

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

VOL. LIV

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No. 1

New Year's Bells.

Ring out, ring out the old year
Its sorrow and tears and pain;
Ring in the Happy New Year
With its hope and trust again.

Ring out, ring out the old year
With its selfishness and sin;
May love to our fellow brothers
Fill the glad year coming in.



Ring out all worldly ambition,
All hatred and strife and greed;
Ring out the cruel oppression
Blind to the poor man's need.

Haste with the message of mercy
To those bowed down in tears
Time speed the day when Christ's coming
Will ring in eternity's years.
— Esther M. Spicer.

A Bit of Reformation History

"A FEW weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingli was born in a herdsman's cottage among the Alps. Zwingli's surroundings in childhood, and his early training, were such as to prepare him for his future mission. . . . At the side of his pious grandmother he listened to the few precious Bible stories which she had gleaned from amid the legends and traditions of the church."

At the age of thirteen Zwingli was sent to Berne to school. While there, his ability and earnestness attracted the attention of the monks, and by deceit and flattery they tried to induce him to enter a convent. His father, hearing of this, feared the result, and called him home. Later he went to Basel to complete his education. While there, he learned of a wonderful truth of far greater worth than the theories of the schoolmen and philosophers. This truth was that "the death of Christ is the sinner's only ransom. To Zwingli these words were as the first ray of light that precedes the dawn."

After several years of most faithful and earnest presentation of the Scriptures, it caused him the greatest joy to know that the power of the priests in Zurich was weakened, and fanaticism and superstition was giving place to faith in the blood of a crucified Saviour. Referring to the work of Luther, the Swiss Reformer said, "If Luther preaches Christ, he does what I do. He

has led to Christ many more souls than I; be it so. Yet will I bear no other name than that of Christ, whose soldier I am, and who alone is my head. Never has a single line been addressed by me to Luther, or by Luther to me. And why?—That it might be manifest to all how uniform is the testimony of the Spirit of God, since we, who have had no communication with each other, agree so closely in the doctrine of Jesus Christ."

Step by step the Reformation advanced. Its enemies, becoming alarmed, developed an active and dangerous opposition. Many converts were brought to the stake, but "the teacher of heresy must be silenced." When Zwingli heard of the plots of his enemies, he gave utterance to that cry that can not but thrill every loyal heart, "Let them come on; I fear them as the beetling cliff fears the waves that thunder at its feet."

The death of this valiant leader was as tragic as his life. Some of the Catholic cantons united and advanced on Zurich with the intention of overcoming it. Zwingli accompanied the Protestant troops as field chaplain. After their defeat he was found lying wounded on the field. He was asked if he wished a priest. He refused, and an officer gave him his death blow. "Then there was a wonderful running to the spot the whole morning, for every man wished to see Zwingli." A great boulder, roughly hewn, marks the place where he fell. It is inscribed with

the words, "'They may kill the body, but not the soul;' so spoke Ulric Zwingli, who for truth and the freedom of the Christian church died a hero's death, Oct. 11, 1531."

The old city of Basel, now the headquarters of our German-Swiss Conference, was a storm-center in the days of the Reformation. At one time Reformers to the number of three hundred, petitioned the municipal council, which claimed a neutral position, to abolish the observance of mass. The city magistrates tried in vain to reconcile the opposing parties by half-way measures. The Reformers denounced the mass; the papists were strenuous in their demands for its continuance. The numbers taking an active part on both sides increased rapidly. At a torch-light meeting one memorable night, the intrepid reformers said to the hesitating and bewildered officials, "What you have not been able to do in three years, we will do in a single hour." They then visited every church in Basel, broke down the images of saints, demolished the altars and pictures, and burned the fragments.

The presses at Basel printed the New Testament, which was translated from the original Greek into Latin. Here was printed the writings of Luther, from which point they were scattered throughout France, Spain, Italy, and England. John Foxe issued the first installment of the "Book of Martyrs" while here in exile from England.

From the United States to Switzerland

One would think that the pioneers in our work would have chosen some English-speaking country for their first missionary endeavor outside of the home land, but God in his infinite wisdom chose the land of the Swiss people, with its mixture of German, French, and Italian tongues, as the cradle of the message among the millions of Europe.

A Polish Catholic converted to Protestantism, while visiting America learned something of present truth. He afterward returned to Europe in 1864, and taught the Sabbath truth in a number of places. One of the largest companies that began the observance of the Sabbath through his preaching was at Tramelan, a village in north-western Switzerland. Although this Polish teacher proved untrue to the truth he taught, there are yet faithful families of the church at Tramelan who first heard the message from him.

Learning accidentally, or, perhaps, more truly speaking, providentially, the address of our office at Battle Creek, these Swiss believers became acquainted with our work here, and the Macedonian cry for help came across the Atlantic. No one was then sent to them. In 1869 Brother James Erzenberger was chosen to come from them to this country to become more fully acquainted with the belief of Seventh-day Adventists. This young man (now an ordained minister in the German-Swiss Conference), wholly ignorant of the English language, and not knowing how he was to communicate with those to whom he was sent, trusted the Lord for guidance, and sailed for America. He remained here sixteen months, and returned to his native land feeling that his stay here had been one of

rich blessing to him. Another brother was later sent here from Switzerland. He remained two years, working in the office, studying the truth, the language, and the manner of working among the American brethren.

It was not until 1874 that our first missionary was sent out from this country. Elder J. N. Andrews, one of the pioneers in the advent message, was selected for this important work. His son and daughter accompanied him, the party arriving at Neuchatel, Oct. 16, 1874.

Elder Andrews began to visit the little companies of Sabbath-keepers, speaking to them through an interpreter. With a view of ascertaining if there were others of whom he had no knowledge who were observing the Sabbath, he advertised in the leading periodicals of Switzerland, Germany, and Holland. In these notices he invited correspondence from any one observing the Sabbath or desirous of investigating its obligations. Many persons responded to this effort, and the need of printed matter in the various languages became extremely urgent.

Elder D. T. Bourdeau and his family arrived from America on Christmas day, 1875, and very soon Basel was chosen as headquarters for the publishing work. So, in the old city which printed the Reformation truths of the sixteenth century, a nineteenth-century press printed *Les Signes des Temps*, the first paper advocating the third angel's message in the Old World, in July, 1876.

Space will not permit the tracing of each step in the development of the work in Switzerland, fascinating as the details are.

Elder Andrews continued his connection with the work in Central Europe until his death at Basel in 1883. Three hours before his death, with a trembling hand, he assigned to the mission the last five hundred dollars of his earthly possessions. Other laborers took up the standard as it fell from the hands of this aged pioneer, and the work has gone on steadily forward year by year.

There are now two organized conferences in Switzerland,—the German-Swiss, and the Roman-Swiss, the latter comprising the French- and Italian-speaking portions of the field. The latest reports show the organization of twenty-three churches with nearly nine hundred members. Counting ministers, Bible workers, and canvassers, there are now thirty-eight laborers, nearly all of them having been developed in that field. Jer. 16:16 (last part) is certainly in the process of literal fulfilment in that most mountainous country in Europe.

