

The YOUTH'S INSTRUCTOR

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Autumn

LEAVES are dying; crimson hues
Follow swift the frosty dews.
Gold and russet fleck the leaves
Of the summer's ripened sheaves.
Mornings linger, loath to come;
Evenings, dark'ning, hasten home.
Chill is in the hurrying breeze
As it stirs the whispering trees.
Green of meadow turns to brown
Under Nature's gath'ring frown.
Sky-looms fill with flaxen clouds
While they weave dead Summer's shrouds.
Ever southward swings the sun,
Lower, lower, run by run.
Autumn's bosom Summer hides
As she tow'rd chill Winter glides.

Stay you, purpling Autumn fair,
Richest life is in your air.
Linger as our favored guest,
Love we you among the best.
Day by day our wond'ring eyes
Greeted are by new surprise.
List to Style and kindly wait
Till she gets your fashion-plate;
For your robes so dazzling are
They outdo our own by far.
We can give you much to do
Changing Nature's every hue.
Let not Winter steal one day
From your rightful, welcome sway.
Can't we help you? Let us know
How to baffle coming Snow.

F. FREDERICK BLISS.



MR. ORVILLE WRIGHT has soared in his aeroplane to the height of sixteen hundred feet.

AUSTRALIA has recently sent us an order for about eight hundred Morning Watch Calendars for the year 1910. Are you using yours faithfully?

SINCE 1836 the government has issued more than 1,500,000 patents. During the fiscal year ending with last June there were issued 34,332 patents, 229 more than during the previous year.

SOME are already enjoying the good books in the Missionary Volunteer reading courses. Are you? It is late, but if you are not already a member of the circle, come and join us. You will never be sorry for making the reading course books your friends.

"THE Chinese government has decided to send a postal delegate to Lhasa for the purpose of extending the postal service to Tibet. Following out this idea, China has arranged for an open postal service at Urumchi, in Sin-Kiang province, and other northern points in the empire."

IN the year 1849 Elizabeth Blackwell was graduated from the medical college at Geneva, New York, the first woman physician. Twenty years later a Miss Mansfield was graduated as the first woman lawyer. Now there are many lady physicians and lawyers. Not long ago a woman received a fee of \$30,000 for winning a case.

A Swiss watchmaker of Neuchatel recently invented a watch for the blind. It "has no glass, and the face is of enamel. The hands are invisible and are placed inside the case. The figures of the watch work automatically, appearing a little above the enamel face as the hands pass underneath. A blind person can, with a touch of his fingers, tell the time in an instant."

"COKE SITTIN'S," are common among the colored population in some parts of our country. Some person who cares more for the silver dollar than for a human soul buys cocaine and sells it in small quantities to the Negroes, who meet together in the evening and spend a few hours together enjoying the deceptive effects of this body-and-soul-destroying drug. These social hours are called by them "coke sittin's."

THE National German American Alliance recently held its annual meeting in Cincinnati, Ohio. Eighteen States were represented by delegates. The president in his address encouraged the alliance with its two million five hundred thousand members to make itself felt in opposing all prohibitory legislation of the liquor traffic. He also urged members to work for universal peace. Their affiliation in deed with liquor interests is apparent, else the inconsistency of the two propositions—the securing of universal peace and the continuation of the liquor business—would be so clearly recognized that the president would fail to evoke any enthusiasm on the part of the alliance in carrying out his projects.

"THE commissioners of the District of Columbia are considering the proposition, presented to them by the board of education, of using oil on the floors of school buildings, with a view of minimizing the dangers from germs. Oil, as tested by the boards of education of other cities, has driven typhoid, scarlet fever, and tuberculin germs almost out of existence. The value of the oil as a germicide has been tested by the health department of Milwaukee, the University of Texas, and the Grand Rapids board of education."

ELDER S. W. CARR in British New Guinea recently visited a company of natives about one hundred miles east of Port Moresby. He told them the simple gospel story of God in heaven, his Son sent to earth, his work here, his death upon the cross, and his resurrection and ascension. He also told them of the Saviour's expected return in a short time. The wonder and blessedness of it all was almost beyond belief. Apparently this was their first knowledge of the way of life. Many missionaries are needed in this heathen land. Who are ready to go?

