

THE YOUTH'S INSTRUCTOR

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THE REST AT EVE



Startling Facts About Africa

NEARLY one fourth of the earth's land surface is comprised within the continent of Africa.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

Thirty-five years ago the export of cocoa from the Gold Coast amounted to \$20. Today it is more than \$8,000,000.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and it has undeveloped iron ore amounting to five times that of North America.

Africa has forty thousand miles of river and lake navigation, and water power aggregating ninety times that of Niagara Falls.

If Africa had the same proportion of railroad mileage as the United States according to its size, it would have 1,000,000 miles of track instead of the 25,000 miles now in operation.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four States like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 133,000 souls.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States, and extends, almost without interruption, from the Cape to Cairo, a distance of 6,000 miles.—*World Outlook*.

The Lesson of the Bloodroot

ONE spring afternoon, wandering along a narrow path in the woods, I came to a densely wooded spot by a babbling brook, and there paused a moment. The leaves on the trees were just beginning to appear, so there was not much shade; but since it was cool by the brookside, I sat down on a big stone to muse awhile.

The spot was quiet, and free from all thoughts of care, except that the whirling eddies reminded one of the rush and whirl of everyday life. Bubbles of all hues and kinds formed themselves, reflected the surroundings, and then were lost in the mad whirlpool again.

I heard the sweet warble of a bird behind me, and as I turned my eyes from the stream, my vision fell on a tiny white flower, growing at the edge of the rock where I sat. There it stood, holding its pure white petals above the matted leaves and dirt, a striking symbol of perfection. The longer I gazed at it, the purer it seemed. Admirably, I counted the petals, and strangely enough, there were just seven, a perfect number.

I thought of Christ, the perfect One, whose life was not marred or stained, but was pure and white, attracting every one by its simple beauty. Regretting to leave the spot, and the thoughts it had awakened, I plucked the flower to take it with me, noticing as I did so, that a drop of red stain oozed from it onto my fingers. It was a bloodroot. So Christ came and shed his life's blood that we might enjoy the beauties of a spotless and perfect life, like his own.

C. L. ROSS.

Efficiency Rules for Boys

EDWARD EARLE PURINTON, in the *Independent*, gives the following rules for a boy's leadership in life:

"Be a leader now. Find the study or the sport in which you were born to excel. Take the lead and hold it.

"Select a hero and study him. Compare his hardships with your own. Remember that a handicap in youth is the best help a man ever had.

"Learn what you are good for. Don't begin a life work by chance.

"Master a trade before you are twenty.

"Plan to be at college two years or more. Of the men in 'Who's Who,' sixty-nine per cent had college training.

"Know just how strong and healthy you are. Do you sit straight? Do you drink enough pure water? Do you sleep in a ventilated room?

"Eat for strength of nerve, brain, and muscle. The majority of men are weak or dull because of wrong eating habits in early youth.

"Earn your own spending money. A manly, healthy boy won't ask for money after he is ten years old.

"Start now to become a good citizen. Can you help prevent fires, plant trees, clean sidewalks, destroy insects, fight a forest fire?

"Skill, service, and responsibility are the first three things to make a boy successful."

How Favored! and Yet —

It is often true that we take our blessings as a matter of course, and do not really appreciate them as we should. This is very likely to be true of young people who cannot remember when conditions were very different.

One of our workers, who was recently sent from the United States to a foreign field to take charge of the Educational and Missionary Volunteer work, is impressed with this fact as he faces the meager facilities with which he has to work for the young people of that land. He says, in speaking of his work, "There are weekly programs to be adapted from the English, and then translated and got out on a typewriter. We have no literature for our young people in the way of leaflets, no INSTRUCTOR, nor scarcely any of our good books." Then he adds, "How favored are our English-speaking young people! And yet often they little appreciate it."

Let us who live in this favored land endeavor to appreciate more fully these blessings, by making a better use of them. Then we shall help to send these blessings to other young people in all parts of the world.

M. E. KERN.

"CHARITY is the best flower of religion."

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The Youth's Instructor

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The Perfect Seed

Your life was stunted and cramped, little flower,
You had such a time to grow.
Day after day the sun beat down;
You longed for the sweet rains so;
And at times it seemed that your life was spent,
But you struggled up and laid
The poor little pitiful bloom you had
On the altar, unafraid.

'Twas, oh, so far from the dream that you dreamed,
As you pushed your way through the sod,
Of a beauteous blossom, heavenly sweet.
But this is the law of God:
From a blighted flower comes a perfect seed,
Untainted by drouth or frost;
For the seed is the fruit of the dream, dear heart,
And oh, no dream is lost!

—*Maud Morrison Huey, in Youth's Companion.*

Why Every Seventh-day Adventist Youth Should Have a Christian Education

OTTO M. JOHN

THERE are many conceptions and ideas as to the meaning of education. Some consider it to be the mastery of a certain number of facts, figures, definitions, and sayings, regardless of their usefulness or practical application to the problems of life. Others regard it as the finishing of a definite course of study. But let us consider education as being the development of the faculties for usefulness in life; in other words, a preparation for life. The *object* of life will, therefore, determine the character of the education needed.

The man of the world believes in education. He avails himself of all that he thinks will prove helpful in his work. The seeker for wealth and riches develops every faculty that will aid in his undertaking, whether of intellect, speech, memory, inventive power, persuasiveness, or any other tool that may find use in accumulating the precious metal. Likewise does the man whose objective in life is the acquisition of power, fame, knowledge, pleasure, or whatever it be.

The Christian man or woman should be no less wise. Whatever is put into the education should contribute to the upbuilding of a character that is noble and pure, and to a purpose that is devoted to the service of God and one's fellow men. Anything that tends to selfish ambition, pleasure, or the allurements of this fading world, should have no place in the preparation.

Worldly Schools

The education given in the schools of the world is attended with many problems that do not recommend it to the Christian young man or woman. It is true that the intellectual standard is high, that practical education is finding a prominent place in many curriculums, and that there are many noble teachers devoting their lives unselfishly to this service. Nevertheless, the great spiritual barriers of materialism and immorality are gaining a powerful grip upon the educational system. One religious writer says:

"The materialization of life has gone on at a tremendous rate. With the rapid multiplication of machinery has come the extension of man's physical powers and his ability to gratify his physical wants. The material work has come under his dominion to a degree not even dreamed of a century ago. He has grown to gigantic proportions physically. But the spiritualization of life has not kept pace with this materialization. Spiritual values have not kept pace with material ones. This materialization will erect the most formidable barriers to the prosecution of our work of moral and religious education."

Moral decline is the order of the day. Its insidious influence is eating out the vitals of the home, the

church, and the state. In a recent address to a university graduating class, a Methodist bishop referred to the present world conflict as the fruitage of our so-called Christian civilization. Nothing in the annals of history is parallel to it. The only explanation is that a great moral decline is responsible; for the strength of any nation is measured by the moral strength of the individuals composing it.

The estimate placed upon the Word of God is largely responsible for this moral weakening. It is taught by many to be but the literary production of the Hebrew race, and that its teachings, with the exception of a few literary gems, may properly be relegated to the field of legend and myth, when the human mind was still wandering through the mists of ignorance. Sad to say, the so-called "higher learning," as taught in the advanced schools of the world, bears its share of responsibility for this spiritual and moral falling away.

What Christian Education Is

Notwithstanding this existing condition, God has not forgotten his people. As in other periods of spiritual darkness, so now he has given a message of deliverance in his Word, has raised up a people to carry it to the world, and has provided a system of education which is to be used in restoring the image of God in the hearts of men. Christian education, which is true education, means more than the perusal of a certain course of study: "it is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come." Into this education will enter only that material which is for the development of character and the preparation for unselfish service. The dominant factor used in molding and shaping the ideas, aims, purposes, and decisions will be the Word of God. No true science can be divorced from it; rather, it becomes the groundwork of every study, and the interpreter of the philosophy of life.

Today Is the Day of Opportunity

Seventh-day Adventist youth are the possessors of great privileges and opportunities. They are taught to revere the Word of God, and also have some knowledge of the work of reformation that is being carried on in the earth, and which will soon triumph gloriously. They need not look back to the days of Rome or the Middle Ages for a heroic time in which to live and serve. *Today is the day of opportunity.* The

young man or woman who can live above the degrading influences of the world, and who can reach down and save men from the engulfing wave, is just as great a hero as any reformer of the past.

Our Own Schools

In the providence of God centers have been established where our youth may withdraw, as it were, for a time from the direct influences of the world, and there receive a training and preparation for efficient service. John the Baptist spent years in the wilderness in study and meditation before entering on his wonderful mission. In seclusion Martin Luther experienced the reformation in his own life that made it possible for God to use him in bringing the great Reformation to the world. Our nation, as it enters the international struggle, is picking the best of her young men, and is sending them apart to the training camps for thorough instruction and practice in the art of warfare.

