a three-cornered thing in here. When I do wrong, it turns around, and hurts very much. If I keep on doing wrong, it will turn until it wears the edges off, and then it will not hurt any more."

When duty is presented, how many times the plea is urged, "My conscience is not troubled on that question; hence this which you present can not be truth for me, even though it may be truth for you." When a watch that is a perfect timekeeper is set wrong, the very perfection of the watch is a detriment, as the owner has so much confidence in it that he will base his actions upon it, and when he finds himself out of harmony with others, it becomes difficult for him to acknowledge that his watch is wrong. Being sensible, he seeks for official time; and as he takes out his watch and compares it with the government's chronometer, he is convinced that his watch is wrong.

There are consciences that are good; these, nevertheless, need to be regulated, so that they may be absolutely depended upon. The Word of God and the Spirit of God are the divine regulators of conscience. When they speak, we can depend upon them, as they express the mind of Infinite Certainty; and should we find ourselves not in harmony with their testimony, no matter if conscience does not trouble, does not "hurt," the wise thing to do is to regulate conscience by the divine standard. Certainty is to be known and experienced alone by God's revelation of truth. We "*know* Him that is true;" "this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatever we ask, we know that we have the petition that we desired of him."

JOHN N. QUINN.

Cheering the Little Sufferers

WHILE we always think of childhood as the time of most vigorous health and activity, it is in truth the time when many sicknesses are prone to smite us, as if treacherous enemies were lying in ambush to take advantage of the rawness of early life. Epidemics of measles, scarlet fever, and chicken-pox make their annual visit, and select their quota of victims among the children of every community. Broken bones and dislocations, severe bruises and sprains, together with burns, add their share of discomforts to childhood days.

These days of sickness and times of convalescence are especially trying to the child, whose very nature it is to be active and to play with his fellows. The seclusion and isolation of the sick-room, whether at home or at the hospital, mean much more to a child than to an adult, and are often harder to bear than actual pain; and so it scarcely needs forethought to conclude that every means possible should be used to help the lonely hours skip by. Little attentions, as the reading of a pleasant story, the bringing of a toy, or of a tasty dish for the dinner tray, are coupled with influences that will leave lifelong impressions, and do more than fomentation cloths and doctor's pills for the recuperation of the body.

It is the beautiful custom of Madame Kitty Berger, of New York City, to visit the hospitals on certain days to hunt out the lonely sufferers and cheer them as she can. She always takes her zither with her, and as she sweeps her magic fingers over the marvelous sounding strings of her little instrument, the smiles come back into the little faces, and the children forget their pain-racked bodies. They call Miss Berger the "Angel of the Hospital," and always count the days until her next visit. She plays in ten hospitals with regular visiting days the year round, and often foregoes professional demands to meet her hours at the hospital.

Madame Berger is not hired to do this work. She does it only for the joy it brings to the sick ones. It is truly a labor of love, and heaven alone contains a true record of the good she does.

This is certainly a beneficent work, and many a person would find equal joy in serving others in this beautiful ministry. There are little children in every community who are sick. Into their lives you may pour gladness by making a sunshine visit now and then. The gentle look that beams forth its silent meed of thanks, the plaintive smile that greets each act of helpfulness, and the little nod that tells of cheerful gratitude,—these are the rewards that are rich enough for any service that costs many times as much labor and care. Let us not forget to take time to be kind to the children. May God grant us each a part in telling about his love for these little ones so fresh from his hand, and may we remember his words, "As ye have done it unto one of the least of these . . . ye have done it unto me."

EDMUND C. JAEGER.

Working for Individuals

AFTER my return from the army I was again in the Sunday-school missionary field, which I had left to go out as a chaplain. For ten years I addressed gatherings of persons in numbers from ten or fifteen to five or six thousand each. In this work I went from Maine to California, and from Minnesota to Florida. This gave me an opportunity to test the relative value of speeches to gathered assemblies. Later, I have been for more than twenty-five years an editor of a religious periodical that has had a circulation of over one hundred thousand a week during much of the time. Meanwhile I have published more than thirty different volumes. Yet looking back upon my work in all these years, I can see more direct results of good through my individual efforts with individuals than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words on the pages of periodicals or of books. And in this I do not think that my experience has been wholly unlike that of

many others who have had large experience in both spheres of influence.

Reaching one person at a time is the best way of reaching all the world in time. Reaching one person at a time is the best way of reaching a single individual. Therefore seeking a single individual is the best way of winning one person or a multitude to Christ. The world is made up of individuals. Christ longs for individuals to be in his service. Therefore he who considers Christ's love or the world's needs, will think most of individuals, and will do most for individuals. . . .

A stationary fog-horn has its value on a reef or on a rocky shore, as a warning to those who approach the point of danger. We must not say that this mode of sounding an alarm has no value; but we can not suppose that a fog-horn, however clear its sound or well worked its mechanism, can fill the place of a coast guard of trained life-savers, who are on the watch to put out with their well-manned life-boat to save endangered single souls. . . .

As a rule, the intensity of the appeal is in inverse proportion to the area covered; in other words, the greater your audience, the smaller the probability that your appeal will come home to a single heart. I once heard Henry Ward Beecher say: "The longer I live, the more confidence I have in those sermons preached where one man is the minister, and one man is the congregation; where there's no question as to who is meant when the preacher says, 'Thou art the man.'" Years after this, I heard the Rev. Dr. Nevius speak similarly as to the missionary field in China. He said he wanted no great preachers in his field. That was not the sort of missionaries who were needed in China. If he could find a man who could talk familiarly, face to face, with another man, wherever he met him, he had missionary work for that kind of man in China. This is the way to do Christian work in China or in America.

Such a man as Mr. Moody, who thought more of how many individual souls he could teach than of his preaching before any audience, however large, was always desirous of getting through with his preparatory pulpit appeal, and of getting at his more important work of pleading with individual souls in the inquiry meeting. And that is the feeling of every earnest evangelist who thinks more of the work of reaping and harvesting than of the work of incessantly sowing broadcast seed that may, or that may not, have final fruitage. . . .

The real question is not, Is this the best time for a personal word for Christ? but it is, Am I willing to improve this time for Christ and for a precious soul, whether it is the best time or not? If the Christian waits until the sinner gives sign of a desire for help, or until the Christian thinks that a loving word to the sinner will be most timely, he is not likely to begin at all. The only safe rule for his guidance — if indeed a Christian needs a specific rule as a guide — is to speak lovingly of Christ and of Christ's love for the individual whenever he has an opportunity of choosing his subject of conversation in an interview with an individual who may be in special need, yet who has given no special indication of it. This seems to have been Paul's idea in his counsel to young Timothy: "Preach the word; be urgent in season, out of season; bring to the proof, rebuke, exhort, with all long-suffering and teaching." The most important of all themes of converse would seem to be worthy of prominence in comparison with others. . . .