L. F. P.

To the New Year.

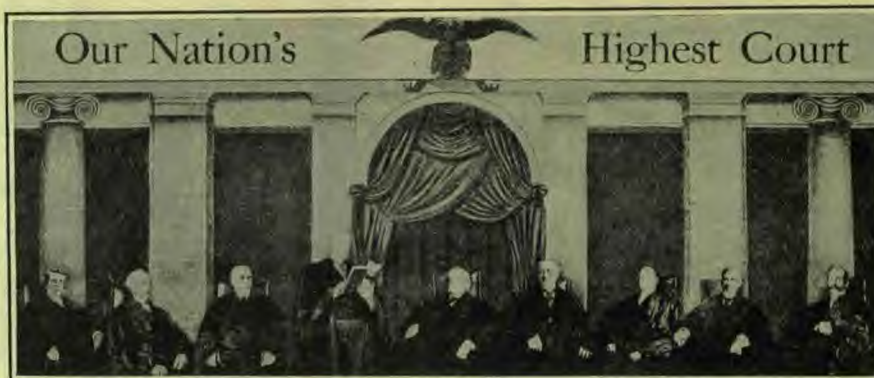
ONE song for thee, New Year,
One universal prayer;
Teach us—all other teaching far above—
To hide dark hate beneath the wings of love;
To slay all hatred, strife,
And live the larger life!
To bind the wounds that bleed;
To lift the fallen, lead the blind
As only love can lead—
To live for all mankind!

Teach us, New Year, to be
Free men among the free;
Our only master duty, with no God
Save one—our Maker—monarchs of the sod!
Teach us with all its might,
Its darkness and its light,
Its heart-beat tremulous,
Its grief, its gloom,
Its beauty, and its bloom—
God made the world for us!

—James Whitcomb Riley.

ONE example is worth a thousand arguments.
—Gladstone.

IF God's to-day be too soon for thy repentance,
thy to-morrow may be too late for God's acceptance.—D. L. Moody.



Holmes Peckham Brown Harlan Fuller Brewer White McKenna Day

THE Supreme Court of the United States retains more relics of monarchical ceremony than any other institution forming a part of the American government. This, together with the fact that it is the highest and most august tribunal of the land, makes it a particularly attractive point of interest to the throng of sight-seers daily traversing the huge corridors of the Capitol at Washington.

Every one is anxious to get a peep at the room, and at the nine intellectual giants upon whose learning and logic too often depend happiness and misery, wealth and poverty, life and death. The room is small, however, and but few are admitted at one time.

A gray-haired colored doorkeeper sits at the entrance, and holds a red plush cord fastened to the door. Upon signifying your wish to enter, he noiselessly opens the door—provided there is room for you—by means of the cord, and you pass in. As yet, however, you are only in the vestibule, as extra doors are used as a precaution against noise from the outside. The upper portions of the inside doors are of glass, which enables a lackey, just inside of the room, to know when admittance to the room is desired. As soon as the auxiliary doors are closed behind you, the main doors are swung open from within in the same noiseless manner, and you are received by the usher. No word is spoken, for absolute silence is demanded. The usher gives you no chance to ask questions. He immediately motions you to follow him, and conducts you to an upholstered seat back of the space reserved for counsel. There is dignity, even solemnity, about every one and everything.

The room is designed after Greek models. It is a semicircular hall, with a low-domed ceiling adorned by square caissons of stucco work. Immense Ionic columns of Potomac marble, with white capitals modeled after those of the Temple of Minerva, form a screen back of the bench, and support a small gallery.

The chair of the chief justice is in the center of the bench. Above it is a huge, gilt eagle, with outstretched wings, mounted on a red plush base. On either side are the chairs of the eight associate justices. The carpet, draperies, and upholstery are all of a dark shade of red. On the wall are magnificent busts of former chief justices—John Jay, John Marshall, John Rutledge, Oliver Ellsworth, Roger B. Taney, Salmon P. Chase, and Morrison R. Waite, who served in the order named.

The court opens at twelve o'clock each day during its sessions. Precisely at that hour the crier, well groomed and dignified, rises and announces in measured, stentorian tones: "The Honorable, the Chief Justice and Associate Justices of the Supreme Court of the United States." This is the signal for all present to rise. When the crier finishes the announcement, a door to the left of the bench opens, and the justices, robed in black silk gowns, enter in single file, and march in solemn procession to their places, the chief justice leading. When all have reached their chairs, the bar bows reverently, and the salutation is returned by the

court. The justices then seat themselves, the bar and spectators doing likewise. The crier then steps forward and opens the court by announcing: "Oyez! Oyez! Oyez! all persons having business with the Honorable Supreme Court of the

United States are admonished to draw near and give attention as the Court is now in sitting. God save the United States and this Honorable Court." The last words are emphasized by a vigorous pound of his gavel.

Chief Justice Fuller, whose long, white hair always commands admiration, asks if there are any candidates for admission to the bar of the court. If there be any, they qualify and are sworn in. He then nods to the members of the bar that the court is ready to hear them. His countenance is not that of the conventional, stern justice; it is one of smiles. His speech is soft and suave.

The arguments are conducted in moderate tones. The style is conversational. Thundering invectives and declamations are rarely heard. The lawyers well know that this court is to be convinced only by solid argument and unanswerable logic.

Boys from twelve to eighteen years of age act as pages. They stand back of the bench, and at the slightest suggestion from a justice of a desire to be served in any way, one of them is at his side to receive the command.

Seniority of service on the bench is rewarded by seats near the chief justice. The two oldest in the service are seated on either side of and next to him, and then follow the others in proper order so that the two junior justices are on the extreme ends of the bench. When a new member of the court is to be sworn in, the chief justice announces the receipt by the court of the commission, and calls upon the clerk to read the document. The oath is then administered by the clerk. The new justice kisses the antique Bible which has been in use in the court for more than a century, and he is then escorted by the marshal to his place on the bench, where he is received by the other members of the court standing. He bows to his fellow justices, and receives bows from them in return. He then bows to the bar, and takes his seat on the bench.

A new justice is always inaugurated in an old robe. This is one of the strange customs scarcely susceptible of explanation, yet never departed from. While the robes are of black, there is no law requiring that this hue be used. The chief justice could with impunity enter the court room attired in a bright yellow robe. But nothing but black would be in keeping with the solemnity of the court and its proceedings.

A tailor's description of the robe is that "it is made of large straight widths of black silk. It is three and one-quarter yards wide at the bottom. It has a narrow hem around the bottom and a broad hem down the front. It is gauged at the top to a yoke, which is short on the shoulders, and forms a deep scallop at the back. The full sleeves are a yard wide, and reach to the wrist."

A woman makes the robes, and the price is invariably one hundred dollars each. She is a specialist in this line of tailoring, and knows the details so well that the fit is the only thing which gives her customers concern, and in this they are always scrupulously particular.

The robes are worn off the bench only when the court is taking part in some official ceremony. They may be worn to an official funeral. They

are always used by the court at the presidential inaugural ceremonies, on which occasion the chief justice administers the oath of office to the new president. In the robing room is a portrait of John Jay, the first chief justice, attired in a robe with scarlet facings, but such a robe has not been seen in the court room during the past hundred years. The walls of this room are hung with new and second-hand robes, giving the place a somber appearance.