Our schools and colleges have been established for the giving of a Christian education. They are to be strongholds of truth and righteousness, where our youth may assemble, and prepare themselves to serve God in these last days. In "Christian Education," page 45, we read:

"The third angel is represented as flying in the midst of the heavens, showing that the message is to go forth throughout the length and breadth of the earth. It is the most solemn message ever given to mortals, and all who connect with the work should first feel their need of an education, and a most thorough training process for the work, in reference to their future usefulness."

The curriculums of our schools not only include the regular literary and scientific subjects, but also give prominence to the study of the Bible and missions. While the Bible is not made the textbook of every subject, it is made the background, or setting, of every subject. Many overlook the fact that courses of study are not the only educational factors. The discipline experienced by the student is not to be underestimated in the development of strong manhood and womanhood. The strength of an army is in a great measure dependent upon the thoroughness of its discipline. So also the inspirational influence that comes from mutual spiritual communion and growth is one of the most powerful factors entering into the molding of a student's life. Many a laborer, either at home or abroad, looks back with a feeling of thrill to that hour in his school days when a mighty power gripped his life, and caused him to give it to the service of God in behalf of mankind.

Every Seventh-day Adventist young man and woman should have the privilege of a training in one of our schools. It may mean an apparent sacrifice to many. There may be schools nearer home where an education can be secured with greater convenience and at less expense; but experience has proved that the reward obtained merits the sacrifice.

The cause of God is in need of men and women whose faculties, both mental and spiritual, have been thoroughly trained and developed. May God put it into the heart of every youth to gain such an education and preparation as will make for a noble character and whole-hearted service.

It Pays to Go to School

MEN and women in every part of our land, and in every station of life, who have had the privilege of an education are never slow in attributing their success to their educational advantages. And many more

from observation testify to the advantage the educated have in the business and social worlds over the uneducated.

Some one has wisely said that the true wealth of America is not in its natural resources, but in its schools, churches, and libraries.

A table prepared by the Massachusetts State Board of Education gives the weekly earnings of children who left school at fourteen until the end of their twenty-fifth year. Those who left school at fourteen began at four dollars a week, and at the end of the twenty-fifth year were receiving \$12.75 a week. Those from the high school began at \$10 a week, and at twenty-five were receiving \$31 a week.

The total earnings of the elementary school boy in the twelve years were \$5,722.50; while those of the high school boy in the eight years were \$7,377.50.

No one needs the advantages an education can give more than our young people who wish rightly to represent and to give the last gospel message of mercy to the world. The fact that our schools are better filled each year shows that the majority of our youth recognize this fact, and are making an effort to secure an education of true worth.

The present summer offers many opportunities for young people to earn money sufficient to pay their way through school. If you have any desire to attend school, you can pay your way. Then permit nothing to prevent your obtaining the power and pleasure that come from a cultivated intellect. F. D. C.

No Success Without Strength

EVERY normal-thinking young man has some kind of plan in mind by which he hopes to achieve success in life; but whatever theories may be evolved for the successful conduct of life, this shining truth stands forth most obvious,—*there can be no success without strength of character.*

Success implies power, and the weakling who is without strength of character is *powerless.*

"But," said a young student to me, "am I strong or weak? Shall I succeed in life, or fail? How may I know to which class I shall eventually belong?" Simply by examining your life, to decide in which class you *now* belong.

This morning when the rising bell rang, did you promptly arise and make a proper morning toilet,—clothes brushed and spotless, shoes polished, hands and nails scrupulously clean? Did you quietly take your place in worship *on time*, and reverently begin the day aright? Did you eat for strength, or to indulge a gluttonous appetite?

Did you make a conscientious use of your study hour this evening?

"Oh!" I hear you disappointedly remark, "such things cannot possibly make or mar my career in life. They are simply trifles, which I can change any time I feel like it."

And that is the secret of the failure of the majority of present-day students. Feeling, not principle, governs. Inclination, not duty, decides the day's doings. With fine intellects, splendid physiques, and unparalleled opportunities, many a light has gone out in darkness that bade fair, in student days, to lighten the earth with its brilliancy.

I can do it if I feel like it. "Imagine a five-million-dollar battleship, with steam in her boilers, being allowed to drift upon the ocean." What would happen? She would drift, not steam, toward the port of her

destination when the winds were favorable. But sooner or later, under adverse winds, she would collide with something and be seriously damaged, if not totally wrecked.

"Some one, however, takes control of the valuable ship. The huge engines are started, and put forth their strength; the course is directed by the guiding intelligence, and the vessel journeys through calm or tempest, wherever the ruling brain directs." You are like that. You are built to overcome difficulties, you are capable of setting your course, and you are free to drift or progress, as you choose. For the power of choice is yours to exercise.

In that analogy lies the whole secret of success in life.

The power to *will* that is in you, will, under the great Master Mind, give you complete mastery over every weakness of your lower nature.

Notwithstanding the terrible typhoons of temptation that in these last days would swerve you from your course in the well-charted sea of life, let us will to do his will, and with a resolute fixedness of purpose, choose to stick to that course unswervingly and with unceasing vigilance.

MRS. MARION E. CADY.

For the Finding-Out Club

Part I

1. How many islands belong to Uncle Sam?
2. How has Porto Rico prospered since its annexation to the United States?
3. By what produce does Alaska each year pay back to the country its purchase price?
4. Why are the ruins of ancient Egyptian buildings better preserved than in most other countries?

Part II

1. Give the name and special work of the first professional embroiderers mentioned in the Bible.
2. The first engraver.
3. The first woman merchant.
4. Who was the first motherless babe, or orphan?
5. Who had the largest number of children?
6. What king sent the highest dignitaries in his kingdom to teach the law and service of God throughout the land?
7. With what result?
8. Who were the greatest gossips mentioned in the Bible?

Answers to Questions in "Instructor" of June 26

PART I

The son of Louis XIII and Anne of Austria, destined to rule France as Louis XIV, was born at St.-Germain-en-Laye on the fifth of September, 1638. The foundation of his power was laid by the great Richelieu during the reign of his father. At the age of five years he succeeded to the throne, but during his minority his mother, with Cardinal Mazarin as adviser, conducted affairs of state. During this time the Thirty Years' War came to its close, and the Peace of Westphalia marked the success of the arms and diplomacy of France. Louis was declared of age at fourteen, but retained Mazarin as chief minister. In 1660 the young king married his cousin Infanta Maria Theresa. The following year, on the death of the cardinal, he assumed personal control of the government, and for more than half a century thereafter ruled his kingdom as an absolute, irresponsible monarch. Four wars of conquest and aggression

are found to his credit,—a war with Spain about the Spanish Netherlands, the Dutch War, a war concerning the Palatinate, and the War of the Spanish Succession. He maintained a brilliant court, but his foreign policy brought the nation to the verge of bankruptcy. His wretched, poverty-stricken subjects cried to him for bread; his oldest son was stricken by death. Amid troubles, perplexities, and afflictions he breathed his last Sept. 1, 1715, bequeathing to a boy of five years a kingdom overwhelmed with debt, filled with misery, threatened with vices and dangerous discontent.

Frederick II, whom the world gives the title "Great," was twenty-eight years of age when he became ruler of Prussia. His early life was passed under a cloud of misunderstanding, for his relations with his father were anything but cordial. Frequently his life was in danger, and at one time he was saved from the scaffold only by the earnest protest of the people, whose wishes the tyrant father did not dare wholly to disregard. With his succession to the throne he came into command of a highly trained army of eighty thousand men. Frederick had a real genius for war, and the two great struggles of his reign, the War of the Austrian Succession and the Seven Years' War, raised Prussia to the first rank among military powers of Europe. The all-important result of his reign was to make Prussia an equal of Austria, thereby laying the basis of German unity.

Frederick the Great is a historical giant, not alone to his own people, but to all nations. Passionately fond of music, his favorite instruments being the flute and piano, he often held concerts in his own apartments. He was an accomplished performer and a composer of no mean ability. In 1778, when the old hero of many wars took to the field again for the last time, his beloved flute accompanied him. But his fingers were so crippled that they refused to do his bidding, and as he laid away the instrument he sadly remarked, "I have lost my best friend." His reign lasted forty-six years, closing Aug. 17, 1786.

It was Peter the Great whose almost superhuman strength and energy lifted the great barbarian nation of Europe—Russia—to a prominent place among the European powers. He was but seventeen years of age when he assumed the full responsibilities of government.

At this time Russia had only one seaport, Archangel, on the White Sea, closed by ice for a large part of the year. Peter saw the need of an outlet to the sea, and one of his first official acts was to wrest the Baltic shore from the grasp of Sweden, and the Black Sea from the Turks. With a view of advancing his naval projects, he sent a large number of young Russian nobles to Italy, Holland, and England, forbidding them to return until they had become good sailors. Not satisfied with this, he formed the somewhat startling resolution of going abroad himself to learn the art of shipbuilding by personal experience in the dockyards of Holland. He traveled incognito, and hired out as a common laborer to a Dutch shipbuilder, being known among his fellow workmen as Master Peter.