When God brings us alongside of one whom we may help or may feel a responsibility for, we are not to consider the obstacles, or difficulties, in the way. God will take care of them. Nor are we to be hindered by religious or denominational differences that seem to stand between us and him. The question is not whether he is a Roman Catholic, a Jew, a Mohammedan, a Mormon, a Maronite, or an infidel. But the one question is, Can we evidence to him, in such a way as to impress on him and to deepen his sense of their preciousness, the unsurpassing love of God and the blessed fullness of the spirit of Christ? We are not to risk the repelling of him by making prominent the things wherein we differ; but we are to approach him at the one "point of contact," that from a connection at that point the electric current of sympathy may quiver to the extremities of his very being.

In my limited experience with humanity I have had occasion to meet and converse as to personal religion with individuals of every one of the above-named religions and non-religion, as well as with many others; and I have never found our differences a real barrier to our converse or to the cordial recognition of our real heart sympathy. "Every heart is human," and God's love is suited to the need of every human heart. Our duty is to follow God's lead, nothing doubting.—*Henry Clay Trumbull.*

Who'll Help?

I WAS up near the City Road one day:
Some men were digging a drain;
The sky was dark, and the streets were gray
With a misty, drizzling rain.
I had done my work and was hurrying by,
But a man is bound to know
What's up when he hears a frightened cry,
And a crowd begins to grow.

Ill news flies fast. The word was passed,
"The drain!" "the props!" and "save!"
The earth had slipped, and the men were fast,—
Three souls in a living grave.
They had mates at hand, by luck, poor chaps,
Who hurried with pick and rope.
Thought I, they'll dig 'em out sharp, perhaps,
But little the worse, let's hope.

So I stood and watched them for a while,
As I'd nothing else to do;
They threw the earth in a goodly pile,
And one of the lads got through.
"Hurrah!" went up from the watching throng,
And rang through the misty air.
A girl I knew came running along,
And sighted me standing there.

"O Jem!" she gasped, "can't you help? Go, go!"
And she seized and shook my arm;
"It's your brother, lad, that is down below,
And you standing here so calm!"
"My brother!" Then in a second's space
I was digging away like mad,
Fearing to light on his poor dead face—
The only brother I had!

And I got him out, with a bruise or two,
But nothing of harm beside.
You'd scarcely think what I say is true,
But I fair broke down and cried
To think that I'd been standing there
When my kin was like to die,
Letting the others do all my share,
Out of sheer stupidity.

It seems to me, when I come to think,
That our life on earth goes so;
Some standing safely on the brink,
Some sunk in the depths below.
And I am sure, if people only knew
That their *brothers* were like to die,
They'd hasten to see what they could do,
Instead of just standing by.

—*Banner of Faith.*

How to Read

CLARE ASHTON

I would not, if I could, give up the memory of joy I have had in books for any advantage that could be offered in other pursuits or occupations. Books have been to me what gold is to the miser, what new fields are to the explorer, what a new discovery is to the scientific student.—Margaret E. Sangster.



DEAR young friends, did you ever ask yourselves the question, "Am I giving to the world my best?" If you are not, why not? Is it not your duty as well as your privilege? Can you ever think of your Master as giving to others less than his best? Can you be a faithful follower, and be content to do less than God has given you the ability to do? If you have never thought of this, I beseech you to think of it now.

What do you read? Do you realize the great influence that reading has upon the mind, that it either builds up or tears down your usefulness to God and to your fellow man? Don't trifle with a matter of such importance; if you have been trifling with it, stop at once: know that you have been hurt, but it may not be too late to heal the wound.

"Chasing through books superficially clogs the mind, and causes you to become a mental dyspeptic. . . . If you should read with the one object in view to improve the mind, and should read only as much as the mind can comprehend and digest, and would patiently persevere in such a course of reading, good results would be accomplished."—*Testimonies for the Church,* Vol. III, page 465. In these few words how much the Lord has given us that we need to put into practise if we ever hope to use reading to good advantage; and remember we shall all use it, more or less, and we shall all use it either to our gain or to our loss. Shall we not decide that henceforth, by God's help, our reading shall be an aid in fitting us for earth's labor now, and for heaven's rest hereafter?

Let us notice the four rules given to us by the Spirit of the Lord: First, we are not to read superficially; second, we are to read with the object in view of improving the mind; third, we are to read only so much as we can comprehend and digest; fourth, we are to persevere in such a course of reading.

Now, with the instructions as to how to read before us, we are wondering *what* to read; and here is where the Missionary Volunteer Reading Course comes to our aid. Earnest Christians who love our young people and believe that the Master wants them to develop the intellectual power he has given them, have with carefulness and prayer selected books that will prove a development, a help, and an inspiration to those who read them as the Lord has directed us to read.

There is one thing more which, though it comes last, is by no means least in importance; and that is, by all means own your books, if it is a possible thing. Our books are more to us than paper and cloth and leather,—they are friends,—and we almost feel that we can love them; they are dear friends, warning, instructing, and inspiring us; they are powerful friends, molding us more than we appreciate; and what our books are, we, to a great extent, will become. A book borrowed, read through, and returned, can never be as much of an influence with us as the book we can read, ponder, study, and reread at our will. The book we own stays with us; we can turn to it when we wish, and receive the help it brings at the time we feel we need it, or refresh our memories on items of information that we

have forgotten, or receive again the inspiration that filled us when we read it the first time.

Perhaps you say, "I am not able to buy the books." If you really can not, then borrow; it is better to borrow and read a good book than never to read it at all; but often we can buy if we are willing to sacrifice for it, and we shall be well repaid to do it. Now, while you are young, begin building up your library, buying your books one at a time, sacrificing for them if need be. You will find them dearer and more helpful to you than they would be if, later in life, you should purchase even a more elaborate library at one time. The Missionary Volunteer Reading Course books make a good beginning for your library.

Patience Yet

Is the road very dreary?

Patience yet!
Rest will be sweeter if thou art weary,
And after night comes the morning cheery;
Then bide a wee, and dinna fret.

With toils and cares unending
Art beset?

Bethink thee how the storms from heaven descending
Snap the stiff oak, but spare the willow bending;
Then bide a wee, and dinna fret.

Grief sharper sting doth borrow
From regret;

But yesterday is gone, and shall its sorrow
Unfit us for the present and the morrow?
Nay; bide a wee, and dinna fret.

—Selected.

Paul and His Books

PAUL had a few books, which were left perhaps wrapped up in the cloak, and Timothy was to be careful to bring them. Even an apostle must read. Some of our self-sufficient brethren have thought a minister who reads books and studies his sermons must be a very deplorable specimen of a preacher. A man who goes up into the pulpit, professes to take his text on the spot, and talk any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call a dish of dead man's brain—ah! that is the preacher! How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching for thirty years, and yet he wants books! He has seen the Lord, and yet he wants books! He has had a wider experience than most men, and yet he wants books! He had been caught up into the very heaven, and had heard things which it was unlawful for a man to utter, yet he wants books! He had written the major part of the New Testament, and yet he wants books! The apostle says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people—you need to read.—C. H. Spurgeon.

