

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Vol. LIII

WASHINGTON, D. C., JUNE 6, 1905

No. 23



In the Heart of the Woods

SUCH beautiful things in the heart of the woods!
Flowers and ferns, and the soft green moss;
Such love of the birds, in the solitudes,
Where the swift wings glance, and the tree
tops toss;
Spaces of silence, swept with song,
Which nobody hears but the God above;
Spaces where myriad-creatures throng,
Sunning themselves in his guarding love.

Such safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone
Glimmers the tarn where the wild deer
drink;

And fearless and free comes the gentle fawn,
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the
woods!

For the Maker of all things keeps the least,
And over the tiny floweret broods,
With care that for ages has never ceased.
If he care for this, will he not for thee,—
Thee, wherever thou art to-day?
Child of an infinite Father, see!
And safe in such gentlest keeping stay.

—Margaret E. Sangster, in *Sunday School Times*.

Korean Sketches

Hats and Other Head-gear

A CERTAIN author of a book on Korea has an entire "Chapter on Hats;" so I need not offer any apology for devoting one of these short sketches to the subject.

The use and significance of these head-dresses can best be explained by first describing the manner of wearing the hair. The hair is left to grow long by men, women, and children. No part of the face or scalp is ever shaved or clipped, so there are no native barbers in Korea. If, perchance, a Korean has his hair cut, or his face shaved, he is departing from the traditions of his forefathers.

Unmarried boys and men wear the hair in a long braid, like the Chinese, except that it is not pieced out with silk cord. But why say unmarried boys?—Because in Korea many boys are married while yet in their early teens. The rule seems to be, the better the circumstances of the family, the younger the boys are married; for a poor young man must defer marriage till he can support a wife.

After marriage, the hair is combed up and tied, then twisted into a slender pug at the crown of the head. When the hair is dressed in this way, loose locks are liable to hang down the neck and about the temples. To keep these in place, a band about three inches wide, woven of horsehair, or sometimes of human hair, is bound about the head, from the forehead to the base of the skull. This is not worn by all

Unmarried boys and men may not wear any kind of hat or head-dress. After marriage even till middle age, a tall, four-sided, horsehair coronet may be worn. The man on the left in our illustration wears such a one. It is open at the top, hence affords no protection to the head. A modified form lacks the lower, outside crown. Aged men may wear a box-shaped hair coronet, closed at the top. The form shown upon the head of the man in the center of our illustration, is that worn by scholars. These hair head-dresses are commonly worn about home, in the house as well as out.

The form of hat worn by the third man in the picture, is that commonly worn upon the street. It is made of white or black gauze cloth over



a very light bamboo frame. The white one is the mourning hat, and is now almost universally worn in memory of the empress, who died some years ago. But the black hat may be worn if a piece of white paper is pasted over the crown.

There is a curious tradition about the origin of this form of hat. Long ago a certain Korean king wished to restrain his excitable subjects from the frequent broils and fights which disturbed the peace of his realm. So he enacted that the men should use earthenware hats; and further decreed that whoever got his hat broken should be punished. So it was not necessary for the prosecuting attorney to prove that a man had quarreled; the broken hat was all the evidence required. We are not told how long this unique law remained in force; but even after its abrogation, hats of the same shape continued to be worn, even to the present time.

Then there is the cap worn as a sign of mourning for one's relatives. This is made of a piece of coarse linen, and so formed that the crown resembles the roof of a house, with the gable ends at the sides. Very rigid rules govern the wearing of this cap. It may not be worn longer than three years in any case. The length of

time it should be worn for the death of father, mother, and other relatives, is definitely prescribed. This cap is worn about home; but during a journey or on the street, it is replaced by a splint hat as large as a market-basket. Such hats may be easily picked out in the illustration accompanying No. V of this series.

Then there are sun-shades, varying in size from that of a broad-brimmed straw hat to a large clothes-basket. These also are made of splints, and may be distinguished in the illustration mentioned above.

Korean etiquette does not require that the hat shall be removed upon entering a house. So even in church, horsehair coronets, mourning caps, and hats with tapering crowns, all remain upon the heads of the worshipers during the service. Again we lay aside our prejudices, and appear not to be shocked, that we may become "all things to all men."

F. W. FIELD.

The Personality of God

"No man hath seen God at any time."

John 1:18. No mortal can see his face and live. Ex. 33:20. He dwells in light unapproachable. 1 Tim. 6:16. The matchless splendor, the transcendent glory, which surrounds the eternal God no pen can ever portray, nor human mind comprehend. His effulgence is above the brilliancy of the sun. Acts 26:12, 13; Rev. 1:16. His very throne is like the burning flame. He is the creator and upholder of the boundless universe. He has filled by his power the fathomless regions of space with worlds, suns, and systems, and fixed by a word their orbit. Before his eternal and incomparable greatness, nations are but a drop in the bucket, and the small dust in the balance. Never by searching can we find out God. Job 11:7; Isa. 40:28. All effort to fully comprehend him stuns the imagination, and overwhelms the reason.

But notwithstanding his incomprehensibility, let it never be forgotten that God is a *real being*, a *personality*, and dwells in a *particular place*. The Father is a person; the Son also, though separate and distinct from his Father. He does not dwell in beasts and birds, in the trees, and in the grass as the Buddhist believes, but he dwells in heaven, between the cherubim. The "Most High dwelleth not in temples made with hands." Acts 7:48. "Who is like unto the Lord our God, *who dwelleth on high*" Ps. 113:5. "Hear thou *in heaven thy dwelling-place*." 1 Kings 8:39; 2 Chron. 6:30, 39. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; *thou that dwellest between the cherubims*, shine forth." Ps. 80:1. In the earthly sanctuary there was a cherubim on either end of the mercy-seat, and the Lord said, "I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony." Ex. 25:22. This was an example and shadow of heavenly things. It reveals God in a definite locality. Christ *ascended to his*

Father in heaven (John 20: 17), and taught us to pray to our Father in heaven. Matt. 6: 9.

To deny the personality of God is the most arrant unbelief. It is well-nigh blasphemy. It demolishes at a stroke the divinity of God, and virtually abolishes the Deity. It overthrows the foundation of the Christian religion, by substituting the pagan notion of a god who is everywhere equally present, working through nature, dwelling in plants and animals, for the God of Christianity, who has his abode in heaven. The God of the Bible dwells in heaven, has a real throne, surrounded with an innumerable host of real angels, who are sent forth as messengers throughout his endless universe. Of this there is abundance of Bible testimony. Let us study carefully a few texts:—

"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John 5: 37. These words of Jesus state as truly that the Father has *shape* as that he has a voice. It would be as sensible to deny the one as the other. And that which has *shape* must be material, and be in some particular place more than another. The same thing is stated in Phil. 2: 5, 6. "Let this mind be in you, which was also in Christ Jesus: who, being in the *form* of God, thought it not robbery to be equal with God." This scripture tells us that God has a form, and that Christ bore the image of his Father.