"It was not alone the art of naval architecture in which Peter interested himself; he attended lectures on anatomy; studied surgery, gaining some skill in pulling teeth; inspected paper mills, printing presses, and factories; and visited cabinets, hospitals, and museums, thus acquainting himself with every industry

and art that he thought might be advantageously introduced into his own country." From Holland he went to England, and later visited Vienna. Then trouble at home called him back to Russia. He went possessed of one purpose for his people, and worked tirelessly toward the fulfilment of his motto: "We must educate, educate, educate."

Upon a marshy island, at the mouth of the Neva, Peter the Great laid the foundation of the city of St. Petersburg, the modern Petrograd. The site selected was so low that great labor was necessary to make it suitable for building purposes, but difficulties did not discourage Peter, and the splendid city which stands today is a monument to his indomitable and despotic energy.

In 1723 trouble with Persia afforded Peter a pretext to sail down the Volga and seize the southern shore of the Caspian Sea. This ended his conquests, for the Russian Colossus "now stood astride, with one foot on the Baltic, the other on the Caspian." He died in his fifty-fourth year, of fever brought on by exposure while aiding in the rescue of some sailors in distress in the Gulf of Finland.

Charles I of England (1600-49) came to the throne with lofty notions about the divine right of kings. Parliament disagreed with him, and because they investigated public grievances instead of voting his supplies he speedily dissolved the body. This struggle ended in his being compelled to sign the Petition of Right, one of the most noted documents in the constitutional history of England. But he almost immediately violated its principles, raising money by forbidden taxes and loans, and for eleven years ruled England as an absolute monarch, dispensing with the Lords and Commons. Finally the people decided upon open revolt against this tyranny, and the attempt of Charles to interfere with the creed of the Scotch Presbyterians led to the rupture. The king was forced to call Parliament again. He played his final card by making the charge of treason against five of its members, and all London rose to arms, unable to forgive the insult to these representatives of their common cause. Charles fled to York for safety, and then came a long period of civil war. This ended in victory for the people. Charles was tried for treason before a high court of justice, and condemned to be executed "as a tyrant, traitor, murderer, and enemy of his country."

Charles I of Spain is better known as Emperor Charles V of Rome. Through the intermarriage of various rulers he became "the converging point" of four great royal lines, the houses of Austria, Burgundy, Castile, and Aragon. Before Charles had completed his nineteenth year, death heaped upon his head the crowns of these four dynasties. To these already vast domains were added the sovereignty of the Holy Roman Empire.

The relation of this ruler to the Reformation movement constitutes the most significant feature of his life and work. Here his policies and acts concerned universal history. Unfortunately for the Lutheran movement the young king placed himself at the head of the Catholic party, and threw the resources of the government into the scale against the Reformers. He resolved at length to suppress the movement by force of arms, but the strength of the Protestant princes forced him to give up the undertaking to make all his German subjects think alike in matters of religion,

and ended by the signing of the Religious Peace of Augsburg in 1555.

The disappointing outcome of this contest so crushed his spirit that when troubles began "to thicken like dark clouds about the evening of his reign," he abdicated the government of the Netherlands and of Spain in favor of his son Philip, and that of Germany in favor of his brother Ferdinand, and spent the remainder of his life in the seclusion of the monastery of Yuste in western Spain.

PART II

Initials, down — Gideon. Judges 7:7.

Finals, up — Phurah. Judges 7:10.

1. Gath 2 Sam. 21:22.

2. Ira 2 Sam. 20:26.

3. Dekar 1 Kings 4:9.

4. Elihu Job 32:1, 6.

5. Ophrah Judges 6:11, 24; 8:32.

6. Nep(heg) Ex. 6:21; Numbers 16.

Answers to Questions in "Instructor" of July 3

1. David played the harp before Saul.
2. The power of gravity causes an apple to fall to the ground.
3. The Venus of Milo is a famous Greek statue in the Louvre, Paris, perhaps the most admired single work of existing antiquity.
4. The Sistine Madonna is a famous painting by Raphael, in the museum at Dresden.
5. An octogenarian is a person between eighty and ninety years of age.
6. The motto of the United States is, "In God we trust."

A graduate of the College of Liberal Arts who is teaching in a prominent New England high school sent the *Bostonian* the following answers, which were actually handed in at a recent examination designed to test the amount of general information possessed by the students:

Who played the harp before Saul?

Plato.

The queen of Sheba.

Why does an apple fall to the ground?

It gets too heavy for the tree.

The stem rots.

What was the Venus de Milo?

A constellation.

A perfect lady.

What was the Sistine Madonna?

A sewer in Paris.

The wife of the Pope.

What is an octogenarian?

The eighth generation from a Negro.

An animal which bears its young in 8's.

An 8-legged animal.

One born in October.

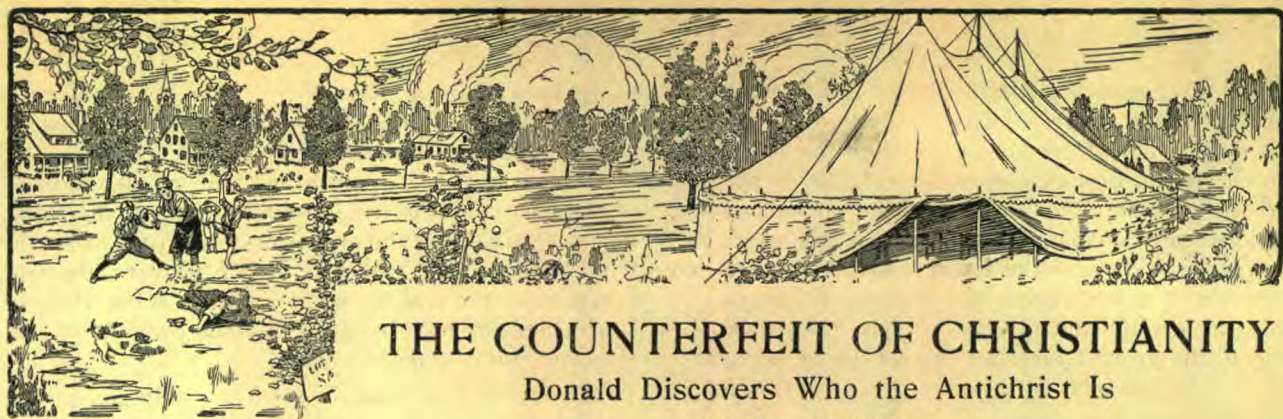
One who feeds octopuses.

What is the motto of the United States?

Watchful waiting.

Give me liberty or give me death.

American imports in May of \$281,000,000 reached the highest total of any month in the history of American commerce. Exports of \$551,000,000 showed a gain of \$21,000,000 over April. Both imports and exports for the twelve months ending with May set new yearly records, imports being valued at \$2,600,000,000 and exports at \$6,183,000,000.



THE COUNTERFEIT OF CHRISTIANITY

Donald Discovers Who the Antichrist Is

CARLYLE B. HAYNES

ON the third Sunday night of the meetings there were fifteen hundred persons who tried to crowd into the big tent on the baseball lot. Of course they could not all get in, and the late comers had to be contented with the benches on the outside, or even with standing room. But so deep was the interest in these meetings that about two hundred persons stood throughout the entire service. Elder Harris had asked all the children to sit on the platform, so that their seats in the audience might be given to the grown folk, and among those who accepted this invitation was Donald Hunter.

The subject had been announced as "The Great Counterfeit of Christianity," and after the prayer the minister began his sermon as follows:

"All students of the Bible are familiar with the fact that the prophecies foretell the coming of a great movement or organization which would be antagonistic to the gospel and work of Christ, while at the same time it would profess to sum up in itself the fulness of the gospel. This is foretold under a variety of names in the Bible, such as 'Antichrist' (1 John 4:3), 'that man of sin' (2 Thess. 2:3), the 'falling away' (2 Thess. 2:3), 'the son of perdition' (2 Thess. 2:3), 'the mystery of iniquity' (2 Thess. 2:7), he 'who opposeth and exalteth himself above all that is called God, or that is worshiped' (2 Thess. 2:4), and 'Mystery, Babylon the Great, the mother of harlots and abominations of the earth' (Rev. 17:5). Yet in each case this is recognized to be a prediction of the same power, each prophecy adding details which are not covered by the others.

"In the eighth chapter of Daniel, this antichristian power is quite fully described. In this chapter there are a number of symbols such as we studied in the seventh chapter of Daniel." Here the preacher read Dan. 8:1-4, and at the same time disclosed a chart upon which was painted the figure of a ram with two horns.

