

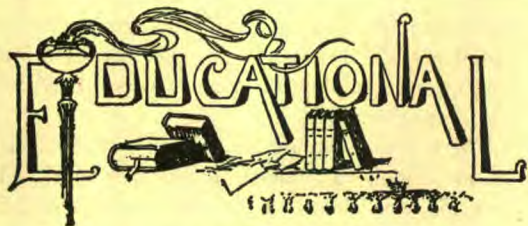
# THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

VOL. LV

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No. 12



## Transportation in Manila — No. 2

WINDING here and there throughout Manila, are narrow canals, crowded with craft of many kinds, but all filling some office of usefulness. First, there is the *casco*, or large freight boat, covered with a thatched canopy, under which the Filipino owner with his family lives, while he poles up and down the canal, receiving and delivering freight. His method of poling is amusing and curious enough to merit a description.

Well above the water, along the hull of the casco on either side, a narrow bamboo walk is built, at one end of which the Filipino takes his stand with a long pole in his hands. When ready to move, he places one end of the pole against his shoulder, thrusts the other into the canal, and walks steadily to the other end of the walk. The boat has now moved the length of the platform, when the Filipino returns to his starting-point and repeats the operation, so keeping his casco in continuous motion.

Not only in the canals is the casco to be seen, but in still greater numbers on the river, where they are often moored in rows along the shore; and more important still, they are always in the bay, where they fill the office of freight carriers, to and from steamers, being indispensable in loading and unloading cargoes.

The native boat, or *banca*, is everywhere in the waterways of Manila. They are made from a single log, shaped and hollowed and fitted with bamboo outrigger to prevent capsizing, which otherwise is certain, and propelled by a single paddle, plied first on one

side and then the other, to keep the boat in a straight course. The banca is extremely clumsy and wholly unmanageable without the bamboo ballast, but the Filipino handles it with remarkable skill and ease, and paddles it swiftly up and down the canals, the river, or even in the bay, bearing passengers or produce.

At intervals in the various canals where there are no bridges, little ferry-boats ply merrily back and forth, and for but a trifle convey pedestrians across the few feet of water between shores. These ferry-boats are usually bancas into which passengers sometimes crowd till one holds his breath lest they sink in midstream; but neither boatman nor any of his load show any sign of fear, and the banca continues to be taxed to the uttermost, nobly doing its duty, notwithstanding.

Among the crowding craft of the canals, every now and then appears a raft of cocoanuts, floating slowly along, and resembling nothing so much as an overloaded tray of chocolate-drops, highly



"LOOK LIKE A TRAY OF CHOCOLATES"

magnified. So completely is the raft covered, that little of it appears above water, and the great mass of spheres seem drifting down stream as if clinging together in natural affinity, like a collection of gigantic fish eggs, en route to old ocean. Surmounting the pile, a Filipino stands, guiding his cargo by poling around banca and casco, from bank to bank, till he arrives safely at market. Watching him, and others of his kind, one realizes what an important part the ever-present bamboo pole plays among the boats of Manila. Poles, poles, bamboo poles! One sees them everywhere, and if, by any possibility, all of them should suddenly disappear, it is interesting to wonder what would become of the city's water traffic, till a substitute could be found.

In amusing interest, the cocoanut raft on the water compares well with the *caraboa* cart on land. One can scarcely look into the sleepy, good-natured face of the caraboa, that general beast of burden in the Philippines, without feeling inclined to smile, and the desire is intensified at the sight of a clumsy wooden cart jolting slowly over the pavement, drawn in the most deliberate manner by a well-trained specimen of the caraboa species. Often the cart is piled high with hemp,



THE CARABOA SO COMMON IN MANILA

bound for some warehouse in the business district. Perhaps a Chinaman perches on top of the load, driving his steed by means of a single rope fastened to a ring in the animal's nose, while shouting shrilly, every now and then, "Ooo-ih!" "Ooo-ih!" in an effort to quicken the pace. Such efforts are usually vain, however, since more than shouts or blows are required to make any continuous speed with such a turnout, for the caraboa is notoriously slow, much more so than the oxen with which we are familiar.

But it is a useful beast, and fills a place in the Philippines that nothing else could fill. It can not live long away from water, and the moment it is released from labor, seeks out some pool or stream into which it plunges up to its neck, and stands or lies for hours, emerging later, dripping with water and covered with mud. As they are ridden to some extent, as well as driven, one can guess that a caraboa ride could never well agree with clean or tidy apparel; but a little dirt, more or less, is regarded as of small consequence by the average Filipino, and he jogs complacently along, seemingly wholly indifferent to mud, either upon himself or upon his steed, as if it were but a necessary adjunct.

MINNIE ROSILLA STEVENS.

## Runeberg, Finland's Poet

SNOW-COVERED were the fields and fens, and ice-bound were the streams and lakes of the northern land, upon the day which gave to the world Runeberg (Ru'na-berg), who, in the fullness of time, became the greatest poet using the Swedish language, and the national poet of Finland. When a few days old, he was christened, in the Jacobstad kirk, Johan Ludwig, or, in our tongue, John Lewis. His father, a retired sea captain, entertained high hopes for his son, and gave him a good education.

Now, it is well to remember that the inhabitants of Finland are a dual people. The Finns proper are of Mongolian origin, as are the Basques of Spain. In olden times the Swedes subjugated Finland, and many of them settled there permanently. Runeberg was a Swedish Finn.

A sensitive, imaginative boy, the wonders of the northern country came to have a powerful fascination for him. Nothing afforded him so much pleasure as reading tales of the heroes of the north.

In 1830, at the age of twenty-four, he became a teacher in the University of Abo. A little later



The Sultan of Turkey, greeting his sons. This picture by Mr. Davenport is the only one ever taken of the Sultan.



he began writing, and the beauty of his poems attracted some attention. Then he was chosen reader of Roman literature in the College of Borga. Until his death, in 1877, he continued writing, embodying in his works the deepest sentiments of the Finnish people.

One of his best-known poems is "Our Land, Our Land," the national song of Finland and Sweden. Below is a translation of two stanzas of this poem, by the writer. Of course, the translation lacks much of the beauty of the original, but the reader will readily see that the poem is intensely patriotic, and might be used as the national song of any people. The beautiful air to which the poem is sung greatly enhances the effect of the words:—

Our land, our land, our fosterland,  
Thy mem'ries we revere.  
Thy hills unmoved 'neath heaven stand,  
Nor sinks a dale, nor quakes a strand.  
Above our cherished treasures here,  
Our fathers' land is dear.

Our land is wealthless. Shining ore  
Rewards no seekers' hand.  
The haughty stranger spurns its shore,  
But 'tis the land which we adore;  
With moor and fell and mountain grand,  
To us, a golden land!

J. FRED SANTEE.

### The Revival of Learning Among the Chinese

THE Chinese community of Singapore has decided, it is said, to discontinue the practise of ancestral worship and devote the money that is usually expended in these services—one hundred thousand dollars annually—to the promotion of education.

For two or three years past the schools of Singapore have been full, and there were hundreds of girls and boys who could not be accommodated. The government recently erected a building that would accommodate eight hundred; still the situation seems practically unchanged.