Again we read: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the *very image of his substance*, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high." Heb. 1: 1-3, R. V. From this we see that the Father has a "substance," and that his only begotten Son bears his "very image," though a distinct and separate being, or, as Rotherham's translation says, "an *exact representation of his very being*." In view of this we can readily understand why Jesus said, "He that hath seen me hath seen the Father." John 14: 9. In form and character he was the very image of the Father, and to see him was to see the Father. But both have *form* and *substance*, as the texts declare.

In the creation of man in the beginning the Father entered into consultation with his Son, and said, "Let us make man in *our image*, after *our likeness*." Gen. 1: 26. And the record states, "So God created man in *his own image*, in the *image of God* created he him; male and female created he them." Verse 27. Webster defines "image" as "a similitude of any person or thing, sculptured, drawn, or otherwise made perceptible to the sight." Then as Adam stood in his primeval innocence, as he came from the plastic hand of his Creator, he bore not only his character, but his image in outward form as well. If the language of these scriptures does not convey clearly the fact that God is a real person, it is hard to conceive of any language that would do so.

Furthermore, we read of Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel, who went up in the mount, "and they saw the God of Israel," and speak of his hands and his feet. Ex. 24: 9-11. In response to the request of Moses to behold the glory of God, the Lord told him that he could not see his face, "for there shall no man see me, and live." But the Lord said, "Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with *my hand* while I pass by: and I will take away mine hand, and thou shalt see my back

parts: but my face shall not be seen." Ex. 33: 18-23. This language is certainly descriptive of a real being. It speaks of his face, feet, hands, and back parts.

Then, wrapped in holy vision, seers of long ago have seen God, and recorded in the Bible the most sublime description of him. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10. A similar description is given by John. Rev. 1: 12-18. Both of these are descriptions of a real being before whom angels stand. They speak of his head, hair, eyes, feet, hands, and face. To treat this as figurative is to make the most sublime description of the eternal God ever written by the pen of mortals, meaningless. Another servant of the Lord beheld in vision the same glorious image, and has given a similar description. "I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance, and admired his lovely person. The Father's person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself. *He said he had*, but I could not behold it, for, said he, if you should once behold the glory of his person, you would cease to exist."—*Early Writings*, page 45.

"The Father was enshrouded with a body of light and glory, so that his person could not be seen, yet I knew that it was the Father, and that from his person emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew it was because the Father moved. . . . The glory, or excellency, of his form, I never saw; no one could behold it and live; yet the body of light and glory that enshrouded his person, could be seen."—*Id.*, Supplement, page 8.

How exceedingly precious the promise that while we can not see our Father now because of sin, the day is drawing on apace when we "shall see his face" (Rev. 22: 4), when we shall be changed, and shall "see him as he is." 1 John 4: 2.

G. B. THOMPSON.

Wait and You'll See

IN a busy schoolroom the little people were sewing picture-cards. One tiny maiden was perplexed about the other side of the picture, and with a face all clouded came to the teacher, saying, "How shall I do that?"

"I will show you when you come to it," was the ready answer.

In a few moments again the question was asked, "But *how* shall I do that?"

Again the answer, this time in a firm voice, "I will show you when you come to it, dear."

A few more stitches were taken, when once more the little girl in a sweet, coaxing voice said, "But please tell me how to do that."

This time the answer was very emphatic: "Irene, you go right on working where you are; when you come to the other side, I will show you."

Like a flash of light came the thought to the teacher herself, who had for many days been dreading a trial seen in the distance. "You go right on working where you are, and your Heavenly Father will show you, when you come to it, how to be brave and how to act wisely."

O, the comfort and the restfulness of the thought!—*Delia C. Post*.

"THE soul itself its awful witness is.
Say not in evil doing, 'No one sees.'"

June

AGAIN the scented breath of June
Is floating on the breeze;
Again the leaves and blossoms
Have covered shrubs and trees;
Again the birdlings' merry songs
Ring out o'er land and seas.

All nature lifts her voice in song,
For summer days are here;
The snow and ice of Winter's days
Have flown from Summer's cheer.
We gaze no more on frosty peaks
Nor woodlands bare and dread.

The birds and blossoms seem to sing
Their thanks for summer days;
And, in accordance with the earth,
Our thanks to Him we raise.
The transformation is his own;
To him belongs the praise.

So in the winters of our lives
His love will also grow.
Again the buds of spring will bloom;
Again the breezes blow,
If we but trust his promises,
And serve him here below.

I. I. NAY.

The Baby Went Alone

THE baby wished to join his little sister, who had gone to the home of a small friend for the afternoon.

She had gone while baby was asleep, and so he had been left behind.

"Don't cry," said his mother; "you shall go. I will take you."

"No!" wailed the fretful baby, "I want to do own self!"

"But you will fall. See how rough and icy the way is."

"Want to do own self," wailed the obstinate baby, with his eyes shut.

So his mother brought his wraps, and when he was well bundled, sent him out. Then she took her stand in the window to watch.

Slowly the unsteady little feet advanced, and in a moment down he fell. But he was a brave baby, and with a brave face he picked himself up. A few more steps, and down he went again, fall succeeding fall, till his tender body was sadly shaken and bruised.

Then came his mother, swiftly, and picked up in her arms a very meek baby, who was tired of going "own self."

We are all God's babies, self-willed and able, until we try to go "own self" through the world. But when our spirits are jarred and wounded from many a fall, how glad we are to rest in our Father's arms, never to go "own self" any more!—*William Zachary Gladwin*.

Frozen Mortar

EIGHT houses fell on a recent Sunday in New York. They collapsed without warning. Every day the building inspector had reported those houses as being in first-class condition. That inspector has come to grief, but too late to save the houses. Moreover, nine other apartment houses, built since the first of December, and practically completed, must at once come down. And why? Why all this waste? Why this danger to human life?

Frozen mortar.

The contractors could not wait for warm weather. In defiance of the law, which absolutely forbids building when the weather is cold enough to freeze mortar, they pushed ahead, though every day the thermometer was below the danger point. And that was the result. The mortar did not grip the bricks, and the buildings crumbled.

Let me remember this the next time I am in a hurry about my life building. Am I ready for this important task? Have I prepared myself for it? Are brains and heart all ready? Have

I strength enough to carry it through? Have I ever a surplus of all these, to meet the unexpected hindrances that are sure to arise?

If not, the mortar is stiff.

Better wait.—*Caleb Cobweb.*

Science Stories

Speed of a Rattler

IN this wide world there are several things that are swifter than a rattlesnake, but they can probably be counted on the fingers of one hand. One of these things is a bullet, whereby hangs the explanation why it is easy to shoot the head off a rattler, though a marksman finds it difficult to place a bullet along the fat seven-foot line between the neck of the reptile and the tip of its tail.

It has long been regarded as a curious coincidence that even the man not famed for accuracy has had no trouble in blowing the head off a diamond back. In the diamond back country only one explanation is offered for this: it is the snake, and not the man, that does the aiming.