"The student of the prophecies is not left to theorize regarding the identity of the power represented

by this ram. The angel Gabriel clearly gave this information to Daniel, when he said:

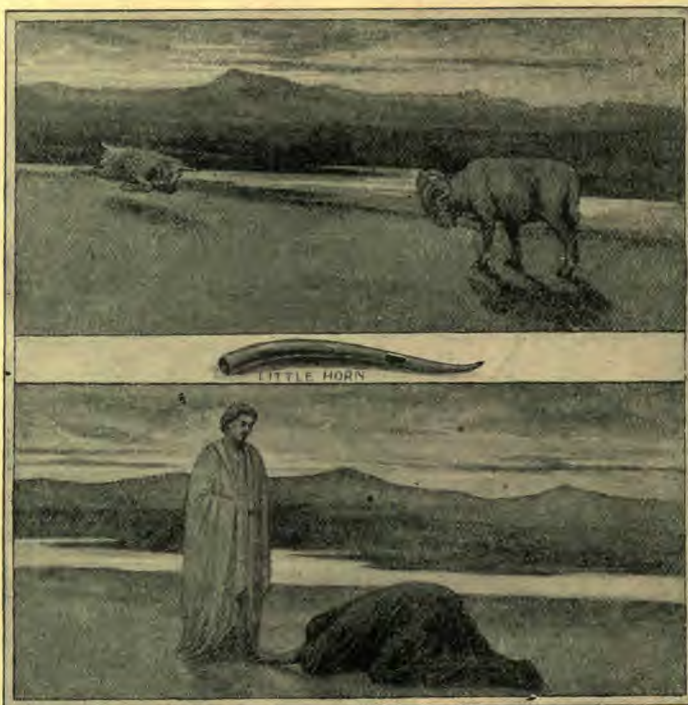
"The ram which thou sawest having two horns are the kings of Media and Persia.' Verse 20.

"The ram represents the empire of Medo-Persia. The two horns represent the two elements in the empire, the Medes and the Persians. The directions in which the prophet saw the ram pushing represent the directions of its conquests, and he pushed these conquests until there was no other power that could stand before him.

"Then another empire is shown to Daniel." Here the preacher read verses 5-8, and the reader should

also do so. "This, too, was explained by the angel Gabriel, when he said in verses 21, 22: 'The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.'"

A chart representing the goat with his remarkable horn was shown at this point in the lecture. All the children were much interested in these pictures, and Donald thought they helped to make the meaning of the prophecy plain.



THE SYMBOLS USED IN DANIEL'S VISION

Elder Harris continued: "The goat is the symbol of the empire of Greece. The great horn represented the first king, or Alexander the Great. Its struggle with the ram represents the war between Greece and Medo-Persia by which Medo-Persia was completely overthrown. The four horns represent the four divisions into which the empire was divided after the death of Alexander. These four horns are the same as the four heads on the leopard beast of the seventh chapter of Daniel.

"Still another empire is shown to the prophet." Here another chart with a great horn upon it was shown, and verses 9-12 were read. Then to make clear the meaning of this symbol, verses 23-25, where Gabriel, the angel, explains it, were also read, when the speaker said:

"The power represented by the little horn is Rome,

in both its pagan and papal phases. It entered the territory of the empire of Greece through Macedonia, thus coming out of one of the four horns. It entered into the south, or Egypt, into the east, or Syria, and into the pleasant land, or Palestine. It understood 'dark sentences,' that is, spoke a new language, unknown to the Jews,—the Latin. And it is predicted of it that it would oppose the Prince of princes, destroy the mighty and the holy people, cast down the truth to the ground, and cast down Christ's sanctuary. All of this has been true of Rome, especially papal Rome, or Catholic Rome.

"Let it be noticed that in the doing of all this work against Christ, and against his people, and against his truth and his sanctuary, this power will 'prosper.'

"But Rome will not oppose Christ and his truth and his people openly. This will be its actual work, but it will be done under the pretense of Christianity. God calls its name 'Mystery,'—a thing which has a false appearance, which does not manifest its true self to the world, which pretends to be that which it is not, and hides its true character under a cover of holiness.

"The Roman Catholic Church, my dear friends, fulfils this prophecy in every particular. This system is Antichrist, is opposed to Christ, and is a complete counterfeit of the whole work and gospel of Christ.

"Now, in order for a counterfeit to prosper it must be a good counterfeit. This counterfeit, then, will use Christian terms, and have Christian forms, ceremonies, and institutions. It will look like a church, it will act like a church, it will have all the furnishings of a church, it will claim to be the only true church, and it will present a scheme of salvation to men which will appear quite like the genuine. In every detail it will be an exact counterpart of that which it claims to be. Yet, under this outward appearance, its work will be to 'cast down the truth to the ground.' It will do the work of Satan while professing to do the work of Christ. It will ruin souls while professing to save them. It will cast down the truth while professing to defend and teach it. It will be the very masterpiece of the devil's cunning and deception while it will claim to be the only true church of Christ.

"And in all this work it will 'prosper.' Millions will be deceived by it. Millions will accept it as the genuine. Millions will live and die in its fold, and dying, will believe it to be the true instead of the false. Millions will give to it their allegiance, thinking thereby they are loyal to Christ. They will be so deluded by it as to be led to believe that the true gospel is a falsehood. But during all its history among men it always has been, is now, and ever will be, nothing but solely and altogether a mammoth deception and fraud.

"This system has copied all the truths of the gospel and substituted error for them, but error which looks very much like the genuine. Thus it has a false god, the Pope; a false Saviour, the virgin Mary; a false mediator, also Mary; a false advocate with God, also Mary; a false priesthood; a false sanctuary; a false sacrifice, that of the mass; a false forgiveness, that of men rather than God; a false foundation, tradition instead of the Bible; a false confession, to men instead

of to God; a false baptism; a false communion; a false law, that of the church instead of the law of God; and a false Sabbath.

These things it has substituted and put in the place of the true God, the true Saviour, that true Mediator, the true Advocate, the true priesthood of Christ, the true sanctuary, the true sacrifice on Calvary, the true forgiveness, the true foundation of the Bible, the true confession, the true baptism, the true communion, the true law, and the true Sabbath.

"Surely this is Satan's great masterpiece of deception. He has succeeded in changing the truth of God into a lie, and he has handed down that lie through the ages, and by many millions of people this false and counterfeit system is now accepted as the genuine gospel and work and church of Christ. For centuries this system kept the light of the true gospel from shining upon the world, and it was not until the beginning of the Protestant Reformation of the sixteenth century that it began to be known for what it really is,—Satan's counterfeit of the gospel."

Elder Harris then announced that he would continue his discussion of the prophecy the next evening. He also announced that he had a supply of books called "Thoughts on Daniel," which would explain the meaning of this prophecy, and that all who desired a copy could have one for the price of it, which was thirty cents. Scores of people came forward at the close of the meeting and bought these books, evidently feeling that any book which the preacher would recommend was well worth reading. Donald's father bought one, and Donald carried it home, deciding he would spend much time in studying it.

Donald was much stirred by the sermon. He had thought of the Catholic Church as one of the divisions of the great church of Christ. He now saw that it fulfilled these wonderful prophecies of the Bible. He found in his heart a real sympathy for those in its fold who had been deceived, and hoped a way might be found to teach them the truth. He was very thankful for the Bible, which was making the way of truth so plain to him.

Rise

THE smallest bird goes up and up
When southern breezes call;
The weakest hand must raise the cup
To drink from springs at all.
The very air when barely warm
Fast rises toward the sky;
The crawling weed lifts half its form
To have its splurge and die.

The human thing must climb and pull
To gain a height or so;
But after all, is heaven full
And man must stay below?
The height we'll gain won't let us go
To weep and sin and die;
For once we're up, we then will know
It's God we're drawing nigh.

LOUIS GLANVILLE STEVENS.

Up, my drowsy eyes!
Up, my sinking heart!
Up to Jesus Christ arise!
Claim your part
In all raptures of the skies!

Yet a little while,
Yet a little way,
Saints shall reap and rest and smile
All the day:
Up! let's trudge another mile!

—Christina Rossetti.

Alice Freeman Palmer: "The Princess of Wellesley"

Our echoes roll from soul to soul,
And grow forever and forever.

— Tennyson.

THIS is the story of a princess of our own time and our own America — a princess who, while little more than a girl herself, was chosen to rule a kingdom of girls. It is a little like the story of Tennyson's "Princess," with her woman's kingdom, and very much like the happy, old-fashioned fairy tale.

We have come to think it is only in fairy tales that a golden destiny finds out the true, golden heart, and, even though she masquerades as a goose girl, discovers the "kingly child," and brings her to a waiting throne. We are tempted to believe that the chance of birth and the gifts of wealth are the things that spell opportunity and success. But this princess was born in a little farmhouse, at Colesville, New York, and to a daily round of hard work and plain living. But it was also a life of high thinking and rich enjoyment of what each day brought.

"Give me health and a day, and I will make the pomp of emperors ridiculous!" said the sage of Concord. So it was with little Alice Freeman. As she picked wild strawberries on the hills, and climbed the apple tree to lie for a blissful minute in a nest of swaying blossoms under the blue sky, she was, as she said, "happy all over." The trappings of royalty can add nothing to one who knows how to be royally happy in gingham. But Alice was not always following the pasture path to her friendly brook, or running across the fields with the calling wind, or dancing with her shadow in the barn yard, when even the prosy hens stopped pecking corn for a minute to watch. She had work to do for mother. When she was only four, she could dry the dishes without dropping one; and when she was six, she could be trusted to keep the three toddlers younger than herself out of mischief.