In earlier times the justices wore wigs and knee trousers. The lawyers were required to appear before the court in full suits of black, with ruffled shirts, knee trousers, silk hose, and low shoes with silver buckles. A black frock coat is now the only distinctive article of dress worn by the bar, though no particular form of dress is obligatory.

The present court is composed of Chief Justice Melville Weston Fuller, who took the oath of office on Oct. 8, 1888, and Associate Justices John Marshall Harlan, Dec. 10, 1877; David Josiah Brewer, Dec. 18, 1889; Henry Billings Brown, Jan. 8, 1891; William R. Day, February, 1903; Edward Douglass White, Oct. 10, 1892; Rufus W. Peckham, Dec. 10, 1895; Joseph McKenna, Jan. 26, 1898; and Oliver Wendell Holmes.

The youngest men ever appointed to the Supreme Court were Joseph Story, appointed by President Madison, and William Johnson, appointed by President Jefferson, both of whom were but thirty-two years of age when they ascended the bench. Of the present court, Mr. Justice Harlan was the most youthful when appointed, being forty-four years of age at that time.

In bygone days the justices lodged in one house. After dinner they met in solemn consultation over cases. Now they gather in the consultation room in the basement of the Capitol every Saturday to discuss the cases which have been argued during the week, and to arrive at decisions. To this room no one is admitted, not even the clerk of the court.

One justice writes the opinion of the court in each case unless there be dissenting voices, in which event another justice writes the dissenting opinion. The preparation of these decisions takes place at the homes of the justices to whom assigned, and the decisions are then brought to the consultation room and read to the full bench. If they are approved, they are handed down on Monday, which is decision day. Certain classes of cases are assigned to certain justices who are considered specialists. To one justice is assigned patent cases, to another land cases, to another some other class, but they are all supposed to be — and in fact are — sufficiently well informed on all the subjects considered to render an accurate decision on the points in dispute.

There is but one session of the court each year. This begins on the second Monday in October, and ends at the pleasure of the court. During a portion of the year the justices act as judges in the nine judicial circuits of the United States. In the circuit work they are assisted by circuit and district judges, to whom are delegated such portions of the work as the justices desire. Each justice is now assigned to a particular circuit.

The chief justice receives a yearly salary of ten thousand five hundred dollars; the associate justices receive ten thousand dollars. The tenure of office is for life. Any justice may, however, retire on full salary when seventy years of age, provided he has served ten years. Each justice is allowed a private secretary at a salary of sixteen hundred dollars a year.

Official etiquette requires that the members of the court shall call on the president and vice-president annually on the first day of the session. They are also required to call on the president on New-year's day. These calls are made in ordinary street garb, but each justice is accompanied by his body servant, who sits on the box of the

carriage. The chief justice is presented first, and after that the order of seniority in service is respected. Once during the year the president entertains the court at dinner.—*Henry Carleton Lewis.*

There Will Be No Chances This Year for—

THE idler.
The leaner.
The coward.
The wobbler.
The ignorant.
The weakling.
The smatterer.
The indifferent.
The unprepared.
Those who watch the clock.
The slipshod and the careless.
The young man who lacks backbone.
The person who is afraid of obstacles.
The man who has no iron in his blood.
The person who tries to save on foundations.
The boy who slips rotten hours into his schooling.
The man who is always running to catch up with his business.
The man who can do a little of everything and not much of anything.
The man who wants to succeed, but who is not willing to pay the price.
The one who tries to pick only the flowers out of his occupation, avoiding the thorns.—*O. S. Marden, in Success Magazine.*

A New-Year's Greeting

FOR he that toucheth you, toucheth the apple of His eye.
Respond to God's mercy and love.
Only the eternal is important.
My utmost for the Highest,—a motto for 1906.

Thou art my portion, O Lord; I have said that I would keep thy words.
Heaven's golden gate opens not to the self-exalted.
Every stream of refreshing flows from some altar of sacrifice.

In every "O my Father!" slumbers deep a "Here, my child."
Never abandon the purpose to get an education.
Sweetest lives are those to duty wed.
The secret of success is constancy of purpose.
Righteous lips are the delight of kings.
Upheld by His omnipotent power are all his works.
Consecrate your life to the service of the world.
There is but one failure, and that is not to be true to the best one knows.
Our time belongs to God.
Remember now thy Creator in the days of thy youth.

Dr. Jack's Secret

"It's just as we thought, Dr. Jack; King Bruce has gone lame, and you can't use him," said the doctor's man as he entered his master's office.
"Well, Matthew, it's a good thing that shanks' mare is in prime condition to carry me to my patients," laughed the doctor. "I will be off at once, seeing I must go afoot."

A little later, the doctor set off on his round of calls. The first patient he wished to see was his niece, Rosemary, who had sprained her ankle the day before. The doctor made his way through the snow, thoroughly enjoying the spotless whiteness surrounding him, and the keen, fresh air. Rosemary greeted him with smiling surprise.

"You dear Uncle Jack!" she cried, "Bertha and I were both sure you would not be able to come to-day, when we heard King Bruce was lame."

"A fine doctor I would be, to let a lame horse keep me from calling on my patients!" the doc-

tor answered, as he unwound his muffler, unbuttoned his coat, and sat down beside his niece.

"But how do you do it, anyway, Uncle Jack—find time for everything?" Rosemary asked.

"By doing only the things I believe worth while, and by making every stroke count. That is the secret, lassie," the doctor answered.

"That is easier said than done, Uncle Jack," chimed in Bertha, who, having followed the doctor into the room, had heard his last words.

"It is not difficult if we make it a practise to—

"Do the thing we must,

Before the thing we may,"

Dr. Jack answered.

"I'm glad you felt that way, and didn't let King Bruce and the snow and other things keep you away, Uncle Jack," Rosemary said.

Bertha did not speak, but stood looking thoughtfully on while the ailing ankle was being dressed, giving such assistance as her uncle needed.

After the doctor had gone, Bertha set the red geranium plant in the sunshine where Rosemary could see it, and said, as she turned to leave the room: "I'm going to take the shell-pattern to grandma now, dear. You won't mind being alone until mama comes back from the meeting, which will be soon, I think."

"No, I don't mind being alone, Bertha," Rosemary answered. "But I thought you had decided to finish that book instead of taking the long tramp to grandma's through the snow."

"So I had, before Uncle Jack called. Now, 'the thing worth while' seems—not to disappoint grandma. It is just the day she will like for starting the shell-pattern."

"And do you know, dear," Rosemary answered quickly, eager to return her sister's confidence, "before Uncle Jack called, I had planned to work on my bead chain, which I am anxious to finish; but now, 'the thing worth while' seems to be to hem the towels mama wants out of the way. Will you bring me my work-basket and one of the towels? They are in the lower drawer."

A few minutes later Rosemary, seated in the big chair beside the window, her foot resting on a stool, stopped sewing to watch Bertha walk briskly down the snowy path and out to the road beyond.