At close quarters the instant the muzzle of a six-shooter is thrust toward a rattlesnake the infallible eye catches the range, and in the fraction of a twinkle the deadly head has aligned itself. As the gun roars and darts its tongue of flame, the head of the creature is torn clean off as if severed with a knife, and the viper lies writhing, emitting a defiant rattle even as its grim, relentless heart ceases its beat.—*Pearson's Magazine.*

Marvelous Bird Travelers

A MAN who travels ten thousand miles in a year is counted a "globe-trotter" of unusual energy. But our common night-hawk, which every American boy and girl knows, thinks nothing of having a summer home up in Alaska and a winter resort in Argentina, and traveling the seven thousand miles between twice a year. Its annual trip often covers one hundred fifteen degrees of latitude.

And some of our shore birds, a government naturalist—Mr. Wells W. Cooke—tells us, are still more inveterate voyagers, making extra flights, and covering sixteen thousand miles or so a year, apparently for the pure pleasure of travel.

Voyaging by the air-line is sometimes extremely rapid transit. The summer warbler that spends the winter in Central America and the nesting season at Great Slave Lake, far up in the Arctic, travels twice as fast as the spring does. One hundred sixteen miles a day is the record, so far, to Great Slave Lake, the speed always increasing as the birds move northward.

The robin is an old-fashioned, leisurely tourist in comparison with some other species. It never goes more than seventy miles a day. The average rate, for all migrating birds, from New Orleans to Minnesota, is about twenty-three miles a day. But after leaving Minnesota several species of feathered migrants make first forty, then seventy-two, and finally one hundred and fifty miles a day before they reach Alaska.

The bird traveler that gives the naturalist the hardest transportation problem to solve is the red-eyed vireo. It winters in Central America, and appears each spring at the mouth of the Mississippi, traveling twenty miles a day. At this leisurely rate it proceeds for six weeks, all the way up to the latitude of northern Nebraska. Then suddenly, in the space of twenty-four hours, and before a single red-eyed vireo has been seen anywhere in the region between, numbers of the birds appear in British Columbia, a thousand miles to the northwest.

This puzzling performance is repeated every

year. Unless the red-eyed vireo flies a thousand miles in a single night, how does it manage this bewildering schedule? Nobody knows; but then, nobody knows, either, where the chimney-swift goes for five months out of every year.

Great flocks of chimney-swifts, with numberless fledglings among them, leave the United States every autumn. Their movements can be easily followed till their various migrating bands join into a countless host on the northern coast of the Gulf of Mexico. One day they are there; the next day they are—nowhere.

Five months later, in March, a joyful twittering far up in the air heralds their reappearance on the same spot, plump and brisk after their winter sojourn. But where the winter has been spent only the swifts know. It used to be a tradition (made out of "whole cloth") that they hibernated in the mud. But that merely showed the hopeless attitude of men's minds toward the problem, for no swift was ever found in the mud in any known spot. What mud? Where? was therefore the natural question, never answered, and leaving the mystery deeper—and muddier—than ever.

The bobolinks, on the contrary, are so open in their movements that the passage from Florida to Cuba and thence to South America is known as the "bobolink route." So energetic and brave is this plump little traveler in feathers, that it often compasses in a single long ocean flight the seven hundred miles from Cuba to South America, while many other species, which also use the "bobolink route," stop at Jamaica, apparently dreading the long trip across the Caribbean Sea.

The golden plover, too, has a yearly schedule of travel known to the naturalist in every detail.

In June it reaches the "barren grounds" far in the Arctic circle, where Greely found these bird voyagers as far north as latitude eighty-one degrees. The nests are built on the moss, close above the frozen ground, the young are reared, and then the flocks hasten to Labrador in August, where the crowberry grows for their benefit so thickly that when they leave the feasting-place in the fall, their bodies are plump almost to bursting, and their very flesh is stained red with the crimson juice of the berries they have eaten.

They strike straight for the Antilles, and for South America beyond—more than twenty-five hundred miles in all. The plover can swim, however, and rest on the ocean wave; and on the way down it frequently feeds in the Sargasso Sea, where, far out in the Atlantic, thousands of square miles of seaweed teem with marine life.

After resting a few weeks in the Antilles, the plover starts afresh, this time for Patagonia and southern Argentina. Unlike other birds, it puts its whole mind to traveling, and flies both night and day. Six months in Patagonia, and then back it travels to the arctic, by way of Guatemala, Texas, and the Mississippi. The whole yearly route forms a great, irregular ellipse, eight thousand miles long and three thousand miles across at its widest point. Surely, marvelous as were the stories about the migration of birds believed by the ignorant in early unscientific times, the truth is, as usual, stranger than fiction, and the air-line is more adventurous than any railroading that man has ever done.—*Priscilla A. Leonard, in Youth's Companion.*

Soil for Roses

A FAMOUS English gardener once heard a nobleman say, complainingly, "I can not have a rose garden, though I have often tried, because the soil round my castle is too poor for roses."

"That is no reason at all," replied the gardener. "Any ground can be made fit for roses, if pains are taken to prepare it."

It was a wise saying, and it is true in other places than rose gardens. Some young people say, "I can't be cheerful," or "I can't be sweet-

tempered," or "I can't be forgiving," as if they were not responsible for the growths in their soul garden, because the soil is poor. But "any ground can be made fit for roses," and any heart can be made fit for the loveliest blossoms of character, if God is allowed to prepare it for their growth.—*Selected.*



WHAT IS GOING ON IN THE WORLD

THE Remington-Martin Paper Company has purchased 650,000 spruce seedlings from Germany to start a pulp forest. It is estimated that an acre will bear eighty cords of wood.

AN organization of eight thousand men has already been formed for work on the Panama Canal. This organization will be rapidly increased, so that the work may progress with more than anticipated speed.

THE project of draining and reclaiming the Everglades of Florida, with their three million acres, is now under consideration. There is a company already waiting to do the work as soon as the State legislature grants permission.

"JOHN D. ROCKEFELLER'S wealth in silver dollars would, some one has estimated, weigh as much as two first-class battle-ships; in one-dollar bills it would make a double girdle around the earth, and leave a beautiful remnant of dollar bills fifteen hundred miles long."

ICE-CREAM is shipped from the United States to China and India. The large ocean steamers are provided with enough for the trip across to Europe and for the return journey. If it is poor ice-cream, it does not keep well; but that made of pure cream is preserved perfectly in the cold storage room.

THE lower house of the Michigan Legislature recently passed what is said to be the most sweeping anti-trust measure ever passed in this country. It defines and declares illegal all corporations which aim at monopoly of any business. It nullifies any agreement binding individuals not to engage in a certain occupation.

ONE of the greatest engineering undertakings of its kind ever attempted in this part of the country is more than half finished off the New Jersey coast at Greenville. It is the elevating of the bay to a dry-land surface by the Pennsylvania Railroad for a freight terminal. The filling in alone is being done at a cost of \$12,132 an acre.

SIXTY thousand Japanese, it is estimated, have already arrived in Korea, since the occupation of the country by the little warriors. Wonderful transformations are taking place. The Korean emperor and his corrupt court are said to be dismayed at what the Japanese have accomplished, and are hoping for the success of the Russians, who upheld the worst influences of his majesty's reign.