A Lavender Town

ONE of the minor harvests that promise well is that of the lavender fields. I have seen some flourishing crops in the Hitchin neighborhood to-day.

Comparatively few know of this quaint Hertfordshire town as an important lavender-growing center, yet it has grown the sweet old herb (which the Romans called *lavendula* when they used it to scent their baths), has distilled the flowers, and sent their extract into all parts of the world for more than a century.

At cutting time people come in from miles around to inhale the sweetness of the fields, and when the distilling begins, the fragrance of lavender is borne on the wind two miles or more from the town.

The flowers are put into the still with the fresh bloom of their maturity on them, and from six pounds of such flowers about half an ounce of oil is extracted.

—*London Daily Mail*.

Easier Spelling

THE simplified spelling board, which started its spelling reform in New York three years ago with a list of three hundred words, has now published a list containing three thousand two hundred sixty-one words that seem to need a change. The plan is to make the list include ultimately upward of twenty-five thousand words. The latest list shortens the "ea" in many words to "e"; for example, "hed," "helth," "spred," etc. A number of words that have ended in "ed" have the "e" left out, such as "armd," "burnd," "fild," "livd," etc. Words ending in "ice," pronounced "is," are simplified; for instance, "coppis," "cornis," "crevis," "justis," etc.; while words ending in "ve," and pronounced "v," when preceded by "l" or "r," are shortened, as in "delv," "solv," "carv," and "halv."

It is announced that two hundred fifty-nine periodicals in forty-one States and Territories have taken up the reformed spelling to a greater or less extent, and many school superintendents and college professors have signed an agreement to use the shortened forms. The Illinois State Normal University uses the full list of reformed words in the printing of its catalogues and other publications, and other normal schools have signified their intention of doing so in the future.—*Young People's Weekly*.

The Youth's Instructor

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No. 44

A Study of Christian Science — No. 3

G. B. THOMPSON

EVERY system of religion, whether pagan or Christian, has some form of worship, and worships some kind of deity. Many now, as in the days when Jesus was on earth, worship they know not what; their worship is directed toward something which they have conceived in their mind as an object of veneration. The Athenians in Paul's time had thousands of gods, but the true God was to them the "Unknown." From wood or stone men carve out a conception of their god. Some worship a god of hate, cruel and revengeful, who must be appeased with sacrifice. Some believe that the true God is immaterial, while others believe he is a real Being, having substance. No finite mind can form a true conception of the infinite God, who has existed from all eternity. To us he is incomprehensible. No man by searching can find out Jehovah and fathom the mysteries of his ways. But God is revealed to us in his Word, and in the revelation of Jesus, his only begotten Son. In all the revelation which the Lord has given us concerning himself, he sets himself forth as a real Being. The Son was with the Father in the work of creating the world; and when they were about to make man, God said, "Let us make man in our image, after our likeness." Gen. 1:26. And so we read: "So God created man in his own image, in the image of God created he him; male and female created he them." Verse 27. The elders of Israel upon a certain occasion "saw the God of Israel." Ex. 24:9-11. Jesus is said to be the brightness of his Father's glory, and "the express image of his person." Heb. 1:3. We have in heaven to-day a real, personal Saviour, bearing in his own body the wounds of his crucifixion. We are instructed to pray to "our Father who art in heaven." That God, by means of his Holy Spirit, is omnipresent is true; but he dwells in heaven, between the cherubim, in a way that he does not dwell in any other place.

But Christian Science teaches that mind is everything. Its discoverer says: "My discovery that erring, mortal, misnamed mind produces all the organism and

action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that *Mind is all*, and matter is naught, as the leading factor in Mind-science."—"Science and Health," page 3.

Having denied the existence of matter, of course we do not exist as beings, and God does not exist as a real Being. There is nothing here but mind; but how a mind could exist without any living, organized matter to produce it, Mrs. Eddy does not tell us.

God Defined

In order to get clearly before the INSTRUCTOR readers the conception of God which is taught through Christian Science, I will give a number of extracts from the pen of its discoverer, Mrs. Mary Baker G. Eddy:

"Christian Science strongly designates the thought that God is *not corporeal*, but *incorporeal*; that is, bodiless. Mortals are *corporeal*, but God is *incorporeal*." (Italics hers.)—"Science and Health," page 10. How a man can be corporeal when there is really no such thing as matter.