The *Australian Record* relates the following incidents, which speak very forcibly of the present calls for English teachers in the Orient:—

At Bencoolen, on the west coast of Sumatra, recently, Brother Jones was thronged by the Chinese in the street, and when they knew he was an English missionary, they begged him to come and open an English school, and the richest man in the town, a Chinaman, offered to help him in every way. Going from Batavia to Singapore, Brother Jones had a few hours at Biliton, an island of the Dutch Indies, and while the steamer waited, a bright, wide-awake Chinaman, learning that he was an English missionary, pleaded with him for an hour or more to come and open an English school there. The island has thirty thousand inhabitants, mostly Malays. Two thousand are Chinese. He assured him that two hundred boys could be enrolled, and that the parents would pay eight shilling a month school fees. This would amount to about four hundred dollars monthly income. The same interest is felt by the Chinese everywhere in the Indies.

I expect soon to hear from Brother Teasdale a call for help to open a school there in Sourabaya, Java.



### The Book of Ezra — No. 6

THE book of Ezra covers one of the most important periods in the history of God's people; namely, the period of the coming out of Babylon. While the book records a history of events that actually took place, it is also an object-lesson of the experiences of God's people in coming out of modern Babylon in answer to the call of the three angels. The book of Ezra begins with the first year of Cyrus, and reaches at least to the seventh year of Artaxerxes, a period of seventy-nine years. Haggai and Zechariah began and ended their work during this period. Esther is also included in this period. You will notice by

the accompanying diagram that Nehemiah begins later than the other books mentioned.

Ezra, Haggai, Zechariah, Esther, and Nehemiah, although not placed together in the Bible, all refer to the period of the decrees, and the one who will study these books in their proper relation to one another, will be repaid by receiving rich treasure. They are all small books, and can be quickly read. It will be a blessing to any one to become acquainted with such men as Joshua, Zerubbabel, Mordecai, Ezra, Nehemiah, and others. They form a galaxy of noted characters. Many have considered these five small books of little importance; but they all are full of present truth, and are a wonderful record of God's dealings with a sinful, unthankful people.

From the accompanying diagram, you will notice that the book of Ezra covers the complete reign of Cyrus, Cambyses, Smerdis, Darius Hystaspes, Xerxes, and a part of Artaxerxes', while Nehemiah covers the last portion of the reign of Artaxerxes.

We wonder why Israel was so slow in heeding the call to flee out of Babylon; but before we censure them, we had better look well to our own condition and see whether we are attired in Babylonish garments or in the plain dress worn by the true Israel of God. Is our mind and our time filled with the thoughts and work of Babylon, or are we among the faithful few, who, in the face of difficulties and ridicule, are striving to rebuild the walls of Zion?

The call comes to every one who is loitering in the fated plains of Babylon, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. Who will heed the call and prepare to enter the promised land?

MRS. S. N. HASKELL.

### The Aim and the Result

A YOUNG man whose heart was set upon the ministry entered the employ of a certain conference. He came with the recommendation of a keen mind, a good knowledge of the prophecies and other doctrines, and a gift of speech that passed for eloquence. He was put to work with an experienced minister who had the gift of patience, and success crowned their efforts, many accepting the truth. The next year the young man, now ordained, found himself left alone for some time in an evangelistic effort. He rose to the occasion, preached mightily, and being gifted with language, made the most of the results in his reports to the conference paper. A church of large membership was raised up, and the public was stirred by the agitation of some questions of common interest which the rising young preacher attacked. There seemed every prospect of a notable work's being done in that locality.

Then the conference, being pressed in another direction, asked this their servant to go to a distant and not very desirable part of their territory. But it seemed to him unwise to remove from the place of his triumphs, where he was heart and head of the grand work only just started. He decided he was needed where he was, and advised the conference committee to think more carefully of the interests at important points.

The next year he found, by careful computation, that the money gotten in the tithes of those he had brought into the truth ought to equal

twice the amount of his salary, and he asked for the modest increase of one half. Then he discovered that his talents, attested by results, were not given their due recognition in the general meetings. A little later he found that the conference president had taken an important step affecting the work in his district and himself, without sufficiently consulting him. At closely connected points in his career he found the grievances of being denied a district superintendency, of not being retained long upon the conference committee, of being overshadowed by some other preachers, of having his laurels assumed by some less worthy, of not being selected as a delegate to General Conference or as a foreign missionary or as conference president. The day came at last when the brethren said this young man of promise had "lost his message" through fault finding and complaining, and he was retired from conference employ.

There was a young man who was minded to go to school, to prepare for gospel work. He cast his eye about to find where he could get the most for the least. One school said to him, "At our place you can get the greatest advantages: for the least money we can give you the best education in the shortest time." Naturally, he went to that school.

He found, however, that he was asked to do manual work a certain part of each day. This labor he performed with exactness; yet, because it took time from his studies, he willed not to work more than the allotted amount, and he counted the time from the moment he began to change his clothes until he had returned from the field and changed them back again. Sometimes he saw the manual work pressing and the school losing money for lack of help, but he could not afford time to assist, because he must attend to his preparation for gospel work. He never tightened a loose screw, nor swept a dirty stair, nor carried a pail of water, unless he was asked to, and then he charged his time. He thought the school was something to get out of all one could; that the less one gave the more one got, and that in some dim way the cause of God, when one should enter it in the future, would be the better for it. He never saw that the school was a part of the work, that giving to it was giving to the cause, that scrimping it was robbing the cause, that his experience in the school would be his experience in the cause. He was sent, he was invited, and he came, to get, not to give.

In the school, as afterward in the ministry, he was the central point; for that student became that minister.

Yet, somehow, that young man was not altogether to blame. Perhaps the blame avoided not wholly either his parents, himself, or the school; and since each shall bear his own iniquity, it behooves each to study his own culpability. If the school is to give a real training for the work, it must have conditions and relations like the work; rather, it must be the work to those who make it up. And it must be so regarded by the parent, so treated by the student, and so planned for by the teacher.

A. W. SPAULDING.

### Do Difficulties Count?

Do difficulties count? and if so, which way? It is needless to say that with a timid, easy-going nature, difficulties of any kind count against success. The "I can't's," which we hear every day, are good evidence on this point; and if more is required, we have but to cite the numberless lives which pass without accomplishing anything worthy of man's best endeavor. But are difficulties answerable for these comparative failures? Is one who lacks some of the hero spirit to "do and dare," or who takes things as they come, because they come, likely to achieve much under any conditions? Lincoln and Garfield rose to eminence from very humble surroundings, and handicapped by poverty, as many others have



been. Would they have been great men, think you, if fortune had given them a more advantageous starting-point? Or, taking another view of the matter, would they have been as great? I do not presume to answer these questions; indeed, one can not answer them to a certainty, but they are worth thinking about because they suggest one of the many serious practical problems which a man with a sharp eye to the future can not afford to ignore.

A poor boy, sadly crippled, was one day watching a spirited game of ball. His heart was filled with bitterness, envy, and discontent. These fellows in the gay uniform had money, sound bodies, influential friends, everything. What had he? The discontent must have showed in the sad young face, for a gentleman accosted him, glancing at the crippled knee, "You'd like to be out there with those fellows, wouldn't you?" Then the pent-up fire burst forth. The stranger listened to the boy's fierce tirade against his own hard lot, then the man said, "I suppose those fellows were given whatever they have to help them be something and do something in the world, and were not you given that lame knee for the same reason,—to make a man of you?" It was pretty hard logic. The boy could not see it in that light at the time, but he kept on turning it in his mind. He stopped grumbling at his lot, and set himself resolutely to work to overcome his limitations. It was a man's work, but the man was aroused within him, outstripping in the race many of the able-bodied lads whom he had envied that day upon the ball ground.