MESSRS. JULES LANG AND SON have devised a pot for the manufacture of glass that will make it possible to manufacture three times as much glass in a given time, without any extra fuel consumption, as by the old method. The pot has capacity for a ton of glass, and allows an uninterrupted flow of material, while the other pot necessitated an elapse of several hours before the glass materials in the crucible could be withdrawn. This must lessen the price of glass.

"F. M. COCKRELL, Jr., son of ex-Senator Cockrell, is the inventor of a sugar-cane cutter that promises to revolutionize the sugar-planting industry of the South, and at the same time to make its inventor a millionaire. His machine will do the work of more than a hundred men. It cuts, strips, and tops the cane, and is pronounced by experts a wonderful machine, that will mean as much to the sugar-cane industry as did the cotton-gin to the cotton business."

Dimensions of Panama Canal

WITHIN limits, we now know just about what will be done in building the Panama Canal. The bottom width of the cut will be two hundred feet, and the depth forty feet. The Suez Canal, averaging one hundred fifteen feet wide at the bottom and permitting a draught of only twenty-seven feet and ten inches, has proved too small. Several of the great new battle-ships of the British navy can now go through it only with hazard, and none of the largest freighters fully loaded, such as have proved most economical for the transatlantic trade, could go through. Even the larger German lines trading to the Orient often lose their steerageway and sheer against the sides. The Panama Canal will be able to admit even larger vessels.—*Search-Light.*

The Home Light

THE light of home's a wondrous light,
So tender is its shining.
So soft it follows through the night,
Our weary road outlining;
Though lonely and for years we roam,
Far from the ones who love us,
Yet ever shines the light of home,
Like God's grace spread above us.

—*St. Louis Republican.*



THE WEEKLY STUDY

THE Field Study was omitted this month, and it has been thought best by those in charge of the Young People's work to omit also the lessons on the life of Paul for two weeks. This will give the leaders of the Young People's Societies an opportunity to construct programs from the material that has appeared in the *Review*, the stirring reports and appeals given by the foreign delegates to the General Conference, and the reports of the president, secretary, and union conference presidents. By wise effort these studies may be made intensely interesting and profitable.

Young People's Societies of Southern California

THIS report is for the eight Societies of Southern California for the quarter ending March 31, 1905. There are two hundred sixty-seven members, and their activity in missionary work is revealed by the following summary:—

Missionary letters written	158
Missionary letters received	17
Missionary visits	84
Bible readings or cottage meetings	27
Subscriptions taken for periodicals	18
Papers sold	133
Papers mailed or given away	1,330
Books sold	16
Books loaned	17
Pages of tracts sold	352

Pages of tracts given away	3,062
Hours of Christian Help work	38
Persons supplied with food	9
Articles of clothing given away	181
Paid for supplies	\$ 1 85
Offerings for home mission work	20 50
Offerings for foreign mission work	14 38

The members have also been supplying reading-matter to racks in public places, such as hotels, stores, and depots. They have visited hospitals and Detention Homes. One society reports seven young persons baptized. The Young People's work is going steadily forward. We have from twelve to fifteen racks for the free distribution of our periodicals, such as *Signs of the Times*, *YOUTH'S INSTRUCTOR*, *Review and Herald*, *Watchman*, and tracts. The good done by these silent messengers of truth can not be estimated. Nearly every Society has at least one rack, and from that to five or six. They are usually placed in conspicuous places in public buildings, such as hotels, stores, and depots.

One of the Societies has made a number of these boxes. It is very little trouble to make an attractive distributor. Usually some motto is displayed to call attention to the nature of the reading-matter, such as "His Glorious Appearing," "Is the End Near?" Any one with a little skill in the use of carpenter's tools can, in a short time, make one with two or three apartments, and the motto should be printed neatly by some one who understands the work, as it is a daily exponent of a great truth.

We are glad to note the advance steps taken in the missionary garden work, which, like everything else that is for the furtherance of the message of salvation, is opposed by the enemy of all truth,—but this opposition proves only the more conclusively that there is a blessing in it that he does not want us to have. Our first attempt in this work was no exception to this rule, and for a time it appeared as if our efforts were fruitless; but at least one Society is enjoying the blessing of nearly an acre devoted to this cause. When the plans were first made public, forecasts of failure and financial loss were to be heard on every hand, but after it was demonstrated that this was the Lord's work by some going forward in faith, the clouds of darkness were dispelled, and many gladly accepted the opportunity of having a hand in the work; one gave the use of a team and harrow, another the use of a team and plow, another volunteered the service of a horse and wagon for delivering the crop at harvest; and so the work went joyfully forward. Peas, lettuce, spinach, and potatoes were planted; the harvesting began at one end of the garden before the planting was finished on the other. The expenses of seed and other things having now been more than paid by the sales of the produce, a generous sum is still expected from the remaining crop.

There is an interesting incident connected with this, our first attempt, that encourages us, and proves that the Lord has a care for his work. Within a few hours after each of the first three plantings, which were several days apart, we had a generous shower of rain. We did not notice the first shower so much, only were thankful for it, as we had expected to irrigate, which is quite expensive. The second time we were also very glad for the rain, and also noticed the coincident a little more, and praised the Lord a little more for his goodness; but the third time, though we had been having rains at intervals during the winter, proved to us that "the Lord knoweth them that are his," and is only waiting to second every effort put forth to hasten his coming to gather his children.

The Self-denial Box plan for the help of the colored work in the South, has been taken up by some of our Societies, with many blessings and good results. The plan we have adopted is first to distribute the boxes among the members of a Society, and then to appoint a member to visit

each one owning a box, and collect the money and encourage the giver, presenting to him the needs of the field, and keeping him informed as to the progress of the work. In this way one Society has given from five to six dollars a month to this worthy cause. "They helped every one his neighbor; and every one said to his brother, Be of good courage."

As the spirit of prophecy has spoken so plainly and so frequently of late, concerning the work in the South, telling us that it will soon be impossible to work there, we have turned much of our attention to this field; one of the Societies adopted the plan of making a collection of clothing, second hand, but in very good condition, and sending it to the workers among our colored brethren in answer to appeals from them. At first we thought we had no more than we absolutely needed for our own use, but when we came to pack for the shipment, we found we had over one hundred articles, from boys' stockings to men's overcoats, the entire lot being worth not less than sixty dollars, second-hand value. By such gifts the workers are better able to gain the confidence of those for whom they labor; and if this can be the means of saving but one soul, the joy of that one through the ages of eternity will amply repay us for a little sacrifice now.

We are also interested in the house-to-house work with both books and papers, especially the *Signs of the Times*. And while some—many of us in fact—have to contend with a timorous nature, yet the joy of leading a soul from darkness to light helps us to rise above the weaknesses of the flesh, and rejoice with the angels of heaven.