But the point I wish

ter, is difficult of comprehension. All to notice is that Christian Scientists worship a God who is *bodiless*.

Again I quote: "God is natural Good, and is represented only by the idea of goodness."—*Id.*, page 13.

Then, according to this, the god of Christian Science is simply an abstract quality of good, and his only representation is not the Christ of Bethlehem, but an *idea of goodness!* This is not the God of the Bible.

In the glossary given in "Science and Health" we find the following definition given of the Deity: "God, the great I AM, the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence."—Page 578.

Considerable study doubtless would be necessary to understand this definition; but put in good, plain English, it teaches that God is simply a *principle* of good. And the reverse of this would be that all the devil there is, is an evil principle. In fact, the devil is



"The first Christian Science church, known as the Mother Church, in Boston, Mass., was erected in 1894, at a cost of two hundred fifty thousand dollars. There are now (1907) seven hundred fourteen organized churches and three hundred ten societies, and very many splendid church buildings have been erected, including the impressive structure completed in 1906, at an expense of two million dollars, which is officially known as the First Church of Christ, Scientist, in Boston, the Mother Church. The total number of adherents of the movement is unknown, but it may safely be estimated as many hundreds of thousands."—"Popular and Critical Bible Encyclopedia," Vol. III, page 1769.

defined as follows: "Devil, Evil; a lie; error; . . . the opposite of truth; a belief in sin, sickness, and death."—*Page 575*.

Then the belief that there is such a thing in this world as sin, sickness, or death is defined as the devil. This is only another way of saying that there is really no such thing as sin; and if sin does not exist, there are no sinners; and if no sinners, then there is no need of a Redeemer who died for the lost. Such teaching we might easily expect from an infidel or an atheist, but hardly from one labeled "Christian."

In Isa. 9:6 we have a prophecy of Christ which reads as follows: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder," etc. But note the interpretation of this text given by the discoverer of Christian Science:—

"When a new spiritual idea is borne to earth, the prophetic scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born: . . . and his name shall be called Wonderful.'"—*Science and Health*, page 3.

According to this the Saviour of the world was simply a *new idea*!

Again I quote: "Herod and Pilate laid aside all feuds, in order to unite in putting to shame and death the *best man* who ever trod the globe."—*Id., page 357*.

"If that godlike and glorified *man* were physically on earth to-day, would not those who now profess to love him reject him?"—*Id., page 359*.

While such words as truth, mind, love, etc., are capitalized throughout the book from which these quotations are taken, in order to personify them, the word "man" in neither of the above quotations is capitalized. This seems to indicate that the writer really regards Jesus as simply a man. In the "glossary" of "Science and Health" the following lucid definition of Jesus is given: "The highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to life man's immortality."

This states that Jesus is simply a high *human conception* of a *divine idea*. There is nothing in this system of belief which teaches a real Saviour, who was born as a babe in Bethlehem, grew up to manhood, walked the earth as a real man, healed the sick, raised the dead, died on a real cross, was resurrected the third day, and ascended to heaven, where he lives a *real being*, as an intercessor for a sinful race. Jesus is only a *thought*!

Next week we shall give some evidence which tends to show that Christian Science is only Hinduism under a new name.

Canvassing in Mexico

It was not until the beginning of my last week's work in Guanajuato that I called on Dr. Pinkley, of the Good Samaritan Hospital. After listening to my canvass, he inquired about my lodging. He explained that, as a missionary, he received very low wages, but added that he would be pleased to furnish me board and room for less than half hotel rates. Of course I gladly accepted his offer. I had feared approaching the hospital lest I might be antagonized. We must learn, however, not to be fearful. A very neat room, a good vegetarian diet, and the kindest attention made my stay very pleasant.

One morning I called upon a native Methodist pastor, who invited me to take part in their morning devotions before two ministers and a college

teacher. It was no easy task to pray in a new tongue of which I knew very little, but God blessed the effort. There is a language intelligible to the heart of every clime. The pastors were glad to order the book, one taking two copies. The teacher, too, gave an order, saying, as she did so, that a fellow worker had sent to California for the book in English, but it was difficult for her to translate it.

