

The YOUTH'S INSTRUCTOR

Vol. LXII

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No. 4



Photo by W. C. Eaton

SAMPLES OF FRUIT FROM THE EMPIRE STATE

It is estimated that the parcel-post profits for the past year will exceed \$30,000,000.

MORE than eight thousand immigrants arrived in New York in two days in a recent week.

A NEW sun spot with an area of 409,000,000 square miles has recently been discovered by a Mr. Richard, of Santa Clara University, California.

IN Siam, where the white elephant is worshiped, the natives often resort to white paint to increase nature's supply of the animal which is considered an omen of good luck.

At a recent London book sale a copy of the first edition of Izaak Walton's "Complete Angler" was sold for \$2,800, and a copy of Defoe's "Robinson Crusoe" went for \$230.

THE great campaign of "swat the fly" is further encouraged by the recently expressed probability that the black biting fly, of which there are seventy varieties, is the carrier of the pellagra germ.

By applying a telephone transmitter to a piano player, a music company of Marion, Indiana, is answering hundreds of telephone calls from persons anxious to hear their favorite selections by phone.

THE finest chimes in America are in the tower of the city hall municipal group at Springfield, Massachusetts. These chimes are said to excel in some particulars even those famous chimes of Amsterdam.

A PROMINENT aviator recently startled the world by flying with his machine upside down. Many aviators criticize him for this, as they think it is not conducive to the advancement of the proper use of the aeroplane.

A LUNCH-COUNTER car has been added to one of the divisions of a great railroad system. The car is provided with a long mahogany counter with revolving chairs secured to the floor, and will accommodate twenty-one persons at a time, besides those who may stand to eat their quick lunch. It is predicted to be very popular among travelers of moderate means.

DR. E. H. PRATT, of Evanston, Illinois, recently performed an operation upon the brain of a prisoner in the county jail, which he asserted will cure the criminal of his desire to take that which does not belong to him. Dr. Pratt is the discoverer of metastasis, or moral paralysis.

THE Chinese constitution, recently adopted, makes no mention of a state religion, but General Juan, who has in reality become dictator, has taken it upon himself to order Confucianism to be the established religion of China.

THE confused hen language of the barnyard has been reduced to a system of twenty-three distinct sounds. However, it has not yet been given its place along with the other modern languages.

Principal Contents

CONTRIBUTIONS	PAGE
The Tongue	3
The Importance of Missionary Correspondence and Literature Work	4
A True Incident	5
Value of Our 1914 Goal	6
The Parting of the Way (poetry)	6
A Coop for Pigeons and Chickens.....	8
Learning How to Cook (poetry)	9
SELECTIONS	
The Wrong Dinner Pail	9
Russian Prisons	16

THE PROTESTANT MAGAZINE

ADVOCATING PRIMITIVE CHRISTIANITY PRETESTING AGAINST APOSTASY

A Spiritual Religion
Versus
Pompous Ceremonials

THE most prominent difference between Protestantism and Romanism may be summed up in the statement that the former is a spiritual religion and the latter a carnal and worldly belief. Protestantism appeals to the soul of man, while Romanism endeavors to captivate the carnal senses. There can be no place in a truly spiritual religion for the materialism afforded by images, "holy" water, scapulars, rosaries, chaplets, "sacred" medals, and all those pompous ceremonials which delight the heart of s'c'ul man. Carnality and spirituality are diametrically opposed to each other.—*The Protestant Observer (London), October, 1913.*

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Protestant Magazine, Washington, D. C.

The Youth's Instructor

VOL. LXII


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No. 4

The Tongue

BENJAMIN KEECH

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turks assert, "than does the sword."
The Persian proverb wisely saith,
"A lengthy tongue, an early death;"
Or sometimes takes this form instead:
"Don't let your tongue cut off your head."
"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."
While Arab sages this impart:
"The tongue's great storehouse is the heart."
From Hebrew wit this saying sprung:
"Though feet should slip, ne'er let the tongue."
The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

 HERE are many other interesting and helpful verses in the Bible about the tongue. They may be recalled more readily by referring to the concordance. The lips and mouth are likewise mentioned frequently.

When one stops to consider the mischief which the (in)human tongue has caused, he becomes saddened. When one considers the good it has done, he becomes comforted.

A wrong, erroneous, and harmful thought is given power by the tongue, and its influence extends through many years. A pure, true, and helpful thought is voiced by the same "little member," and its influence, too, is carried far down the aisles of time. "For out of the abundance of the heart the mouth speaketh."

There are dozens of perfectly good and legitimate topics for conversation, the discussion of which can harm no one. And it surely does not speak well for the quality of any one's mind to be actually glad to talk about one's neighbor's faults and shortcomings. This harms the gossipers even more than those maligned, and helps make the earth a sad, unhappy place in which to live.

If no one, from our first grandparents down, had ever entertained a wrong thought to be acted out in a wrong deed, what a perfectly happy and harmonious world we should be living in at the present time! If, from the present moment, each one should keep patient watch over his thoughts and tongue, what encouraging improvement would result!

In Phil. 4:8 is given a valuable hint on how to proceed, if in doubt. Erroneous thoughts may be overcome and cast out by sincere communion with God. This cleanses and empties our minds, that they may then be filled with good.

It would seem as if the fact that "thoughts are things"—veritable boomerangs, which eventually come back to plague or comfort the sender—would urge one to choose his words with more care. "Keep your mouth shut" is oftentimes one of the kindest admonitions one can follow. "The least said, the soonest mended," is also wise and good counsel.

There may be some things which human beings cannot accomplish, except by hard effort; but there is one thing which all may do, and that is ultimately to wean the tongue from expressions of malice, hatred, revenge, and bad temper. Not until we have done

that, can we lay much claim to the mind "which was also in Christ Jesus."

How many a sensitive person, injured by the heartless gossip of heedless persons, has grown to shrink more and more from the tongues of such, gradually avoiding them entirely, and thus gaining a reputation for unfriendliness and unsociability.

But, fortunately for these sensitive ones, there is another class of persons with purified minds,—those who avoid "profane and vain babblings," who prefer to talk only about the good, the helpful, and the true, and who, still more fortunately, nine times out of ten are Christians.

To whom is it we turn when in trouble, when discouraged and longing for sympathy?—To our Christian friends. We know instinctively that instead of going over to the neighbors to talk about us, they have perhaps been on their knees, talking about us to God, asking him to help, comfort, and guide us. Because of the influence of such, many sinners have decided to cast their lot with God's people.

A man of good average standing in a community falls into some sort of error. His unregenerated friends herald his mistake with apparent eagerness, seeming glad of an opportunity to gossip, thus making it doubly hard for the mistaken one to regain his footing.

His regenerated friends, on the contrary, have learned better. They do not withhold the friendly glance, the encouraging word, the helping hand. They point out the right way and help him to walk therein.

Then, again, an innocent person's character and conduct may be so relentlessly "raked over the coals" that his faith in human nature becomes momentarily wrecked. Again, a person's mere oddities and eccentricities—little misfortunes which are of no real consequence—may be so ridiculed and held up to the laughing gaze of the world that he will become soured, suspicious, and unapproachable; this, too, in spite of the streaks of pure gold that may often be found in such a character.

It does not matter how queer, or even bad, any acquaintance of ours may be, it is our duty not to magnify the error by talking maliciously about it, but to overcome it with good. The erring may usually be helped, but never by making a bad matter worse. A fire is kept alive by the fuel added to it.

All are subject to misfortunes, both deserved and undeserved; and most of the trouble on earth is due to this cause—that we do not live love, but hate. Whatever does not partake of the nature of the former, must necessarily partake of the nature of the latter. Rank brutality may often masquerade under much gentler names; and when one is inclined to ridicule, criticize, or gossip, it is well to remember "how great a matter a little fire kindleth."

Even humor, which has a good and legitimate place, may become sadly misplaced when used to injure another.

"If you your lips
Would save from slips,
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when, and where."

Truly, "so much may depend on the way a thing's said." There is always a right way to express even a thought of rebuke. It is natural to select the wrong way, without considering; and it is wiser to keep silent until the best, purest, and least-offensive words have occurred to us. Self-control in the matter of thought and speech is one vital need of the world; we should not speak wrongly of persons — or anything else.

There are two sides to every question — and sometimes three or four. The other side of this question is that those among us who are averse to "tongue lashings" would do well to turn our attention from our friends' falsifyings to our own faults, diligently striving, by prayer and works, to order our lives after the correct Pattern, that the unkindest busybody may find in us no legitimate prey for gossip.

If misrepresented, let us forgive instantly, before hate can poison our minds; and let us "get even" by uttering nice things about the enemy's many virtues; also by waiting for an opportunity to help him, perhaps in unseen ways. If sincere and steadfast in our efforts, time can adjust all things satisfactorily, often making staunch friends of present-day enemies. Let us continue in calmness and strength to live up to our best, never dreading nor doubting the outcome.

Human beings are human beings, keenly aware of the shortcomings of others, and perfectly blind to their own; ever alert to underrate the virtues of others, and to overrate the attainments possessed by themselves. True it is that —

"There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly behooves any of us
To talk about the rest of us."

If we gave heed to Matt. 7:1-6 as we know we should, most of us would be too busy to mind the things not concerning us. The golden rule and the eleventh commandment ought also to be kept diligently in mind, that the outlook may be clear.

In the long run, a person is valued at his real worth, and is talked about accordingly.

"Turn to the Lord, and seek salvation."

"Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Ps. 34:13, 14.

The Importance of Missionary Correspondence and Literature Work

WILL a letter sent to some one, or a paper or a tract given out, bring results to God's cause? This can best be answered by the following instances. During a conference meeting in North Dakota, an elderly man related this experience: —

"I am now seventy-seven years old. . . . Thirty-two years ago I lived in Russia, and there received a tract from some one in Kansas. From it my wife and I learned the Sabbath truth. As we talked over together the matter of keeping the Sabbath, my wife said that if we lived in free America, we could keep the Sabbath, but not in Russia. She presented the dark picture of what it would be for us to try to keep the Sabbath there. I presented the darker picture of what it would be to live in Russia in violation of God's commandments, and die there, not having kept his holy

Sabbath. The next Sabbath was observed by us, the first Sabbath keepers in Russia. I presented the truth to a neighbor, and soon he and his wife accepted it; and for a long time we four were the only persons keeping the Sabbath in Russia."

Think of it! The first Sabbath keepers in Russia brought into the truth, not by a missionary sent to that country, but by the faithfulness of a woman thousands of miles away.