"My little daughter is learning to be a real little mother," said Mrs. Freeman, as she went about her work of churning and baking without an anxious thought.

It was Sister Alice who pointed out the robin's nest, and found funny turtles and baby toads to play with. She took the little brood with her to hunt eggs in the barn and to see the ducks sail around like a fleet of boats on the pond. When Ella and Fred were awakened by a fearsome noise at night, they crept up close to their little mother, who told them a story about the funny screech owl in its hollow-tree home.

"It is the ogre of mice and bats, but not of little boys and girls," she said.

"It sounds funny now, Alice," they whispered. It's all right since you told the story."

When Alice was seven a change came in the home. The father and mother had some serious talks, and then it was decided that father should go away for a time, for two years, to study to be a doctor.

"It is hard to be chained to one kind of life when all the time you are sure that you have powers and possibilities that have never had a chance to come out in the open," she heard her father say one evening. "I have always wanted to be a doctor; I can never be more than a half-hearted farmer."

"You must go to Albany now, James," said the dauntless wife. "I can manage the farm until you get through your course at the medical college; and then, when you are doing work into which you can put your whole heart, a better time must come for all of us."

"How can you possibly get along?" he asked in amazement. "How can I leave you for two years to be farmer, and father and mother, too?"

"There is a little bank here," she said, taking down a jar from a high shelf in the cupboard and jingling its contents merrily. "I have been saving bit by bit for just this sort of thing. And Alice will help me," she added, smiling at the child who had been standing near

looking from father to mother in wide-eyed wonder. "You will be the little mother while I take father's place for a time, won't you, Alice?"

"It will be cruelly hard on you all," said the father, soberly. "I cannot make it seem right."

"Think how much good you can do afterward," urged his wife. "The time will go very quickly when we are all thinking of that. It is not hard to endure for a little for the sake of 'a gude time coming'— a better time not only for us, but for many besides. For I know you will be the true sort of doctor, James."

Alice never quite knew how they did manage during those two years, but she was quite sure that work done for the sake of a good to come is all joy.

"I owe much of what I am to my milkmaid days," she said.

She was always sorry for children who do not grow up with the sights and sounds of the country. "One is very near to all the simple, real things of life on a farm," she used to say. "There is a dewy freshness about the early out-of-door experiences, and a warm wholesomeness about tasks that are a part of the com-



ALICE FREEMAN PALMER

mon lot. A country child develops, too, a responsibility—a power to do and to contrive—that the city child, who sees everything come ready to hand from a near-by store, cannot possibly gain. However much some of my friends may deplore my own early struggle with poverty and hard work, I can heartily echo George Eliot's boast:

"But were another childhood-world my share,
I would be born a little sister there."

When Alice was ten years old, the family moved from the farm to the village of Windsor, where Dr. Freeman entered upon his life as a doctor, and where Alice's real education began. From the time she was four she had, for varying periods, sat on a bench in the district school, but for the most part she had taught herself. At Windsor Academy she had the advantage of a school of more than average efficiency.

"Words do not tell what this old school and place meant to me as a girl," she said years afterward. "Here we gathered abundant Greek, Latin, French, and mathematics; here we were taught truthfulness, to be upright and honorable; here we had our first loves, our first ambitions, our first dreams, and some of our first disappointments. We owe a large debt to Windsor Academy for the solid groundwork of education that it laid."

More important than the excellent curriculum and wholesome associations, however, was the influence of a friendship with one of the teachers, a young Harvard graduate who was supporting himself while preparing for the ministry. He recognized the rare nature and latent powers of the girl of fourteen, and taught her the delights of friendship with nature and with books, and the joy of a mind trained to see and appreciate. He gave her an understanding of herself, and aroused the ambition, which grew into a fixed resolve, to go to college. But more than all, he taught her the value of personal influence.

"It is people that count," she used to say. "The truth and beauty that are locked up in books and in nature, to which only a few have the key, begin really to live when they are made over into human character. Disembodied ideas may mean little or nothing; it is when they are 'made flesh' that they can speak to our hearts and minds."

As Alice drove about with her father when he went to see his patients and saw how this true "doctor of the old school" was a physician to the mind as well

as the body of those who turned to him for help, she came to a further realization of the truth: It is people that count.

"It must be very depressing to have to associate with bodies and their ills all the time," she ventured one day when her father seemed more than usually preoccupied. She never forgot the light that shone in his eyes as he turned and looked at her.

"We can't begin to minister to the body until we understand that spirit is all," he said. "What we are pleased to call *body* is but one expression—and a most marvelous expression—of the hidden life—

that impels
All thinking things, all objects
of all thought,
And rolls through all things."

It seemed to Alice that this might be a favorable time to broach the subject of college. He looked at her in utter amazement; few girls thought of wanting more than a secondary education in those days, and there were still fewer opportunities for them.

"Why, daughter," he exclaimed, "a little more Latin and mathematics won't make you a better homemaker! Why should you set your heart on this thing?"

"I must go, father," she answered steadily. "It is not a sudden notion; I have realized for a long time that I cannot live my life—the life that I feel I have it within me to live—without this training. I want to be a teacher—the best kind of a teacher—just as you wanted to be a doctor."

"But, my dear child," he protested, much troubled, "it will be as much as we can manage to see one of you through college, and that one should be Fred, who will have a family to look out for one of these days."

"If you will let me have this chance, father," said Alice, earnestly, "I'll promise that you will never regret it. I'll help to give Fred his chance, and see that the girls have the thing they want as well."

In the end Alice had her way. It seemed as if the strength of her single-hearted longing had power to compel a reluctant fate. In June, 1872, when but a little over seventeen, she went to Ann Arbor to take the entrance examinations for the University of Michigan, a careful study of catalogues having convinced her that the standard of work was higher there than in any college then open to women.

A disappointment met her at the outset. Her training at Windsor, good as it was, did not prepare her for the university requirements. "Conditions" loomed mountain high, and the examiners recommended that



MEMORIAL TABLET IN CHAPEL AT WELLESLEY

she spend another year in preparation. Her intelligence and character had won the interest of President Angell, however, and he asked that she be granted a trial of six weeks. His confidence in her was justified; for she not only proved her ability to keep up with her class, but steadily persevered in her double task until all conditions were removed.

The college years were "a glory instead of a grind," in spite of the ever-pressing necessity for strict economy in the use of time and money. Her sense of values—"the ability to see large things large and small things small," which has been called the best measure of education—showed a wonderful harmony of powers. While the mind was being stored with knowledge and the intellect trained to clear, orderly thinking, there was never a "too-muchness" in this direction that meant a "not-enoughness" in the realm of human relationships. Always she realized that it is people that count, and her supreme test of education, as of life, was its "consecrated serviceableness." President Angell in writing of her said:

"One of her most striking characteristics in college was her warm and demonstrative sympathy with her circle of friends. Her soul seemed bubbling over with joy, which she wished to share with the other girls. While she was, therefore, in the most friendly relations with all the girls then in college, she was the radiant center of a considerable group whose tastes were congenial with her own. Without assuming or striving for leadership, she could not but be to a certain degree a leader among these, some of whom have attained positions only less conspicuous for usefulness than her own. Wherever she went, her genial, outgoing spirit seemed to carry with her an atmosphere of cheerfulness and joy."

In the middle of her junior year, news came from her father of a more than usual financial stress, owing to a flood along the Susquehanna, which had swept away his hope of present gain from a promising stretch of woodland. It seemed clear to Alice that the time had come when she must make her way alone. Through the recommendation of President Angell she secured a position as teacher of Latin and Greek in the high school at Ottawa, Illinois, where she taught for five months, receiving enough money to carry her through the remainder of her college course. The junior work omitted was made up partly during the summer vacation and partly in connection with the studies of the senior year. An extract from a letter home will tell how the busy days went:

"This is the first day of vacation. I have been so busy this year that it seems good to get a change, even though I do keep right on here at work. For some time I have been giving a young man lessons in Greek every Saturday. I have had two junior speeches already, and there are still more. Several girls from Flint tried to have me go home with them for the vacation, but I made up my mind to stay and do what I could for myself and the other people here. A young Mr. M. is going to recite to me every day in Virgil; so with teaching and all the rest I shan't have time to be homesick, though it will seem rather lonely when the other girls are gone and I don't hear the college bell for two weeks."

Miss Freeman's early teaching showed the vitalizing spirit that marked all her relations with people.

"She had a way of making you feel 'all dipped in sunshine,'" one of her girls said.

"Everything she taught seemed a part of herself," another explained. "It wasn't just something in a book that she had to teach and you had to learn. She made every page of our history seem a part of present life and interests. We saw and felt the things we talked about."