A Near-By Foreign Land

SOME weeks ago the Lord put it into my heart to visit Mexico, and I have already seen much that has been intensely interesting and instructive from a missionary view-point. I will endeavor in a few short articles to share with the INSTRUCTOR family some of the most inspiring and impressive incidents and experiences that have come to my notice.

The humble beginning and subsequent marvelous growth of our canvassing work in the republic of Mexico is a striking modern commentary on the Scriptural declaration, "Not by might, nor by power, but by my Spirit."

There were at least half a dozen apparently insurmountable obstacles in the way of canvassing ever being done in Mexico as it is in the States, and some argued against even attempting it; for every Protestant missionary society was fully convinced that it never could be done. But several consecrated students came from one of the California schools, and without knowing a word of Spanish, began to sell our Spanish *Signs of the Times* on the street corners in Mexico City, shouting in Spanish the words, "*Cinco centavos amo*" (five cents a copy).

This was a great novelty to the Mexicans, who crowded around them in such large numbers to buy their papers that the policemen arrested the canvassers for obstructing the public traffic. The judge, finding they were unable to talk Spanish, evidently came to the conclusion that they were harmless characters, and released them, and they went on disposing of hundreds of papers each day.

Then some one taught these boys a Spanish canvass for our health book, and they went out with the book, and rattled off the canvass to the people like a phonograph or a parrot, without knowing the meaning of what they said. When the people asked questions or offered objections, they simply repeated the canvass, and their success was phenomenal. After they had gone over the ground once, they went over it again, with the book "Coming King." By that time they had acquired a working knowledge of the language. Since then they have gone over it the third time, with "Patriarchs and Prophets." They have sold books to the archbishop and to governors. Their sales have been very large, in some instances amounting to one hundred dollars a day.

One of these boys has recently been sent to Spain to pioneer the canvassing work in that dark land, and another has gone to Cuba to begin similar work there. He already reports success.

This experience convinces me that it is worth while to launch out *into the deep* and let down our nets. Luke 5:5. Too many are clinging too near the shoreline of merely human effort, without the divine aid that is awaiting their demand and reception; and they are compelled, like the disciples of old, sadly to admit, "We have toiled all the night, and have *taken nothing*."

DAVID PAULSON, M. D.

A Language Drill

CAUTION.—When the pronoun follows the infinitive *to be*, caution is necessary; thus, in the sentence, "I suppose it to be him," *him*, and not *he*, is required, for the reason that *to be* is a verb in this sentence, and hence the pronoun that precedes the verb *to be* is in the objective case.

RULE.—The subject of the infinitive is in the objective case.

SPECIAL RULE.—The pronouns *me, her, him, us, them*, follow *to be* when *to be* is preceded by a noun or a pronoun.

I suppose it to be *her*.

I thought it to be *him*.

They supposed it to be *me*.

Did they suppose it to be *me*?

I can not imagine it to be *her*.

I can not imagine it to be *him*.

Can you imagine it to be *them*?

How could you suppose it to be *me*?

How could you suppose it to be *them*?

GENERAL RULE.—The noun or pronoun that follows the infinitive *to be* when the infinitive is not a verb, is in the nominative case.

NOTE.—The infinitive when a verb is always preceded by a noun or pronoun in the objective case.

SPECIAL RULE.—The pronouns *I, he, she, we, they*, follow *to be* when *to be* is not preceded by a noun or a pronoun.

Note that in the following sentences, *to be* is not preceded by a noun or a pronoun:—

It was supposed to be *I* who made the error.

It was supposed to be *she* who called.

It was thought to be *he* to whom the speaker referred.

I should like to be *he*.

I should like to be *she*.

How should you like to be *I*?

Should you like to be *we*?

I think that I should like to be *she*.

Do you think that you should like to be *she*?

—*The Florida School Exponent.*

First Historical Things

ENVELOPES were first used in 1839.

Telescopes were invented in 1590.

The first steel pen was made in 1830.

Watches were first constructed in 1476.

The first iron steamship was built in 1830.

The first lucifer-match was made in 1829.

Coaches were first used in England in 1569.

Modern needles first came into use in 1545.

Kerosene was first used for lighting purposes in 1826.

The first United States newspaper was published in 1790.

The first newspaper advertisement appeared in 1652.

Cotton-spinning was done by hand-wheels until 1776.

The first knives were used in England in 1559.

Wheeled carriages were first used in France in 1559.

The first steam-engine in this country was brought from England in 1753.—*Selected.*

Our Most Insistent Cry

THE most imperative and insistent cry of our generation is for power, more power; and men look for it above, and they look for it around, and they look for it from beneath. . . . But however much this world needs mechanical power, it needs far more that strange, mystic, interior energy that makes possible the grandest things of the highest life. Do you know how this power may be obtained? "For this cause I bow my knees." . . . There is the key to the enigma. . . . So simple, so sublime — I will "bow my knees," I will get all this strange power by talking with God. —*W. L. Watkinson.*

The Temperance Campaign

WHAT is the use? For years temperance workers have toiled and prayed to save our American homes from the liquor traffic; yet to-day it is a mighty organization with a thousand million dollars for perpetuating its infamous business. Despite all that has been done, the liquor traffic continues to deplete purses, and to rob homes of their loved ones. It continues to ruin young men and women, and to shatter their hopes for this life and for the life to come; but if we can not deal a death-blow to the cruel monster itself, we can save many from being seized by its bloody jaws. After all, that is our work, and it is important, for, as Mr. Trumbull says, "Reaching one person at a time is the best way of reaching all the world in time."

The Temperance INSTRUCTOR is doing just such work. Two young men wrote the editor that the paper had persuaded them to sign the pledge. One wife wrote that it had caused her husband to stop using tobacco. A banker, through it, was influenced to vote for prohibition. It was also the occasion of bringing a woman into the truth for this time. These are a few of the innumerable blessings the Temperance INSTRUCTOR has brought to our American homes.

Will not every Missionary Volunteer Society try to circulate more copies than it did last year?

Order Large Quantities for Distribution

1. Find persons who will take large numbers.
2. Take it up in the society or church meeting, and ascertain how many each will take.
3. See how many older people will pay for copies for young people to use.
4. Appoint a committee to see all who were not at the meeting.
5. Order through the church librarian.