The nature of some of the "missionary visits" in this report is that of ministering to the spiritual needs of the afflicted in the county hospital and the unfortunates in the Detention Home. The *INSTRUCTOR* and *Little Friend* are used to good advantage in this work, and if our Saviour, who spent so much of his time while on earth in liberating those whom Satan had bound, enjoyed this work among the sick, can we not reasonably say that he no less enjoys seeing his followers engaging in the same work?

Another report says: "Many of the younger members of our Society are interested in visiting some old ladies who are sick. They take them flowers, and sing for them." So the Lord has a work for each one of his children, whether young or old. What a grand work to be engaged in!

The smallest Society in the conference reports over five hundred papers sold and given away during the last quarter. This Society has but twelve members, and reports other work in addition to this, such as loaning and selling books, giving away tracts and other reading-matter—an object-lesson for those of us who are not so zealous in the Lord's work.

One Society, during the last quarter, has done something in each line of work mentioned in the report blanks, except two,—that of selling papers, and selling tracts. This Society reports over 1,750 pages of tracts given away and one hundred eighty papers. Thus the leaves of truth are being scattered "as the leaves of autumn." Our increase in membership during the last quarter is fifty-nine, or nearly thirty per cent.

This report does not represent all the work done by the different Societies, but gives an idea of how the Lord is leading out in the work here, and how he will bless those who will in any way answer his call. As we study the different mission fields and see their need, and read the earnest appeals of even the heathen who sit in darkness and the shadow of death, for some one to come and give them the light of life, our hearts are stirred within us to pray the Lord of the harvest that he will send forth more laborers into the vineyard. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6:8. E. C. SILSBEE.

Children's Page

A New Celebration of Memorial Day

(Concluded)



HERE was, perhaps, more bitterness than Mrs. Westing knew conveyed in her words. The world seemed hard at that moment. Some manuscript she had hoped much from had come back

that afternoon, being "not exactly in the line required by our magazine at present;" and now this memorial custom seemed an intended humiliation of those she knew to have been brave and true-hearted. But, because she was the daughter of her father, and because she had chosen her heart's dearest from among these people, she might not speak out to his child in passionate defense of their side—her father's and hers.

"Mother," said Frances, presently, "I think I will let Miss Clark know to-night, and if you don't mind I'll not go to school to-morrow."

"Let me send a note to your teacher," urged Mrs. Westing.

"Oh, no," cried Frances, "you have been writing all day." She could not thrust the responsibility of her mistake upon any one else, but the word "note" was a boon to the sensitive child.

Mrs. Flanigan, the janitor's wife, vigorously swaying her broom in the lower hall, was startled some minutes later, by a hand on her arm, and a—

"Will you please let me into Room E for a moment?"

"And phat are yees wantin' in Room E? Was it yer book ye wad be leavin'?" demanded the janitress. "For it's left till mornin' it is, then. It's meself's hed throuble enough wid that story, and wid other folks' leavin's bein' tuck."

"I don't want to take anything," assured Frances. "I just want to write something on the board to Miss Clark."

"An' yees wadn't be blackguardin' yer teacher in it?"

Frances had too indistinct an idea of the question's meaning to answer by a plain negative.

"I don't think I can come to school to-morrow, and it's something that Miss Clark must know."

"It's in bed yees oughter be this minute," declared Mrs. Flanigan, taking note of the child's pale face. "Sure an' I can't see the hairm, ef ye signs yer name."

And this was the message that Miss Clark read the next morning:—

"DEAR MISS CLARK: Will you please take grandfather's name off the scroll, and tell the flower committee they needn't make a wreath for his grave? I made a mistake. He was a soldier, but he was on the other side.

"I am sorry I did not know [here a change of writing indicated a pause], but I can't be sorry about grandfather. I know he was a brave soldier; and he never would have fought for anything he did not think right. I believe I should have thought as he did. Please excuse my not coming to school. FRANCES LANE WESTING."

"Children," said Miss Clark, when they were all seated that morning, "I should not like to

feel that I had taught you to see only one side, or to be unforgiving and unloving at Memorial time. When we think of heroes, we should remember that on the other side there were men who fought bravely, giving up their lives willingly, who had brothers and sisters and little children to cherish their memories just as our brave ones had."

With hearts throbbing in the pride of their own heroes, the children listened to the strong plea that followed for the heroes of the "Lost Cause;" and when at last their teacher moved the screen, and read the pitiful little message from Frances, not even a boy in the room pretended to have a stray eyelash, or cared who saw tears on his cheek.

There was a wildly unanimous standing vote to place flowers on the Confederate's grave, some almost mounting the benches in their en-



LEARNING I COR. 6:20

thusiasm, and one loud whisper proposing, "A rod deep."

Miss Clark, however, thought it might be well to get an expression from the parents, perhaps from the veterans, on the subject. If they had scruples, they should be allowed to express them before rather than after. She did not think that there could be any objection to a quiet placing of flowers.

At dinner, that day, Ruth Clayton asked her father, excitedly:—

"Would you decorate a Confederate soldier's grave?"

The judge looked at her seriously. "My dear little daughter," he said, "there was one Confederate—I think he can hardly be living now—whose grave I would walk many miles to cover with flowers, and stand by with uncovered head. I can not expect to have this privilege. Our opportunities of strewing flowers on Confederate graves are not frequent; but in memory of the soldier who saved your father for you, Ruth, I would advise you never to miss one of them."

There was a clamor for a story not yet known, and the judge placed his glasses on his folded paper, and related the following incident:—

"I was very young when I went to war; much too young to endure long marches," he said. "It was one of those engagements, not noted in history, when our men fell back for a time. I was never hit with a bullet in battle, but that day's sun was as fatal as shot to many. I could not make the retreat. I remember only the order to fall back, and suppose I stumbled in the spot most exposed to the sun's rays. I came to consciousness later with the knowledge that water dripped on my face. I have a confused vision of a gray-coated soldier, though I think I did not use my eyes much. I was lifted presently in strong, careful arms, and carried some distance into what seemed a heaven in its comfort of shade, though it was only some bushes by a small brook. I felt him lift my hand and actually place it into the grateful water.

"Afterward I heard him say: 'Aid and comfort to an enemy—if this be treason, I reckon it will have to go so. I certainly can't be a traitor to Francis Key Lane.'

"I kept repeating these words long after I was left alone,—not aloud, but to myself, as one does sometimes in a half-conscious state. I must finally have slept, and was awakened toward evening by a 'Hello, boy!' and found one of our own men with a pail in his hand, looking down at me. It had been but a few hours falling back for our men, and the Confederate must have risked something more than a charge of treason in his care of me."

Only Ruth's mother had observed her clap both hands to her mouth at the latter end of the narrative in a frantic struggle to keep from interrupting.

"Father Judge Clayton!" she burst out at his last word, "that's our Confederate!" and then Ruth became the story-teller, and her father the excited listener.

The Claytons never wasted time. When the maid brought in the dessert, there was no one left at the table. The family were assisting the judge to find his hat, that he might lose no time in assuring himself of the strange coincidence between his own and Ruth's story.