The fame of this young teacher's influence traveled all the way from Michigan, where she was principal of the Saginaw High School, to Massachusetts. Mr. Henry Durant, the founder of Wellesley, asked her

to come to the new college as teacher of mathematics. She declined the call, however, and, a year later, a second and more urgent invitation. Her family had removed to Saginaw, where Dr. Freeman was slowly building up a practice, and it would mean leaving a home that needed her. The one brother was now in the university; Ella was soon to be married; and Stella, the youngest, who was most like Alice in temperament and tastes, was looking forward hopefully to college.

But at the time when Dr. Freeman was becoming established and the financial outlook began to brighten, the darkest days that the family had ever known were upon them. Stella, the chief joy and hope of them all, fell seriously ill. The "little mother" loved this "starlike girl" as her own child, and looked up to her as one who would reach heights her feet could never climb. When she died, it seemed to Alice that she had lost the one chance for a perfectly understanding and inspiring comradeship that life offered. At this time a third call came to Wellesley,—as head of the department of history,—and hoping that a new place with new problems would give her a fresh hold on joy, she accepted.

Into her college work the young woman of twenty-four put all the power and richness of her radiant personality. She found peace and happiness in untiring effort, and her girls found in her the most inspiring teacher they had ever known. She went to the heart of the history she taught, and she went to the hearts of her pupils.

"She seemed to care for each of us—to find each as interesting and worth while as if there were no other person in the world," one of her students said.

Mr. Durant had longed to find just such a person to build on the foundation he had laid. It was in her first year that he pointed her out to one of the trustees.

"Do you see that little dark-eyed girl? She will be the next president of Wellesley," he said.

"Surely she is much too young and inexperienced for such a responsibility," protested the other, looking at him in amazement.

"As for the first, it is a fault we easily outgrow," said Mr. Durant, dryly, "and as for her inexperience—well, I invite you to visit one of her classes."

The next year, on the death of Mr. Durant, she was made acting president of the college, and the year following she inherited the title and honors, as well as the responsibilities and opportunities, of the office. The princess had come into her kingdom.

The election caused a great stir among the students, particularly the irrepressible seniors. It was wonderful and most inspiring that their splendid Miss Freeman, who was the youngest member of the faculty, should have won this honor. Why, she was only a girl like themselves! The time of strict observances and tiresome regulations of every sort was at an end. Miss Freeman seemed to sense the prevailing mood, and without waiting for a formal assembly, asked the seniors to meet her in her rooms.

They came pouring in, overflowing chairs and tables, and ranging themselves about on the floor in animated, expectant groups. The new head of the college looked at them quietly for a minute before she began to speak.

"I have sent for you seniors," she said at last seriously, "to ask your advice. You may have heard that I have been called to the position of acting president of your college. I am, of course, too young; and the duties are, as you know, too heavy for the strongest to carry alone. If I must manage alone, there is

only one course — to decline. It has, however, occurred to me that my seniors might be willing to help by looking after the order of the college and leaving me free for administration. Shall I accept? Shall we work things out together?"

The hearty response made it clear that the princess was to rule not only by "divine right," but also by the glad "consent of the governed." Perhaps it was her youth and charm and the romance of her brilliant success that won for her the affectionate title of "The Princess;" perhaps it was her undisputed sway in her kingdom of girls. It was said that her radiant, "outgoing spirit" was felt in the atmosphere of the place and in all the graduates. Her spirit became the Wellesley spirit.

"What did she do besides turning all of you into an adoring band of Freeman followers?" a Wellesley woman was asked.

The reply came without a moment's hesitation: "She had the life-giving power of a true creator, one who can entertain a vision of the ideal, and then work patiently bit by bit to 'carve it in the marble real.' She built the Wellesley we all know and love, making it practical, constructive, fine, generous, human, spiritual."

For six years the Princess of Wellesley ruled her kingdom wisely. She raised the standard of work, enlisted the interest and support of those in a position to help, added to the buildings and equipment, and won the enthusiastic coöperation of students, faculty, and public. Then, one day, she voluntarily stepped down from her throne, leaving others to go on with the work she had begun. She married Prof. George Herbert Palmer, of Harvard, and (quite in the manner of the fairy tale) "lived happily ever after."

"What a disappointment!" some of her friends said. "That a woman of such unusual powers and gifts should deliberately leave a place of large usefulness and influence to shut herself up in the concerns of a single home!"

"There is nothing better than the making of a true home," said Alice Freeman Palmer. "I shall not be shut away from the concerns of others, but more truly a part of them. 'For love is fellow service, I believe.'"

The home near Harvard Yard was soon felt to be the most free and perfect expression of her generous nature. Its happiness made all life seem happier. Shy undergraduates and absorbed students who had withdrawn overmuch within themselves and their pet problems found there a thaw after their "winter of discontent." Wellesley girls — even in those days before automobiles — did not feel fifteen miles too great a distance to go for a cup of tea and a half-hour by the fire.

Many were surprised that Mrs. Palmer never seemed worn by the unstinted giving of herself to the demands of others on her time and sympathy. The reason was that their interests were her interests. Her spirit was indeed "outgoing;" there was no Chinese wall hedging in a certain number of things and people as hers, with the rest of the world outside. As we have seen, people counted with her supremely; and the ideas which moved her were those which she found living in the joys and sorrows of human hearts.

Mrs. Palmer wrote of her days at this time:

"I don't know what will happen if life keeps on growing so much better and brighter each year. How does your cup manage to hold so much? Mine is running over, and I keep getting larger cups; but I can't contain all my blessings and

gladness. We are both so well and busy that the days are never half long enough."

Life held, indeed, a full measure of opportunities for service. Wellesley claimed her as a member of its executive committee, and other colleges sought her counsel. When Chicago University was founded, she was induced to serve as its Dean of Women until the opportunities for girls there were wisely established. She worked energetically raising funds for Radcliffe and her own Wellesley. Throughout the country her wisdom as an educational expert was recognized, and her advice sought in matters of organization and administration. For several years, as a member of the Massachusetts State Board of Education, she worked early and late to improve the efficiency and influence of the normal schools. She was a public servant who brought into all her contact with groups and masses of people the simple directness and intimate charm that marked her touch with individuals.

Mrs. Palmer never worried. She had early learned to live one day at a time, without "looking before and after." And nobody knew better than she the renewing power of joy. She could romp with some of her very small friends in the half hour before an important meeting; go for a long walk or ride along country lanes when a vexing problem confronted her; or spend a quiet evening by the fire reading aloud from one of her favorite poets at the end of a busy day.

For fifteen years Mrs. Palmer lived this life of joyful, untiring service. Then, at the time of her greatest power and usefulness, she died. The news came as a personal loss to thousands. Just as Wellesley had mourned her removal to Cambridge, so a larger world mourned her earthly passing. But her friends soon found that it was impossible to grieve or to feel for a moment that she was dead. The echoes of her life were living echoes in the world of those who knew her.

There are many memorials speaking in different places of her work. In the chapel at Wellesley, where it seems to gather at every hour a golden glory of light, is the lovely transparent marble of Daniel Chester French, eternally bearing witness to the meaning of her influence with her girls. In the tower at Chicago the chimes "make music, joyfully to recall" her labors there. But more lasting than marble or bronze is the living memorial in the hearts and minds "made better by her presence." For it is, indeed, people that count, and in the richer lives of many the enkindling spirit of Alice Freeman Palmer still lives.—*Mary R. Parkman, in St. Nicholas.*

Why She Waited

THE home training which a child receives is often evidenced in some public place, and recently the fact was forcefully brought to a reporter's attention in a downtown restaurant. A girl, probably eight or nine years of age, was seated at one of the tables with her mother, quietly waiting for their order to be served. When it was brought, she hesitated about beginning to eat.

"Why are you waiting, Elizabeth?" questioned her mother.

"For the blessing to be asked," she replied.

The incident was watched with interest, and made a great impression on a number of people who sat with heads bowed while the mother asked the grace of God on the repast.—*New Bedford Times.*

A Kindness That Bore Fruit

THE group of schoolgirls had stopped on the corner to wait while a load of lumber passed. It was a heavy load, and the two big horses moved slowly, their muscles straining under their glossy skins. The driver, an elderly man, with bowed shoulders, kept his eyes upon his team, and paid as little attention to the group on the street corner as they to him.

But as he passed, something happened. A coat flung back on the pile of lumber slipped and fell to the street. It was a rather shabby old coat, and sprawled in the dust with a queer air of helplessness, the empty sleeves flung out. One of the high school girls uttered an exclamation.

"Look! that poor man has dropped his coat."

"Not much of a loss, I should judge," said another, glancing at the shabby garment with contempt.

The first speaker did not answer. She left her companions abruptly, pounced upon the coat, and started in pursuit of the slow-moving team. She raced along the sidewalk till she was abreast of the driver, called loudly to attract his attention, and held the coat aloft. Her waiting schoolmates saw the lumber wagon halt, while their friend ran into the road and restored to the driver his missing property.