Distribution of the Paper

1. Appoint a periodical committee to plan for and direct the work.
2. Each member should study this special number, and help to distribute it.
3. District the town and country, and assign to workers according to their adaptability to work in the various localities.
4. Give copies to all libraries, reading-rooms, schools, other institutions, and public places where they will be received.
5. Supply waiting-room racks.
6. Make a special effort to place the paper in the hands of the leaders and members of other young people's societies.
7. Mail copies to friends and acquaintances, and follow by faithful correspondence.
8. With such a preparation as can be obtained, let certain ones sell the papers on the streets and in business houses, observing propriety and Christian courtesy in all the work.
9. Nothing of value was ever done for God without prayer. Let every individual and the entire society pray earnestly for success in planning and executing the work.
10. Hold temperance rallies. In some communities it would be well to get young people of other churches to join in such rallies. Have the Temperance INSTRUCTOR for sale at the door. If possible, have an exhibit of temperance literature.

Follow-Up Work

Carefully note the interested ones; take literature to them, and give Bible readings as opportunity offers.

Let each Missionary Volunteer be ready to seize this opportunity, ready to lift the responsibility, and then ready to labor in the spirit of earnest prayer until the work is done.

M. E.

The Unsuccessful Experiment

I HAD told my little nephew that if, after rubbing a tumbler briskly upon the sleeve of his woolen jacket, he would hold the tumbler over small pieces of paper, these would attach themselves to the glass, and would remain there for some time. The next morning the boy decided that the time had arrived for his first scientific experiment, not knowing that I was watching. Either he thought it unnecessary to follow directions strictly, or he had forgotten them, for he took a china cup, rubbed it on his linen blouse, and tried to attract the pieces of paper. After repeated trials he threw the cup aside in disgust, and said, "It is not true, it is nonsense." Recently a learned professor talked in the same way about prayer, only he expressed himself in more pompous words, in scientific language. It is more than likely, however, that his experiments with prayer were conducted with as little regard to the necessary conditions for success as was that of my nephew. That the blessed secret answered prayer may be disclosed to us, we must have an unprejudiced mind toward the truth, a humble heart which recognizes its own weakness, a passion for communion with God. Perhaps the professor ignored these conditions.—*Rev. Benjamin Schlipf.*

Diamonds and Rags

LORD MACAULAY, that prince of prose writers, once described a Russian as made up of "diamonds and rags." Thanks to the reports of writers and travelers, that is the present popular concept of Russian civic life — diamonds and rags.

In thousands of American communities during the next few weeks, the people will or will not vote diamonds and rags into their midst. Voting the saloon into your community is a direct vote for diamonds and rags. The saloon-keeper's and the brewer's wife will get the diamonds; the working man who stands in front of the bar, and his wife and babies shivering around the fireless hearth at home, will get the rags. Most of the people who vote for diamonds and rags will get the rags. The thrift and industry of the saloon town will tax itself to meet the extra expenses incurred by those who wear the diamonds. The women and the philanthropists of the saloon town will establish an "associated charities" foundation to provide succor for the saloon's victims that can not well be met by a tax upon legitimate business. The local daily will record the chronicle of crime, and joke about the operation of the public court. The town drunk will stand grimacing on the street corner of the saloon town while the wild shriek of his daughter echoes from the near-by alley. That is the town where the people voted diamonds and rags into their community. Occasionally for a short time, the patron of the saloon wears diamonds, inherited from somebody. But he does not wear them long. The diamonds gravitate to the other side of the bar.

Vote the diamonds and rags out of your community. Do it this year. Let us not ingraft Russian social ideals upon American communities.

"By the street of By-and-by,
One arrives at the house of Never."



A Brave Girl



COAL-CART was delivering an order the other day, and the horse, after two or three efforts to back the heavily loaded cart, became obdurate. The driver began to beat the animal, and a crowd quickly collected. Many exclaimed over his cruelty, but the driver kept on beating the horse, and nothing was being done about it, when a little girl about eight years of age approached and said, "Please mister."

"Well, what do you want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of the coal to the man-hole, and let you rest while we're doing it."

The man looked around in a defiant way, but, meeting with only pleasant looks, he began to give in, and, after a moment, he smiled and said: "Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed about the cart with a will. Many hands helped to push the cart, and the old horse had it to the spot with one effort.—Selected.

How a Little Girl Saved an Infidel

A LITTLE girl who had been converted was sent out by her Sunday-school teacher to bring others in. The next Sunday she reported that she had found two children, but their father would not let them come, for he said he was an infidel. She asked her teacher what an infidel was. The teacher told her that an infidel is one who does not love Jesus, and the girl said, "I'm going to ask him why."

A few days after this she saw him coming out of the post-office, and running up to him, said, "Sir, why don't you love Jesus?" He pushed her aside; but again she said, "Sir, why don't you love Jesus?" He hurried on, but she persisted. "Please, sir, won't you tell me why you don't love Jesus?" Upon looking down to rebuke her, he saw a tear in her eye. He could not speak, but simply pushed her aside and hurried on to his office, with her question ringing in his ears.

As the clerks looked up to bid him good morning, it seemed to him as if they were saying, "Why don't you love Jesus?" He sat down and endeavored to read his mail, but he could not fix his attention, for his mind was filled with the little girl's question. In his effort to write, his pen would form the words, "Why don't you love Jesus?" To shake it off, he went out into the street; still he thought everybody looked at him as if they wanted to ask him, "Why don't you love Jesus?" All day long this question harassed him.

Going home, he retired early, with the excuse of not feeling well. He tried to sleep, but could not. "Why don't you love Jesus?" rang in his head worse than ever. He got up and found an old Bible, thinking to find where it contradicted itself; but his eyes soon fell on John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At this the words, "Why don't you love Jesus?" burned their way into his soul deeper than ever, until

in despair he fell upon his knees, and in the anguish of his soul cried, "O God, be merciful to me a great sinner;" and before the sun rose that morning, the burden rolled off his heart, and great joy and peace filled his soul; for he, too, loved Jesus, and is now telling others why he loves him.—Selected.

What Smoking Did for Him

MISS S—, a teacher in a Western high school, became much interested in one of her pupils, not because of his intelligence, but because of his apathy and dullness. She knew that he came from a good family, and that his brothers and sisters, who had preceded him in the high school, had ranked high. She could not understand why this boy, with all his advantages, should do such poor work. To solve the problem, she went to the office of the city superintendent, where are kept filed the records of every child in the public schools year by year. She found that for the first five years of his school life he had ranked "Excellent" in every study. The next year a few "G's" had replaced the "E's" in some studies. The next year there was but one "G" and many "F's." The following years "F's" and "P's" struggled for supremacy, showing a steady downward course year after year. The next day she had a private interview with the boy, and electrified him by saying:—

"George, you began to smoke cigarettes when you were in the 6B grade, didn't you?"

"Who told you?" gasped the astonished boy.

"Nobody."

"Then how did you find out?"

"Was I right? Did you?"

"Yes," confessed the boy. "I began when I was in Miss H—'s room. The boy who sat behind me gave me a package. But how did you find it out?"