Never, never, had there been such a glorious commemoration of Memorial day in the Graydon school as that held that afternoon in Room E. The children told their stories as bravely as their heroes had fought; and both the tales and their relators were vigorously applauded.

The judge was there, and Mrs. Westing and Frances; for there had been no question of identity. It had been the very story most loved by Frances, and the judge told it himself, to the delight of the school, while Ruth held Frances' hand and kissed her rapturously at the ending, when the boys cheered.

But the best time was next morning, when Graydon's Grand Army Post, led by its honored commander, Judge Clayton, halted at his command, and stood with uncovered heads while Room E heaped flowers—not a rod deep, but into a beautiful mound—over the Confederate's grave; for the widow knew at that moment that she and her child were of them and nevermore "strangers in a strange land."—Margaret W. Beardsley, in *The Wellspring*.

Jesus the Redeemer

1. To whom does man belong by creation?

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

2. Did man always acknowledge God as his owner?

"For thus saith the Lord, Ye have sold yourselves for naught." Isa. 52:3, first clause. "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14.

3. Was the Lord satisfied to have us always remain in that condition?

"And ye shall be redeemed without money." Isa. 52:3, last clause. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

4. Were gold and silver sufficient to redeem us?

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." 1 Peter 1:18.

5. What, then, was the cost of our redemption?

"But with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19.

6. From what are we saved?

"In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14.

7. How many will be redeemed?

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

EMMA S. NEWCOMER.

HEALTH HINTS

Means by Which Diseases Are Transmitted

(Concluded)

Milk

MILK is often a means of carrying typhoid fever, or scarlet fever, or some other disease, not because the cow has the disease, but because the milk is contaminated after it leaves the cow. Perhaps the well in the barnyard has typhoid germs in the water because a patient in the house had typhoid fever, and the discharges were not properly disinfected. The milk cans and pans are washed with this water. A few typhoid germs get into the milk, and there they find fine pasture, so increase rapidly. Or sometimes some of the water from the well may get into the milk. Or, perhaps, a child has scarlet fever, and the dairyman goes from the house where he has handled things that have been handled by the child, and then milks the cows. Epidemics of typhoid fever, scarlet fever, and other diseases have thus been traced, because the people on a certain milk route get the disease about the same time, and then an investigation shows that there has been a case of the disease at the dairy. Health officers, when they learn of a case of contagious disease in a dairy, exclude that milk from the city, and in this way probably save many lives.

Another danger from milk is from the presence of barnyard germs, because of careless milking and handling of the milk. In order to insure clean milk, the cow should be carefully groomed, the milker should have clean clothing and clean hands, the milking should be done in a special room with clean, sprinkled floor so there will be no dust, and the milk should be kept cool by

means of ice until it is used. It is better to use it before it is twelve hours old. Milk from a healthy cow, and treated in this way, is much more healthful than sterilized milk, as sterilizing makes it less digestible and less nutritious. Besides, the sterilization can not destroy the poisons that have been formed in the milk by germ growth.

The lives of thousands of infants are sacrificed every year, especially in summer, because of the bad condition of the milk. Summer diarrhoea is the most common complaint caused by bad milk. Health officers are doing much to lessen the evil by inspecting dairies, condemning poor milk and refusing to allow it to be sold, fining the dairymen and others who sell such milk. The dairymen think this is an invasion of their rights, but it results in the saving of hundreds of lives.

You may realize how important it is that something be done to get an improvement in the milk supply when I tell you that in some cities the milk is more than two days old when it reaches the customer, and contains more germs than ordinary sewage!

Raw Foods

What we eat and drink carries into the body most of the disease germs from which we suffer. Freshly cooked food, of course, is practically free from germs; but raw food, or food that has stood subject to dust and flies, may be unsafe.

Some people consider this matter of such importance that they will not eat any uncooked food. The fertilizer which is used in raising vegetables may contain disease germs. The man who picks fruit, or who sells it to you, may be a consumptive with not too clean hands. These are possibilities, and yet the ordinary person eats these things year in and year out without ever suffering any inconvenience therefrom. It is probably not good for the health to deprive one's self entirely of raw food. But it is wise to take the precaution of well washing all fruit. It has been recently shown that typhoid fever may be transmitted by means of vegetables.

If vegetables are eaten in a raw state, especially celery and vegetables grown in the ground, they should be washed repeatedly and thoroughly.

Oysters

It has been definitely shown that typhoid germs may live for a number of days in an oyster, even though the oyster has been, during the whole of the time, in pure sea water. As oysters are usually raised in shallow water near large cities,

it must frequently happen that this sewage-contaminated water contains typhoid germs. Health officers not infrequently find cases of typhoid fever which they can trace to nothing else than to the eating of raw oysters.

MIKE ROBE.

Collar and Cuff Hamper Model 8

MATERIAL, reeds Nos. 3, 4, 5, and 6. The base is six and one-half inches in diameter. No. 5 reeds for spokes and No. 3 for weavers. Thirty-eight stakes of No. 4 reed, each twenty-one inches long. Insert one each side of each spoke, and use double. Bend up sharply. Use No. 3 reed for weaving. The rope twist was not used on



this basket. There are six rows of triple twist, the first being drawn very tightly. Above the upsetting are four and one-half inches of double weaving. The stakes should be slanted slightly outward until about four and one-half inches from base, then bend gradually toward the center to form the neck. The diameter of the neck is the same as that of the base—six and one-half inches. Use triple twist above the double weaving. Weave one row above the neck, with the stakes bent well outward before putting in the cover ridge. The cover ridge should be made and finished off just as directed for the darning basket in previous lesson. Above the ridge put five rows of triple twist with the stakes bent sharply outward to form the rim. Cut the right stake of each pair close to basket.

For the border turn down three stakes, each back of first at its right. Take the left one of the three turned down, pass it over the other two, in front of first standing stake at the right and back of the next, bringing it out in first vacant space. Lay the first standing stake down beside it. Repeat around the basket. This is the fourth variation of the border used on the handy basket. The height of this basket is nine inches, diameter of rim eight and three-fourths inches. The cover and handle are the same as for the darning basket.

This hamper is a very convenient receptacle for small pieces of soiled linen that it is desirable to separate from the general wash.

MRS. E. M. F. LONG.

Alphabet to Success

ATTEND carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battles bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands with the virtuous.
Keep your mind free from evil thoughts.



COLLAR AND CUFF HAMPER

Lie not for any consideration.
 Make few special friends.
 Never try to appear what you are not.
 Observe good manners.
 Pay your debts promptly.
 Question not the veracity of a friend.
 Respect the counsel of your parents.
 Sacrifice money rather than principle.
 Touch not, taste not, handle not intoxicating drinks.
 Use your leisure for improvement.
 Venture not on the threshold of wrong.
 Watch carefully over your passions.
 Extend to every one a kindly greeting.
 Yield not to discouragement.
 Zealously labor for the right, and success is certain.—*Selected.*

Thomas Nast, Jr., and His Work

THERE is something tellingly suggestive in Grant's aphorism, "The Sword of Sheridan and the Pencil of Nast," for with his wonder-working pencil Thomas Nast, the inimitable caricaturist, did as effective work for this country during the Civil War as some of the leading generals in the field. And in his campaign against Boss Tweed he overthrew an autocrat as absolute in his day and way as the czar of all Russia.