Some years ago the son of a poor Vermont farmer was seriously injured in an accident. I do not know the exact nature of the accident, nor how it all happened; but surgery had not made the advancement then that it has now, nor was the money at hand to command the best skill that even that day afforded. The result was that after months of suffering the lad of seventeen faced life a hopeless cripple. Both hands had been amputated at the wrist, and the sight of one eye was gone forever. Up to this time the boy had never thought of any career beyond the stony acres of the little Vermont farm. But for the accident, there is every reason to suppose that he would have gone on toiling to the end of his days for the slender pittance which had contented the father's modest ambition.

Now farm work was out of the question, and the lad set about improving his very defective education. He arranged a contrivance for holding a pen at his wrist, and faithfully taught himself to write legibly. Some years later, he entered a lawyer's office, and in due time was admitted to the bar. He must have been successful in his chosen profession, for he accumulated considerable property, and what was better, a reputation for honesty, integrity, and fair dealing, and was appointed to a position of trust and influence. Lawyer, bank-president, State legislator, State commissioner of railroads, were some of the activities of a man who entered life handicapped by the loss of both hands and one eye.

Isn't it worth while just here to recall the probabilities that, lacking the stimulus of these unusual difficulties, the man's real capability would have remained unknown, even to himself? That means that the man, with all his powers and faculties in full possession, would have lived a narrow life, less in touch with the larger activities of the world than the helpless cripple whom pitying neighbors predicted was likely to spend his remaining days in the workhouse as a public charge. Two things are certain at all events. Difficulties can not bar the way to success if we have the right sort of material in our make-up. If the difficulties are a part of our lot, God intended them for a help, and not a hindrance, and we can make them so if we go about it in the right spirit.

BELLE APLIN.

### The Bible in Examinations

PROF. WILLIAM LYON PHELPS, of Yale University, would refuse to allow any candidate to enter a university until he had satisfactorily passed an examination in the Bible. Further than this, he declares that if he were appointed a committee of one to regulate the much-debated question of college-entrance examinations in English, he would confine the examination wholly to the authorized version. In this way all required exercise in the varieties of English prose would be furnished the student, and the grounds of complaint against books now chosen for examination purposes would be removed. In *The Record of Christian Work* the professor states his position in this wise:—

The Bible has within its pages every single kind of literature that any proposed list of English classics contains. It has narrative, descriptive, poetical, dramatic, argumentative, and oratorical passages. It covers everything that the ingenuity of a committee in arranging for an English A or an English B list could by any possibility discover. Furthermore, as the case now stands, books that are proposed by some examiners are ridiculed by others, either because they are too difficult or too simple, or because they are

#### The Kingston Lighthouses

Two lights that gleamed from  
Kingston's rocks  
Amid the drifting spray,  
Went out in darkness with a shock  
On the great earthquake day,—  
Jamaica's day of awful gloom,—  
O island in the sea!  
Our hearts go out to those bereft,  
In tender sympathy.

The great calamity unknown  
For days to those outside,  
And onward came with living freight  
A steamer in its pride  
"Breakers ahead!" alas! alas!  
Too late the warning cry,  
And on the rocks the ship was cast  
By wild waves dashing high.

'Tis thus in life, full many stand  
Lighthouses on its shore,  
And by some earthly shaking fall,  
To lighten men no more;  
And still they come, looking for light,  
And looking, look in vain,  
While wrecks along the shore are cast  
By some wild hurricane.

How is your light, O brother mine?  
O sister, dear, reply;  
Are you a beacon on the rocks  
Where mortals drift to die?  
Has earthly shaking dimmed your lamp?  
Beware, O soul, beware!  
For you are then to other souls  
A death-trap and a snare.

ELIZA H. MORTON.

not really literature at all. No such objection could be made to the Bible. Priests, atheists, skeptics, devotees, agnostics, and evangelists are all agreed that the authorized version of the English Bible is the best example of English composition that the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction.

The substitution of selected portions of the Bible would be an enormous convenience to examination boards. It would stop the wrangling over various authors and over various editions. It would instantly silence the vast majority of complaints that any other list of books immediately arouses. It would not in the least interfere with the more advanced work in English literature done in college courses. It would fit the needs of every candidate.

But, besides solving at one stroke a host of perplexing and complicated problems, it would remove the universal and disgraceful ignorance of the Bible among college undergraduates. Since, no matter what our individual differences of opinion may be, we are all agreed on *three* propositions, why can not we substitute for a heterogeneous mass of books the English Bible? And the three propositions are these:—

1. It is impossible to make a list of English authors that will satisfy a majority of teachers in secondary schools.

2. It is deplorable that college students should be so ignorant of the greatest classic in their mother tongue.

3. Every possible variety of English composition suitable for teaching purposes can be found in the Bible.

### Rome Proves the Bible True

SEVERAL years ago we read of a Romanist who said to a Christian, "You Protestants could not prove your Bible if it were not for the Holy Catholic Church and her great men," to which came the reply, "True, for the Bible predicted that there would be just such an apostate church and priesthood, and here you are, just as the Bible said." This was rather a sharp answer, but a good one. That it was correct, may be seen by a study of Daniel 7; 2 Thessalonians 2; 1 Timothy 4; and Revelation 17. L. D. SANTEE.

### Rome Still Lives

A METHODIST missionary in Rome, Mr. Burgess, gives some remarkable illustrations of the extent to which the superstitions of Rome still hold the minds of the people in bondage. He states that in one church an image of the Madonna had lately become famous as a healer. "This had been photographed by the priests, and reduced to the size of a postage-stamp. The prints were sold on sheets of paper, and all the sufferer had to do was to purchase one of these tiny photographs and swallow it in order to be cured. The latest invention in Rome in this repertoire of spiritual trickery was the penny-in-the-slot blessing machine. A man dropped in his penny, put his eye to the opening, and saw a long procession of richly clad cardinals, and then his holiness the pope seated in his sedan-chair. The inscription on the machine stated that the blessing bestowed by the upraised fingers of the pope was equal to that given in St. Peter's itself."—*Selected.*

### Shall We Go Back to Rome?

ROMAN CATHOLICISM urges the return of Protestants to her communion, and one of her reasons for so doing is that she gave the Bible to Protestants, and having been the depository of the Word of God, must, as a consequence, be the true church. The logic of this is a return of both Catholic and Protestant to Judaism, for to the Jews were committed "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4.

The question to be decided now, as ever in the past, is, Which church teaches the Word? Certainly not Rome, for the majority of her doctrines are either a perversion or a denial of the clearest teaching of the Bible. Not only have her priests regarded it "a small thing . . . to have eaten up the good pastures," but they must tread down with their feet the residue of the pastures of God's flock, and have fouled the residue of the deep waters with their feet. "As for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." Eze. 34:19.

JOHN N. QUINN.

### By the Stars He Wears

WHEN you meet a United States of America officer, you can tell his rank if you keep the following facts in mind:—

A general wears two silver stars, with the arms of the United States between.