Elder Town, secretary of the Publishing Department, received the following interesting letter from one who learned the truth through reading matter sent her: —

"A neighbor of mine once let me read a paper called the *Pentecostal Herald*. This is a paper published by the people that believe in sanctification here on earth. I read good testimonials in it from the believers in this doctrine; but I, who was an Episcopalian, knew nothing of what it was to be converted, or born again; yet my heart was longing for a closer walk with God, so I knelt down and told the Lord if there could be such a state of pure holiness on earth, I wanted to experience it. Truly, 'God moves in a mysterious way his wonders to perform,' and he is still the same prayer-answering God as of old.

"Shortly after this I left my home in Doloroso, Mississippi, to visit my girlhood home at Natchez. While there a circular bearing a prize puzzle, advertising some patent medicine, was thrown into the yard. I solved the puzzle and sent in my answer; then my name was printed among the prize winners and thrown around all over the United States. Away over in San Jose, California, Miss Ruth A. Roe, a Seventh-day Adventist, who was doing missionary work by writing letters and sending tracts and other literature to individuals, took this circular with the list of prize winners, knelt in prayer to God, and running her finger down the list, she felt impressed, when she came to my name, to take it from among the number and send me tracts and literature giving light on the seventh-day Sabbath, which, praise the Lord, was the means of bringing me into the truth.

"When I began to read this literature, I said, 'This is the light in answer to my prayer, for here I learn we are sanctified by obeying God's Word.' This was twelve years ago, and each Sabbath since that time seems to bring a greater blessing."

Other interesting experiences could be related showing that many have been converted to the truth through this means, but the ones here related emphasize the importance of missionary correspondence.

If each believer in the third angel's message would, during 1914, write at least one letter a week and send a paper or a tract, much might be accomplished.

It is a work in which all can engage; every one can write a letter or send a paper, and even though we may not see results here, it will be a cause of happiness in the new earth to find some one there who has been saved through our efforts. May the Lord fill us all with a passion for souls, and may we do all we can this year to bring a knowledge of Christ's soon coming to those who know it not. EDWARD QUINN, JR.

ONE of the great drawbacks of modern surgery is the nervous shock to the system even when an anæsthetic is given. A prominent surgeon has succeeded in reducing this nervous shock by administering a local anæsthetic to the organs themselves before the real anæsthetic is given.

A True Incident

NELL was teaching a church school on the opposite side of the city from her home and she had between twelve and fifteen miles to ride on the street cars morning and evening. Consequently she had little time to make calls. But one Sunday she said, "Mother, I'm going to call on Cousin Ellen this afternoon. Don't worry about me if I should be home late, for I want to call on Miss E——, the educational secretary, also."

At about four o'clock she left home. There was a fifteen-minute walk before her, but she set out at a brisk pace, not relaxing her gait until she reached the door of her cousin's home.

The summer before, she had nursed this cousin through a severe illness, and after a ten weeks' stay there as nurse and housekeeper she felt very much at home. They had a large Newfoundland dog, Rover by name. He was of rather a vicious disposition, but had never harmed any one whom he knew. Hence Nell walked toward the door with a cheery, "Well, Rover, old dog." She had fed him every day during those ten weeks, and she did not suppose that the two or three warning growls he gave at her approach were worthy of notice.

Suddenly Rover rose to his feet, walked deliberately to her side, and bit her twice. The cousin appeared in the doorway at that moment, called off the dog, and took Nell into her care. She insisted that a doctor be sent for, but Nell would not hear to it. She was a strong, robust girl, and she said germs could never live in her blood. She promised to purchase some carbolic acid on her way home, and with this she would cauterize the wound in order to overcome any possible infection. This she did, and for a week all went well. The wound was large and very painful, but she did not speak of it to her parents.

On Friday evening she came home with a serious cold, and the next morning awoke with the stupor of an intense fever upon her. All day long she lay on the couch in the sitting room in a semiconscious state. Treatments were administered by her mother, and although she was much better on Sunday morning, it was evident that there would be no school on Monday.

As Nell lay wondering what she could do to persuade her parents that she was well enough to teach school the next day, a peculiar feeling came over her. She began to feel stiff in every muscle. Her throat and jaws seemed heavy and stiff. Little by little the stiffness became more intense. Suddenly she thought of her cousin's warning, "If you do not have that cauterized, you may have lockjaw in the course of a week or ten days." She knew that in her weakened condition this was quite possible, and she decided she must tell her parents what had happened, before her condition would make it impossible.

Her life came vividly before her, and it seemed lacking indeed. Could it be that she who had always been so healthy, vigorous, and happy, must die, leaving father, mother, and brothers alone? What had she ever done to make the world better or those about her happier? She prayed that she might live to bless others if God so willed it.

Her steadily stiffening muscles told her she must speak quickly if she spoke at all. Calling her mother, she told her her story, showed her the wound, and as gently as possible told her of her fears. There was a mute look of hopeless anguish in the mother's face as she cried, "O daughter, we can't spare you!"

One son was sent for the doctor, another to get the father, while the other one went to tell the educational secretary of Nell's condition. Meanwhile the mother gave her such treatments as were thought would be helpful.

When the brother arrived at the home of the secretary, he found a number of teachers there who had come to discuss plans for making their school work more efficient. Turning to her teachers, Miss E—— said, "Let us pray for Nell." Earnest prayers went up to God for her recovery, more earnest perhaps than usual, because they all were Nell's personal friends.

As the father and mother worked over their daughter, all three were silent, but intense suffering was plainly visible in their faces. Now and then a smothered, "Father, save her," came from the father's lips.

After several hours of hard work, and in spite of the doctor's statement that he feared little could be done to relieve her suffering, the stiffened muscles began to relax, and Nell fell into a quiet sleep. The doctor said that for some reason the toxic effects of the fatal germ had been neutralized, and Nell would recover, although it was beyond his comprehension how it had been so quickly done, or indeed done at all. However, those who knew best believe it to have been an answer to prayer.

A. B. C.

Rights

EVERY living thing has rights that every other living thing should respect, and that God himself respects. The worm at our feet has the right of life and the pleasures of existence which no foot has the right to take away from it, unless in some way it is a menace to the life and safety of some other living thing.

Every individual has rights, both civil and religious, that no other human being, however exalted his position, has any right to take from him; and God certainly never will.

Jesus recognized this principle when he said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." He, the Creator of heaven and earth, would not interfere with any man's civil or religious liberty; and how dare any man raise his arm against the God-given rights of his fellow man? Jesus taught that all have the right to be treated with respect and consideration. He earnestly said to those of his own nation: "I honor my Father, and ye do dishonor me." He claimed the right of protest, so said Luther; and every man should protest by his voice and his vote against any laws being enacted in our fair land that will cripple or remove the civil or religious rights of a single law-abiding citizen.

MRS. E. J. HILDOM.

Nevers

NEVER ask any one to do for you what you can just as well do for yourself.

Never be so injudiciously proud that you cannot ask another for a favor when it is absolutely necessary.

Never forget that all men are more or less dependent upon one another, but that we should not at any time be unnecessarily dependent.

Never forget that you are, under all circumstances and at all times, dependent upon God for everything.

Never lose sight of the fact that it is far better and safer to depend less upon your fellow creatures and more upon God.

J. W. LOWE.

Value of Our 1914 Goal

OUR Missionary Volunteers everywhere share the one predominating desire to be truly successful soul winners. We all wish to live lives that count, and to make our Missionary Volunteer Societies life-saving stations whose crews are being trained continuously for more and better service. That is inspiring, for "when one *sets* himself to live a grand and noble life, man cannot interrupt him, and God will not." This is just as true of societies as of individuals; but he who succeeds must *set* himself to do that certain thing, for all true success has purpose for its guiding star. Carlyle once, upon meeting a young man, asked,—

"Whither are you going?"

"Don't know," was the reply.

"What do you carry?"

"Nothing."

"What are you doing on life's sea?"

"Only drifting."

"Young man, get a purpose; get one quick."

A purpose! That is exactly what every young man and every young woman needs. It is the imperative need of every Senior and Junior society. Not a few societies with good enough intentions have failed because, like the young man, they have had no definite purpose before them. No favoring gale fills the sails that toss aimlessly upon the sea. It is the ship with a destined port that cuts its way through the opposing waves. To live without a definite aim is to keep moving crosswise in life's pathway. It is the youth, and also the society, devoted to a definite purpose that makes advancement.

With the selection of a purpose comes of necessity constancy to it. He whose life is not devoted to his purpose has no purpose at all. Very probably history would have had no room for the name of Columbus on its pages had he not been able daily to write in his diary, "And this day we sailed westward as our course was." Knox's purpose to win Scotland to Protestantism had not meant much without his prayer, "Lord, give me Scotland or I die." Whitefield's purpose to be a soul winner draws its value from the prayer of his life, "Lord, give me souls or take my soul."

Every age offers the youth opportunity for improvement, and lays upon them demands for service. But 1914 is a year of unparalleled opportunity, and a year of the greatest responsibility. Life's warfare is more intense and fierce. Many are falling in the heat of the battle. The gaps on the firing line abroad must be filled, and as, in this age of intensity, the older ones drop out of the rapid march, it becomes the inevitable duty of the young, the strong, the brave, to push into the advancing ranks of service. Then, too, the fleeting opportunities for saving relatives, friends, and neighbors must be seized by every one. And in order to make the greatest possible use of all opportunities for Christian service at home and abroad, the North American Missionary Volunteers have before them this definite goal to work to during 1914:—

Fifteen hundred young people added to the church and to our Missionary Volunteer organization.

Five hundred new members of Attainment.

One thousand Reading Course certificates.

Twenty-five thousand dollars for missions from our Missionary Volunteer societies.

Is it too much to expect that the work of our Missionary Volunteers during 1914 should bring this four-fold result?—Surely not. Several years ago, after Robert E. Speer had spoken to an audience of five

thousand young people about the importance of evangelizing the world in this generation, and the tremendous obstacles in the way, he paused a moment, and then with intense earnestness said, "Young friends, we can do it if we will." So with our 1914 goal, we can reach it if every Missionary Volunteer will,—

1. Observe the morning watch.
2. Determine to win at least one soul.
3. Study for Attainment membership.
4. Be a Reading Course member.
5. Give \$2.50 for foreign missions.

Who will say, I can do my share, *and I will?*

MATILDA ERICKSON.

The Parting of the Way

THROUGH the dell of a thousand favors,
Airily swung or sturdily set,—
Priests of the beautiful, incense wavers,—
Ah, how my heart goes back to it yet!

Empty the sky of aught but blueness,
Ringing the air with the thrush's song,
And the world afloat on our young hearts' trueness,
My friend and I, as we walked along,—

Walked by the brook that ran some whither,
And gayly spoke of the place it went,
Planning our lives as we stepped together,
And of the future all innocent.