"I'm glad Uncle Jack shared his secret with us," she said as she bent above her hemming. "It has helped Bertha and me to—

"Do the thing we must,

"Do the thing we must,

—*Marle Deacon Hanson, in Young People's Weekly.*

More of the One Hundred Bible Questions

48. Of what prophet is it recorded that he ate a book?

49. Who commanded the gates of Jerusalem to be closed on the Sabbath?

50. Who made an ax to float?

51. Name a prophet that foretold minutely the life and death of Christ.

52. Who said, "They that turn many to righteousness shall shine as the stars forever and ever"?

53. What prophet was himself the subject of prophecy?

54. Give the names of his parents.

55. In what city and province was Christ born?

56. How long did his public ministry continue?

57. Who wrote the first Gospel? What was his business? Other name?

58. Who wrote the second book of the New Testament?

59. Was he one of the twelve disciples?

60. Which one of the twelve disciples was from Cana of Galilee?

61. Who is called "the beloved physician"? and what books did he write?



Our Field—The World

Switzerland Program

SINGING.

Responsive Reading: Psalm 19.

Sentence Prayers.

Secretary's Report.

Map Study.

An Alpine People.

A Bit of Reformation History. (First Page.)

Singing: "Daughter of Zion."

From the United States to Switzerland. (First Page.)

Weekly Offering.

Singing.

Program Helps

THE OPENING PRAYER: "More things are wrought by prayer than the world dreams of." Do not open the meeting with prayer simply because it is customary, but because you desire the blessing of God in your meeting. Vary this part of the opening exercises by urging all who will to offer a single sentence of prayer for some definite blessing. Study Bible prayers: "Create in me a clean heart." "Pardon mine iniquity, for it is great." "Search me, O God, and know my heart."

MAP STUDY: Draw a map of Switzerland, locating the mountain chains, the principal rivers and lakes. In locating the cities, such as Berne, Zurich, Basel, Neuchatel, Tramelan, Geneva, etc., the one conducting the exercise should drill the members until each one can pronounce the names correctly and readily.

The maps used in this series of studies should be drawn beforehand. If they are drawn on convenient-sized medium-weight wrapping paper, they may be bound together, and will be very serviceable for reviews.

A BIT OF REFORMATION HISTORY: What is given under this heading may well be assigned to two persons, one to give a sketch of the life of Zwingli, and the other the interesting history of Basel. Additional information may be obtained from "Great Controversy," chapter IX.

An Alpine People

Beautiful Switzerland, the land of mountains crowned with the snow that never melts, of great glaciers creeping down into green valleys, of glacier-made lakes and waterfalls, the shrine of the world's tourists, is celebrated in song and story. The Alps not only extend along the eastern and southern boundaries, but throughout the principal part of the interior, causing remarkable diversities of climate and products. Although its area is considerably less than that of West Virginia, the population is over three million.

Perchance the sublimity of the abode of the Swiss people has inspired their lives and created in their hearts a simple love of nature—a characteristic that has well-nigh vanished among men. Certain it is that as a nation the Swiss people are hardy, industrious, peace-loving, devoted to educational interests, and the fullest possible development of their resources. Education is compulsory; almost every boy and girl can read and write. No spot of available land is allowed to lie unused, and the peasant sows and reaps the mountainside, even to the snow limit. On account of the almost inaccessible heights in many localities, the labor of harvesting is accompanied with perils unknown, perhaps, to any farmer save an Alpine peasant.

This little country is also a very active manufacturing region, though most of the articles are hand-made. Almost every house is a miniature factory. Fine embroideries, plaited straw, carved woods, watches, and clocks are among the manufactured products.

The Swiss nation began life by heroically resisting oppression. As early as 105 B. C. it defeated a Roman army, and a century later the army of Germany was humbled by these hardy mountaineers.

Switzerland is a republic, divided into twenty-two cantons, or States. Berne, the capital, is built entirely of freestone, and is noted for the arcades formed by many of its houses, and for its numerous fountains, many of which are ornamented with curious sculpture. The flag of Switzerland is a white Greek cross in the center of a red field. The Red Cross Society, an organization for the relief of the sick and wounded in war, wear what is known as the "Geneva cross" as a badge of neutrality. This is in accordance with the decision of an international convention held at Geneva in 1864. The Geneva cross is a red Greek cross on a white ground. The Swiss people are of mixed descent, German language and customs prevail in the north, French in the west, and Italian in the south.

(Concluded on first page)

SOJOURNERS for a little time, let us be true to trust,
By doing unto others as we'd have them do to us.
This lovely rule is golden, set with gems that shine,
Bringing all life's foibles into peaceful line.
How soon 'twould make this world a paradise of love,
Like unto Eden old, or like to heaven above.

MRS. P. ALDERMAN.

A Live Society

THE young people of the Brooklyn (English) church decided to band together as a Society for missionary work, as has been done in other churches of our denomination. But before organization, it was thought best to hold a few consecration meetings. In these the true object of the Society was shown to be that of working for God, carrying the message to the people.

When the majority felt that they were ready to consecrate themselves to God, the Society was organized, and the little books which contain the rules for the young people's work and the membership cards were sent for. Then a leader, an assistant leader, a treasurer, a secretary, and a corresponding secretary were appointed.

It often happens that after the officers are appointed, the other members feel that responsibility no longer rests directly upon them. To avoid this, definite work was assigned to as many as possible. Three committees—the missionary, the lookout, and the prayer-meeting—were appointed.

The duties of the missionary committee are to provide the members with the envelopes for the weekly offering, and also the report blanks, and to see that the members are supplied with the books, papers, and tracts which are required in their work.

It was recommended by the committee that the members work with the "Appeal to Clergy," taking also the four tracts leading up to it, and sending them, one each week, to the ministers in their vicinity. So far eighteen sets have been sent out.

Work has also been done with *The Family Bible Teacher*. A member takes a set, loans a friend No. 1, then the next week receives No. 1 in exchange for No. 2. Then No. 1 is given to some one else, and so on until each reader has read them all. In this way one set reaches many persons. Already seventeen sets have been taken for distribution, and eight sets have been sold.

This, with the thirty-five self-denial boxes which have been distributed for the work in the South, we consider as very encouraging for a beginning.

The duties of the lookout committee consist of inviting new or backward members in the church to join the Society; of inviting strangers to come; of calling upon, or writing to, any member who is absent, and reporting to the Society at the next meeting the cause of absence; of sitting with strangers, and providing them with hymn-books and Bibles, finding the passages for them if necessary, and extending to them an invitation to join.

The prayer-meeting committee decides upon the subjects for each meeting, and assigns the subjects to different members, giving them ample time for preparation. Their additional duties are to see that the room is in order, hymn-books and Bibles distributed, the seats arranged, and that flowers, and other things necessary to make the room cheerful and inviting, are secured.

The time which proved the most convenient for the majority being Sabbath afternoon, it was decided to hold the meetings then. It was voted to have roll-call on the first Sabbath of the month, to which each member heartily responds. The younger members are often backward about speaking, so the leader assigns to each a verse of Scripture, which he reads. For this Sabbath any general subject is studied, such as "Faithfulness," texts and examples being taken from the Bible. The second Sabbath is for missionary work, the third for subjects on the spirit of prophecy, and the fourth for health reform. Then, if there is a fifth Sabbath in the month, any general subject is again studied, different members taking charge each week.