It is interesting to find that his son and namesake, Thomas Nast, Jr., has also taken up the field of art. Born in 1865 in the house in which the great Tweed pictures were drawn, the younger Nast seems to have imbibed talent from its walls, and has to-day developed into an able caricaturist, while his work on some of the cover portraits of the *Search-Light* shows that he has something of his father's instructive ability in catching a likeness.

In 1897, while out duck shooting, he met with an accident which nearly robbed him of the use of his right arm, and obliged him to use his left arm in his work. From seeming ill good often comes, and so it proved in his case. By the time his right arm regained its powers, his left was its equal in facility, and he is now able to draw two different subjects at the same time, almost as readily as if his two hands belonged to different men and were under the control of separate brains. A lecturer as well as an artist, Mr. Nast has recently been delighting large audiences with amusing incidents in the career of the famous author of "The Democratic Donkey," and "The Tammany Tiger," "The Republican Elephant," and many other well-known symbols that are in constant use to-day.

For some years Mr. Nast has been dividing his time between his own art work and the conduct of a successful correspondence school of art, a work for which he is specially fitted from his own study, coupled with the valuable hints, suggestions, and methods which he learned from his father in their days of close companionship.—*Search-Light.*

THE INTERMEDIATE LESSON

XII—Jesus Teaches the People About the Sabbath

(June 17)

LESSON SCRIPTURES: Luke 6:1-19; 14:1-6.

MEMORY VERSE: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

"And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And

certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; how he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?"

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath."

"And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus."

At another time as Jesus "went into the house of one of the chief Pharisees to eat bread on the Sabbath day, they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things."

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles: Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all."

Questions

1. Through what place did Jesus and his disciples pass one Sabbath day? What did the disciples do? Who were watching them? What accusation did they bring to Jesus against his disciples?
2. What did these men profess to know? What did Jesus ask them if they had never read? What rebuke was in this question? What incident did Jesus then bring to their memory?
3. Who did Jesus tell his hearers is Lord of the Sabbath day? When was the Sabbath made? By whom was it made? Read John 1:3. Of what was it a memorial?—Creation. See Ps. 111:4. What commandment has been given to the world concerning the Sabbath? Ex. 20:3. What should the Sabbath be? Memory Verse?
4. Where did Jesus go on another Sabbath? Who was also there? Why were the scribes

and Pharisees watching Jesus? What did he know? What did he tell the man with the withered hand to do?

5. What question did Jesus now ask of those who stood by? Why did none answer? What did Jesus then do? With what were the Jews filled? What did they do among themselves? Why did they not work openly?

6. Into what place did Jesus go on still another Sabbath? What sick man was there? What did Jesus know? What did he ask the lawyers and teachers who were present? What did they say?

7. When Jesus had healed the man, and let him go, what did he ask those present? What did they answer? Why?

8. From the example of Jesus, and from his words, what may we learn about the acceptable way to keep the Sabbath?

9. After praying all night, whom did Jesus call to him? How many did he choose to be with him? Name them. Where did Jesus and the twelve then go? Who came to them there? How many were healed?

THE YOUTH'S LESSON

XII—Baptism

(June 17)

MEMORY VERSE: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1.

Questions

1. How many baptisms are mentioned in the Bible? Eph. 4:5.
2. Of what is baptism a memorial? Col. 2:12; Rom. 6:3, 4; note 1.
3. What was the example of Christ with reference to baptism? Matt. 3:16.
4. What commission did he give to his disciples? Matt. 28:19.
5. How long is this work to continue? Verse 20.
6. Who only were to be baptized? *Ans.*—Believers. Mark. 16:15, 16.
7. What must precede baptism? Acts 2:38.
8. When baptized into Christ, what does one put on? Gal. 3:27; note 2.
9. What did Philip preach to the eunuch? Acts 8:35.
10. What did Philip's preaching of Christ lead the eunuch to ask for? Verse 36; note 3.
11. What reply did Philip make? Verse 37.
12. Where did they both go to perform the rite? Verse 38.
13. Is much water needed to administer the ordinance of baptism? John 3:23. Why?
14. How should those walk who have followed their Lord in baptism? Col. 3:1, 2; Rom. 6:4.

Notes

1. Many observe the first day of the week to commemorate the resurrection of Christ. There is no Scriptural authority for this practise. The divinely appointed memorial of the resurrection is baptism. Having become dead to sin, the repentant sinner is buried in the watery grave, and raised again to walk in newness of life, thus showing his faith in the One who says, "I am the resurrection, and the life."

2. One may have espoused Christ before his baptism; but the act of baptism is the public ceremony which witnesses to all that the candidate has put on Christ.

3. The eunuch doubtless knew nothing concerning baptism, except as Philip revealed it in preaching Christ unto him. From this it is clearly seen that to fully preach Christ is to preach baptism, and immediately upon receiving him into our hearts, there will spring up a desire to be buried with him in baptism.



ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

222 NORTH CAPITOL STREET, WASHINGTON, D. C.

FANNIE M. DICKERSON

EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	\$.75
SIX MONTHS	.40
THREE MONTHS	.20
TO FOREIGN COUNTRIES	1.25
CLUB RATES	
5 to 9 copies to one address, each	\$.55
10 to 100 " " " "	.50
100 or more " " " "	.45

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

The General Conference

A LARGE share of the proceedings of the General Conference would be of interest to all our young people, and would cause even the children to respond in active missionary effort; but since the *Review* gives such full reports, it has hardly seemed wise to repeat them in the *INSTRUCTOR*. None can afford, however, to miss an earnest study of the work of the conference, which is distinctly a missionary conference. The reports from China, Japan, Korea, Egypt, Australasia, and South Africa are of special interest to the Young People's Societies. The appeals for help for Greater New York, the vast Northwest Territory, the Latin Union and British fields, and really the whole world, makes every one who loves this message, feel that he must do all he can by money and life to give a knowledge of it to the waiting millions. One minister, who felt the urgency of help in a certain field, arose at the conference and said that it was impossible for him to go to that field, but that he would after this support himself, allowing Colorado to use all the money that would be paid him for labor for the support of one who could go. This, in spirit, is a response to the motto that faces every congregation of the conference, "Here am I; send me."

Church-School Notes

FIVE hundred twenty-two church-schools have been in operation the past two years, with an estimated enrolment during the past year of nine thousand two hundred eighty-one pupils.

SIXTEEN church-schools are reported as having had missionary gardens, from which four hundred twenty dollars were received for missionary purposes. If all the schools had accomplished as much, the Mission Board would have received a gift of eight thousand five hundred dollars.