Through the dews of the long, lush grasses,—
And God, he knoweth how blithe we were,—
We came to the path of the pilgrim passes,
Which leads to the desert of juniper.

It was only a step that I took beyond him,
And hand clasped hand across the brook;
And I gave him oath, and with oath to bond him
In unity still our way we took.

Not long, not long! for the hands must sever;
The waters grew wider and ever wide;
And the ways were parted that day forever
Of the two that had sworn to go side by side.

And ever on: no backward turning
Is there to the path we fondly trod;
Whatever the fearing or what the yearning,
The past is closed by the seal of God.

We two walk on in the grass and heather,
He in the sun, and I in the rain;
But nevermore we walk together:
I on the hills, and he on the plain.

Fainter the voices ever growing
That call through the mists of the severing flood,
And I climb my steeps with a full heart, knowing
That lost fore'er is our brotherhood.

Wide are the plains and great the cities
That know his comings and hold his store,
But strewn with the pits of carnalities,
To whelm the smitten that flee them o'er.

And though rough my path to mortal seeming,
And steep its rises to top the mist,
Yet oft therefrom I catch the gleaming
Of far-off palaces heaven-kissed

And I know the way of the rocky passes
That stretches the thew and quickens the eye,
Though it misses the ease of the meadow grasses,
Is the way to the glories of by and by.

But O, my brother that walked beside me,—
And God, he knoweth how glad we were!—
On that fair day hadst thou not denied me
To walk in the desert of juniper!

It seemed not much, but its little seeming
Was seed of the might of a distant day;
And it was not whim, and it was not dreaming,
That led me to beg thee to step that way.

And yet I know, and my God he knoweth,
The pain of parting was birth of joy;
For the desolate way is the way that showeth
The heart its treasures of unalloy.

But O my heart, which ever yearneth
 For him that was bonded to thee for aye,
 Be heart for thy friend when next there turneth
 The path at the parting of the way!
 ARTHUR W. SPAULDING.

Burying One's Father

THE apparent roughness of Jesus' word to the young disciple whom he called, and who declined to follow him, saying, "Suffer me first to go and bury my father," has troubled many young people. To say in answer to that word, "Let the dead bury their dead," seems almost heartless; and it is hard to reconcile with the beautiful spirit which Christ teaches in relation to the family.

But it was an Oriental expression that the young man used. Dr. George Adam Smith once asked an Arab to be his guide in the desert. The young man declined regretfully, saying, "Let me first bury my father." And his father was sitting there, hale and hearty.

The young disciple's father was not a corpse, waiting burial, which Jesus refused. He was living, and did not need his son, so far as the saying goes. To have stayed to bury his father would have meant that he could not come after Jesus at all. And the reply meant that the old life could be cared for by those who still lived it; the young man was called to a new one. When his father needed him, he could help; now the kingdom of Christ needed him more.—*Rev. Cleland B. McAfee, D. D., professor in McCormick Theological Seminary.*

What Every Girl Can Do

THE *Girl's World* suggests twelve things which every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within every girl's reach:—

- Never fuss or fret or fidget.
- Never keep anybody waiting.
- Shut the door, and shut it softly.
- Have an hour for rising, and rise.
- Always know where your things are.
- Learn to make bread, as well as cake.
- Keep your own room in tasteful order.
- Never go about with your shoes unbuttoned.
- Never let a button stay off twenty-four hours.
- Speak clearly enough for everybody to understand.
- Be patient with the little ones, as you wish your mother to be with you.
- Never let the day pass without doing something to make somebody comfortable.

Sunset Glories

SOMETIMES day will add new splendors
 Through each moment's radiant run,
 Just to mass her golden glory
 At the hour of setting sun.
 F. FREDERICK BLISS.



A Fish Far From Home

AT Marseilles, France, a fisherman recently landed a strange fish, which he described as follows: "Enormous, hideous, thin, flat, with big eyes, and a wide mouth which had something like tusks on each side."

He took his prize to the museum, where the scientist in charge immediately identified it as a *Zeus faber*, which usually inhabits the Pacific Ocean and frequents the Japanese coast. How it should have reached the waters in the vicinity of Marseilles he could not explain, unless it had followed in the wake of one of the big steamers from Yokohama, attracted by the waste food thrown overboard in transit. It is the first time on record where a fish was found so far away from home.—*Selected.*

The Value of the Skunk to Agriculture

THE skunk, which is represented throughout the country by a number of varieties, genera, and species, says the United States Department of Agriculture, is an animal of great economic importance. Its food consists very largely of insects, mainly of those species that are very destructive to garden and forage crops. Field observations and laboratory examination demonstrate that skunks destroy immense numbers of white grubs, grasshoppers, crickets, cutworms, hornets, wasps, and other noxious forms. The alarming increase of the white grub in some localities is largely due to the extermination of this valuable animal.

It is a matter of common observation where white grubs are particularly abundant in cornfields, to note little round holes burrowed in the ground about hills of corn. These are made by skunks in their search during the night for these grubs. During the recent outbreak of grasshoppers in Kansas it has been determined that in many cases a large proportion of the food of skunks consisted of these grasshoppers.

Some of the most destructive insects in agriculture are such as do their work below ground and out of reach of any method that the farmer can apply, and it is against many of these that the skunk is an inveterate enemy. Notwithstanding all this, there is probably not another animal that is as ruthlessly slaughtered as is this one, whereas it is equally entitled to protection with some of our birds which enjoy this privilege, if not more deserving.

In some regions, especially in the southwest, the bite of the skunk is supposed to produce hydrophobia. This fear is unfounded, since it is proved that the bite of a healthy skunk is no more serious than similar wounds caused by other agencies.

In connection with the work of the range caterpillar investigations in northeastern New Mexico, it has been found that skunks destroy a great many of the pupæ (chrysalis) of this caterpillar, and in fact, during September and October, when this food is easily available, they prefer it to all other. About the middle of September it was discovered that many webs were empty, the pupæ having been neatly extracted from the web and either carried off or eaten. In many areas containing hundreds of acres, from twenty-five to sev-

God tests and proves us by the common occurrences of life. It is the little things which reveal the chapters of the heart. It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and of the little courtesies of life, which compose the sum of life's wretchedness. It will be found at last that the denial of self for the good and happiness of those around us constitutes a large share of the life record in heaven.—*Ellen G. White.*

enty-five per cent of the pupæ had been carried off, while in a few isolated places as high as ninety-five per cent of the Hemileuca (Mexican range caterpillar) pupæ were gone. In connection with these observations, piles of skunk excrement were found, which consisted in some cases almost entirely of pupa shells. Subsequent accounts showed the excrement found to have from sixty to ninety-five per cent of its contents consisting of these crushed shells. On the Crow Creek Ranch there was not an area observed but that had some of the Hemileuca pupæ destroyed by these animals. It is thus seen that the common skunk is at the present time one of the most important factors looking toward the control of Hemileuca outbreaks, and should be protected by the ranchers in the infested district.

A Coop for Pigeons and Chickens

If you have chickens or pigeons and do not have room enough for them, you may find here a plan which will help solve your problem, and at the same time give you a pleasant and profitable piece of carpentry work.

To economize room, follow to some extent the plan of the large cities,—build a skyscraper. While the coop described is not high, still the idea is the same. In this way the area of the yard is not only undiminished, but is actually increased.

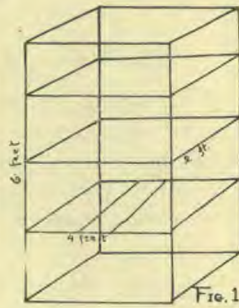
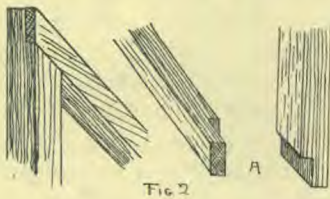


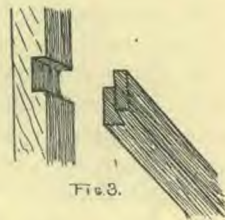
Fig. 7 is a sketch of the completed coop. The upper part is allotted to pigeons. On the second floor the birds are provided with a run, partly roofed, with a compartment in which to nest, reached by holes, and accessible by the owner through a door on the outside. The remaining and lower part is for chickens. On the lower floor are two boxes for lime and feed.



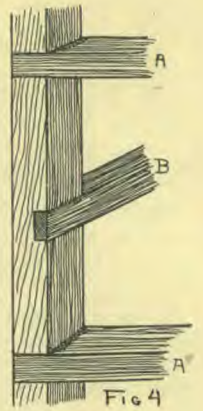
These boxes are easily lifted, and form a covering for the part beneath. The door swinging out in the lower part is for ventilation. The other door, which is closed, also

opens into the part for the hen with her brood. These doors are to be propped up, with a wire screen underneath to keep the chickens in, if desired. When closed, the flaps exclude wind and rain, rendering the quarters warm and secure.

Fig. 1 gives an idea of the skeleton of the coop. Make two sides 6 feet high, 2 feet deep, the length and breadth of the frame. Place the frames on end 4 feet apart, and brace them with quartering 18 inches from top and bottom. Fig. 2 is the lower corner; A, the pieces of wood before screwing together. Fig. 4 is the left-hand side of the frame; A, A, the cross braces, four feet long; B, the center brace, bisecting the frame. All the joints are of the simplest mortise; make them as shown in the drawings. Five lengths of 2 x 4 will cut with very little waste. An inch chisel, a hammer, and a saw are all the tools needed.



With the framework erected, you are ready for the floor supports, which are to go only two thirds of the length. Make this of three-fourths match lining, 6 inches wide. This, when completed, answers the double purpose of a roof to nests below and a platform on which the pigeons will be eager to parade in the sunshine. The rest of the coop will be easy to make, if you follow the drawing. (See Fig. 7.)



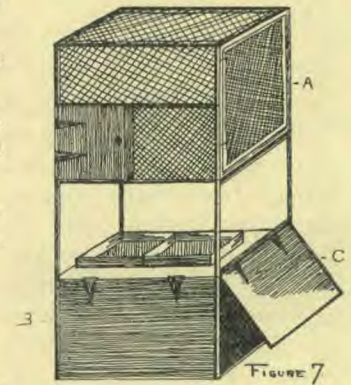
The two upper tiers are under control by the addition of the door at one end. It should be three feet high by two feet wide. (See Fig. 7, A.) It answers for both tiers. To complete the pigeon part, use wire mesh to enclose, 1½-inch mesh will do. Two yards 2 feet wide and 4 yards 1 foot wide is the quantity desired.