The interest in the meetings is good, and in the testimony service a spirit of consecration and a desire to work in God's cause are manifested.

Many of the members were desirous of reading the denominational books, and as they were not able to buy them all, it was decided to start a library from which the books could be borrowed. Several books have already been donated by members of the church and of the Society, and we hope in time to have them all.

The members have been much interested in foreign mission work, and have adopted the ten-cent-a-week plan. For this each one is given a package of envelopes, and some of the children have willingly worked hard that they might be ready at the end of the week with their share. Then, with this money we decided to support two children attending our schools, one in India and one in Africa. We can learn the history and from time to time the progress the children are making. In this way the members, especially the younger ones, feel that they have a personal interest in the bringing of two children, at least, to a knowledge of God and of his Word, which makes their work a pleasure, and maintains their interest.

We are planning to be in correspondence with other Societies, receiving ideas and help from the live, working ones, and perhaps giving encouragement to those lacking in interest. The members have already held Bible readings, and sold and distributed thousands of pages of books and periodicals, and we are planning for a good, hard winter's work. That God is with us in our meetings we have no doubt, for his Spirit is plainly manifested, especially in the testimonies which are borne. We ask for the prayers of all, that God may continue to bless our efforts, and that when the Saviour comes, not only all the members, but many more whom they shall be the means of saving, may be waiting for him.

M. M. GRAY, *Leader*,

FLORENCE COLEMAN, *Cor. Sec.*

"He who works with his heart will always have work for his hands."



I Won't Be Cross Right Now

WHENEVER I am awful cross,
And act, you might say, bad,
I just can't look in mama's eyes,
'Cause they're so big and sad.

So I just run and hug her tight,
And promise right away,
"I never will be cross again,"
And then — and then next day,

Would you believe it? 'fore I think,
I'm crosser than before,
And then of course my mama dear
Can't trust me any more.

And so I felt most awful bad
Till just the other day
I talked with grandma, and she knew
A whole lot better way.

It's not to think boys have a right
To fuss and fume and fret,
It's not to keep on promising,
And then next day forget;

But when I get all wrong inside,
The way boys will somehow,
To whisper up to God and say,
"Just make me good *right now*."

VIDA V. YOUNG.

Jerry's New-Year Visitor

"I SHALL turn over a new leaf," Jerry thought the last thing before he went to sleep the night before New-year's day. Jerry was nine, so this would make six new leaves, for of course you don't begin till you are as old as four. Jerry had begun when he was four.

It was the stillest, the clearest, the whitest night for a little new year to be born and a weary old year to go to rest! Outside Jerry's window the snow covered everything — lawn, tree, gateposts — with its soft, white covering, as soft and white as a little baby's dress.

"It's the New-year-baby's dress," thought Jerry dreamily. And that was the last thing he thought till a visitor came in his dream.

The visitor came in at the window, but Jerry was so surprised at his looks that he hadn't time to be surprised because he came that way instead of through the door. He was the oddest-looking visitor! Certainly he reminded you of a big sheet of paper! But he had little twinkling feet below his sheet-of-paper body, and little twinkling eyes above it. He made a low bow, and there was a creaky, crumple little noise as if the sheet of paper were pretty stiff.

"Good evening; don't wake up!" he nodded pleasantly. "I didn't come to wake you up, just to make a little farewell call. You are Jeremiah Bailey, aren't you?"

"Yes'm — or sir," Jerry answered. It was hard to tell which was right. "And so was my grandfather," he added, "only they call me Jerry for short."

"Well, Jerry-for-Short, then, I'm the New Leaf you turned over a year ago. I suppose you'll be turning over another in a few minutes, won't you?"

"Yes'm — sir, I — I was expecting to."

"I thought so. That's why I called — to remind you what to resolve on the new one. I thought likely you had forgotten, a year is so

long. I'll turn round so the moonlight will shine on me, and you can look me over."

"Oh! Oh, th-thank — you!" stammered Jerry. He had never entertained a visitor like this before. This visitor entertained himself!

"There, can you see all right now? You'll find me pretty blotty; I've been used rather hard. Perhaps it's just as well" — here the little visitor sighed — "that my time is 'most served. A fellow like me feels about worn out."

The moonlight shone softly on the little worn-out leaf. All the resolves stood out quite distinctly, and Jerry read them.

Resolved, That I won't answer my mother back.

Resolved, That I won't quarrel with Dolly nor Jess nor anybody else.

Resolved, That I will always hang my hat up.

Resolved, That I will always be in time.

Resolved, That I will pick up the kindlings.

Resolved, That I will not slam things when my mother is sick.

Resolved, That I will laugh when I want to cry.

Jerry read them all distinctly. Then he read them again. The third time, they seemed to be growing faint — fainter — very faint, until at the "kindlings resolve" they had faded entirely away. The visitor had gone.

Jerry found himself sitting straight up in bed with his eyes wide open. He felt queer somewhere inside him that he thought might be his conscience, but he wasn't certain. The visitor had left him feeling queer.

"He woke me up, after all," thought Jerry. Hark! The great hall clock was striking. "Or else it was the clock. It's right in the middle, but I'm certain it's striking twelve. In a minute it'll be next year — it's next year now!"

He lay back on his pillow, a little breathless and awed. It was so — so solemn to be awake all alone in the middle of the night, with two years — one each side of you — so close you could touch them both — the old, worn-out year and the Baby Year that was just born. It — it made you wish mother would come.

It made you think of the visitor and the resolves. For now — just now, this minute — the very New Leaf was turning slowly over, hiding the old New Leaf and all the poor little broken resolves.

Jerry knew that they had been broken. He was certain now that it was in his conscience he felt queer. The visitor had come in a dream, but he had told the truth. The resolves had all been made a year ago, and all been broken. One at a time Jerry reviewed them sadly, there alone in the soft, moonlighted dark.

"I've answered my mother back, I've quarreled with Jess and Dolly and everybody else, I haven't hung up my hat," mused the little boy in the dark. He went on reviewing — there were so many resolves!

"I haven't always been in time, I haven't picked up the kindlings, I've slammed, I've —"

That was all. There hadn't been any more. Jerry was glad he had got to the end.

"I broke every single one, every single," he sighed. "And they were the very resolves I was

going to resolve on *this* clean New Leaf!"

They were the very ones he had always resolved — this would make the sixth time.

Jerry got slowly out of bed and slid into most of his clothes. He did not put on his shoes. He had "resolved" a new resolve: he would begin to do some of those things now, while the Baby Year was only a few minutes old. Perhaps if he did them when he'd a good deal rather not — you'd a *good deal* rather not in the dark middle o' the night — perhaps it might help do them other times. Perhaps he would go on remembering to do them, or not to do them.

The first two resolves, of course, he could not begin to keep; for mother was asleep, and Dolly, and Jess, and everybody else. But the third one — Jerry remembered where he had dropped his cap, and he padded softly down-stairs and hung it up. The moonlight helped him.