A lieutenant-general shows three silver stars.

A major-general two silver stars.

A colonel a silver spread eagle.

A lieutenant-colonel two silver leaves.

A second-lieutenant plain straps.—*Selected.*





### Lesson for the Young People's Society Program

#### OPENING EXERCISES:—

- Song.
- Brief Scripture Reading.
- Song.

#### BIBLE TOPIC: Freedom from Sin.

BOOK STUDY: "Ministry of Healing," pages 139-160.

#### Bible Study

- What is sin? 1 John 3:4.
- Is it safe to cover our sin? Prov. 28:13.
- What will sin surely do? Num. 32:23; Luke 12:2.
- What is its wages? Rom. 6:23; James 1:15.
- What promise has been made to those who have sinned? 1 John 1:9.
- Is there forgiveness for all? Isa. 1:18.
- Will any be cast away who come to the Lord? John 6:37.

#### Book Study

#### TEACHING AND HEALING:—

- What commission was given to the twelve disciples? Page 139, paragraph 1.
- Did this work end when Jesus ascended? Paragraph 3.
- What is said of Luke? Page 140, paragraph 1.

#### NEED OF THE GOSPEL:—

- What was the condition of the world in Christ's time? Page 142, paragraphs 1, 2.
- What is the condition of the world to-day? Paragraphs 3, 4.
- What is the remedy and need? Page 143, paragraphs 1, 2.

#### REACHING THE PEOPLE:—

- What method alone will give success? Page 143, paragraphs 3, 4.
- What is the true object of medical missionary work? Page 144, paragraph 1.
- What place has the medical work in the gospel? Paragraph 3.

#### TEACHING HEALTH PRINCIPLES:—

- In what should workers give instruction? Page 146, paragraph 1.
- Who should receive instruction in simple treatments? Paragraph 3.
- What should the people be led to study? Page 147, paragraph 1.
- What wrong tendency do we see everywhere? Paragraph 3.

#### THE CHURCH A TRAINING-SCHOOL:—

- For what is the church organized? Page 148, paragraph 4.
- How many should be in the work? Page 149, paragraph 1.
- What should each church be? Paragraph 2.
- Where are we to work? Paragraph 3.

#### SUCCESSFUL WORKERS:—

- Whom will the Lord use? Page 150, paragraph 1.
- What kind of missionaries are needed? Paragraph 2.
- Who will be left to follow their own way? Paragraph 3.
- Whom has the Lord often chosen? Paragraph 4.
- Who has often been very successful in winning souls? Page 151, paragraph 1.
- Should those of limited education be encouraged to work? Paragraph 2.
- What will greatly strengthen character? Paragraph 3.
- What will help large churches? Page 152, paragraph 1.

When should we begin to work? Paragraphs 2, 3.

Is home missionary work essential? Paragraph 4.

What is said concerning improving little opportunities? Page 153, paragraph 2.

On whom should we depend for help? Paragraph 3.

What has been wrought in hard fields by self-sacrificing workers? Paragraph 4.

#### Note

The instruction from "Ministry of Healing" in this lesson on missionary work is of a most helpful and practical kind. It ought to be studied not alone by the young, but by every member of the church. If put into practice, there would be a revival of work among our churches, and an ingathering of souls as a result. G. B. T.

### The Takoma Park Young People's Society

THE Young People's Society of Takoma Park, Washington, D. C., reports for the period of time from July 1, 1906, to Dec. 31, 1906, 72 missionary visits, 2,215 papers mailed or given away, 1,619 pages of tracts given away, \$29.19 offerings for home missionary work, and \$60.80 offerings for foreign missionary work. The secretary also had on hand at the end of the six months, \$10.05 for the West Indian field.

The members of the Society made regular visits to the almshouse, the Home for Incurables, and several of the hospitals of the city. They distributed papers and tracts at each visit, and frequently flowers or fruit. When flowers were taken, they usually had cards attached to them on which were written appropriate texts of Scripture. The \$29.19, offerings for home missionary work, went largely for the purchasing of these supplies. The \$60.80 was used for the support of Pastor Keh in China.

The interest in our Society is excellent, and the membership is growing.

MRS. S. W. CURTISS.

### Report of Young People's Society at College Place, Washington

SOON after the opening of our school last fall, our Society was reorganized, and plans were laid to do more effective work than in the past. Our membership at present is one hundred and five, and these are divided into different working bands, such as the ministerial, medical missionary, Bible, tract, and paper bands.

We hold two meetings weekly; a workers' meeting during chapel hour on Wednesday morning, and a consecration meeting Sabbath afternoon.

A large portion of the students in this training-school are here preparing for active work in the cause, and we have felt that we could receive no better training than to engage in active missionary work while here, and God has blessed our effort.

During the last quarter the work reported has been as follows:—

Missionary letters written .....	47
Missionary letters received .....	16
Missionary visits .....	177
Bible readings held .....	6
Subscriptions taken for periodicals .....	3
Papers sold .....	991
Papers mailed or given away .....	348
Books sold .....	6
Books loaned .....	3
Pages of tracts given away .....	1,127
Hours of Christian Help work .....	21½
Persons supplied with food .....	18
Offerings for home and foreign mission work .....	\$85.99
Two hundred and thirty-one articles of clothing were sent, prepaid, to the Oakwood School.	

FLORENCE WHITE.

### Relation of Young People's Society to the Church\*

THE Lord has brought into the church the youth, the middle-aged, and the aged, and has given to all their work and special responsibility. The organization of the church is as divine as the church itself. Its parts can be estimated only by the work they are appointed to do. Some may seemingly be less important than others, yet they are of the essential body, and have their indispensable work to do.

Paul, in writing to the Corinthians, illustrated the unity of the church by comparing its gifts to the members of the human body. He impressed the utility of each member of the organization of the body, and thereby gave the church an impressive lesson on its organization and work.

The Young People's Society is a part of the organization of the church, and from the very nature of its members, its relation to the church is apparent. In conformity to the old saying, "Old men for counsel, young men for war," the young people of the church should be the active element; not that they would assume to be the head or the eye, but as they possess the sparkling, vivifying energies of life, are endowed with strong hope, and filled with conquering faith, they are especially fitted to assume the aggressive work of the church; not to lead out or dictate, but to support the work of their elders and co-operate in every feature of the church work. This will help to fortify the youth in the truth, and will develop character and talent which will prepare them for extended future usefulness.

The relation of the Young People's Society to the church may be represented by the family relation in the home. It is not expected in the family that the children will assume the responsibility or full burden of the management of affairs, yet they are expected to be more than ordinarily interested. Children in a well-regulated family are always taken into the family counsels. They are familiar with the affairs of the home, and often give valuable suggestions, as are manifested in the development of plans formulated in the council.

When success is met as the result of the plans developed, the children are made to realize they are victors with the elders of the family; thereby their interests are cemented to those of the family. They have their share of the profits. They become interested partners in the accumulations of the family.

We believe the young people in the church should always become partners to the extent that they may share the responsibility of some of the minor offices of the church, being thereby prepared to assume greater responsibilities as they become older and better fitted for them.

We believe the Young People's Society could be as truthfully represented as "the church at work" as the Sabbath-school is said to be "the church at study." The Young People's Society should be the training-school in the church, preparing its members to assume all the responsibilities of the church as they develop in age and experience.