She came back much more slowly than she had gone, flushed from her exertions, and breathing rather fast. But she was smiling happily as she rejoined her mates.

"Well, Doris Day," one girl cried, half angrily, "if that isn't the silliest thing I ever heard of in my life. The idea of your bothering with an old rag like that."

"But it is the only coat the man has except his Sunday one," Doris answered. "He said so. And he looked so pleased, poor fellow."

"But the idea of your running after a wagon," another girl cried. "Nobody but you would think of such a thing."

"If I can run in a basket-ball game," Doris returned, "or in tennis; I don't know why it's such a dreadful thing to run a little way on the street to do somebody a kindness." And though she spoke pleasantly, there was a decision in her manner which indicated that it was time to change the topic of conversation.

But as the pair of draft horses toiled up the hill leading to the new development, where cottages were rising as if by magic, their driver turned frequently to look at a coat which lay beside him, a shabby coat with a fresh powdering of dust, and each time he looked, something warmed the heart under the flannel shirt. People were not likely to go out of their way to do favors to Mike Donovan, and perhaps that was why this little kindness meant so much to him.

A boy carrying a bundle came along, a dusty, tired lad, trudging ahead with his eyes upon the ground. Mike gave him a sharp glance, then lifted up his voice. "Want a lift, me b'y?"

The lad stopped, staring. "Talking to me?"

"There's not so many of yez about that ye need be in doubt."

"Guess I *do* want a lift." The boy's face was eager. "I lost my car fare. I've been walking ever since breakfast."

"Thin up wid ye. I'll put yez a little ahead on your way, if I can't do more."

The boy climbed up to the driver's seat. The horses which had halted, strained ahead. Doris's kindness had already borne fruit.—*Young People's Weekly*.



Jehovah's Pledge

(Texts for August 5-11)

IT was only an hour till train time. How quickly the time was slipping by! Only an hour! and the two friends who were watching the hurrying hands of the clock must say good-by, to part for months, perhaps for years, perhaps for—. "Come, let us read the ninety-first psalm," said the older friend. "Its promises are so good; *they are all for you*; and I want you to take them with you as you leave."

Young friend, the promises of this beautiful psalm are also for you. It is a part of God's message to you. Learn it. Let it sink into your memory, sift down through your meditations into the depths of your heart. There keep it until you really know for yourself that God loves you and cares for you. Study it until you can sing, in the midst of danger, this beautiful happy song of perfect trust in God's protection.

Verse 1 of this psalm is a wide declaration of a great truth; and is a fitting prelude to all that follows. God will take care of his children if they will let him. "Loving faith on man's part," says Kay, "shall be met by faithful love on God's part."

Verse 2 is a personal testimony of God's love and care. It does not say much, but it gives evidence of deep personal experience. When you see above the waves the small peak of an iceberg, you know that a very much larger volume of ice is below the surface of the water. So in one's Christian experience: before a man can make a clear-cut statement like this, great changes have taken place in the inner life. He has tested God in many ways and on many occasions; he has lived very close to his heavenly Father.

One commentator calls verses 3 to 8 the "choral answer" to what has gone before. In beautiful poetic thoughts these verses portray the blessings that come as a result of perfect trust.

Verse 3 shows that the trustful soul is immune to danger. Ps. 18:5 speaks of "the snares of death;" and it is possible that the psalmist here refers to death as a fowler. How unwittingly men step into the snares of death unless God protects and delivers. But if the psalmist had in mind the devices wicked men laid as snares for his feet, or pestilences abroad in the land, it is still God who "hath delivered, doth deliver, and will deliver."

Verse 4: "The beautiful description of God sheltering the trustful man beneath his pinions recalls Deut. 32:11, 12; Ps. 17:8; 63:7. The mother eagle, spreading her dread wings over eaglets, is a wonderful symbol of the union of power and gentleness. It would be a bold hand which would drag the fledglings from that warm hiding place and dare the terrors of the beak and claws."

Verse 5: It is in the night that evil is especially bold. Night is its most opportune time for making raids, robbing houses, and shedding innocent blood. Doors are locked securely; still, hearts tremble with fear of what may come, and sigh for the break of day.

But there are also dangers that stalk about through the day. I wonder how many of the poor war sufferers in Europe are hiding in the last part of this verse? Only those who know their God, can sleep peacefully and safely amid the dangers of night, and awake with courage to face those that abound in the day.

Verse 6: The other day one of the Denver papers printed a letter from a missionary in India. The letter spoke of the plague that is taking a toll of three thousand lives a day; but not one word hinted a desire to leave. There seemed to be an entire absence of fear. Plagues, famines, pestilences, and dangers of other kinds are ever creeping around, and no one knows whom these foes will strike next; but we need not fear them if God is our Refuge, and we are doing what we can to protect ourselves against them.

Verse 7: "The trustful man, sheltered in God, looks on while thousands fall around him, as Israel looked on from their homes on the Passover night, and sees that there is a God that recompenses evil-doers by evil suffered."—*Maclaren*.

Verse 8: There is safety for those who abide with God; they only shall see the reward of the wicked. "You will see the just punishment of the ungodly, the vicious, the profane, the sensual. You will see what is the proper fruit of their conduct; what is the just expression of the views which God takes of their character."—*Barnes*.

MEDITATION.—It hardly seems possible that in times as full of dangers as the present, there could be a place of safety; but there is, and I am so thankful. Daniel found it in the lions' den, and I may find it today wherever I am.

SPECIAL PRAYER.—Father, I thank thee that thou art willing to be my Refuge. Help me day by day to be so fully consecrated to thee that I may abide under the shadow of the Almighty.

M. E.

**MISSIONARY VOLUNTEER
DEPARTMENT**

- | | | |
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**Missionary Volunteer Society Programs for
Week Ending August 11**

The program for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for August.

**The Bible Year
Senior Assignment**

- August 5. Isaiah 49 to 51: Advent of the Messiah.
- August 6. Isaiah 52 to 55: Sufferings of Christ; gospel invitation.
- August 7. Isaiah 56 to 58: Blessing of Sabbath keeping.
- August 8. Isaiah 59 to 62: Reproofs; promises; blessings.
- August 9. Isaiah 63 to 66: Call of the Gentiles; new heavens and new earth.
- August 10. Jeremiah 1 to 3: The call of the prophet.
- August 11. Jeremiah 4 to 6: Exhortations; lamentations; judgments.

For notes on this assignment, see *Review* for August 2.

Junior Assignment

- August 5. Micah 5: The coming King.
- August 6. Nahum 1: The greatness and majesty of God.
- August 7. Habakkuk 3: A prayer.
- August 8. Zephaniah 2: An exhortation to repentance.
- August 9. Haggai 2: A message to the governor of Judah.
- August 10. Zechariah 4: Vision of the golden candlestick.
- August 11. Malachi 3, 4: Tithing; the day of the Lord.

Micah

Peter said that all the prophets had spoken about Christ. Some said one thing and some another, but all encouraged the people to believe in and look for the Saviour of the world—the Messiah. It is surprising to find how many details of Jesus' life were foretold by the prophets. Chapters 4 to 6 of Micah seem to be a prophecy of the Messiah, and among other things he told where Jesus would be born. Do you remember about some wise men asking some other wise men where Jesus would be born? What was their answer, and how did they know?

Nahum

This is a prophecy against Nineveh, the capital of Assyria. God is great and all-powerful, and has his eyes upon the nations. All the great nations of the past that were cruel and worked wickedness have been destroyed. Soon all the nations will be destroyed and the kingdom of God set up.

Habakkuk

Habakkuk foretold the conquest of the Chaldeans and their overthrow. It is a great time of distress, but he closes with a beautiful psalm.

Zephaniah

Zephaniah prophesied during the reign of Josiah, the last good king of Judah. He foretold the destruction of Jerusalem.

Haggai and Zechariah

These were the prophets sent to encourage the people in rebuilding Jerusalem and the temple. It is very interesting to read Ezra, Nehemiah, Haggai, and Zechariah at the same time. The people who had seen Solomon's temple wept when they saw the foundations of Zerubbabel's temple, it was so much smaller. But Haggai told them this house was more glorious. Do you know why? (Chap. 2:7, 9.) This house, although it had been rebuilt and added to, was glorified by the presence of Jesus.

Malachi

Malachi was the last prophet who wrote. He re-proved the people for neglecting the service of God. He foretold the coming of the Messiah, and especially John the Baptist, also the last great message before the second coming of Jesus.

M. E. K.

Goal Dollar Day

ONE afternoon not long ago several young people were discussing Missionary Volunteer plans.

"What is this Gold Dollar Day that I've been hearing about?" one inquired.

There was a merry twinkle in the eyes of the one who knew as he laughingly replied, "There is a dollar day coming; but you're not quite straight on the kind. It's not 'gold,' but *G-o-a-l* Dollar Day."