On the bottom tier (Fig. 7, B) use a heavier wood than match flooring, for you will want warmth. Under the door C you can make a wire frame as in Fig. 6, so as to fasten it in, and it will be possible to shut in the hen and let the chickens out, just as you wish.

You can finish it with green paint if you wish. If desired, the whole coop can be put together in its main parts with screws, which will allow you to take it apart and store it when desirable.

Summary of materials needed:—

- 5 12-ft. lengths 2 x 4.
- 2 12-ft. lengths ¾-in. stuff, by 2 in.
- 3 16-ft. lengths ¾-in. match lining, 6 in. wide.
- 1 12-ft. length 11 in.
- 3 pairs 6-in. hinges.
- Nails and screws, catches, and wire.



Three coats of green paint.
 UTHAI V, WILCOX.
 Mountain View, California.

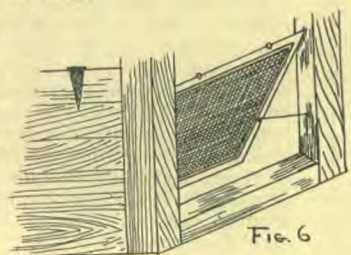
Esther's Admonition

THE hours of the preparation day were passing, and my anxiety increased as the work loomed up between me and sunset. To work up to the last minute meant to be unprepared for the holy calm of the Sabbath, and that meant to lose the Sabbath blessing. With renewed energy I bent to my work. While I was mopping the floor, Esther came in. Holding up a wee finger, for she was only four and a half years old, she said, "Aunt Bertha, will you please pick this splinter out?"

Then, looking up into my eyes, her own shining, she said, "I've been carrying in wood for Aunt Alice, and singing, 'Take Time to Be Holy.'"

The unconscious rebuke administered and equally unconscious example given, the splinter removed, a sweet "Thank you," and with a skip and a hop, she was again at her task.

BERTHA ILIFF.



CHILDREN'S PAGE



The Wrong Dinner Pail



WHEN it came to the question of either losing their old-fashioned country home or earning money to pay off the mortgage, which Mr. Gilbert's long sickness had unfortunately necessitated, Mrs. Gilbert and Winthrop faced the situation with the oft-repeated inquiry, "What can we do?"

In the dual conference—and more than one had been held—composed of Winthrop and his mother, many plans were talked over; but for some reason or other very few appeared feasible. One scheme after another was discussed, and there were objections to each—nothing which either of them could help. At last the matter reduced itself to the simple alternative, it must be the taking of summer boarders, or lose the home.

"You know, mother, your cooking always takes first prize at the county fairs," suggested Winthrop, meaningly. "If we once got started," he continued, "it wouldn't be long before we'd have to put up signs, 'No Room for More Boarders'! I'm almost confident of it. And with what I can save each month at Chandler & Hartzell's, we can pay off the mortgage in time; I know we can, mother. I saw Mr. Eastman stop in front of the house yesterday morning and look critically around the place. I could guess of what he was thinking. But he'll never get the house that Grandfather Gilbert built, not while we can help it, will he, mother?"

"The trouble will be, Winthrop, to get the boarders," anxiously replied his mother. "I wouldn't be afraid of not getting all we could care for were we once well started. You know Mrs. Willis advertised all last summer, and part of the season before, and she got only one application, and that from a dressmaker who couldn't afford to stay in the country longer than two weeks."

"I know," replied Winthrop, drumming on the table for a moment, "but perhaps Mrs. Willis didn't go at it in the right way; there might be something in that. Anyway, I'm sure you would succeed where she couldn't."

"It's well enough to say so, dear," and Mrs. Gilbert met Winthrop's earnest gaze with a sweet, motherly smile. "It's another thing to prove it."

But "Mrs. Gilbert & Son," as they playfully called themselves, decided to try the summer boarder scheme, and very early in the spring their advertisement ap-

peared in several of the large city dailies, and then they waited anxiously for developments.

The old-fashioned Gilbert homestead was built long ago. The house contained large, sunny rooms, each with a fireplace, deep, roomy closets, and wide windows,—rooms everything connected with which suggested rest and comfort. If one wanted to get away for a time from the bustle and noise of city life, nowhere could be found a more comfortable retreat.

But the weeks slipped rapidly by, and no letters of inquiry came in answer to the concisely worded advertisements, setting forth the attractions that awaited the guests who wished to install themselves in the country home of Mrs. Jonathan Gilbert.

"I think, Winthrop, we shall have to give it up," said his mother, with evident discouragement, after a month had gone by without any one's desiring board of them. "It takes something more than advertising I am convinced; one has to be known."

"But it isn't too late yet, mother," replied Winthrop. "Spring has hardly begun even in the cities, and it's still cold in the country, too much so for boarders even to think of coming this soon."

"However, they make preparations before this, or most people do," responded Mrs. Gilbert, lowering the window to keep out the draft. "But we won't quite give up—yet," she added with something of new courage in her tone.

"When does the interest come due?" asked Winthrop.

"The fifth of October; and if we don't have it then, we'll——"

"O, but we will!" interrupted Winthrop quickly. "I shall have a good deal saved by that time."

"But not enough to meet the interest payment, dear. It's more than you think it is."

June came, and the four large, airy rooms in the old Gilbert house were still vacant; and they had been attractively arranged for the hoped-for guests.

"It's too bad," thought Mrs. Gilbert, with but little expectation that any summer boarders would now apply. "But we've done all we could, spending more for advertising than we could really afford. I don't see why we should have failed."

Beginning with the tenth of June, all the stores in the village were to be closed each Wednesday afternoon at 12:30, thus giving those employed as clerks a half holiday. On the afternoon of the ninth of June

Learning How to Cook

HELEN ADAIR

Peeling big potatoes,
Just for a surprise;
Stirring up the batter;
Setting bread to rise;
Learning how to make things
Like those in the book,—
Isn't it just jolly
Learning how to cook?

Chorus:

Cooking like my mother!
Hearing father say,
"Sunshine is improving;
Some day, some day,
She'll be cooking, cooking,
Just—like—mother!"

Making tasty dishes
From our tiny hoard,
Stretching out the little
Till it fits our board;
Cooking to His glory,
Following his Book,—
Love it? O, I love it—
Learning how to cook!

Chandler and Hartzell decided not to open their place of business the next day, not even in the morning, as they wished an opportunity to make some necessary repairs on the store floor.

"You needn't come to the store tomorrow," announced Mr. Chandler to Winthrop as, just before closing, the boy entered the office of the firm on an errand. "You may have the entire day off. But be sure to be on hand early Thursday morning; there'll be quite a bit of clearing up to do."

"I'll be here any time you say," replied Winthrop, delighted with the prospect of a whole day to himself.

If his mother did not want him for anything especial, Winthrop planned to take the time for a day on Whitney Lake.

"Put up a pail heaping full of dinner, please," he cautioned his mother, going into the kitchen early the next morning. "I shall be hungry as a bear by noon! And your food—well, a little tastes like some more to a fellow; that's my experience."

Winthrop, on reaching the lake, decided to leave the pail of dinner snugly hidden in a clump of bushes on the shore.

"There's no place in the boat," he said to himself, hastily, "where I can keep it out of the sun, and I don't want all the good things spoiled. My! I could eat half that's in there now," taking off the cover and peeping in. "But I must not."

After leaving the pail behind a clump of alders, Winthrop got into the low, narrow boat, and eagerly pushed off.

"Ah, this is fun!" he said, drawing a deep breath.

Winthrop had been on the water perhaps an hour when he noticed a boat belonging to the Spring Hill House, a small hotel in the village, coming toward him. It contained two men, one a young fellow about his own age, the other much older. They were both strangers to Winthrop.

"Probably they're boarders," thought the boy, a trifle longingly.

Just at that moment he saw some chums in a boat on the other side of the lake.

In his excitement Winthrop paid no more attention to the boat from the hotel. Before noon the men had "worked" their way back toward the place where Winthrop had started out in the morning.

On landing, the older man began to look about him in the bushes, as if hunting for something.

"Didn't they say at the hotel, Dan," he said, turning to the boy, "that they'd leave our dinner near here—close to the big oak? That's the tree, sure!" and he pointed to a giant oak.

"Perhaps they haven't sent it yet," suggested Dan, looking at his watch. "They're not overswift at the Spring Hill House."

"But it's time it was here," replied his father, for such the older man was. Presently he started over toward the clump of alders.

"Here it is—here!" he called back. "I thought they'd have it here by this time!"

Laying down a newspaper for a tablecloth, the two strangers soon had the dinner spread out before them; and it looked good to the hungry men.

"It's better than what we usually get at the hotel," declared Dan, between the bites of a delicious egg sandwich. "We never get bread like this there!"

"I was just thinking the same thing," replied his father. "And these tarts—I haven't seen the like since I was a boy! We shall have to see about this

when we get back to the Spring Hill House. I wouldn't mind staying all summer and having your mother and sisters here if we were sure of this kind of cooking. Say, Dan, it's splendid!"

"Yes, indeed!" was the reply as Dan took a bite of a spicy brown doughnut.

"I wonder if they've found my dinner!" Winthrop was coming up from the shore of the lake, and saw in front of the strangers what looked strangely like his own dinner pail, now lying empty at Dan's feet. "It—it's really mine."

"Looking for something?" inquired Mr. Harmon, politely.

"Yes—my dinner pail! And that looks like it there," he answered, nodding to the pail on the ground just in front of him.

"Did you leave it——"

"In that clump of alder bushes—there," broke in the boy, pointing to the place where Mr. Harmon had found his dinner.

"Ex—excuse me. We thought it was from the hotel—the Spring Hill House—where we are stopping for a few days," explained the stranger, with much embarrassment. "They had agreed to send our dinner to this place, and we thought this pail under the bushes must have been it."

"Never mind," replied Winthrop, generously. "I've had so much fun I can afford to do without my dinner."

"Did your mother cook what was in that pail?" asked Mr. Harmon.

"Yes, sir."

"Do you live near here?"

"In the big square house, the other side of Welchville Brook."

"Do you suppose your mother would be willing to take some boarders for the summer? Have you enough accommodations for eight?"

"I think so," stammered Winthrop, abashed by the suddenness of the inquiry; then quickly, "I'm sure we have!"

"I can supply that number. I wonder if your mother could find it convenient to take us next week?" in a half-doubtful tone.

"Yes, sir. Our advertisement's in that paper you've just thrown down—'Rooms and Board Now Ready.' You'll find it under 'Maine Summer Resorts.'"