HATTIE E. ALLEE.

### Supply of Flower Seeds

THE Oakwood School, of Huntsville, Alabama, is able to supply all varieties of choice vegetable and flower seeds at two and one-half cents a paper, and correspondingly cheap in larger quantities. A specialty is made of fine watermelon and canna seed. Standard varieties of nursery stock can also be secured at reasonable prices.

Since the school is making a specialty of raising choice flowers, it would be glad to receive gifts of flowering bulbs, such as the gladiolus, canna, and lily, as well as choice flower seed. Both orders and gifts will be very acceptable.

\* Read on Young People's Day at Takoma Park, Washington, D. C.





### A Happy Scheme

"How do you manage, my little man,  
And I touched his cheek with its wealth of tan,  
"To accomplish as much as you do each day?  
If it isn't a secret, tell me, pray."  
"A secret!" he laughed, brimful of glee,  
And tossed back his head. "Why, don't you see,  
I make believe all work is fun,  
And I s'pose that's why I get so much done!"  
— *Child's Hour.*

### Progress of the Work Among the Jews

ONE day while one of the young girls, a nervous child, was in school, she saw the door open, and immediately dropped her work. She recognized her brother, who was always opposed to her coming to the mission sewing school, and at once started for the door to get out, as she knew he would try to hurt her. Before she could get away from him, he had thrown her half way across the room, upsetting several chairs. Not being content with this, as she neared the door, he raised his foot, and literally kicked her into the street. Then he began to be abusive to the workers in the school. It was all done so quickly that they scarcely realized what was taking place. He was soon ordered, however, to leave the place, which he quickly did. Nevertheless this young girl comes to the mission, and sometimes even comes out to our meetings. She has a sister, a little girl for her age, who can not be kept away. Her people have warned her not to come; and she has been forbidden in other ways not to come, but she says she must come. She is a little missionary. I have had several talks with her myself, and we hope the seed that is being planted in her heart may one day spring up and bear fruit to the glory of God.

There is one other girl we are sure you will be glad to hear about. She is a motherless child, and only twelve years of age. Nevertheless she has to do the washing, cooking, mending, baking, and everything else that pertains to the care of a family of eight, besides looking out for the interests and welfare of five children younger than herself. When our workers first met the child, there was something about her that drew them out in sympathy toward her; she looked so worn and full of care, and there seemed an air about her that plainly showed she wanted some one to love her.

The workers began to visit her, and learned by degrees of her life and her home conditions. They could see her in her home only at certain times, as her father was very bitter toward Christians and Christianity, and would not only forbid the workers to come if he found it out, but no doubt would do her bodily injury. But they would see her, and talk with her, and she became quite interested in what she heard.

Then she came to the mission, and wanted to hear some of the words of life. Her interest grew, and she came more frequently. She was finally given a New Testament to read, which she took home, and hid for fear some one might find it. She read it, and was made happy by what she found in it. Then there was lent her a copy of "His Glorious Appearing," which she greatly enjoyed reading. She finally came to the mission almost every evening to get a daily portion of the bread of life.

Not long ago she came and told us that she really believed in Jesus, that he was the Messiah to her, and that she had found him as her Saviour. You may believe it brought much joy to the hearts of the workers. A little while after this

she said, "I wish I could be a missionary too." We pray the Lord to help this girl, and to open the way that the desire of her heart may be granted. We expect, if she proves faithful, there will be much persecution in store for her, but we know the Lord Jesus can keep her.

The influence of the mission is extending for many miles in and around Boston. One day while riding on the cars with a number of Jews, one of them remarked that it was too bad that at Staniford Street they take in Jewish children, give them candies and other things to entice them away from their own religion. We told him that that was not so; but it was clear to us that the influence of the mission was being felt by the people.

Another time while we were out about six miles from the mission, giving away literature, we were talking to a group of Jews. A young man across the street was called to accept some literature. One of the crowd remarked to him, "It is from Staniford Street."

The work outdoors among the Jews has not lacked interest, and the readers would fully agree with this if they could but attend some of the meetings. Sometimes the crowds will gather until there are five or six hundred persons present, and the spirit manifested by some of them is exactly the same as that which led the mob to crucify the blessed Lord; but God has wonderfully preserved us thus far; and although at times it seems that they would certainly do us violence, the angels of God restrain the crowd, and we pass right through, arriving at the mission in safety.

Some have told us they believe in Jesus, and know he is the Messiah, but it is so hard for them to come out boldly and proclaim before all their brethren that he is the Christ. It means to them privation, and possibly death. We are in great need of an industrial plant, where we can assist some of these people to secure employment, and at the same time train them for missionaries for the Lord.

We hope you will unite your prayers with the workers' that the Holy Spirit may move upon the hearts of the people to remember this work and these poor people, who are as sheep without a shepherd, having lost the knowledge of their own God and Messiah.

We are very grateful for the interest the young people are taking in the sale of our book-marks. We appreciate it very much. We hope that many others will do what they can with them, as it will be a threefold blessing. Write to the mission address, and you will hear all about it.

F. C. GILBERT.

107 Staniford St., Boston, Mass.

### A Bit of Thread Lace

#### A True Incident

"MISS JOHNSTON, can you make room in your class for another pupil?"

The superintendent had come up behind Miss Johnston, and as he asked the question, she saw a refusal dawning on the faces of the girls in front of her; they had been together in class for several years, just those eight girls, and were distinctly jealous of any intrusion into their class corporation.

"I'm afraid we are pretty full, Mr. Stuart," Miss Johnston said, turning around; and then her eyes rested on the candidate for the place, and instantly her reply took on a tactful curve that landed the young stranger in the class, be-

fore the girls realized what was happening. For Miss Johnston had recognized Abby Brown at once, and her presence there at her shoulder seemed a clear voice answering the question she had recently asked herself, "What can I do for that poor child?"

The new girl was plainly dressed, but there was nicety and harmony in her plain clothes. There was nothing in her look or tone that suggested embarrassment, though she was a stranger to the entire class; she did not know Miss Johnston even. And yet, if she was unconscious of looking like a small brown sparrow among birds-of-paradise, she was the only one of the group who was unconscious of it.

Abby Brown had been in Cartersville only a few months; she was the granddaughter and companion and—the truth may as well out—the *slave* of Mrs. Horatio Brown, a very queer old woman who had come to the village on some health quest. But short as had been her stay in the village, the old lady's neighbors had found to their indignation that she was inexpressibly cross and cruel to her young granddaughter. Not that she beat or pinched or starved her; but feelings are as easily hurt as flesh; hearts and minds may be as hungry as stomachs; and poor little Abby was hectored, scolded, complained of, jeered at, from morning till night, with seldom a kind or loving word to cheer or soothe her.

Miss Johnston wished she could have given her girls a hint of all this; for they were warm-hearted, and it would have made a great difference in their reception of the unwelcome scholar. As it was, they were quite stiff, though Abby Brown did not show that she felt or resented their want of cordiality.

There was no time between Sunday-school and morning service for Miss Johnston to interview her pupils. "I must see them this week," she said to herself; but the week proved to be one of those "full" weeks—we all have them sometimes—when many things we mean to do go undone. The only visit that Miss Johnston paid that week was to Abby Brown.