He was very careful not to slam things; that was really keeping one of the resolves. And when he stepped on something rough and sharp and wanted to cry, he laughed.

But the "kindlings resolve" — oh, that was a very hard one to keep in the dark middle o' the night! Jerry had never been out doors alone after the great clock in the hall struck twelve. Things looked like other things then. The gateposts looked like tall people in white caps, the trees looked like strange, tall persons, waving arms at him. Even the kindlings, lying around on the bare spot swept clean by the wind, took on odd, uncanny shapes.

But Jerry went straight to the woodpile and began to gather up an armful of little sticks and slivers.

"I'm laughing," he laughed unsteadily, "and I'd druther a good deal cry." It seemed to him he should never again forget the kindlings or his cap, that he should never again slam anything.

When he went up-stairs again, he ran into mother in her soft, red dressing-gown. She looked alarmed and pale.

"Why, Jerry! — why, darling!" she cried in a whisper. "You haven't been outdoors!"

It was so good to run into mother! "I've begun to keep my resolves — on my New Leaf, you know. I thought if I began the first thing, in the middle o' the night when I'd a good deal rather not, perhaps it would cure me of breaking them." Jerry's face was sober and earnest. "I broke every single one last year," he added, sadly.

Mother understood at once. No one else would have but a mother. She took the little fellow into her arms as if he were two instead of nine, and carried him the rest of the way up-stairs, and got him into his warm flannel nightdress again, and into his warm little bed.

"*Resolved*, That small boys must not get up in the middle of the night!" she smiled, as she tucked him in. But after that she did something else that mothers do sometimes beside little sons' beds. Her dear voice was so low and gentle that Jerry could just hear it. When she got to the end, he spoke, too, very gently and low.

"Amen," they said together. — *Annie Hamilton Donnell.*

SPECIAL

Manual Training as Related to Education

THE subject of manual training is not a new one, but it is far from being as well understood as it should be by the majority of parents and teachers. By too many it is regarded as non-essential or unimportant, and as something altogether aside from what is known as "education." A greater mistake could not be made. True education is a symmetrical development of *all* the faculties. To educate a child is to so train him that he will have full and ready control of all the powers of his mind and body. The mind must be able to grasp the various problems of life, and the executive forces be trained to meet them.

Psychology teaches that the surface of the brain is divided into three grand divisions, the central being known as the "motor tract." It is the cells of this tract which control the different members of the body, as the arm or leg; so it is evident that training the hands to nicety of execution is just as surely developing the brain as solving a mathematical problem, since it is only accomplished by developing the brain cells which control the hands.

It is too well known to admit of argument that the development of the cells of the brain is best accomplished in early life. No one would think of neglecting a boy's mental education until he had reached the age of young manhood, and then expect him to excel as a student; but is it less important to secure to the boy during the period of his most active development that growth and training of the powers upon which most boys of necessity rely for a means of livelihood? One writer of note says that unless a boy has developed a considerable degree of skill in the use of his hands by the time he is fifteen, there is small chance of his ever becoming expert. Another writer speaks of this period as the golden age in which the foundation for future success is laid, and it is a recognized fact that those who have this early systematic training of the eyes and hands adapt themselves more readily in later life to whatever vocation they may wish to follow.

While much more might be said on this phase of the subject, this is sufficient to show that manual training fills an important place as a means of education. The chapter on manual training in "Special Testimonies on Education" should be studied by all who have anything to do with the training of children. The following brief extract is from page thirty-eight of this book: "When the child is old enough to be sent to school, the teacher should co-operate with the parents, and manual training should be continued as a part of his school duties."

Another phase of the subject of which I wish to speak is the common error of mistaking the visible results as the chief end of the child's labor, rather than the experience, knowledge, and skill which the child himself gains in accomplishing the results. Let us illustrate the principle involved by the copy-book. A child works laboriously for many weeks, and the result is only a few pages of stiff, cramped, ungainly writing, absolutely worthless as far as intrinsic value is concerned. But we do not say that it was time and labor thrown away. We recognize that it was a needful and helpful experience to the child. Again a schoolboy may cover pages of paper in his efforts to solve a problem of algebra or geometry, and when he has finished, he tosses them all into the waste-basket. Was it, then, wasted effort and material?—By no means. The true results have become a part of the boy himself, and have given him added power and strength. And just so it is in manual training.

While it is both desirable and possible to produce useful and beautiful results, these are always secondary to the lasting growth and power which the child has gained in producing them.

The specific form of manual training must, of course, be adapted to the age and ability of the worker. While wood, iron, reeds, etc., are useful for older classes, paper is sufficiently difficult for beginners; and the fact that the articles made are short lived and of little real value is no argument against its usefulness as a means of education. The beautiful colors and pleasing forms attract the child, and in his eagerness to reproduce them, he unconsciously learns the lessons of neatness, thoroughness, and accuracy, and acquires a measure of technical skill, and a corresponding degree of brain development.

Mrs. E. M. F. LONG.

Work for Little Fingers—No. 1

ANY little boy or girl who can read the Children's Page will be able to do the work which will be taught under this heading. But in order to do it successfully, it will be necessary to study the directions thoroughly, and follow them carefully. Let us take for our motto this short sentence, "There is no excellence without great labor." You all know what that means, I am



FIG. 1

sure, that if we want anything done well, we must take great pains with every part of it. Let us remember this with each stroke of the pencil or shears. Before beginning our work I want to give you something else to think about too. The boxes, trays, and other things which you will make will pass away by and by, but the skill and knowledge which you will gain, and the habit which you will form of doing things *just right*, will be your own to keep, and will be useful to you as long as you live; so let us start out with a good, strong resolution to have our work as nearly perfect as possible. But in order to do good work we must, of course, have our tools in good condition,—first, a well-sharpened lead-pencil, a pencil that actually has a *point*, not a blunt, round end; second, a good ruler with a smooth, straight edge, and the figures plainly marked, the inches should not be divided into less than eighths; third, a pair of scissors; fourth, a darning-needle, or small punch if you happen to have one. Later we shall need compasses. (For those who can not obtain them, substitutes will be suggested.)

Now we must prepare our material. For each lesson we shall need an eight-inch square of plain paper for a drawing, and another square the same size, of heavy colored paper for the model. We shall use paper only, for we are planning work for little fingers. The greatest pains must be taken to have the paper just the right size and perfectly true and square. I believe the editor has arranged to supply paper for the whole course to those who wish to buy it already cut. This will make your work much easier. If you wish to cut your own, I would suggest that you prepare a pattern of heavy paper, or perhaps of cardboard. Be sure the pattern is *exactly*

right, and then cut all your papers by it.

You will also need some yarn or baby ribbon to match the colored paper. Now with tools and paper at hand, we are ready to begin work.

The drawing, Fig. 1, looks very easy, doesn't it? but perhaps we can learn a few things from it.