"It isn't the first time one's home has been saved by a dinner pail," remarked Mrs. Gilbert to Winthrop, early in the fall, as she counted over the interest money due Mr. Willis the next day.

"It wasn't the pail that did it," replied Winthrop, shyly. "'Twas the splendid cooking inside the pail. I knew if that got out, we'd get all the boarders we wanted."—*A. F. Caldwell, in Sunshine.*

Twelve Things to Learn

- THE value of time.
- The need of perseverance.
- The pleasure of working.
- The dignity of simplicity.
- The worth of character.
- The power of kindness.
- The influence of example.
- The obligation to duty.
- The wisdom of economy.
- The virtue of patience.
- The improvement of talent.
- The joy of originating.

—*Lee McCrae.*



M. E. KERN *General Secretary*
 C. L. BENSON *Assistant Secretary*
 MATILDA ERICKSON *N. Am. Div. Secretary*
 MEADE MACGUIRE *N. Am. Div. Field Secretary*

**Senior Society Study for Sabbath,
 February 7**

Suggestive Program

1. OPENING Exercises (ten minutes).
 2. Bible Study (five minutes).
 3. Testimony Study (five minutes).
 4. Quiz on Standard of Attainment (five minutes).
 5. The Immigration Problem (twenty minutes).
 6. Experience and Social Meeting (ten minutes).
 7. Closing Exercises.
1. Song; prayer; song; review Morning Watch texts for past week; collect offering and individual report blanks; secretary's report.
 2. The Stranger That Is Among You. Ps. 146:9; Matt. 25:35; Heb. 13:2; Genesis 12, 18. Have different ones read the first three texts, and others tell the story contained in the other texts. See "Patriarchs and Prophets."
 3. "Testimonies for the Church," Vol. VIII, pages 34, 35; Vol. IX, pages 179-183.
 4. Gen. 1:26, 27; 2:17. Announce texts the week before, and urge all to memorize them. Review all the texts used thus far. Create all the enthusiasm possible. Give Scripture reference and call on some one to quote it. Give main thought in verse, call for volunteers to raise their hands, then ask some one to tell where the verse is found. Ask question that can be answered by one of these texts; call on definite person. State some objection raised by people not of our faith against the seventh-day Sabbath that can be answered by one of these texts. Call for some one to answer the objection. The use of a variety of methods will keep up a live interest.
 5. "The Immigrant and His Importance to Us" (five minutes); "Causes of Immigration" (five minutes); "Transportation Companies and Immigration" (five minutes); "The Voyage and Preparation" (five minutes). Enlarge on black-board or paper the diagram showing "Emigration From Europe to the United States." For material for all these papers or talks see *Gazette*. See this INSTRUCTOR for statistics.
 7. Quote pledge on Missionary Volunteer membership card.

**Senior Society Study for Sabbath,
 February 14**

Suggestive Program

1. OPENING Exercises (ten minutes).
 2. Bible Study (five minutes).
 3. Testimony Study (five minutes).
 4. Quiz on Standard of Attainment (five minutes).
 5. The Immigration Problem (twenty minutes).
 6. Experience and Social Meeting (ten minutes).
 7. Closing Exercises.
1. Song; sentence prayers; song; review Morning Watch texts; reports of work done and offerings taken; secretary's report.
 2. The Stranger That Is Among You. Gen. 19:1-29; also chapters 37, 39-49. See "Patriarchs and Prophets." Have different ones relate these incidents.
 3. The foreigner among us. "Testimonies for the Church," Vol. IX, pages 184-198.
 4. Eccl. 9:5, 6, 10; Job 14:10, 21.
 5. "Landing" (five minutes); "Ellis Island and Inspection" (ten minutes). Enlarge the diagram of "The Course of the Alien to and Through Ellis Island," and explain in connection with this paper. "Trickeries Attempted" (five minutes). Enlarge chart "Rejections, 1912," and explain to society. See *Gazette*.
 7. Quote Missionary Volunteer pledge.
- Have the society appoint a representative committee to lay plans for a temperance campaign, to order papers, lay out territory and assign it. Let your committee study suggestions given in the article "A Special Temperance Campaign," in INSTRUCTOR of February 10.

**Junior Society Study for Week Ending
 February 7**

LEADER'S NOTE.—It has been thought best to devote the entire time of the Junior program aside from the opening exercises either to missions or to Bible characters, animals, birds, or cities. This plan will allow more time for the opening exercises, and we hope every Junior leader will make the Morning Watch drill a prominent part of this exercise. Ruskin said the scriptures he learned when a child had such a profound influence on his future that he never could write light or superficial English. In every part of the program insist tactfully on thorough preparation. Let every Junior feel that only his best is good enough.

Suggestive Program

1. OPENING Exercises (twenty minutes).
 2. "A Visit to Rarotonga" (eight minutes).
 3. "John Williams" (seven minutes).
 4. "A Talking Chip" (five minutes).
 5. "The Isles of the Sea" (five minutes).
 6. Closing Exercises.
1. Singing; sentence prayers; secretary's report; report of work done; Morning Watch texts. While these texts are on the Gospels, let us notice what places Jesus visits. Each week when the Morning Watch texts are rehearsed, let a Junior, who has had a week's notice, name, and, if possible, locate, all the places mentioned in the reading assignment for the past week. Then call for volunteers to tell what happened in each place named. It would be well to have a large map of Palestine drawn for this purpose.
 2. Before reading this article have a Junior trace our voyage from the last island visited. This excellent article is written by one who visited the island a short time ago. See *Gazette*.
 3. Have this biography given in a reading or a talk. See *Gazette*. Every one who visits Rarotonga must learn something of John Williams. Locate Erromanga if possible.
 4. This reading will add much interest to the program if read with proper emphasis. See *Gazette*.
 5. Recitation. See *Gazette*.
 6. First devote five minutes to plans or reports of your temperance campaign. Call for chairmen of committees to announce the time of their next committee meetings. Let the exercise "To Help the Missionaries" (see *Gazette*) be given, and then take up the weekly offering. Repeat the membership pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the Junior Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

Special Notice

During the week ending February 21, every Junior society will be invited to hold a temperance rally. Each society will prepare its own program. Your program committee should get to work at once. Base your program on the Temperance INSTRUCTOR, but glean also from other sources. The new Temperance INSTRUCTOR contains an abundance of material for both a Senior and a Junior program; but if there is also a Senior Missionary Volunteer Society in your church, it would be well for the program committees of both societies to meet together to plan for the rallies. It might be well for the Junior society to make its rally a strong anticigarette meeting. Notice at once the suggestion in the *Gazette* for program for week ending February 21. Some temperance supplies are mentioned which it would be well to secure.

**Junior Society Study for Week Ending
 February 14**

Suggestive Program

1. OPENING Exercises (twenty minutes).
 2. Our Voyage (ten minutes).
 3. Missionary Quiz (five minutes).
 4. "Visiting Fiji" (ten minutes).
 5. How the Work Began in Fiji (five minutes).
 6. "Why Didn't You Tell Us Sooner?" (five minutes).
 7. Closing Exercises (five minutes).
1. Singing; prayer; secretary's report; offering taken; review Morning Watch texts, following plan suggested for first week in February; reports of work done.
 2. Appoint a Junior to trace the voyage of our Junior mission class from Rarotonga to Fiji. In our imaginary voyage we still are sailing along that milky way of islets spanning the Southern Pacific between America and Asia like so many giant stepping-stones in the sea. Let us get as well acquainted with each place we visit as possible. On our way to Fiji will be our best opportunity to greet the workers in Samoa. Let the one tracing the voyage either give or call on some one else to give a gist of the article on "Samoa" (see *Gazette*), and also see what "Outline of Mission Fields" says about the beginning of our work there. Leaving Samoa, let us circle

a little to the south, to get a glimpse of the Tonga or Friendly Islands. E. S. Butz and wife were located in Tonga soon after the second cruise of the "Pitcairn." An earnest little company of Sabbath keepers was built up, and a school was established, taught by a sister from Australia. A church building was erected in 1904. Several tracts have been translated into Tongan. Later an addition was built to the school, and we are glad to learn that the work in these islands is making some progress. Let this Junior also tell the experience our workers there had in a hurricane. See *Gazette*. Fiji will be our next stop.

3. This review and these introductory questions may be made a brief yet very helpful exercise. See *Gazette*.

4. This can be given as a reading or talk. See *Gazette*.

5. (Let this be a talk or paper prepared by a Junior.) For information about the beginning of the work in Fiji see "Outline of Mission Fields," pages 56, 58, 59. Do not fail to get this "Outline" from the Seventh-day Adventist Mission Board, Takoma Park, Washington, D. C. It is free.

6. Recitation. See *Gazette*.

7. Before closing have chairmen of committees announce their next committee meetings. Close by repeating in unison the membership pledge as given last week.

Senior and Junior Society Leaders

SAVE THIS PAPER. It contains the program outlines for two weeks, as the next number of the INSTRUCTOR is the Temperance Annual. That paper will contain no society outlines nor Reading Course assignments.

If you are not receiving the *Church Officers' Gazette*, subscribe at once through your tract society. Yearly subscription, 50 cents. You cannot afford to miss a single study in this important series on home missions, and even one study omitted will be missed in the excellent course prepared for our Juniors this year.

Missionary Volunteer Reading Courses

Senior No. 7 — Lesson 17: "From Judaism to Christianity," Chapters 11-13

1. WHAT great desire filled Mr. Gilbert's heart at this time, and what conviction came to him? How did he secure means for an education?
2. Relate some of his experiences while in school. How long did he remain in school? When was he graduated?
3. When did Mr. Gilbert begin his labors for the Jews?
4. Describe the Yiddish language. Mention some of the difficulties one meets with in preaching and presenting the gospel to the Jews. With what opposition did he meet?
5. What did he feel was necessary in order to teach the Jews the truths of the Bible at this time? Who assisted him in this work?
6. Relate the circumstances concerning the tent mission effort in the town where Mr. Gilbert was converted, and the result. What was his great desire?

Notes

Chapter 11, paragraph 4: It is certainly singular how God works for those who wish to do his will. When Elder Gilbert had finished an elementary education in London, a wealthy uncle offered him an education in either Oxford or Cambridge, with the object of taking charge of a large business in South Africa. Many times, when he was afterward struggling to get an education, he thought of the advantage it might have been to him had he accepted that offer of many years before; but it might have been that he would never have known this blessed Jesus. The Lord at times allows us to go through a struggle in order that we may appreciate the value of salvation and the power of the gospel.