When Sunday morning came round again, Miss Johnston's class presented an unbroken circle, *except* the new scholar. More than one of the eight felt a twinge of conscience, and wondered if the stranger had been rebuffed by her own peculiar want of hospitality. But the teacher knew better; she had found out from Abby herself that one of the grandmother's unreasonable demands was that the girl was to go to Sunday-school only every other Sunday!

The lesson was on the first verses of the sermon on the mount, "The Blessed's!" and each girl had been asked to bring an instance of "How to be happy." This proved to be a most interesting way of illustrating the lesson, and I would like to give you all of these "how-to-be-happy's;" I have room for only one, and I select the teacher's choice of an illustration:—

"I have recently made the acquaintance of a young girl who seems to me to have a very hard time," Miss Johnston began; "she is poor; she is not very strong; she works hard; she has nobody who shows her affection, and she is very unkindly treated; when I see her, I always think of the expression you sometimes hear, 'A white slave.'"

"Yet this young girl seems quite cheerful; I have not seen her show any anger or resentment; when she is called ugly names she does not defend herself, and she is the most patient person I ever saw. I asked her this week —"



"This week!" murmured the girls, and a little stir of surprise passed through the class.

"Yes, this week," continued the teacher; "she does not live a hundred miles away! I asked her how she could be so smiling and cheerful? 'My poor child,' I said, 'you haven't a single real pleasure in your life!'"

"O, but I have!" she replied, with a bright look; "I have one that never fails me; I'll show you." She put her hand in her pocket, and drew out a queer little, soft, white ball, which proved, when unwound, to be several yards of lace made of the finest linen thread and by an exquisite pattern; I never saw anything of the kind more beautiful.

"This is indeed a piece of art," I said; "but are you so fond of lace making that it can give you happiness in the midst of so much that is hard and dreary?"

"My young friend gave me a look that was both merry and bright: 'Oh, it isn't only the making of it that gives me so many happy hours,' she said, 'but you see I sell it.'"

"I was more puzzled than ever; I knew the girl was poor, but I could not understand how the few bits of silver she could earn in this tedious way could make her happy. Then I saw that there was something more to it than this, and I asked: 'What do you do with the money?'"

"That is the sweet part of it," she answered. "In Lauderdale, where I used to live, we have a missionary society that supports Miss Kirk in China; Miss Kirk is a Bible reader, and her days are spent going about among poor miserable Chinese women and girls, teaching them about the Saviour and helping them in many ways, sometimes getting them into the sweet, clean mission schools. I made ten dollars last year by my lace, and Miss Kirk says that paid for her native helper for six months—she could not go alone, you know. So I was really helping those poor girls and women every day for six months; wasn't that delightful?"

"I am going to do it again this year, and my lace is so much admired that I am getting more for it this year at the 'Exchange.' Now you see why it makes me happy; when things look blue to me here and I get only hard words, I take out my lace work, and it is like a fairy carpet; it carries me in an eyewink over to China, and with every stitch I seem to be helping to brighten some life that is so much sadder than mine. So I have a little fountain of happiness springing up—in my pocket!" she concluded, laughing and patting the side of her skirt.

"What a lovely story!" cried the class.

"Girls," said the teacher with impressive earnestness, "this dear young lace maker belongs to your class; her name is Abby Brown!"—*Elizabeth Preston Allan, in The Youth's Evangelist.*



In the intermediate division of the Graysville, Tenn., Sabbath-school, we adopted a plan suggested in a March, 1906, number of the INSTRUCTOR whereby the children could contribute to our foreign mission work.

In the early spring each child who desired to undertake the enterprise was given a penny, which he promised to increase to the best of his ability, and return the entire amount at the close of the year for missions.

The last Sabbath of December, twenty-five children came bringing what they had gained. The reports ran something like this:—

"With my penny I bought some radish



A CLASS IN GENTRY, ARKANSAS, WHO MADE SEVEN PENNIES PRODUCE \$4.65

seed, and sold my radishes for twenty-five cents." Another said, "I bought an egg, which hatched a chicken; and when I had raised the chicken, I sold it for twenty-five cents. With this money I bought a number of copies of the *Watchman*, which I sold for fifty cents." One of the boys reported thus: "I bought a cent's worth of onion seed, and sold my onions for twenty-five cents. With a part of this money I bought some eggs and set them, but the hen left the nest before the eggs were hatched, so I lost on that investment. With the remainder of my money I bought potatoes, and planted them, which, when sold, brought eighty-five cents." Another said, "I bought a cent's worth of tomato seed, raised my tomatoes, canned them, and sold them for \$1.25." Another, "I bought a cent's worth of radish seed, and sold my radishes for twenty-five cents. With this I bought sugar to make candy, and continued buying and selling until I have \$1.26." One little girl reported as follows: "With my penny I bought a cake of yeast, and a friend bought me a sack of flour, and I made rolls and sold them, then paid for my flour, and have \$12.50 left." Some tried hard and had bad luck; but all had something, so their combined earnings amounted to \$25.61.

Think you that the Saviour does not say "Well done" to these children who have labored hard to improve to the best of their ability the talents loaned them?

MRS. METTIE S. LENKER.

#### The Penny Investment

Did you ever go out on a fine spring day,  
Late in April or early in May,  
When robin, blue bird, and all the rest  
Were singing their songs, or building their nests,  
And the air was as soft as a baby's kiss?

Did you ever go out on a day like this,  
And plant your flower seeds, row on row?  
Well, our school took pennies and made them grow.

This isn't a story made up for fun,  
It happened right here in Hamilton;  
And we children did it for a surprise,  
And the teachers saw it with their own eyes.



THE LITTLE BREAD MAKER

The pennies weren't planted in the ground,  
But they grew to dollars big and round.  
You don't understand me, I hear you say;  
I'll tell you about it without delay.

Our teacher had told us of children small,  
Who knew no kind parents, nor home at all;  
No one to keep them from going astray,  
No one to show them the heavenly way.  
We wanted to help them, but, O, dear me!  
There was nothing but pennies, and pennies are wee,

And won't buy much, and the orphans need  
So many things. We were sad indeed.

But we remembered what happened so long ago,  
The old sweet story that all of us know.  
Far away on the hills of Galilee,  
A lad with five loaves and fishes three  
Gave them into the Master's care,  
And he fed the multitude gathered there.  
So we each took a penny, determined to try  
To make them grow to dollars by and by.

Some with their penny bought an egg that spring,  
And tucked it under an old hen's wing,  
And by and by a chicken was hatched,  
And all that summer it peeped and scratched  
Till for twenty-five cents it was ready to sell—  
All from a penny, wasn't that doing well?

One boy did better than this, I'm told.  
He radishes planted, and radishes sold,  
Then bought celery seed, which was carefully sown,  
And when the plants at last were grown,  
How much did they sell for? You'd never guess;

Seven whole dollars, and nothing less.

Some girls made holders so neat and nice  
That they easily sold for a very good price.  
Some boys raised turnips, and some raised corn.  
Some did chores both night and morn.  
Some had good luck, and some had ill,  
But every one worked with a right good will.