Miss S— then told of her visit to the superintendent's office, where his whole miserable record of deterioration was filed against him.

The boy seemed roused from his usual apathy, and said, "Well, if that is so, I'll never smoke another cigarette as long as I live."

That was several years ago. He kept his word, and his report cards showed a steady improvement, although he never received an "E" during his high-school course, because his faculties had become irretrievably dulled.

Last year he wrote to Miss S—: "I have kept my word, and have never smoked since the day you showed me my record. I am working in a good position, and am glad to say I am a decent man, thanks to you."—Selected.

Make Room

HETTIE had a model village, and she never tired of setting it up.

"What kind of town is that, Hettie?" asked her father.

"O, a Christian town!" Hettie answered quickly.

"Suppose we make it a heathen town," her father suggested. "What must we take out?"

"The church," said Hettie, putting it on one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go. Take the public library out also."

"Anything else?" Hettie asked sadly.

"Isn't that a hospital over there?"

"But, father, don't they have hospitals?"

"Not in the heathen countries. It was Christ who taught us to care for the sick and the aged."

"Then I must take out the old ladies' home, too," said Hettie, very soberly.

"Yes, and that orphans' home at the other end of town."

"Why, father," Hettie exclaimed, "then there is not one good thing left! I would not live in such a town for anything!"

Does having room for Jesus make so much difference?—Yes; so let us do our part to make room for Jesus everywhere in the world.—*Young Soldier.*

Home-Made Music

Boys or girls who have an ear for music can make an amusing instrument out of a wooden cigar box, a handful of rubber bands, and a paper of small tacks. Take the cover off the box, and along the long edge of the opening at the top, drive the tacks, about three quarters of an inch apart. Then stretch as many rubber bands around the box as there are tacks. Each one of these bands, when twanged with the fingers, will give forth a musical hum; and they can be readily tuned into the notes of the scale, by giving them a turn or two around the protruding tops of the tacks. It is rather good fun to make the musical box, and more to play simple tunes upon it when completed.—*Peter Thorpe.*

Is God Here?

A YOUNG man had been extremely profane, and thought little of the matter. After his marriage to a high-minded, lovely wife, the habit appeared to him in a different light, and he made spasmodic efforts to conquer it. But a few months ago the glaring evil was set before him by a little incident, in its real and shocking sinfulness.

One Sunday morning, standing before the mirror shaving, the razor slipped, inflicting a slight wound. True to his fixed habit, he ejaculated the single word "God!" and was not a little amazed and chagrined to see reflected in the mirror the pretty picture of his little three-year-old daughter, as, laying her dolly hastily down, she sprang from her seat on the floor, exclaiming, as she looked eagerly and expectantly about the room, "Is Dod here?"

Pale and ashamed, and at a loss for a better answer, he simply said, "Why?"

"'Cause I thought he was when I heard you speak to him."

Then noticing the sober look on his face, and the tears of shame in his eyes as he gazed down into the innocent, radiant face, she patted him lovingly on the hand, exclaiming assuringly: "Call him again, papa, and I dess he'll surely come."

Every syllable of the child's trusting words cut to his heart. The still, small voice was heard at last. Catching the wondering child up in his arms, he knelt down, and for the first time in his life implored of God forgiveness for past offenses, and guidance for all his future life, thanking him in fervent spirit that he had not "surely come" before in answer to some of his awful blasphemies. Truly "a little child shall lead them."—*Pacific.*



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, March 16

Missionary Volunteer Work, No. 3 — Personal Work

LEADER'S NOTE.—Charles Gallaudet Trumbull, in his book "Taking Men Alive," says, "The work of individual soul-winning is the greatest work that God permits men to do." He also says, "It is the hardest work in the world to do, and it always will be the hardest." If you have a board in the room where you hold your meeting, write on it these statements, and also one or two from Hallenbeck's little book. Strive to make your program on personal work not merely entertaining but inspiring, and well-filled with helpful suggestions for workers. Every Missionary Volunteer should be a personal worker. Our Saviour was a wonderful personal worker. How successfully he found the point of contact,—the point of common interest! Paul learned much of the secret of winning men. Read 1 Cor. 9:19-22; 2 Cor. 12:15, 16. He stood firm as a rock for principle, but was ever ready to give up his own pleasures that he might serve others. Missionary Volunteers should strive to become skilful in leading a conversation naturally and pleasantly from a secular subject to the theme of themes. After all, personal work is simply telling others of our experience of Christ's love, so that they may share it.

The program for to-day is based on the little book "Passion for Men," by Hallenbeck. Let "The Passion and Its Triumph" be selections from chapter one of that book. Chapter two will give the needed help for the talk on Luke 14:23. For the paper on "The Importance of Personal Work and How to Do It," much help will be found in chapters three to five. Let the reading "Kindling the Passion," be largely selections from the last chapter in the book. All who have any part in this program will do well to read "Working for Individuals" in this paper. Can you not follow this meeting by a special meeting of those who carry the burden of the spiritual welfare of your young people? Get together for prayer, and to study how you can do more personal work and do it more efficiently. Is your membership divided up into personal workers' bands? If not, why not? Gather reports of work.

The temperance program comes next. Make it an excellent one. You will find plenty of splendid material in the Temperance number. A few additional campaign suggestions appear in this paper. Write your conference secretary for definite suggestions.

Suggestive Program

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

The Passion and Its Triumph (eight-minute reading).
Luke 14:23 (five-minute talk).

The Importance of Personal Work and How to Do It (ten-minute paper).

Who'll Help (recitation)? See page 7.

Kindling the Passion (five-minute reading).

Missionary Volunteer Reading Courses

Senior No. 5 — Lesson 21: "Ministry of Healing,"

Pages 395-426

1. WHAT object has true education? To what end should the activities and traits of children be directed? What claim upon our service has God?

2. Which is the highest science? To learn it, what is necessary? Where did Jesus gain his education? In the home and school what lessons in ministry should the child receive? What is the Bible's place in education? What relation do learning and imparting bear to each other?

3. What wrong influences are met in many schools and colleges? How was the need of guarding the associations of the children urged upon Israel? Quote

an admonition of the Word concerning separation from the world; a promise of blessing through obedience; an assurance of God's presence and help.

4. Of what benefit will be a true knowledge of God? What does nature testify of him? How do different things in nature speak his praise?

5. What do the Scriptures teach concerning a personal God? What distinction must be made between God and nature? What does the Bible tell us as to how the earth was created? In the creation of man, how was the agency of a personal God manifest?

6. How are the laws of nature used by the Creator? Through whom does God communicate with all parts of his dominion? through whom minister to us?

7. In what manner did the Son reveal the Father's personality? Why was this necessary? What did Christ tell his disciples of his relation to God? When did they understand this better? To those who receive Christ, what power and privilege are given? Give a Scripture testimony of the personality and individuality of the Father and the Son?