Have you, too, been wondering about this special day, and its significance? No doubt you have read the announcement of it in our papers, saying that on Sabbath, August 25, every Missionary Volunteer should be prepared to give a dollar in young people's

meeting to be applied on our Missionary Volunteer Goal.

The dollar may be gold, silver, or paper; it may even be made up of pennies, nickels, and dimes — no matter. But the point is, we all surely want to have that amount to give when the time arrives. This important day comes but once a year, and deserves to be celebrated properly.

The real object in having a special offering is not simply to reach our financial goal, though every true Volunteer is genuinely interested in accomplishing that. But back of this object is a far greater one. You know our young people are working for definite missionary enterprises. In some conferences the Missionary Volunteers are helping to build mission schools and dispensaries with their offerings. In other conferences we are undertaking to support certain missionaries in foreign fields. These brave workers are giving their time, their service, their lives to the Master. They have gone down into the mines to search for precious jewels for God's kingdom, and they are depending on us to "hold the ropes."

We mustn't fail them; for if we should, there would be a shortage of means, necessitating a curtailing of expenses which would seriously hinder the work. It is actually true that the General Conference budget of expense, apportioning various sums to the different enterprises, would have to be cut down, and some things be allowed to wait, if the young people failed to do their part.

Isn't it splendid that the Missionary Volunteers have so definite a part in advancing the work of God? Yet what a responsibility it places upon us! It makes us realize that we who are looking for Jesus' soon coming and *praying* for it, must do more than that — we must *work* for it.

"I see the need," says some one, "but how am I to get my dollar for Goal Dollar Day?" There are scores of ways if you have a real determination to do it; and the harder it is for you to get the money, the happier you will be in giving it. You will need to begin early to plan for it. Why not begin several weeks before the day to lay aside the nickels and dimes that are going to make up that precious dollar for August 25? True love will lead to self-denial; there is no other way to serve others. And as you work, remember that you are doing it for Jesus' sake. "That which we do for ourselves is forgotten; that which we do for Christ is immortal."

ELLA IDEN.

Missionary Volunteer Convention

OUR young people, we are sure, are always interested in the progress of the Missionary Volunteer Department which has meant so much to them. There just began an important meeting of this Department at College View, Nebraska. There are present the General North American Division secretaries and the Union secretaries from each of the twelve Union Conferences in the North American Division Conference. Plans for the advancement of the Missionary Volunteer work are being considered. Let all our young people pray for the leaders of this work.

M. E. K.



VI — The Creation of the Earth

(August 11)

MEMORY VERSE: "In the beginning God created the heaven and the earth." Gen. 1: 1.

Questions

1. What is the meaning of the word "create"? Note 1.
2. Who was with God the Father in the work of creation? Gen. 1: 26, first part. Note 2.
3. How was the world created? Ps. 33: 6, 9.
4. How many days were used in the work of creation? Ex. 20: 11, first part.
5. What did God first create on the earth? How was it made? Gen. 1: 3.
6. What name was given the light? What was the darkness called? Which came first? What did the two constitute? Verse 5. Note 3.
7. What was made on the second day? Verses 6-8. Note 4.
8. What appeared on the third day? What names were given to the dry land and the gathered waters? What did the earth bring forth? Verses 9-13.
9. What command did God give on the fourth day? For what purposes were these lights made? How many great lights were made? What were they each to rule? What other lights were created? Verses 14-19.
10. What were created on the fifth day? Verses 20-23.
11. Name the creatures created on the sixth day. Verses 24, 25.
12. On the same day whom did God create in his own image? Verses 26, 27.
13. Over what did he give them dominion? Verse 28; Ps. 8: 4-8. Note 5.
14. When God had ended his work, how did he spend the seventh day of the week? What did he do for the seventh day that he had not done for any of the six days? Gen. 2: 1-3.
15. What was God's plan concerning the creation of the earth? Num. 14: 21.

Notes

1. To create is "to cause to be or to come into existence."—*Standard Dictionary*. "To produce out of nothing."—*Century Dictionary*.
2. In John 1: 1-3, 14, Jesus is called the Word, and his association with the Father in the work of creation is clearly shown. He was the agent used of God to create everything. Of Jesus it is said: "By him were all things created, that are in heaven, and that are in earth, visible and invisible, . . . all things were created by him, and for him; and he is before all things, and by him all things consist," or are held together. Col. 1: 16, 17.
3. "Of the first day employed in the work of creation is given the record, 'The evening and the morning were the first day.' And the same in substance is said of each of the first six days of creation week. Each of these periods, Inspiration declares to have been a day consisting of evening and morning, like every other day since that time."—*"Education," p. 129.*
4. The firmament, or expanse of heaven, was created. The clear, blue sky was seen. The waters were divided. The stores of rain were above the firmament; the vapors of the air floated through it; the waters covering the earth were below it.
5. "He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of his power, when he came to crown his glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of, the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.'"—*"Patriarchs and Prophets," p. 45.*

"THE brilliancy of the Bible depends upon the setting we give it in our lives."

The Youth's Instructor

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Prayer of Faith Answered

A MISSIONARY said to a woman: "Pray that God will send money to pay my transportation and my support for the beginning of my work." She prayed and believed. About a week after that a plain, humble man in her town came to her and said, "Could you tell me of a missionary going to Africa that needs some money to help him start? I have been saving up for years, and I have three hundred dollars cash, and all I want is the right man." She said, "I think I can." Before the week was over the transportation of that missionary was provided, and he is today in the dark Kongo.

Read Good Books

Two book lovers married. Before their marriage they each were eager readers; but the press of business, home, and social duties finally made serious inroads upon their time for reading, and unconsciously and insidiously they found they were being robbed of even their zest for reading books. It came to them one day that this was the sign of aging—"to settle into a dull routine, to lose contact with that which is fresh, fine, and stimulating in the world around us." "We decided with disgust," they said, "that we were simply letting our brains get choked with fat. We put a little dynamite into our way of living, and began to manage to have the time to read. We know again the charm of good books. We read as we used to do. It was Balfour—the English foreign minister lately here—who pointed out that it is not our bodies that lose youth, but our minds. We stop assimilating new ideas. Our once eager curiosity about other people and about other ways of life than our own grows cold. We become deadly dulled middle-aged people. That is the one symptom of age in a man—that he no longer reads books. We may live a half century more. But when we stop reading, our brains are definitely on the down grade; they have stopped developing and are dying."

There are old young people. They are they who are not growing in mental and character strength, who are not alive to present-day issues, who are not awake to their possibilities and opportunities. Such are not fully living, they are on the down grade; they are atrophying or aging even in their youth. And why?—Because they do not read good books. A man said recently that he had read but one book for years.

He is a busy man, ministering to the bodies and souls of men; but he cannot possibly give what might be his best to the people as he would do if he demanded time for reading.

But it were better to have read wisely and enthusiastically and then lose the habit than not to have learned to read; but the better way is to read and keep on reading, at least two or three good books a year, while life lasts. There is no one too busy or too poor to do it. Surely the person who doesn't read one good book a year is losing out. He cannot interest others in vital matters as he otherwise could do.

A cripple is always hampered by his infirmity. He can never attain to what otherwise would have been his best. Neither can a young person who does not read. There is a way for every one to find time to read. Will you find it? or will you grow old before your time? or at least remain below the standard God has set for you in life, because you do not read? There is a way for you to secure the Reading Course books. Will you find it? These books are well worth reading.

Carelessness in Speaking

FEW of us can plead "not guilty" to the indictment that we make poor work using our native tongue. We mispronounce; we use incorrect forms of speech; we do not choose our words wisely. We have used the cheaper forms of expression and slang phrases, until the younger generation is inclined to regard the careful speaker as prudish and out of date.

We slide our words together. We say "Don'che know?" instead of "Don't you know?" and because of this habit our sentences are misleading or unintelligible. A teacher once said to her pupils, "Cambodia is about as large as Siam." Because of the teacher's faulty enunciation, one little girl wrote, "Teacher says Cambodia is about as large as she is."

This child suffered only a temporary injustice, as the teacher was doubtless later able to correct the restricted view she had given of Cambodia; but we may not be fortunate enough to correct our faulty work by subsequent explanations. Let us therefore take pride in fostering in ourselves only the purest of English.

When Jesus Came

WHEN Jesus came to earth two thousand years ago, Rome ruled the world. "All over Italy," says Ferrero, "there was a rage to build palaces, country houses, and farms, to buy slaves, and to increase the expenses of public and private life. Ambitious politicians spent fabulous sums giving the populace shows." One man bought three thousand statues and three hundred columns of rare marbles to decorate a theater that would hold eighty thousand spectators. He used it only a month. Women ruined their husbands in order to buy silk and pearls; and a pound of silk was worth a pound of gold. No wonder that Christianity seemed unfashionable."

So when Jesus comes again, he will find many squandering money and time for that which is naught. Let us be among those who ever seek to conserve both means and time.

It is a part of my religion to look well after cheerfulness, and let the dismals shift for themselves.—*Louisa Alcott.*