One girl set tomato plants out that spring,  
For nice tomatoes good prices bring.  
But an army of bugs, she found one day,  
Were eating them up, and that wouldn't pay.  
She cried and she brushed, but the bugs still stayed,  
Then her mind turned to God, and she earnestly prayed.  
Every bug disappeared in one short hour,  
And came not again. In God there is power.



A PART OF THE CLASS IN GRAYSVILLE, TENNESSEE, WHO MADE THEIR PENNIES PRODUCE \$25.61

Two dollars and fifty-five cents, I am told,  
Is what she received for tomatoes when sold.

The way we managed can never be told;  
We bartered and traded, we bought and we sold,  
And over and over the money we turned;  
Some of us worked, and gave all we earned.  
But we were all honest, nothing less,  
For tainted money God will not bless.  
And in the autumn there came a call,  
"Now, bring in your money, students all."

So gladly that Sabbath we children came,  
To show the sum of our summer's gain.  
And counting it, each little lass and lad  
Had something to make the orphans glad.  
What do you think? from the pennies small  
Had grown twenty-five dollars; that's what I call  
A good investment, and that's how I know  
One can take pennies and make them grow.

MRS. W. C. MCCOY.

Hamilton, Mo.



### Ten General Questions on the Bible

[THE answers to the following questions will appear in the next number of the INSTRUCTOR. The author's name was not attached to the list, so credit can not be given.—Ed.]

1. Where is the longest verse in the Bible?
2. Where is the shortest verse?
3. What verse contains all the alphabet except "j"?
4. How many words does the Bible contain?
5. How many letters?
6. Which is the longest chapter in the Bible?
7. Which is the shortest chapter?
8. How many chapters in the Bible?
9. How many verses?
10. How many times does the word "reverend" occur in the Bible?



AMES, IOWA, Feb. 7, 1907.

DEAR EDITOR: Last winter we saw, in the YOUTH'S INSTRUCTOR, an account of how some children of Missouri invested one cent each for missionary purposes, and by "trading," greatly increased the value of their investments. Upon reading the report of it, our superintendent suggested that it might be well for some of our children to try the same plan. This some of them did. In one family the children invested their four cents in radish seed. They sold \$1.45 worth of radishes, and with the money purchased sweet potato plants. The plants did not do very well; but the children sold sweet potatoes to the amount of \$2.45. In the other family the children put their money together and bought eggs. This fall they sold their chickens, receiving for them \$2.50. These children have not so glowing a report to send you as did the Missouri friends, but I thought perhaps you would be encouraged to know that some one tried your plan.

Yours in the Master's service,  
BESSIE STANFIELD.

BLOOMINGTON, IND., Nov. 25, 1906.

DEAR EDITOR: As I have not seen any letters from this part of the country, I thought I would write one. Mama takes the INSTRUCTOR, so I read it. We live seven miles from Bloomington. We have a fine Sabbath-school here. Mama is teacher, and one of my brothers is superintendent. I have four brothers and five sisters, all of whom are enjoying the blessings of God. One of my brothers is in the LaFayette Sanitarium, taking the nurses' course.

I am trying to do as near right as I can, so I may meet all my loved ones in the new earth. If we are faithful in keeping the commandments of God, we shall have the right to the tree of life.

Dear friends, let us buckle on the armor a little closer; the battle is almost over, and the golden city, with its jasper walls and pearly gates is just before us. In it will be held the grand reunion of the righteous of all ages with their loving Commander, ever to enjoy his presence. O how my soul longs to join that happy throng! We must all live so as to gain the victory over sin.

Love and best wishes to the editor and my friends of the INSTRUCTOR.

LEWIS P. YOUNG.



### XIII—Eternal Life

(March 30)

MEMORY VERSE: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4.

REVIEW: Death entered the world because of —. The Lord said to Adam when he had sinned —. In the Bible, death is called a —.

The dead sleep in —. They will not wake up —. The Lord said to Adam when he had till —. They know —. Their — are perished. They have no portion in —.

#### Questions

1. What has the Lord promised concerning the dead? Isa. 26:19; Hosea 13:14.
2. Who became their ransom? Matt. 20:28.
3. How many die because of Adam's sin? How many will be made alive because Christ died? 1 Cor. 15:22.
4. Who has a key that will unlock every grave? Rev. 1:18.
5. What hour did Jesus say would come? John 5:28.
6. When his voice calls the dead, what will they do? How many resurrections will there be? What is the first called? Who will come up in the second resurrection? Verse 29.
7. When will the righteous be raised? What will be heard as the Lord descends from heaven? Who will come from their graves at that time? 1 Thess. 4:16.
8. What change will take place in the living and in those raised from the dead? How long will it take to change them to immortality? 1 Cor. 15:51, 52.
9. When will the wicked dead be raised? Rev. 20:5.
10. How will Satan deceive them? Verses 7, 8.
11. What will they try to do? How will they be destroyed? Verse 9.
12. Who will be destroyed with them? Verse 10.
13. After these things what did a voice from heaven say? Rev. 21:3.
14. What will God wipe away? What will be no more? Verse 4.
15. How will the righteous appear in the kingdom of God? Matt. 13:43.
16. What will be the reward of those who now help to turn others to righteousness? Dan. 12:3.

#### Lesson Story

The Lord says of his people: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." The ransom paid was the life of Jesus, for "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Jesus said, after his resurrection: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death."

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The time when the righteous dead will rise is when Jesus comes the second time. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." "Then we which are alive and remain shall be caught up together with them [the resurrected ones] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The wicked dead will not be raised till a thousand years after the first resurrection, for "the rest of the dead lived not again until the thousand years were finished." When they come from their graves, they are not glorified and immortal like the righteous. Satan will deceive them by making them believe they can take the New Jerusalem, which has come to this earth from heaven. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone. . . . And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"Then shall the righteous shine forth as the sun in the kingdom of their Father." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."



### XIII — A Separation

(March 30)

LESSON SCRIPTURE: Ezra 10.

MEMORY VERSE: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

#### Questions

1. What was the result of the course pursued by Ezra? How were the people affected? Ezra 10:1.
2. What confession did some of the men make? What hope did they hold out to Ezra? Verse 2.
3. What covenant did they promise to make with God? Verse 3.
4. How did they encourage Ezra to help put this evil from them? Verse 4.
5. What did Ezra first require of them? Verse 5.
6. How does Ezra's course compare with that of those who will receive the mark of God upon their foreheads? Verse 6; Eze. 9:4.
7. What proclamation was sent throughout Jerusalem and all Judea? What penalty would follow where it was not heeded? Verses 7, 8.
8. What was the result of this proclamation? On what day did they gather in Jerusalem? Verse 9.
9. How did the people feel? Why? Verse 9.
10. What did Ezra say to them? Verses 10, 11.
11. How did the congregation receive his words? Verse 12.
12. What reason was given for postponing the work? Verse 13.
13. What plan was suggested? Verse 14.
14. When did the work of examination begin? Verse 16.
15. How long did it take to complete the work? Verse 17.
16. How faithful in putting away their sins were all who had transgressed? Verses 18, 19.
17. What separation does God require of his people to-day? Rev. 18:14.
18. In what position only are we safe? 1 John 2:15.





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### Annual Offering for Orphans, to Be Taken April 6, 1907

THE General Conference has asked each union conference to keep the money raised in its conferences for the care of orphan children, and use it itself for this object, instead of sending it to one general place. This seems to be a much happier arrangement, for then children do not need to be sent so far away from friends and acquaintances.