Upon my leaving, one of the pastors, meeting me at the street corner, insisted upon carrying my suitcase to the depot. He inquired when I would return. The train carried me to Aguascalientes, where a fellow canvasser was awaiting me. That long name is composed of two Spanish words,—*aguas*, meaning waters; and *calientes*, meaning hot. One morning I walked to the end of a beautiful driveway where a bath-house stood at the foot of some low hills. Immediately in front of the building was a pond of hot water boiling up out of the ground. The rooms of the house were quite large, each one containing a cemented fount almost large enough to swim in. A cement aqueduct carries much of the water to the city. At the city's border stand two large buildings for swimming-baths — one for men, the other for women. These provide free baths for the poor. Nearer the town is a larger and more elegant building for bathers who can afford to pay.

We spent our first morning in getting settled, and in dividing the city into two portions for our work. We decided first to canvass the palace. How weak and small a person feels when he is about to interview a man of rank! Ushered into a very long apartment, I noticed, at the far end, behind a desk, a tall, heavy-built gentleman, with a commanding mien, but pleasant face. I mustered up sufficient courage to introduce my work, and then my heart sank as I said, "I shall be very glad to present you a copy, just sign your name in the list." "No," he replied, firmly, "I'll buy it. What is the price?" He signed his name, we bade each other adieu. My first interview with a governor had been a success.

Near the palace are two banks, one American, the other Mexican. The president of each added his name to my list. When, besides this, the secretary, after consulting with the superintendent of the railroad, ordered a copy in each language for the laborers' free reading-room, I felt encouraged. In Aguascalientes, too, for the first time, I secured an order from a Japanese gentleman. He protested that his interest in books was confined to works on wrestling. "That is fine," I commented, "but — do you know? — this book will be to your mind what the other is to your muscles." He smiled and gave his order.

In Leon we encountered much fanaticism among the Catholics. With many nothing is safe in the home unless sanctioned by the church. After obtaining the names of some of the prominent business men, I visited Rev. J. E. Davis of the Baptist Mission. He listened to my explanations, and then said, "This is a Seventh-day Adventist work." "Yes, sir," I replied. "Well," he continued, "I want one. Now go into our printing department and show it to the workmen." The five Mexican printers followed his good example in ordering the book. He then very kindly invited me to take dinner with him on the following Sunday.

In Lagos (lakes) a man said to me, "Now you are putting out your Protestant propaganda in this book, what will you do to follow it up?" Who could answer such a question with a vast republic before him? Perhaps, dear reader, you may help answer it.

In delivering the books we find many who are prepared to receive them. Some do not care to take the book. They say, "I do not care for it at present," or, "To-morrow," or, "The 'padre,' or priest, says, 'No.'" This last excuse is always final. We simply smile and pass on.

We are now in Toluca, a beautiful city of twenty-five thousand inhabitants, three hours' ride southwest of Mexico City. It is nine thousand feet in elevation, enjoying cool spring weather all the year. Even now in August the weather is so cool that a stove would be appreciated in our room.

Toluca is a progressive city. It has a paper factory, two glass factories, and a very extensive brewery. The brewery is operated by the German colonists, and has given Toluca a place in this republic similar to that held by Milwaukee in the United States. A narrow-gauge railroad is operated between Toluca and Tenango. Its coaches are made in the factory, or shops, of Toluca. It enjoys, too, the telephone and electric light.

In this city the priests have warned their people against receiving our book. Our native collaborator had an interesting experience. As he concluded his canvass to a certain priest, the padre took the book as if to sign his name, then pronounced it "Protestant," and declared that he would burn it. Our companion complained to the authorities, and the offender was arrested. He was obliged to return the book, and pay a five-dollar fine. Then our brother was requested to explain the book to the chief, who, in the presence of the padre, gave his order. Both the secretary and officiating policeman followed their chief's example. God works in marvelous ways.

We have been successful here in finding a room with outside ventilation — a rare treat in Mexican hotels. By means of an alcohol stove and two or three dishes, we do our own cooking. In this way we save considerable expense on both board and doctor's bills. Our principal foods are rice, potatoes, bread, and such fruits as apples, peaches, bananas, ahuacoties, and mangoes. Thus we avoid the unhealthful meats and peppers of Mexican cooking.