Par. 7: No doubt it is difficult for a Gentile to appreciate how the Jews feel with regard to the person who performs ordinary labor, especially humble or what is considered menial service. To illustrate this thought, here is a Talmudic quotation concerning unlearned persons, or persons who labor with their hands and not with their brain:—

"Our rabbis have taught: Let a man sell all that he has, and marry the daughter of a learned man. If he cannot find the daughter of a learned man, let him take a daughter of the great men of the time. If he cannot find a daughter of a great man of the time, let him marry the daughter of a head of a congregation. If he cannot find the daughter of a head of a congregation, let him marry the daughter of an almoner. If he cannot find the daughter of an almoner, let him marry the daughter of a schoolmaster. But let him not marry the daughter of the unlearned, for they are an abomination, and their wives are vermin; and of their daughters it is said, 'Cursed is he that lieth with any beast.'"—*Treatise Pesachim*.

Cannot we appreciate therefore the statement of the apostle Paul, as recorded in 1 Cor. 4:11-13, especially the thirteenth verse? Christ himself stamped the most menial form of service with the impress of divinity. See John 13:5-17. For Jesus' sake any form of service is blessed and precious.

Chap. 12, par. 4: It should be remembered that this Yiddish is spoken by nearly three fifths of the Jews of the world. Nearly seventy-five per cent of the million and a quarter of Jews in the city of New York can speak Yiddish. There are a number of Yiddish dailies in that city, and there are many Yiddish papers published in other parts of the land. There are Yiddish dictionaries and other helps to simplify the language. The Yiddish is very easy to learn. It is possible, in not over six lessons, for a Gentile to learn sufficient to help himself to the language. Should any of the Missionary Volunteers wish further information on this point, they may write to Good Tidings, Concord, Massachusetts, and receive helpful suggestions. The Yiddish is very helpful in reaching this class of Jews, even if the Gentile is able to speak only a few words in the Yiddish, for it pleases the Jews very much to hear a Gentile speak in their own tongue.

Chap. 13, par. 16: Although it has been a number of years since Elder Gilbert held the effort in churches of that same city, and preached to the people in the churches, there is not a year passes but that he has the opportunity of preaching to hundreds of men in their Bible classes, and many of these men seem glad to know that it is possible for Jesus Christ to take a Jew and enable him to preach the gospel to Gentiles. Incidentally many of these men are coming to believe that this religion of Christianity is not so much of a Gentile religion as they had supposed. Let us hope and pray that God will turn many of them into true Israelites.

Junior No. 6 — Lesson No. 17: "Thoughts From the Mount of Blessing," Pages 151-176

1. WHAT did the disciples notice particularly about Christ? What was their desire?
2. What wonderful statement did Jesus make? In claiming this relationship, what do we acknowledge? What do we accept?
3. How should we regard the Lord's name? How is this name regarded in heaven? Who bears this name? How does this relate to many expressions and exclamations commonly used? As Christians, should we make use of these expressions?
4. What were the disciples of Christ looking for? When will this kingdom be set up? What is to be done before this?
5. Where do we find the will of God expressed?
6. With what does the first half of this prayer deal? What does this daily request for bread include?
7. How only can we receive forgiveness of our sins? How are we to deal with those who injure us? What is the great essential for us?
8. By what means is God seeking to develop in us the graces of his Spirit? How only may we be assured of divine protection from the power of Satan? How do Christ and the angels regard those who are burdened by temptation?
9. What did Christ say would come before his kingdom should be set up? Who is guiding in all the affairs of men and nations? What will be the final outcome of these things?

Side Lights for the Readers of the Book "From Judaism to Christianity"

Chapter 11

WHILE it is true that God has always prepared men for his work, it is especially true that a peculiar training is necessary for labor among the Jewish people. It is not that a large amount of education is needed, but it should be remembered that the Jewish people are in a special sense a peculiar people; and for more than four thousand years they have been kept a separate people. God repeatedly warned them to have nothing in common with the nations around them. Whenever they did seek an alliance with the nations, the Lord always warned and rebuked them. Therefore they have been an exclusive people. Their manners, their methods, their customs, their ways, are all different from those of the Gentile people.

Since their rejection of Christ, two thousand years ago, the rabbis have always kept before the Jewish people the thought that they still must be considered a separate people. They must have nothing in common with the nations. The rabbis still hold out the hope to them that some day, some way, they will be reinstated in God's favor.

In view of this, there is special need of a peculiar preparation to work for the Jewish people. The spirit of prophecy has said, "The Jews are to be a power to labor for the Jews." This would indicate that the Jews are to work for the Jews. There is, however, a work that the Gentiles can do, and this every Christian should consider. This is especially true of Seventh-day Adventists. The ordinary Christian has little to do in seeking the Christian welfare of the Jew. He feels that it is of little use to try to convince the Jew of the truthfulness of Christianity. One reason is because the ordinary Christian knows little of the Old Testament, and one who does not have faith in the Old Testament cannot labor with the Jews. But Seventh-day Adventists have many things in

common with the Jews. In fact, God has called this people to be real Jews, true Israelites. Then there is a work that the Missionary Volunteer can do for the Jew.

Chapter 12

The Jewish child is taught that the Christian religion is not a respectable religion, therefore the Jew who attends a Christian service is not in duty bound to show any respect. Of course, according to his own religion, the Jew has no right to attend a Christian service; but if he does go to one, he seems to feel that it is a great condescension on his part, and that he has a right to act as he pleases. This he will not do in the synagogue, as he is taught great reverence for God's house. However, those who learn the difference between the ordinary Christianity and the truth of this blessed message, soon learn to respect the house of God where Christians worship, if they continue to attend. The difficulty is often in getting them to come.

There are indications, however, that they are becoming more willing to enter services where Seventh-day Adventists worship than they have been to go into a mission or into a house of worship of other religious sects. Of late there is scarcely a meeting held by the writer in a city where the meetings are advertised among the Jews but that from two to twenty Jews are in attendance. This is encouraging. If we all continue to sow the seed of truth in the printed page, more Jews will want to come to hear the truth.

There are few Hebrew words that the rabbis have not taught can be analyzed and dissected and literally played with. This is because the words of Scripture have neither spirit nor life to the Jews. But if a person knows the Old Testament well, and is conversant with many of the customs of the Jews, it is, after all, not so difficult to show the Jew the inconsistency of his position. The Lord has spoken in the Old Testament in a voice so plain and clear and positive that, with the aid of the Holy Spirit and with a clear understanding of the Scriptures, one cannot only silence the arguments of the Jew, but can lead him to see the truth as it is in Jesus.

This was illustrated on one occasion by a bright young Jew who came into our mission in Boston. After a long interview with him, showing him how the Old Testament harmonizes with the New, and *vice versa*, suddenly there seemed to come a light into his soul, and he bluntly remarked, "Mister, how it fits!" It was a new idea to him. It seemed to him that the New Testament just fitted into the Old Testament. And, thank God, it does! Therefore we should make a special effort to become more familiar with the Old Testament.

The writer is becoming more and more impressed with the idea that our literature, under God, will accomplish a great work in convincing the Jew of the gospel of Christ. He cannot argue with the reading matter, for it will not argue with him. He may throw the literature down and stamp upon it, as oftentimes the Jew will do; but it will lie there and never answer him a word. By and by he may pick it up and be impressed to read it.

Here is a statement from the servant of the Lord touching this very point. The Testimony was given many years ago concerning a Jewish young man whom the Lord brought into touch with this blessed cause. He became discouraged and left. Just before he left, the Testimony was sent from which I quote: "His knowledge of Hebrew would have been a help to the office in the preparation of publications through which access would be gained to a class that otherwise could not be reached." We therefore should plan to do all that we can to place in the hands of the Jewish people our literature specially prepared for the Jews. This can be secured at your tract society office, or you may address Good Tidings, Concord, Massachusetts. F. C. GILBERT.

Reading Course Members, Attention!

No Reading Course assignments next week, but the following week will contain assignments for two weeks.



VI — Balaam

(February 7)

LESSON SCRIPTURE: Num. 21: 21-24; 25.
 LESSON HELP: "Patriarchs and Prophets," pages 438-452.
 MEMORY VERSE: "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15.

Questions

REVIEW.—What two kings were referred to in last week's lesson? Point out their countries on your map. What dealings had they with the Israelites? Point out Mt. Hor and describe it. What occurred while the Israelites were there? After leaving Mt. Hor, what sad experience did they pass through?

1. After going through Edom, to whose country did the Israelites finally come? Num. 21: 21. What request did they make of the king? Verse 22. How did he treat their request? Verse 23. With what result? Verses 24-32. Find these places on the map. When they reached the land of Bashan, who came out against them? Verse 33. Describe Og, king of Bashan. Deut. 3: 11. Yet what did the Lord do for the Israelites? Num. 21: 34, 35. How many cities did they take? Deut. 3: 4, 5.

2. To what place did the Israelites now return? Num. 22: 1; note 1. Who was king of the Moabites at this time? Verse 4, last part. What did he see? Verse 2. Of what were his people sore afraid? Verse 3. What did they say to their neighbors, the elders of Midian? Verse 4.

3. To whom did King Balak send messengers? Verse 5. For what was Balaam noted? Note 2. Where did he live? Verse 5. In what country was Pethor? Deut. 23: 4, last part. What message did King Balak send to Balaam? Num. 22: 5, 6. By whom? What did they take with them? Verse 7.

4. Since Balaam had been a prophet, what must he have known concerning Israel? Gen. 12: 3. What need was there of asking God's will? And yet what did he invite his tempters to do? Why? Num. 22: 8. What is almost sure to follow when we ask the tempter in to lodge with us while we consider? What did the Lord plainly tell Balaam in the night? Verse 12. In the morning, what report did Balaam give the messengers? Verse 13. On whom did he lay the blame of his not going? Verse 13, last part. What did these words reveal as to his own desires? What word did the messengers take back to King Balak? Verse 14.

5. What did Balak again do? What reason must the king have thought Balaam had for refusing to come? Repeat King Balak's second message. Verses 16, 17. In what fair-sounding words did Balaam reply? Verse 18. Yet what did he again urge the tempters to do? Verse 19. Why? Had not the Lord already told him his will? Only what, then, could have been his reason for asking again? What did the Lord therefore permit him to do? Verse 20. Do you think the Lord had changed his mind? Why, then, did he tell him to go? Only what was Balaam permitted to say? Verse 20.

6. Describe Balaam's journey to the land of Moab. Verses 21-34. With what had Satan blinded Balaam's eyes? Ex. 23: 7, 8.

7. Who came out to meet Balaam? To what place? Num. 22: 36. How many times did Balaam try to curse Israel? (1) Num. 22: 41 to 23: 12; (2) 23: 13-24; (3) 23: 25; 24: 9. What did the Lord do to every curse that he tried to pronounce? Deut. 23: 5. What became of the honor and riches for which Balaam had sold himself? Num. 24: 10, 11. For how much had he really sold himself? Isa. 52: 3. Who was finally destroyed among the enemies of Israel? Joshua 13: 22; note 3.