Place a sheet of plain paper on a smooth desk, table, or drawing-board. Lay the ruler across the paper so that the thin edge exactly touches opposite corners. You may have some trouble in getting it in position, but persevere, for it is important to have it exactly right. The next thing is to hold it firmly in place while drawing the line. To do this, place the fingers of the left hand on the center of the ruler, and let the wrist rest on the paper to prevent that from slipping out of place; or if the fingers are strong enough, the ruler may be held with the three middle fingers only, and the thumb and little finger used to hold the paper. Take a last look to see if the ruler is just where it should be; then draw the line, beginning at the left and drawing the pencil steadily across to the right. *Never push your pencil.* Remove the ruler, and see if your line runs *exactly into* each corner. Then place the ruler just as carefully across in the opposite direction, take just the same pains to have it touch the corners, but draw the line only half-way. Be sure to stop exactly on the line, as in Fig. 1. It will be well to practise this drawing until it becomes perfectly easy to do.

Then take a sheet of colored paper, and make the same drawing on that. It is now ready to be folded. Take any one of the corners which has a line through it, and place it so that the very tip of the corner just touches the point where the short line meets the long one. Hold it in place with the left hand; then with the right fold the paper so that the corner will remain exactly where placed. Fold the other two corners having lines through in the same way. If your work has all been correctly done, the edges will just meet, and the corners made by the folding will be perfect.

Now with the darning-needle or punch make a small hole in each of the three corners which meet in the center—not *too* near the corners. Thread the darning-needle with yarn or ribbon, and draw it carefully through each of these holes (one at a time), and tie in a neat bow. Fig. 2. To avoid tearing the paper, roll the needle between the thumb and forefinger as it draws the yarn through the paper.

When finished, hang on the wall, and you have a handy pocket for unanswered letters, or letters ready to be posted.

Do not skip this model because it seems so easy. You will need this practise in order to do the more difficult work later; and if you wish to get real benefit from this course, do not pass *any* model by until it has become easy to you.

Mrs. E. M. F. LONG.

A Word from the Editor

THIS series of articles by Mrs. Long, entitled "Work for Little Fingers," will prove of value to all who set to work earnestly to carry out her directions. I hope scores, if not hundreds, of boys and girls will make every article described, and will endeavor by exceeding care to secure all the educational benefit these articles are designed to give hand and eye.

We have had a Reading Circle of about two hundred members the last year; why not in addition during 1906 have a Manual Training Class? The editor will join at (Concluded on page eight)

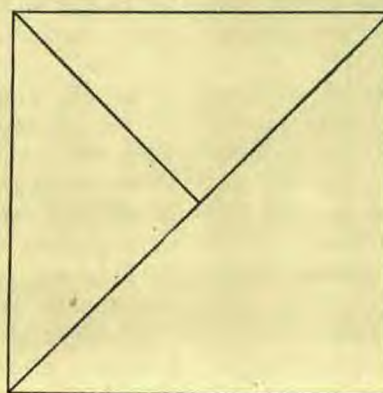


FIG. 2

THE INTERMEDIATE LESSON

II—The Parable of the Talents

(January 13)

LESSON SCRIPTURE: Matt. 25: 14-46.

MEMORY VERSE: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Verse 21.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the

King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Questions

1. To whom is Jesus still speaking, in this lesson? Matt. 24: 3. To what does he again compare the kingdom of heaven? Who is represented in this parable by the man? Whom do the servants represent? What the goods?

2. How did this man divide his goods among his servants? What determined the amount to be given to each? When the man had portioned out his goods, what did he do?

3. In his absence, what was done by the servant who had received five talents? What by him who had received two? What was done by the one who had received one talent? When did the master return to reckon with his servants? What is this time of reckoning called? Heb. 9: 27.

4. What words of approval were spoken by the Lord to the servant who had received five talents? What to him who had doubled the two talents given to his care? What reward did the faithful servants receive? Memory verse.

5. Who then came to his master? What excuse did he make for not improving his talent? What did the lord call this servant? What ought this man to have done? Why? What did the lord command should be done with this one talent? Why was it given to one who had already received five talents?

6. What comforting words are spoken concerning every one who rightly improves his talents? What warning is given to those who do not improve them? In the last great day what will be done to all who have proved themselves "unprofitable servants"?

7. What wonderful event was now brought before the minds of the disciples? How are the two classes of persons who will be on the earth at the second coming of Jesus represented? How are they divided? Where does each class stand?

8. What blessed invitation is spoken to those who stand on the King's right hand? What does he say they have done? How do the righteous answer? How does Jesus show that they have ministered to him?

9. After this what dreadful command is given to those who stand on his left hand? With what neglect and selfishness are they charged? What do they ask? How does Jesus make it plain that they have indeed slighted and neglected him in their lives on the earth?

10. Where do the two classes then go? What very practical lesson may we learn from this study concerning our treatment of others?

THE YOUTH'S LESSON

II—The Work of God—No. 2

(January 13)

MEMORY VERSE: "For the word of God is quick, and powerful, and sharper than any two-

edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

Questions

1. What is the usual expression by which the Scriptures are designated? Acts 19: 20; Rom. 9: 6; 2 Tim. 2: 9.

2. In what way may some be tempted to receive it? How alone must it be received? 1 Thess. 2: 13.

3. How was the word of God given in olden times? 2 Peter 1: 21; note 1.

4. Who then spoke God's word through the mouth of the prophets? Acts 1: 16.

5. As the Holy Spirit speaks God's word, working in the human instrumentality, who is really speaking? Heb. 1: 1.

6. In view of the relation which the Spirit sustains to the word of God, what is that word called? Eph. 6: 17.

7. Describe the sword of the Spirit. Heb. 4: 12.

8. Inasmuch as the word of God is "living and active," what might it naturally be expected to do? Acts 12: 24; 19: 20.

9. What did Jesus declare his words to be? John 6: 63.

10. What evidence have we of the creative power of God's word? Ps. 33: 6, 9.

11. How is this same word applied in the healing of disease? Ps. 107: 20.

12. Give illustrations of such healing power of the word. Matt. 8: 5-13; Mark 1: 40-42.

13. How did religious teachers in the time of Christ make void the word of God? Matt. 15: 8, 9.

14. What is the condition of the religious world as we near the end? 2 Tim. 4: 3, 4.

15. What are God's people exhorted to do? John 5: 39; Isa. 8: 20; note 2.

Notes

1. "A prophet, in the Bible, is a man, then, in whose mouth God puts the words which he wishes to be heard on earth; and it was further by allusion to the fulness of this meaning that God said to Moses that Aaron would be his prophet unto Pharaoh, according as he had told him: 'He shall be to thee instead of a mouth, and thou shalt be to him instead of God.' Mark, in Scripture, how the prophets testify of the Spirit that makes them speak, and of the wholly divine authority of their word; you will even find in their language one uniform definition of their office, and of their inspiration. They speak; it is, no doubt, their voice that makes itself heard; it is their person that is agitated; it is, no doubt, their soul also that often is moved; but their words are not only theirs; they are, at the same time, the words of Jehovah. 'The mouth of the Lord hath spoken;' 'the Lord hath spoken,' they say unceasingly." — *Gausson*.

2. "The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested." — "*Great Controversy*," page 593.

"In labor there is profit; but the talk of the lips tendeth only to penury."