W. A. YARNELL.

We've Come, Mr. Missionary

IN German East Africa, just south of the Mara River, three of our missionaries have recently established a new mission station. The account given by Elder A. C. Enns, one of the company, of the arrival of the first would-be students, is unique. He says:

"Since arriving at 'Bursegwe,' which name we have adopted for our mission station, we have had some interesting experiences. First the chief's sons came with a drill as soldiers that is known only in the German army. They presented front, and in a chorus said, 'Tamekuja Bwana Mwalim' (We've come, Mr. Missionary). 'Well, what is it you want, my sons?'

I said. 'We want to learn to read, during which time we want to live with you.' 'Well, but you can not appear before me again naked [all were entirely nude], nor so dirty.' After a moment of quiet, as they evidently were impressed with my firmness, they began to get uneasy. Finally they took breath and asked: 'But what shall we do? We have no clothes. Shall we wear skins of goats?' 'No, indeed! don't appear in goatskins. Buy clothes, and keep yourselves clean.' 'But we are too small to hoe and plant our own fields, so we can sell peanuts and buy clothes. And mother's field is not enough to eat and sell also.' 'All right, I am building a school, for which I shall have need of thatch and sticks. You may work for me until my school is finished, which will be enough to pay for your clothes' (consisting of a white jacket, and a piece of American cloth to tie about the loins). 'But how many days will we have to work?' 'Twelve days, if you work all day fast.' 'Ndie Bwana Mwalim' (Yes, Mr. Missionary), was the answer in a chorus, and with considerable satisfaction off went the whole squad, keeping step as well as they could.

"The next day not only the chief's sons, but also about thirty others came, asking whether they might now start work. They carried thatch, while the grown people built the grass hut and the school. Every day the number increased. The girls also began to come, and we soon had quite an army of little people at work. In two weeks we finished our grass hut, my schoolhouse, and one hut for my personal boys (the one who does the cooking, the wood and water carrier, and the one who

looks after my room and does the washing and ironing and dish washing), and also a kitchen for Brother and Sister Raessler.

"When all was finished, I had to leave for Shirati, to make arrangements concerning the land for the mission station, and to buy provisions, and also to get all the tools for the expedition out of the customs, consisting of about one hundred fifty loads of eighty pounds each, in boxes. Brother Raessler went to meet Sister Raessler, who was planning to arrive in Shirati by June 26.

"I had told the children that I would bring the clothes with me when I returned. In the evening I could hear their conversation, which invariably was about my return and the clothes I would bring with me. 'The Bwana Mwalim will bring each of us clothes. I wonder if they will be large or white. What will we wash them with?' 'O,' said one, 'they must be washed with soap and water.' 'Yes, but where will you get it from?' 'And then we shall learn to read and write, and to make doors and windows,' said another, 'and do blacksmithing,' 'and to sew our own clothes, and to read the Word of God, and to pray. O, there are so many things and such peculiar-shaped instruments, how nice they all are made! O, the Warunga [Europeans], how they can make everything, and all this they want to teach us! Shall we be able to learn all this?'"



ELDER A. C. ENNS AND HIS MUGANDA LANGUAGE TEACHER



The Fly Who Won't Wipe His Feet

[It may be thought that this instruction regarding flies comes rather late. It does so far as this season is concerned; but it gives one ample time to make screens for the house, to clean up the yard thoroughly, and to put everything in readiness for an energetic and successful campaign against this household nuisance in the early spring of 1910.—EDITOR.]

IN the rooms of the Merchants' Association of New York City there is a specially prepared map of Manhattan Island. Along the entire eastern water-front and half of the western water-front of the island—regions of congested population—there runs on this map a broad, black belt composed of hundreds and hundreds and hundreds of tiny, black dots. Every one of those black dots represents a death from intestinal disease that occurred during the four hot months of 1906—mostly dead babies. And sixty-five out of every one hundred of those deaths were caused by flies—common house-flies.

For years flies have swarmed around that same water-front, taking their toll of human life. At the worst they were regarded only as a nuisance. That was because their real character was not known. Under the guise of nature's scavenger the fly had been living a Jekyll and Hyde existence. Now we know what the fly really is. We have looked up his record. The fly stands convicted of murder.