8. Of what does our memory verse tell us to beware?

Notes

1. "Returning to the Jordan from the conquest of Bashan, the Israelites, in preparation for the immediate invasion of Canaan, encamped beside the river, above its entrance into the Dead Sea, and just opposite the plain of Jericho."—"Patriarchs and Prophets," page 438.

2. Balaam "had a great reputation as a prophet or soothsayer, and appears to have been a worshiper of the one God, coming from the country of Abraham."—Schaff.

"Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness; yet he still professed to be a servant of the Most High. He was not ignorant of God's work in behalf of Israel."—"Patriarchs and Prophets," page 439.

"He is called a prophet, because he had been one."—Matthew Henry.

3. "Those are our worst enemies that draw us to sin, for that is the greatest mischief any man can do us." Notice, however, that the Israelites were not obliged to yield to temptation, any more than we are. We shall always find a way to escape, if we seek for it. See John 14: 6; 1 Cor. 10: 13.

VII — Call of Joshua; Death of Moses

(February 14)

LESSON SCRIPTURE: Deut. 31: 1-3; 34; Joshua 1: 1-9.
 LESSON HELP: "Patriarchs and Prophets," pages 469-481.
 MEMORY VERSE: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 9.

Questions

1. What is the meaning of the word Deuteronomy? Who

This paper contains two Sabbath school lessons for each division. Preserve your paper for next week. The Temperance number follows this issue.

wrote it? Into how many equal parts was the life of Moses divided? Note 1.

2. How old, then, was Moses at the end of the forty years' wanderings? Deut. 31:2. Describe his physical condition. Deut. 34:7.

3. Where were the Israelites encamped at this time? Deut. 1:3-5; Num. 33:47, 48.

4. What was to be their next move? Joshua 1:2.

5. Therefore what did Moses tell them he could no longer do? Deut. 31:2. Why not? Num. 20:7-12. After they had overcome Sihon, king of the Amorites, and Og, king of Bashan, for what did Moses plead? Deut. 3:23-25. What answer did the Lord give him? Verse 26. Only what did he give him permission to do? Verse 27. What did he say would then take place? Num. 27:12-14.

6. Instead of mourning and rebelling over his great disappointment, for what did Moses pray? Verses 15-17. What feeling toward God and toward the Israelites did this reveal? Note 2.

7. Whom did the Lord choose for leader in the place of Moses? Why? Verse 18. How did Moses set him apart for his great work? Verses 18-23. How did he encourage him? Deut. 31:7, 8. How long had Joshua been in preparation for this work? Note 3.

8. What were Moses' last words to Israel? Deut. 33:26-29. Commit to memory verse 27, first part.

9. Where did Moses then go? Deut. 34:1; 32:49. What was shown to him? Deut. 34:1-3; note 4. Who buried Moses? Where? Verses 5, 6. How long did the people mourn for him? Verse 8.

10. Where do we find his epitaph? Heb. 3:5; Deut. 34:10.

11. Later on, who disputed with the devil about the body of Moses? Jude 9. What power has Michael, or Jesus? John 5:21. How do we know that he gained the victory over Satan and raised Moses from the dead? Luke 9:28-32.

12. After Moses' death, what did the Lord tell Joshua to do? Joshua 1:2. What word of cheer did he give him? Memory verse.

13. Even though God's leaders, in these days, fall in death, yet what does he say to his people?—"Arise, go." Verse 2. To what joyous time does the mount of transfiguration cause us to look forward? John 5:28.

14. What is the secret of "good success"? Joshua 1:7-9.

Notes

1. "Moses' farewell addresses we find in the fifth book of Moses, Deuteronomy, which is named from two Greek words, *deuteros* and *nomos*,—the repeated, or second, law. It contains: (1) Three solemn addresses delivered to the children of Israel by Moses immediately before his death; (2) the final commission to Joshua; (3) the song of Moses; (4) the blessing of Moses; (5) the account of his death and burial."—*Illustrative Notes*.

The last chapter "could not have been written by Moses, for a man cannot give an account of his own death and burial. Moses' words must have ended with the preceding chapter." It is believed by many to have been written by Joshua.

"All this was delivered by Moses to Israel in the last month of his life. The whole book contains the history but of two months,—compare chapter 1:3 with Joshua 4:19,—the latter of which was the thirty days of Israel's mourning for Moses; see how busy that great and good man was to do good when he knew that his time was short, how quick his motion when he drew near his rest. Thus we have more recorded of what our blessed Saviour said and did in the last week of his life than in any other. . . . Observe, for the honor of this book, that when our Saviour would answer the devil's temptations with, 'It is written,' he fetched all his quotations out of this book. Matt. 4:4, 7, 10."—*Matthew Henry*.

Moses' life was divided into three parts of equal length: the first forty years were spent in the king's palace, being instructed in all the wisdom of the Egyptians (Acts 7:20-29); the next forty years were in the land of Midian, caring for sheep (verses 29, 30); the last forty, in the wilderness, leading the children of Israel. (Heb. 3:16, 17.)

2. "When it had first been announced to Moses that he should not enter the promised land, he besought the Lord that he might 'go over, and see the good land.' But the Lord bade him speak no more of this matter. Moses made this disappointment read God's appointment."—*Practical Commentary*.

3. "All his past life [Joshua was, at this time, eighty-four years of age] was a preparation for the great work to which he was now called. He never could have done the work, he never would have been called to it, had he not been faithful, active, ready to learn, and always doing his best. He that is faithful over a few things will be made ruler over many things." He makes the best ruler who has first learned to be a good servant. Find out all you can about his past life.

4. "Every part of the country was spread out before him, not faint and uncertain in the dim distance, but standing out clear, distinct, and beautiful to his delighted vision. . . . There were mountains clothed with cedars of Lebanon, hills gray with olives and fragrant with the odor of the vine, wide green plains bright with flowers and rich in fruitfulness, here the palm trees of the tropics, there waving fields of wheat and

barley, sunny valleys musical with the ripple of brooks and the song of birds, goodly cities and fair gardens, lakes rich in 'the abundance of the seas,' grazing flocks upon the hill-sides, and even amid the rocks the wild bee's hoarded treasures." See pictures, and further description, in "Patriarchs and Prophets," pages 469-480.

VI — Children of Adoption; the Twofold Witness

(February 7)

Daily-Study Outline

Sun.	A blessed experience	Questions 1-4; notes 1-4
Mon.	The sure result	Questions 5, 6; note 5
Tue.	The Spirit of adoption	Questions 7-10; notes 6-8
Wed.	Our relation to God	Questions 11-13; note 9
Thur.	Suffering with Christ	Questions 14, 15
Fri.	Review of the lesson	

LESSON SCRIPTURE: Rom. 8:10-17.

Questions

1. What is the blessed experience of the indwelling of Christ? Rom. 8:10, first part; note 1.
2. What is the Spirit to the one who is in Christ? Verse 10, last part; note 2.
3. Whose spirit may dwell in the believer? Verse 11, first part; note 3.
4. If this Spirit dwells in us, what will he do? Verse 11, last part; note 4.
5. To what, then, are we not debtors? Verse 12; note 5.
6. What is the sure result of living after the flesh? Verse 13, first part; Gal. 5:19; Eph. 5:5, 6.
7. What better experience is there for every believer? Rom. 8:13, last part.
8. Who are indeed children of God? Verse 14; note 6.
9. What spirit do Christians not receive? Verse 15, first part; note 7.
10. What spirit do they receive? Verse 15, last part; note 8.
11. What witness have we as to our relationship with God? Verse 16; note 9.
12. What logically follows if we are children of God? Verse 17, first part.
13. What necessarily comes to us in our relationship to Christ? Verse 17, last part.
14. What does the apostle Peter say of this suffering? 1 Peter 4:1.
15. Among what things did the apostle Paul class this suffering which he earnestly wished to know? Phil. 3:10.

Notes

1. "The body is dead," or counted crucified with Christ. The thought carries us back to Rom. 6:6, 11. Christ in us has displaced the "old man" of sin; the body with its dominating, fleshly lusts is counted dead, and Christ reigns instead. So it must be if we live his life. Gal. 2:20.

2. "The Spirit is life;" A blessed, ever-present experience and comfort to the Christian. The Spirit comes *to* the sinner to reprove, convince, convict of sin. The Spirit comes *into* the believer as life. Sin perverts life in the transgressor, and he dies; but to him who is in harmony with God, who is righteous in all his ways, the Spirit enters as the life of God; the eternal Spirit becomes eternal life to the soul that believes on the name of the Son of God. This is an experience it is our privilege to know. 1 John 5:11-13. "In the way of righteousness is life." Prov. 12:28. This is a life, a power, that the unbeliever neither knows nor possesses. It is the only power which enables us to overcome sin.

3. "That raised up Jesus;" The crowning act of power is giving life to the dead. This power is able to triumph over sin and all its fruits. See Eph. 1:19-21.

4. "Quicken your mortal bodies;" Better as given in the Revised Version, "Give life also to your mortal bodies." The text embraces the present. It is true that God will raise from the dead his trusting people and give them immortality when Jesus comes. The mortal bodies will be made immortal. But it is also a blessed truth that by his Spirit he now gives life,—strengthening, cleansing, healing life.

5. Not debtors: How many there are—Christians though they profess to be—who seem to say, by their everyday walk and words, that they owe something to the world and to the flesh, to worldly aims, objects, and customs; that these fleshly things must be indulged. Let us thank God that we are not debtors to the flesh. We have been redeemed by an infinite price. We belong to Christ. To him we owe all. The flesh of sin is a hard, tyrannical master, whose service ends in death. But Christ has purchased us and called us to glorious freedom.

6. "Led by the Spirit of God;" Naturally the sons of God will possess the Spirit, the life, and the disposition of the

Father. The Holy Spirit always leads to devoted obedience to God's commandments. By the Spirit of God love is born in the heart. Rom. 5:5. And this Spirit-born love keeps the commandments of God, and finds them a delight. 1 John 5:3; Ps. 40:7, 8. "Ye are my friends," says our blessed Lord, "if ye do whatsoever I command you." God's Spirit will ever lead to obedience.

7. "Not . . . the spirit of bondage;" Not the spirit we had under the slavery of sin. That is slavish fear under a cruel master. Godly fear is the loving reverence of a child for an infinite and loving Father. The first is a fear of punishment of sins yet retained; the other is a fear lest we do wrong to One who is our only Saviour and hope.