8. Why could only Jesus reveal God to humanity? How was this revelation made possible? Where does the revelation of God's love center? Through what does every blessing come to us?

Junior No. 4 — Lesson 21: "Early Writings," Old Edition, "Spiritual Gifts," Pages 134-154; New Edition, Pages 273-295

1. DESCRIBE the state of the churches since the second angel's proclamation. To what condition did slavery reduce human beings in this country? How will God's compassion be shown toward those slaves kept in ignorance of him? What accounting will he demand of their masters?

2. By what proclamation are force and power added to the message of the third angel? What is the "loud cry"? When will it be given? How are the people of God prepared to stand in the hour of temptation? How is the mighty angel aided in his work? What is the result of these warnings?

3. At the close of the third angel's message, what scene is enacted in heaven? During Christ's ministry in the sanctuary, what judgment had been going on? What now befalls the wicked? What is the effect upon them?

4. During the time of trouble, where will the righteous be living? What provision is made for their needs? what for the needs of the wicked? What plot is laid for the death of the saints? Relate the experiences through which they pass.

5. Describe the solemn scenes attending their deliverance.

6. How are they to be rewarded?

7. What is the condition of the earth during this time? What restriction is placed upon Satan? What work of judgment begins in heaven? At its conclusion, what takes place?

8. Describe the second resurrection, and tell when it occurs. What part do Satan and the host of the wicked act?

9. Whom does the second death affect? How are they punished? For whose sins must Satan suffer? Describe the earth in its purified state.

In the lexicon of youth, which fate reserves for a bright manhood, there is no such word as fail.—*Edward Bulwer Lytton.*



X — The Sabbath in the New Testament

(March 9)

MEMORY VERSE: "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

Questions

1. How may we know that we are true followers of Jesus? 1 John 2:3. How should Christians show that they abide in him? Verse 6.

2. What habit, or "custom," did Jesus follow? Luke 4:16. If we are like him, where will we go on the Sabbath? Note 1.

3. For what did Jesus teach his disciples to pray before Jerusalem was destroyed? Matt. 24:20; note 2.

4. Why did the Jews persecute and try to kill Jesus? John 5:16; note 3.

5. On one occasion why was the ruler of the synagogue filled with anger? Luke 13:14. What did he say to the people? What question did the Lord ask this ruler? Verses 15, 16.

6. At another time, how did Jesus show the hypocrisy of the Jews? Luke 14:3-5. Did Jesus have less regard for the Sabbath than did the Pharisees? Note 4.

7. What came to an end before the dawn of the first day of the week? Matt. 28:1.

8. What "was past" before early morning the first day of the week? Mark 16:1, 2.

9. On what day was Jesus crucified and placed in the tomb? Luke 23:53, 54.

10. After his burial, what did the women from Galilee prepare? What did they then do? What commandment were they keeping? Luke 23:56. Would they have kept the commandment by observing the first day of the week as the Sabbath?

11. What did the women do very early First-day morning? Luke 24:1. Then between what two days do we find "the Sabbath day according to the commandment"? Note 5.

12. How may we show that we truly love Jesus? John 14:15.

13. Did Paul and other disciples keep the Sabbath? Acts 13:14. What did they do the next Sabbath day? Verse 44.

14. What did Paul do every Sabbath while at Corinth? Acts 18:4. How long did he remain there? Verse 11.

15. Upon what day did the Lord give John visions of his glory? Rev. 1:10. What day is the Lord's day? Mark 2:28; Isa. 58:13, first part. What day of the week is the Sabbath? Ex. 20:10, first part. Then what day is the Sabbath in the New Testament?

Notes

1. "Thus as he grew in wisdom and stature, Jesus increased in favor with God and man. . . . The atmosphere of hope and courage that surrounded him made him a blessing in every home. And often in the synagogue on the Sabbath day he was called upon to read the lesson from the prophets, and the hearts of the hearers thrilled as a new light shone out from the familiar words of the sacred text."—*"Desire of Ages," page 76, trade edition.*

2. "He who made the Sabbath did not abolish it, nailing it to his cross. The Sabbath was not rendered null and void by his death. Forty years after his crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day."—*Id., page 751.*

3. Jesus had healed a man who had been a sufferer for thirty-eight years. The Pharisees professed so much regard for the Sabbath that they would not care for the sick on the Sabbath day. By his teaching and miracles, Jesus taught them it was right to do works of mercy on his day.

4. Jesus wished to teach the true way to keep the Sabbath, and to unload the heavy burdens the Pharisees had placed upon the people in regard to its observance. But Jesus never broke the Sabbath, as they accused him of doing.

5. Some churches observe the day of the crucifixion, and call it "Good Friday." They also celebrate the day of Christ's resurrection, the first day of the week following, and call it "Easter Sunday." But the day God has said should be kept holy, the day he has told us to "remember," comes between those two days, and that is "the Sabbath day according to the commandment." The seventh day, the day upon which God says, "Thou shalt not do any work," is made the busy day of all the week. Thus do men make the commandment of God of none effect by their tradition.

XI — The Sabbath; Its Attempted Change and Its Restoration

(March 16)

MEMORY VERSE: "We ought to obey God rather than men." Acts 5:29.

Questions

1. How will the Christian feel toward God's law? Ps. 119:97. How will he love the commandments? Verse 127.

2. What does God say he will not do? Ps. 89:34.

3. How long does the Lord say his Sabbath should be kept? Ex. 31:16, 17.

4. What did the prophet Isaiah say Jesus would do to the law of God? Isa. 42:21.

5. What has Satan always tried to do? Note 1.

6. What will be revealed before Jesus comes? 2 Thess. 2:3. What was this power to do? Verse 4.

7. What does Daniel say this power would speak? What would it do to the saints of the Most High? What would it *think* to do to the times and laws of God? What power has fulfilled this prophecy? Dan. 7:25; note 2.

8. Which of the commandments relates to God's time? Which has the Papacy tried to change? Note 3.

9. What does the Saviour say of those who keep the commands of men? Matt. 15:9.

10. Whom does the apostle say we should obey? Acts 5:29.

11. When men choose to obey God rather than men, what does this sometimes cause others to do? Acts 5:33.

12. With whom will Satan be angry just before Jesus comes again? Rev. 12:17. Why will he make war against them? Will they keep *all* the commandments, or only part of them?

13. Which of the commandments will Satan and evil men try to set aside in the final conflict? Note 4.

Notes

1. "From the very beginning of the great controversy in heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends in 'one point,' manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes 'guilty of all.'"—*Great Controversy*, page 582.

2. The Papacy has taken titles to itself that belong only to God. It has persecuted and worn out the saints of God by fire, sword, and every form of death that evil men and fallen

angels could invent. Many millions of men, women, and children have thus laid down their lives for Jesus' sake. The Papacy has also thought to change the law of God, but it could not only "think" to do this, for the commandments can not be changed.