THE records show that during the last two years nearly three thousand persons from families not keeping the Sabbath have been enrolled as pupils in our denominational schools. This reveals the fact that our schools are not only for the training of missionaries, but are important fields of missionary effort. If all connected with these schools are examples of what this truth stands for, and if the schools maintain that high standard of education that they should, many will be brought to a knowledge of the third angel's message, and many more will be bound by stronger cords to this truth. In Takoma Park there is a small public school that some of our Adventist children have been attending. Recently the teacher has accepted the truth, been baptized, and joined the church. She says she is indebted to the influence of some of her pupils for the truth. It was their sweet spirit, love, and earnest

work that constrained her to accept their invitation to attend, on Sunday evenings, the lectures where she gained a full knowledge of the truth. Let the fourteen thousand children and youth now in our schools appreciate fully their opportunities of serving those that voluntarily place themselves under their influence.

True Patriotism

WHEN the war chest of Frederick the Great was exhausted, he appealed to the women to lay their jewels on the altar of patriotism, promising to return jewels of iron for jewels of gold, bearing the inscription, "I gave gold for iron for the sake of the fatherland." Out of this response to an appeal to German patriotism, there arose the Order of the Iron Cross. What we need in these last days is a new order of living, that will mean a life of economy, a life of plainer living, plainer dressing, plainer eating, less expensive recreation, a giving up of much that we want, that we may give the gift of eternal life to those who are dead in trespasses and sins.—*Selected.*

A Child's Faith in Prayer

PERSONAL experience can scarcely be doubted by the person. Yet one may rightly ask whether another's personal experience may become his own. The child in his prayer stops not at the thought of unlikely requests of God. The child simply asks and believes, and "laughs at impossibilities." The Rev. F. B. Meyer recounts the following experience of his childhood:—

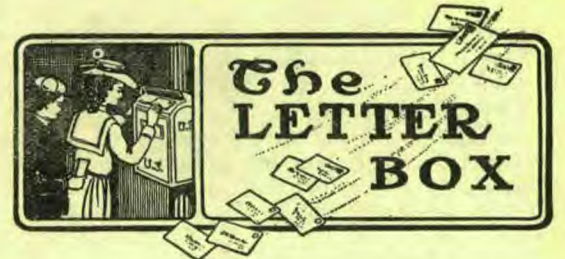
"It is very difficult to select any one incident from one's past as specially illustrative of divine providence in daily life. All life is so wonderful—so full of God. My own has been a mosaic of divine providences. The New Jerusalem, in whose streets one is ever walking, is built on foundations of precious stones, each of them bearing the divine characteristic. Not a sparrow of minute circumstance, nor a hairbreadth of trouble or loss, happens apart from God. To me daily providence is a perpetual revelation of his will, which I am daily engaged in reading, as though it were another Bible freshly issued from the divine mind.

"My first memorable lesson was in my boyhood. I had been sent to a great public school, where the presence of so many strange boys filled me with nameless dread. The only happy moments during those sad early days were the ones when we were set free by the ringing of the college bell, and the day boarders, of which I was one, were able to make their way home. To conciliate some of the bigger boys, who were mad with the stamp-collecting fever, I one day made promise that the following morning I would certainly bring them some foreign stamps, and left the playground with the caution ringing in my ears that if I failed to bring those stamps, it would go hard with me. But where were they to come from? I had simply no idea. On reaching my home, I rushed to my bedroom, and with many tears entreated my Heavenly Father to help me. That I made a rash promise I was willing to acknowledge, but would he not help his child? I pleaded all that evening and again next morning; and so came down to the dining-room, where breakfast was laid, and my father was standing before the fire.

"'Have you any foreign stamps, father?' I said. I had never made such a request before; and had no idea that he ever had such things in his possession.

"He at once turned out his pockets, and there, quite unusually for him, I believe, was a great packet of foreign letters. My prayer had been answered, and I went to school with the stamps."—*Classmate.*

"TRICKS win no triumphs for truth."



WASHINGTON, D. C., March 8, 1905.

DEAR EDITOR: I enjoy reading the *YOUTH'S INSTRUCTOR* very much.

As I see very few letters from this city, I thought I would write one. I am eight years old, and have been a Christian for about one year. I go to church every Sabbath.

Yours respectfully,
ANNIE L. McCARY.

PORTIS, KAN., March 31, 1905.

DEAR EDITOR: We live on a nice farm. I like it so much better than a city, because there is so much evil in the city. I have one sister and two brothers. I am the eldest of the family. I go to Sabbath-school and to church-school. Our school of six pupils and the teacher have sold over ten dollars' worth of the *Signs of the Times*. I sold fourteen single copies. I am trying to be a good girl. I would like to have some of the *INSTRUCTOR* readers write to me. I hope this letter will be printed, but not take any one else's space.

MARGARET L. MIDDLETON.

WASHINGTON, D. C., May 4, 1905.

DEAR FRIENDS OF THE LETTER BOX: This little corner of the *INSTRUCTOR* is for you and the editor, isn't it? You have sent so many good letters to the editor that she thought she would return the compliment, especially since she wanted to call your attention to a few things.

The form used in the *INSTRUCTOR* does not indicate the most desirable arrangement for the heading of a letter; but it is used to save space, that there may be more room for the bright, newsy, carefully written letter. Some of the letters are well written in every way; but there are some that do not reach the standard. And since I believe every writer wants to make his letters as nearly perfect as possible, I will mention a few points to remember. Don't say what every one else says; find some new way to begin and end your letter. This is one of the chief secrets of good letter writing. Use capitals for names of papers, as *Signs of the Times*. In writing of yourself always use the capital I; a small i standing off by itself will make the most sober person smile. One does not want to think too much of himself, but enough to use always a capital I. Too many of them, however, spoil a letter.

If it is necessary to divide a word, make the division between syllables. Never divide a word of only one syllable.

Pen and ink make a much neater appearing letter than a pencil. If you are using numbers, always write them out. Do not use figures, unless the number is very large. Make easy work of writing your letters; tell us what you are most interested in, what kind of work you like to do; what you do to improve the mind, and what your aims and plans are, and what you are doing to give others a knowledge of this truth.

I am very glad that so many have joined the Reading Circle. Be careful not to choose books that are too difficult. Some one spoke of reading the "Two Republics." I believe the "Life of John Paton," "The Rise and Progress of Seventh-day Adventists," "Motley's Rise of the Dutch Republic," or "Great Controversy" would make desirable substitutes for young persons. It would pay, no doubt, to buy some biographies of missionaries, if you haven't them. The book "Stories of Persons and Places in Europe," by E. L. Benedict, has been recommended by one of the *INSTRUCTOR* readers.

A feeling of satisfaction is mine when I read that "Desire of Ages" and "Great Controversy" are among the books chosen by those joining the circle. These should be repeatedly read.

Now my letter is too long; but I won't repeat the offense very often; so I hope my little friends will forgive me, but not forget what I have said. There is one other point I was about to forget. A majority of the letter-writers say they would like to have some of the readers of the *INSTRUCTOR* write to them. I always hesitate to print such a request; for it is possible some one might respond that your parents would not like to have you correspond with. One's correspondents should be chosen as carefully as his associates.