The offering taken the first Sabbath in April, 1906, will therefore be used by the union conferences in establishing and maintaining suitable accommodations for the needy in their respective territories.

THE Senate in executive session has adopted the modified Kongo Free State resolution. After reciting the allegations that the natives of the Kongo are subjected to inhuman treatment of a nature that should excite the compassion of the people of this country, the resolution provides:—

*Resolved*, That the President is respectfully advised that in case he shall find such allegations are established by proof, he will receive the cordial support of the Senate in any steps, not inconsistent with treaty or other international obligations, or with the traditional American foreign policy which forbids participation by the United States in the settlement of political questions which are entirely European in their scope, he may deem it wise to take in co-operation with, or in aid of, any of the powers' signatories of the Treaty of Berlin for the amelioration of the condition of such inhabitants.—*Washington Times*.

### A Broken Dam

A SHORT time ago at Rosemont, Michigan, the caretaker at a dam was out on a tour of inspection, when he observed a break near the middle of the dam. Several large stones had already been washed away, and unless the flow was stopped, the whole dam would give way. A large block of granite, weighing about eight hundred pounds, that held the great wall, was already toppling, and the caretaker knew that if this stone fell, the thickly settled valley below would be inundated; so, bracing his feet, he threw himself against the huge rock, holding it in place against the rush of waters. For five long hours during the cold night, he remained there; and when help came, he was nearly dead from exhaustion; but the people of the valley were saved from a great disaster.

Such incidents of heroic self-surrender for the physical benefit of others, always cause the inquiry, Why are not we as Christians more in earnest in working for perishing souls all about us? Somehow the enemy seems to have robbed us of the power to sense the worth of a soul, the power to sense the terrible death of an unsaved soul. But our Saviour can give to us his own heart yearning for the salvation of others, and we are

told that he bestows this gift upon us through daily communion with him.

### A Study for Every One

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is the admonition that the aged apostle gave to the young man Timothy, and it is one that the spirit of prophecy passes on to every youth in our ranks.

The following declaration of principles, as given by the California Religious Liberty Association, might well form the basis of a short Bible Study in our Young People's Societies:—

1. We believe in the religion taught and lived by Jesus Christ.
2. We believe in temperance, and regard the liquor traffic as a curse to society.
3. We believe in supporting civil government and submitting to its authority.
4. We deny the right of any civil government to legislate on matters of religion and conscience.
5. We believe it is the right, and should be the privilege, of every individual to worship according to the dictates of his own conscience; or not to worship at all, if he so chooses.

6. We also believe it to be the duty of all to oppose religious legislation, and all movements tending thereto; that we and our fellow citizens may enjoy the inestimable blessings of both religious and civil liberty.

These principles could be studied with the idea of getting the most concise and definite answers possible.

### Unconscious Influence

THE father of one of the greatest of modern missionaries was a very devout man. When seventeen years old, he began holding family prayer morning and evening, and it is said that not once during the sixty years that followed, was this service omitted until he lay on his death-bed. "No hurry for market, no rush of business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented the family from kneeling together around the altar of prayer." The fervency of the prayers increased as the years went by, and proved a source of strength and blessing to many. His son said that "the worst woman in the village, then leading an immoral life, but since changed by the grace of God, was known to declare that the only thing that kept her from despair and from the fate of the suicide, was when, in the dark winter nights, she crept close up underneath my father's window, and heard him pleading in family worship that God would convert 'the sinner from the error of wicked ways and polish him as a jewel for the Redeemer's crown.' 'I felt,' she said, 'that I was a burden on that good man's heart, and I knew that God would not disappoint him. That thought at last led me to the only Saviour.'"

The following is another incident that shows how one by doing right may unconsciously influence another for good. A hotel keeper bought a piano, and his little girl learned to play. One day the door was ajar between the parlor and the barroom, and just as a young man came in and ordered a drink, the child began to play and sing "Jesus, Lover of my soul." He took up the glass, but he could not put it to his lips, for he seemed to hear again his mother singing that same hymn. He left the drink on the counter and went out.

A young telegraph clerk was under a deep sense of sin. At his office one morning he had to receive and forward a telegram. To his great surprise he spelled out these words: "Behold the Lamb of God, which taketh away the sin of the world." While the sender of the message intended it for another, the young operator was so impressed by the text that it proved a message of salvation to him. We are to scatter the seeds of truth by our life example and by our work, leaving with God the result. And he may cause fruit to spring forth when we least realize it.

A traveler in the desert was almost famished for water. He had a compass in his hand, but knew not whether its needle pointed to a place of comfort, or to a spot on which he must lie down and die. Turn whichever way he would, he seemed to be going farther and farther away from hope of relief. Finally he sank down in the sand, in despair. As he lay there, a little green leaf, wafted by a passing breeze, fell at his feet. He snatched it up, for he said to himself that it could not be so fresh had it come far, and there must be water and shade whence it came. He knew, too, the direction of the wind that had left the little green messenger at his feet; so he quickly arose, and with feverish brow started in search of water and shade. His search was rewarded, for he soon lay under the grateful shade of a tree, whose roots were watered by the cool stream flowing from a near-by spring.

Thus it is in the desert of sin all about us. Many a poor, discouraged traveler is seeking for the refreshing waters from the throne of God and for the kindly shade of the tree of life, but he knows not how to find the help and comfort he desires; so the Lord uses a piece of a paper or tract that we have handed to some one, or left in a car or railroad station, or a word that we may have spoken to another, or an article written by us for a paper, to be a silent messenger directing the sin-sick soul to the fountain of life and truth.

### Answers to Correspondents

*If a young man accompanies a girl home in the evening from church or some entertainment, where should he take his leave?*

In escorting a young woman home, a man should go up the steps with her, wait until the door is opened, and, as she enters the house, raise his hat and say good-night. They should never stand and talk at the door or gate, and the hour on such occasions is usually too late for him to enter the house.

*How much do you think one's course in school affects one's success as a worker in the cause of God?*

New habits are formed and old ones strengthened during school life, and as one's success in one's life-work depends very largely upon the kind of habits formed in youth, it necessarily follows that one's course in school, even in little things, must materially affect the future. Mr. Spaulding's article, "The Aim and the Result," which appears in this number, cites a striking illustration of this fact.

*When a young man and woman are walking together at night, should they "lock arms"? If so, which should take the arm of the other?*

In walking with a lady on the street in the evening, it is perfectly proper for the gentleman to offer her his arm (preferably the right one), but the custom of walking arm in arm is not followed now so much as it was a few years ago.

*What is the best way for a married lady to sign her name?*

A married woman should never sign her name with the prefix Mrs., unless the Mrs. is in brackets, thus [Mrs.] I. Stuart. But the following form is preferable: If Bertha Smith marries Mr. John Jones, she should sign her name Bertha Smith Jones, or Bertha S. Jones, whichever she may prefer. This is the proper signature for all business matters, and the one to be used in writing to her friends and acquaintances. In concluding a business communication, if she has doubts whether the person to whom she is writing knows her married title, she writes it in brackets beneath her name, thus:—

BERTHA S. JONES.  
[MRS. JOHN JONES.]

On her visiting cards a married woman uses her husband's name, as Mrs. John B. Cleveland.