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Wasted Hours

*But the tender grace of a day that is dead,
Can never come back to me.*

—Tennyson.

SOFTLY the sunshine gleams on the river,
The river that flows on its way to the sea;
But hours, once wasted, are vanished forever,
And ne'er shall their sweetness return unto me.
Hours misspent pass for aye from our keeping,
Silently vanish, with noiseless farewell;
With all things past, they are silently sleeping;
Only the judgment their story can tell.

Time that is wasted, and hours that are vanished,
Linger so sadly in memory's hall;
Blessings our rude hands have carelessly banished
Come not again, when in sadness we call.
Ships we have waited on Time's mystic ocean,
Freighted with joys that we thought to have known,
Passed us unheeded in storm and commotion,
Leaving sad watchers for bright blessings flown.

Seasons once wasted come not on the morrow;
Mutely they wave us a final farewell;
Vainly we long for them, grieving in sorrow;
Books of remembrance their story can tell.
Rivers flow onward, their waters come never
Back to the sands they have left on the shore.
Hours we have wasted are vanished forever,
Ne'er can the future their moments restore.

L. D. SANTEE.

When We Have Not Done Our Best

A LITTLE fellow not long since came home from school sobbing bitterly because the monthly report card was not to his liking. He was an ambitious child, and was much chagrined at a record of failure. His sister tried to comfort him. "Never mind, dear," she kindly said, "when you have done your best, that's all that is expected of you. Everybody fails sometimes." The boy manfully lifted his honest, tear-stained face, and answered in words that sent a thrill to the secret heart of every listener: "Yes, but it's when you *haven't*! I might have studied gooder!"

That is the worst of many a trouble. Sorrow, heaven-sent, is a simple matter. We have only to bear it, as sweetly and submissively as we may, sure that the trial will work out for our good if we fulfil the conditions of the promise. It is when we have not done our best that the real bitterness comes in. The most loyal, loving heart that ever lost a friend must entertain the sorrowful suggestion that he might have been kinder, truer, more thoughtful, less wasteful of opportunities and privileges. We have not done our best—God pity us!—and we have lost the chance. In many cases there is no retrieval, but there is always a future to be faithful in. We can not afford to sit grieving amid the ruins of our yesterdays. To-day is ours; to-morrow is knocking at the door. Let us see what can be done with the days that remain to us.—Selected.

Made to Last

BENJAMIN FRANKLIN in the midst of his labors to establish the republic on a safe and solid basis, came into his house one day and found his little daughter sewing.

"Those buttonholes, Sally," he said, "are good for nothing. They will not wear. If you make a buttonhole, child, make the best buttonhole possible."

Not content with this admonition, he went down the street, and sent up a tailor, who had orders to instruct Miss Sarah in the art of making a buttonhole properly.

A great-granddaughter of the American philosopher, a woman who has a national reputation for her inherited talents and executive ability, told this anecdote lately, adding with pride, "Since then, the Franklin family make buttonholes that will last."

Few men of any age have combined, as did Franklin, a broad and lofty grasp of thought with the minute attention to practical detail; but it is this very quality of thoroughness in the most trifling work which falls within one's duties, that gives the work and the worker vitality.—Selected.

The Test

Do any hearts beat faster,
Do any faces brighten,
To hear your footstep on the stair?

—Wellspring.

"How to Punctuate"

Is the title of a valuable treatise on punctuation by Prof. David D. Rees. The book treats the subject in such a clear way that one can, with a little study, punctuate any good sentence in the English language.

At the session of the General Conference Educational Committee held at College View, June 12-21, 1903, "How to Punctuate" was recommended as a text to be used in the grammar classes of our schools.

The book is bound in red cloth. Price, 40 cents. Address D. D. Rees, Mt. Vernon, Ohio.

Recompense

WHAT matter if full oft we miss the goal,
And toil in weariness of soul?
Ne'er yet was earnest work in vain.
The effort in itself is gain.

—S. L. Herivel.

A Word from the Editor

(Concluded from page six)

once; but she will not want to be the only member. She will want the inspiration that hundreds of busy workers can give; she will want to know that all over the country, and perhaps across the waters, too, boys and girls are seated at their own home tables, with their INSTRUCTORS before them, carefully following the directions of each article.

It is the neatness, accuracy, and knowledge that come from such drills that are of value. The articles in themselves are not especially desirable; therefore from the first always do *exactly* as Mrs. Long suggests. Do not think some other way will do just as well; for Mrs. Long knows much more about all these things than you or I ever will, at least for many years to come.

The names of all who successfully complete the course will be given in the INSTRUCTOR. Perhaps in a later issue I will suggest some way of having your work tested to see whether it meets the standard. In the meantime send in your orders to the Review and Herald for the required paper, and begin work. All the paper needed for the course, eighteen sheets of manila paper eight inches by eight inches, and the same number of sheets of assorted colored "cover" sheets, may be obtained from this office for fifteen cents. Address Review and Herald, 222 North Capitol St., Washington, D. C.



HAGERMAN, N. M., Oct. 1, 1905.

DEAR EDITOR: As I am going back to my old home in Iowa on a visit, I will write you a few lines, and send a three-months' subscription for the INSTRUCTOR. I get it here at Sabbath-school; but there is no Sabbath-school at my sister's, where I am going, and I can not do without it. I was baptized almost four years ago, and I have been trying to live so as to let my fellow men see my good works and glorify the Father which is in heaven. Love to all the INSTRUCTOR readers.

GERTRUDE CORBIT.

BILOXI, MISS., Oct. 7, 1905.

DEAR EDITOR: As I have been studying the INSTRUCTOR for nearly a year, I thought I would write. I enjoy reading it very much.

I am sixteen years old. I have been off to school, and have just returned to my home. I am the only Sabbath-keeper in our family. My mother is dead, but my father is still living. I have a brother and a sister; my brother is the oldest, and my sister is the youngest. I was baptized with twelve others Sept. 9, 1905. I am trying to live a Christian life, and I want all the youth to pray for me that I, too, may have a home in the new earth.

MARY R. GORDON.

DEAR INSTRUCTOR FRIENDS: The articles on good manners, written for the YOUTH'S INSTRUCTOR by Mrs. M. A. Loper, seem of more value to me than gold. A person who can write such articles must indeed have the Spirit of God dwelling with her, or she could not write with such wisdom and knowledge as Mrs. Loper does.

About the first thing I do when I get the INSTRUCTOR is to read her articles, and I consider it a great privilege that the INSTRUCTOR has such able contributors. The articles, written by Mrs. E. M. F. Long, on basket making, are very instructive, and the contributions from Brethren Guy Dail and F. W. Field, and other missionaries, are good, and worth being read by all.

The selections are always good, and the paper is full of items worth preserving in the chambers of the memory.

One who has given himself up to do God's will, has taken the step that every one should take; and the INSTRUCTOR ought to help some to take their stand for the Lord.

Without God this life on earth is not worth living. We are put here for a purpose, to serve and honor him who created us in his own our mission. Solomon says, "The fear of the image; let us therefore be careful how we fulfil Lord is the beginning of wisdom."

L. O. OZELIUS.

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