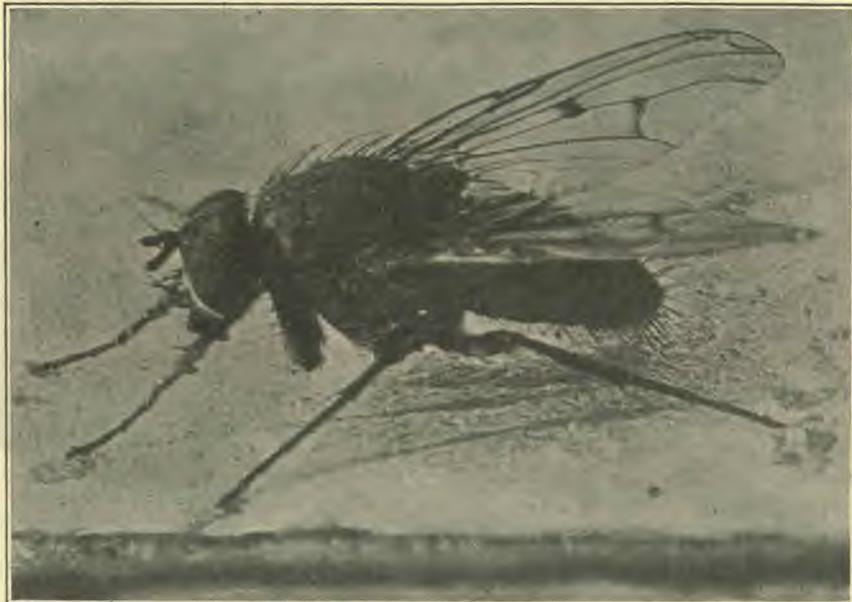
The history of that conviction is interesting. Long ago physicians decided that flies could carry disease; but not until the Merchants' Association of New York investigated, two years ago, the subject of harbor pollution, was it discovered to what an extent flies do carry disease. This investigation, conducted by Daniel D. Jackson, one of the city's bacteriologists, showed that flies are responsible for the spread not only of diarrheal diseases but also of typhoid.

The Fly Is the "Most Dangerous Animal on Earth"

The entire tale of deaths caused by flies can, of course, never be known. We have, however, the record of deaths from diarrheal diseases and typhoid that we have been examining. The figures are truly appalling. "If, during this period of fly activity," says Mr. Jackson in summing up, "we subtract fifty deaths a week as being the normal death-rate from diarrheal diseases, excluding typhoid fever, we have 4,496 deaths due to flies during 1907, and 4,012 deaths during 1908. By the same process, subtracting six deaths a week from typhoid imported into the city and spread by direct transmission, we have about 330 deaths from typhoid fever traceable to flies during 1907, and 260 deaths during 1908." Here is the tale of deaths from flies, through intestinal diseases only, in but one city. When we remember that flies are known to transmit not only typhoid fever and diarrheal diseases, but also tuberculosis, and probably influenza,

pneumonia, diphtheria, and scarlet fever, we can only guess at the terrible havoc wrought by the house-fly.

It will be a long time, however, before the country is fully awake to the danger, and a longer time before the fly is subdued. Meantime, because of flies, babies are dying—perhaps yours among them. There is work for you to do, for the fight against flies, like charity, should begin at home. "No respectable woman," says a street-car placard in New Orleans, "will allow flies in her home any more than she would permit other vermin." Cleanliness is the watchword of this fight against flies. It is in filth that flies breed. It is from filth that they pick up the germs that they scatter broadcast. In the record of the flies examined at the Connecticut Agricultural Station, the one that had only 550 bacteria on it was caught in the laboratory, where everything was clean. The fly with the 6,600,000 bacteria came from a swill-barrel. Keep your home clean, your yard clean, your neighborhood clean, your city clean. Perhaps you think that, because flies travel only short distances, it is a matter of no



"THE FLY WHO WON'T WIPE HIS FEET"

importance to you whether a part of the city two miles away is clean or not. It is important. Flies get into cars and wagons and on horses and are carried miles. The garbage-pile two miles away may be just as harmful to your babies as if it were in your back yard.

But it is in the home that most care should be exercised. It is there that we contract disease by eating infected food. In the experiments referred to above, the fly that walked on the gelatine plate left behind it 30,000 bacteria.