8. "Adoption:" Though not by nature sons of God (Eph. 2:2, 4), yet we are so by redemption, re-creation, adoption. God receives us into the heavenly family as sons and daughters (2 Cor. 6:17, 18), and we can say with loving trust, "Abba, Father," or, as rendered by some, "Father, my Father," in a very personal sense. Study the meaning of the term in its three occurrences in the New Testament. Mark 14:36; Rom. 8:15; Gal. 4:6.

9. "Witness with our spirit:" This witness of the Spirit is not merely an emotion. The experience of our regenerated spirit is but one side of the witness. The great, unmistakable witness of the Spirit of God is in the Word of God, inspired of that spirit. See 2 Sam. 23:2; Acts 1:16; 1 Peter 1:11; 2 Peter 1:21. Only in the Word do we find the rule, the test of the Spirit's teaching. Whatever that teaches as to God, sin, redemption, duty, life, and power, it is the voice of the Spirit. The spirit of the converted man is in perfect agreement with it. "This is sin," says the word of the Spirit; the regenerate spirit responds, "Even so, Lord." "This is salvation," says the word of the Spirit; "Amen; it is mine," responds our spirit made new. Darkness, discouragement, temptations, trials, surround the soul; but the witness abides, whatever the feeling, as long as our heart is in harmony with the Spirit's testimony in the Word. Let us not mistake the variable emotions of our own hearts for the Spirit of God, but find confidence in our own submission to the testimony of the eternal Spirit of God.

under the curse. When sin entered the universe of God, it was a charge against God's government, God's ways of working, God's goodness and love. It was a challenge to his wisdom and power. However localized was sin's entrance, or direct in its operation, in the very nature of the case it affected the whole creation; for God's work is one, bound together in the bundle of the one life, and the sin was against the one God, creation's Author. It is eminently fitting, therefore, to represent the whole creation itself, insensate though we regard it, as longing for deliverance from sin.

2. "The manifestation:" The Revised Version reads, "The revealing." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2. See also Phil. 3:20, 21. The fullness of this manifestation will come when sin is blotted out and God's universe is clean. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. For this glorious manifestation creation waits.

3. "By reason of him:" It was the archrebel Satan by whom the curse entered God's fair domain. For this creation was not responsible. It was not of its own will that it was subjected to vanity. The leaf falls and dies. The flower fades and withers. Man gives up the ghost. There are myriad evidences that God's creation is not normal, but subjected to decay, vanity; and the author of all the evil is he of whom it was once said, "Thou sealest up the sum, full of wisdom, and perfect in beauty" (Eze. 28:12),—the paragon of perfected creatures, but who made himself the devil by his selfishness.

4. "The creation itself:" The hope is that when God's work of redemption of man is finished, all God's universe will be restored. When sin is forever blotted out, the creation, marred not of its own will, shall be delivered from the bondage of all corruption, all imperfection, into the liberty of the glory of the sons of God. Then the challenged power and wisdom of the Creator will bring the hope to fruition.

5. "We ourselves:" God's children join in the pain and travail for deliverance, in the longing for the redemption of the body, the change to immortality. Phil. 3:20, 21. The Spirit of God has brought them into sympathetic touch with all God's purposes. The first fruits of the Spirit are God's earnest, or pledge, that the groans and travail are not in vain.

6. "Hope:" Hope is based on God's promise, not on visible things which our senses can grasp. The center of this hope is Christ. Titus 2:13; 1 Tim. 1:1.

VII — All-Comprehending Glory and Deliverance

(February 14)

Daily-Study Outline		
Sun.	The privilege of suffering	Questions 1-4
Mon.	Creation waiting	Questions 5, 6; notes 1, 2
Tue.	How was creation affected?	Questions 7-9; note 3
Wed.	Creation groans; we ourselves groan	Questions 10-13; notes 4, 5
Thur.	"Waiting," "hoping"	Questions 14-16; note 6
Fri.	Review of the lesson	

LESSON SCRIPTURE: Rom. 8:18-25.

Questions

1. For what may the Christian look in this present time? Rom. 8:18, first part.
2. With whom must the sufferings be experienced? 1 Peter 4:1; Phil. 3:10.
3. How do these sufferings compare with the glory to be revealed? Rom. 8:18; 2 Cor. 4:17, 18.
4. What will follow if we suffer and endure with Christ unto the end? 2 Tim. 2:12; Heb. 3:14; Rev. 2:10. The Revised Version of 2 Tim. 2:12 reads, "If we endure, we shall also reign with him."
5. For what does the earnest expectation of the creature ("creation," A. R. V.) wait? Rom. 8:19; note 1.
6. When will this revealing take place? 1 John 3:1-3; note 2.
7. How was creation affected? Rom. 8:20, first clause.
8. By whose act was it thus affected? Verse 20, last clause; note 3.
9. In what attitude does creation wait? Verse 19.
10. What is the hope expected? Verse 21; note 4. See Revised Version.
11. What is the condition of the creation now? Verse 22.
12. Who besides the material creation groans and travails? Verse 23, first part.
13. For what are we waiting? Verse 23, last part; note 5.
14. By what were we saved? Verse 24; note 6.
15. What will hope lead us to do? Verse 25.
16. How long are we to hope? Heb. 3:6.

Notes

1. "Of the creature:" The Revised Version gives "the creation," and so throughout this lesson. The material creation as a whole, as will appear as our study proceeds, is groaning

Immigrant Aliens Admitted and Departed in the Five Years to June 30, 1912

Races Having Over 100,000 in This Period

RACE	ADMITTED	DEPARTED	NET
Italians	901,493	495,082	406,411
Poles	403,627	152,617	278,010
Hebrews	417,016	33,315	383,701
Germans	334,766	71,531	263,235
English	248,522	36,662	211,860
Scandinavians	197,282	36,506	160,776
Irish	180,162	14,358	165,804
Greeks	156,792	46,309	110,483
Magyars	123,979	87,866	36,113
Croatians and Slovenians	123,563	72,434	51,129
Slovaks	117,868	69,813	48,055
Scotch	103,990	11,745	92,245
All others	956,925	324,001	632,924

Totals for five years 4,292,985 1,452,239 2,840,746

—"Immigrant Forces," by Shriver, page 43.

Morning

WHEN morning sweeps her chariots
Up the eastern paths of light
And grapples with the shadows
Of the swift-retreating night,
Then it is that battle royal
Throws her glare athwart the sky
As the batteries of radiance
Swift explode and fling on high
Rosy beams of blazing glory,
Mingled with the changing hues
Of the myriad shafts of splendor
Leaping from the prismatic dews.
And 'twould seem that waiting angels
Morn by morn arranged the feast,
Shifting e'er the multigloried
Panorama of the east.

F. FREDERICK BLISS.

This paper contains two Sabbath school lessons for each division. Preserve your paper for next week. The Temperance number follows this issue.

The Youth's Instructor

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"Make a Chain"

THE Lord commanded the prophet Ezekiel to "make a chain: for the land is full of bloody crimes, and the city is full of violence." A chain is "a series of links, so engaged with one another as to express and exert their strength as a unit." The Lincoln-Lee Legion of the Anti-Saloon League of America has decided to form a prayer chain for the purpose of uniting the prayer strength of all temperance workers in a daily petition to the God of heaven that he will make possible the speedy

national Constitutional prohibition of the liquor traffic.

Those who wish to become links in this great chain, may do so by agreeing to make this petition a daily rule and practice. Pledge cards may be obtained free from Dr. Howard H. Russell, Westerville, Ohio. Young people's societies in ordering should give the number of cards desired.

The prayer chain means a workers' chain, for that is no prayer that does not work to the end for which it prays. Let us all, then, pray and work until national Constitutional prohibition of the accursed liquor traffic becomes a reality.

Russian Prisons

A FINLANDER incarcerated last winter in the Investigation Prison at St. Petersburg to await trial has described to friends his experiences there, and it is not unlikely that the judges, as persons already sentenced, will fare considerably worse. His cell, said this gentleman, had a window the size of a man's pocket handkerchief, and so high that only the iron bar and an occasional pigeon were visible from within. It contained no chair, and if he wanted to read he had to stand up close by the window, as it was too dark to see the print if he sat on his bed. During the darkest period of the winter there was only one hour of daylight in which it was light enough for him to distinguish clearly the clothes he wore. At 7 A. M. the cells were lighted for a short time, so that the prisoners might see to clean them out, and again for a time in the evening. The depressing effect of the darkness,

superadded to the loneliness, is easy to imagine. Dirt and red tape reigned there. One of the prisoners requested to be allowed his own blanket in place of the reeking prison one. But when his wife brought it to him, he was not permitted to have it because it was red—a revolutionary color. Communication with the outside world was carried on under great difficulties. Letters might only be written or received in the Russian language, and a petition was not accepted because it had been translated from the Finnish and had not been originally written in Russian. Visits to the prisoners were limited to half an hour once a week.—*The Independent.*

The Telephone Trust to Dissolve

THE recommendation of the Postmaster-General, in his annual message, that the government own the telephone and telegraph lines, was followed the next day by an interesting announcement in regard to the American Telephone and Telegraph Company. The Attorney-General made public letters which had passed between the company and himself and a letter from President Wilson on the subject. The American Company, which is better known as the Bell system and colloquially known as the Telephone Trust, is under indictment in the Middle West under the Sherman Act. As a result of the prosecution the company now agrees to do three things:—

1. To dispose of its entire holdings of stock in the Western Union Telegraph Company in such a way that the control and management of the Western Union will be entirely independent of the American Company.
2. To agree that neither the American Company nor any other company in the Bell system will hereafter acquire control over any other competitive line or exchange.
3. To arrange so that all the telephone companies, including all independents, may obtain for their subscribers toll or long distance service over the lines of the Bell system.—*Selected.*

What the Father Did

WHEN I was a pastor in Chicago, a father had sent for a great physician from Austria. The papers said that his fee was twenty thousand dollars, besides all his expenses. He came to do something for the little daughter of the rich man. I do not know what was the matter with the child, but I know it was something serious because of what the father *did* about it. What is sin? I do not know, but I know it is very serious from what the Father *did* about it.—*Record of Christian Work.*

Buy Instead of Borrowing

A BOOK you rent or borrow is like a transient guest in your home, to be gone in the morning and forgotten. The book you own is your abiding guest, your friend forever, your daily occupation in hours of meditation and of recreation. If I could reach the ear of every young man, every young woman, in the land, I would say, Buy books! Start a library of your own.—*George Edward Reed.*