3. In Catholic catechisms the second commandment is left out, and the tenth is divided; but it is claimed this does not change the law. They say of the fourth commandment:—

"Question.—How prove you that the church has power to command feasts and holy days?"

"Answer.—By the very act of changing Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

—*Abridgment of Christian Doctrine*, page 58.

"Question.—Have you any other way of proving that the church has the power to institute festivals of precept?"

"Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism*, page 351.

4. "The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not."—*Great Controversy*, page 605.

THE YOUTH'S LESSON



X — The Sabbath in the New Testament

(March 9)

MEMORY VERSE: Mark 2:28.

Questions

1. Who is our example? 1 Peter 2:21; 1 John 2:6; Heb. 12:2.

2. What example has Jesus left us concerning the Sabbath? Luke 4:16; Mark 1:21.

3. How did he recognize Sabbath observance as late as A. D. 70? Matt. 24:15-20.

4. How are the days of the week designated by an ancient prophet? Eze. 46:1; note 1.

5. How does Matthew speak of the Sabbath and the first day of the week? Matt. 28:1.

6. Which day does Mark say is the Sabbath? Mark 16:1, 2.

7. To whom did Jesus appear on the first day of the week? Verse 9; Luke 24:33-43. See also John 20:19. Note 2.

8. What did Joseph of Arimathea do on the day of the crucifixion? What is this day called? Luke 23:50-54.

9. What did the women who came from Galilee do? According to what did they rest? Verses 55, 56. Compare Ex. 20:8-11.

10. What did they do on the first day of the week? Luke 24:1; note 3.

11. What was Paul's example in reference to the Sabbath? Acts 13:14, 42-44; 16:13; 17:1, 2; 18:1-4, 11.

12. What did he once do at Troas? Acts 20:7.

13. What miracle was performed? What time of day was it? What did Paul do in the morning? Verses 9-11; note 4.

14. What other mention is made of the first day of the week in the New Testament? 1 Cor. 16:1, 2; note 5.

15. What blessing is pronounced upon those who keep the Sabbath? Isa. 56:1, 2.

16. What is said of the Sabbath in the new earth? Isa. 66: 22, 23.

Notes

1. In this text the Sabbath is mentioned, and six other days of the week, which are called "working days." One of these must be the first day of the week. The first day of the week is therefore named by an inspired writer, not the Sabbath, or a rest day, but a "working" day.

2. That the apostles did not meet on this occasion to commemorate the resurrection is evident from the fact that they did not believe that Jesus had risen from the dead. They were simply having an evening meal at their own home. See Acts 1: 12, 13.

3. Three days are here mentioned: (a) the preparation day; (b) the Sabbath; (c) the first day of the week. No clearer statement could be made that the first day of the week is *not* the Sabbath.

4. No sacred title is here applied to the first day of the week. It was an evening meeting, held on what is now called Saturday night. After restoring Eutychus to life, Paul continued the meeting till break of day, and early, on what we would now call Sunday, left on foot for Assos to meet his companions who had gone by boat.

5. The following comment on this text is of interest, and shows that this scripture has no reference whatever to a public collection in the church:—

"The whole question turns upon the meaning of the expression 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'With one's self, i. e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it, *apud se*, with one's self; at home. Three French translations, those of Martin, Osterwald, and DeSacy, *chez soi*, at his own house; at home. The German of Luther, *bei sich selbst*, by himself at home. The Dutch, *by hemselven*, same as the German. The Italian of Diodati, *appresso di se*, in his own presence; at home. The Spanish of Felipe scio, *en su casa*, in his own house. The Portuguese of Ferreira, *para isso*, with himself. The Swedish, *near sig self*, near himself."—*Vindication of the True Sabbath*, third edition, pages 51, 52.

XI—The Sabbath; Its Attempted Change and Its Restoration

(March 16)

LESSON HELPS: "Great Controversy," chapters 3, 35, 36; the *Sabbath School Worker*.

MEMORY VERSE: Acts 5: 29.

Questions

1. What does the Lord say of the unchanging nature of his law and Word? Ps. 89: 34; III: 7, 8. Compare Luke 16: 17.

2. What did Jesus say regarding his obedience to his Father's commandments? John 15: 10.

3. Which day is the Sabbath "according to the commandment"? Ex. 20: 8-11.

4. How long is the Sabbath to remain? Ex. 31: 12-17; Isa. 66: 22, 23.

5. What was seen by the prophet Daniel coming up among the ten horns of the fourth beast? Describe this symbol. Dan. 7: 7, 8; note 1.

6. Concerning what did the prophet especially ask an explanation? Verses 19, 20.

7. How was the symbol interpreted through the prophet? Verse 25; note 2.

8. In what way has this antichristian power thought to change the law of God? Note 3.

9. What admissions have been made by the papal church in this matter?

10. What was the first law enacted for the observance of Sunday?

11. How many did the prophet say would worship this beast power? Rev. 13: 4, 8.

12. How may we know that we are servants of the Lord? Rom. 6: 16; I John 2: 3.

13. What work of restoration is foretold by the prophet? Jer. 6: 16. Compare chapter 18: 15.

14. What characteristics belong to the remnant church? Rev. 12: 17; 14: 12.

15. What blessing is promised to those who turn away their feet from the Sabbath? Isa. 58: 12-14; 56: 1, 2.

16. What decision should all make without delay? I Kings 18: 21; Joshua 24: 15.

Notes

1. The three kingdoms which were plucked up by this power were the Heruli, under Odoacer, the Vandals, and the Ostrogoths. See Elliott's "Horæ Apocryphical," third edition, Vol. III, page 141, note 1. Surely no better symbol of the Papacy could have been chosen than this,—eyes, keen, intelligent, and cunning, like the eyes of a man, a mouth pouring forth blasphemy. This foreshadows with remarkable accuracy the shrewd, deceptive working of the man of sin.

2. The exceedingly wicked and arrogant character of this power is set forth in the words, "He shall speak great words against the Most High." "Hear Felinus: 'The Pope sustains Christ's lieutenantship, not only over things in heaven, over things in earth, and over things in hell, but also over the angels, both good and bad.' Hear Antonius, the archbishop of Florence: 'The Pope's power is greater than all other created power, in some sense reaching unto things in heaven, things in earth, and things in hell; so that of that power the words may be verified which are written by the prophet David, "Thou hast put all things under his feet." Hear the voice of the Lateran councils: 'All power is given to thee [the Pope] in heaven and earth.' Hear the decretals from popes themselves: 'It is idolatry to disobey his command.' 'We, who, according to the plentitude of our power, have right to dispense above law or right.' 'We declare, say, define, pronounce it to be necessary to salvation for every human creature to be subject to the Roman pontiff.' And, finally, hear Cardinal Bellarmine himself: 'If the Pope should err by enjoining vices or forbidding virtues, the church should be bound to believe the vices to be good and the virtues to be evil, unless it would sin against conscience.' Great God! how are here thy titles, thy prerogatives, wrested from thee by this arch-apostasy! How is here thy dominion universal usurped! thy homage stolen, thy moral government challenged!"—*Romanism and Anglo-Catholicism*, J. Sor-tain, A. B., London, 1841, pages 84-87.

The persecuting character of this power is foreshadowed in the words "and shall wear out the saints of the Most High." "Under these bloody maxims [already cited at considerable length] those persecutions were carried on, from the eleventh and twelfth centuries almost to the present day, which stand out on the page of history. After the signal of open martyrdom had been given in the canons of Orleans, there followed the extirpation of the Albigenses, under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome and multitudes of other confessors, before the Reformation; and afterward, the ferocious cruelties practised in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction, by fire and sword, of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of Bartholomew, the persecutions of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and perjuries connected with the revocation of the edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."—*The First Two Visions of Daniel*, T. R. Birks, London, 1845, pages 248, 249.

3. The commandments of God as found in Bellarmine's "Dottrina Christiana Breve; or Short Christian Doctrine," pages 23, 24, which was printed at Rome in 1836, *con licenza de superiori*, and is here translated from the original Italian, will be of interest:—

"Repeat the ten commandments.

"1. I am the Lord thy God, thou shalt have none other God before me.

"2. Thou shalt not take the name of God in vain.

"3. Remember to keep holy the festivals.

"4. Honor thy father and thy mother.

"5. Do not kill.

"6. Do not commit adultery.

"7. Do not steal.

"8. Do not bear false witness.

"9. Do not covet thy neighbor's wife.

"10. Do not covet thy neighbor's goods."

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	- - - -	\$1.00
SIX MONTHS	- - - -	.50
CLUB RATES		
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1 or more copies to one address, six months, each	- - - -	.40
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Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

The Moving Power

A THOUSAND dipping oars can less avail
Than heaven's breath that fills one ragged sail.
— Arthur Guiterman.

There's No Substitute

SCIENCE and invention have found substitutes for almost everything in the world, except will power and won't power. These can not be counterfeited, for out of them comes the most solid masonry for character building. To learn how to tame these two contending powers is the work of a lifetime. To misuse one of these powers for a single instant will affect our character for years. This learning when to say "yes" and "no" is an old-fashioned creed, but the only one for a "fixed heart."—*Record of Christian Work.*

Plain Graduation Gowns

IN various parts of the country there has been within the last year or two a strong effort to secure greater simplicity in the graduation gowns of grammar and high-school pupils. The success of this agitation in the city of Washington, D. C., is described by one of the Washington papers as follows:—

Members of the board of education and teachers in high and graded schools are congratulating themselves to-day on the success of the dress reform movement started a year ago, which showed such excellent results in simplicity of dress at commencements.

More than four hundred girls have been graduated from the eighth grade and high schools in the last three days, and simple white dresses have predominated. Without exception every girl in the high school wore plain white, without the suggestion of color. In but one or two instances hair ribbons were worn, and in these cases simple white bows adorned the hair. The puffs and curls frowned upon at former graduations were few.

"I gave out more than one hundred fifty diplomas yesterday, and visited three sections of the city, and, with but one or two exceptions, every girl was dressed simply and sweetly in plain white," said Mrs. Mussey, vice-president of the board of education. "The high-school girls especially helped us out. In one division one or two girls were elaborately dressed. The teachers have worked faithfully in advocating the simple graduation dress, and their work has shown."

In a talk to the Parent-Teachers' Association, Dr. William M. Davidson, superintendent of the public schools, came out strongly for simple dress. He advocated the plain dress for every-day wear, as well as for graduation.

It may be that there is occasion for our own schools to give some attention to the securing of greater simplicity in the dresses of graduates. It may be, too, that there are other commendable ways of decreasing display and extravagance on such occasions.

"The Laurel Health Cookery"

A BOOK of 1,760 carefully prepared and tested recipes. One of these (used by permission) has been sold many times by the originator for one dollar, and it is in no way superior to the majority of the recipes in the book. Many housewives have felt compelled to use harmful chemicals in their cooking, because there were so few recipes for cakes and quick breads without them. This collection contains 56 recipes for cakes without baking-powder, soda, or cream of tartar, some of them being without eggs.

There are directions for preparing a variety of nut foods with recipes for their use, and these recipes may also be used for similar commercial foods.

The author, Mrs. Evora Bucknum Perkins, for more than twenty-five years has been conducting schools and institutes of health at Chautauqua gatherings, in sanitariums, and in many of the large cities. This book is the result of her earnest study and long experience as a dietetic reformer.

The book is printed on an extra quality of colonial, English finish, paper in clear type, and has a few choice illustrations from photographs.

Regular edition, done in full art linen cloth, T pattern, stamped in ink, \$1.75; de luxe edition, bound in extra cloth, gilt top, cover handsomely stamped in ink and gold, \$2.25. Address all orders to Evora B. Perkins, 68 River St., Marlboro, Massachusetts.

A Poet's Conception of God

THERE is power
Unseen that rules the illimitable world,
That guides its motions, from the brightest star
To the least dust of this sin-tainted mold;
While man, who madly deems himself the lord
Of all, is naught but weakness and dependence.
This sacred truth, by sure experience taught,
Thou must have learned, when wandering all alone;
Each bird, each insect, flitting through the sky,
Was more sufficient for itself than thou.

—Thomson.

Still They Come

REPORTS of Ingathering offerings continue to come in, though we have ceased to run the idol cut. Traverse City, Michigan, sent in a report of \$21; and Kasota, Minnesota, \$11. The following letter from Master Walter Harvey, of Gaston, Oregon, gives an interesting account of the way his offering was obtained:—

DEAR YOUTH'S INSTRUCTOR: I am sending you \$1.80. Please use it to put a cross in place of an idol. I wish I could send you five dollars, but I am only a boy twelve years old, going to school. I have a pet hen, named Speck. She raised ten missionary chickens, which I sold for two dollars. I paid my tithe, and am sending you the remainder.

I attend the Laurelwood school. We have a Sabbath-school of one hundred fifty members; but we have no Ingathering services here.

I like to read the INSTRUCTOR, and my father likes it also. We have had it in our house ever since I can remember.

Mother says that my hen may raise more chickens for me this coming year, and they will all be missionaries.

WALTER HARVEY.

If each of the one hundred fifty members of the Laurelwood Sabbath-school should next year join hands with Master Walter in his missionary enterprise, a substantial gift to missions would result. Why can not all Sabbath-schools begin early in the spring to plan for Harvest Ingathering services? There will be a good program in the INSTRUCTOR, and there will be some interesting plan devised for reporting the gifts of the various schools. Let the children have part in this good work.

THERE are no gains without pains.—Franklin.