Wherever He Crawls, He Leaves the Seeds of Death

That is what happens when a fly crawls over your meat, or alights on your bread, or buzzes in your sugar-bowl. He leaves behind him the seeds of death. You will recall also how the flies that were washed clean in the bottles of water were found to have been swarming with millions of bacteria. Something very similar to this washing process happens when a fly falls into your milk. He struggles to get out, and he leaves behind him, not a few thousand bacteria dropped from his feet, but all the bacteria he had on his body. Those bacteria on the meat will not increase much, but the bacteria in the milk will grow like mushrooms. In a few hours your baby's milk may be no longer milk. It may be liquid typhoid fever. And

those flies that are buzzing around your baby's nose as he sleeps so innocently and trustingly may just have come from feasting on a consumptive's sputum. They may leave a trail of tuberculosis germs on your baby's lips that your little one, ignorant of danger, will draw into his system with his next breath. You know the fly now. Keep him out of your house. Keep him away from your food. Keep him away from your baby. Fear him as you would death—for the fly is death.—*Lewis Edwin Theiss, in Ladies' Home Journal.*

Rules for Dealing With the Fly Nuisance

KEEP the flies away from the sick, especially those ill with contagious diseases. Kill every fly that strays into the sick-room. His body is covered with disease germs.

Do not allow decaying material of any kind to accumulate on or near your premises.

All refuse which tends in any way to fermentation, such as bedding straw, paper waste, and vegetable matter, should be disposed of or covered with lime or kerosene oil.

Screen all food, whether in the house or exposed for sale.

Keep all receptacles for garbage carefully covered and the cans cleaned or sprinkled with oil or lime.

Keep all stable manure in vault or pit, screened or sprinkled with lime, oil, or other cheap preparations, such as are sold by a number of reliable manufacturers.

See that your sewage system is in good order; that it does not leak, is up to date, and not exposed to flies.

Pour kerosene into the drains.

Burn or bury all table refuse.

Screen all windows and doors, especially in the kitchen and dining-room.

If you see flies, you may be sure that their breeding place is in near-by filth. It may be behind the door, under the table, or in the cupboard.

If there is no dirt or filth, there will be no flies.

If there is a nuisance in the neighborhood, write at once to the health department.

To Kill Flies

The London *Lancet*, the leading medical journal of the world, says that the best and simplest fly-killer is a weak solution of formaldehyde in water (two tea-spoonfuls to the pint). Place in plates or saucers throughout the house. Ten cents worth of formaldehyde will last an ordinary family all summer. It has no offensive smell, is fatal to disease organisms, and is practically non-poisonous except to insects.

Pyrethrum powder, which may be bought at any drug store, burned in the house will also kill the flies.

—Issued by the Merchants' Association's Committee on Pollution of the Waters of New York.

A Rare Sight in the Sky

THE great astronomer Copernicus regretted most keenly that he never obtained a view of the planet Mercury. While very plainly visible on rare occasions, one must know where and when to look, and here Copernicus failed. If my readers, says Rev. Thomas G. Apple, in the *Reformed Church Messenger*, will look into the twilight sky a little to the north of west about eight o'clock on the first clear evening after reading this, they will have the pleasure of seeing what Copernicus would have gone far to see. Be careful not to mistake the fixed star Capella for

Mercury. It can be distinguished by the fact that it is farther toward the north and higher in the sky. Mercury is the nearest to the sun of all the planets, and is not much more than one third as far as the earth is, i. e., about thirty-six millions of miles. Its year, therefore, is much shorter than ours—only eighty-eight days. Its planet is so flooded with intense sunlight (its light being nine times as bright as sunlight at our distance) that no certain surface markings have been seen, so we know comparatively little of its character.

—Selected.

Robert Fulton as a Lad

THERE are several anecdotes which relate to Robert Fulton's early interest in mechanics—the first steps of progress toward his later skill. In 1773, when he was eight years old, his mother, having previously taught him to read and write, sent him to a school kept by Mr. Caleb Johnson, a Quaker gentleman of pronounced Tory principles—so pronounced, in fact, that he narrowly escaped with his life during the Revolution. But Robert Fulton did not care for books, and he began at a very early age to search for problems never mastered and bound in print. This greatly distressed the Quaker teacher, who spared not the rod; and it is said that in administering such discipline on the hand of Robert Fulton, he one day testily exclaimed, "There, that will make you do something!" To which Robert, with folded arms, replied: "Sir, I came to have something beaten into my brains, and not into my knuckles." Without doubt he was a trial to his teacher.

He entered school one day very late, and when the master inquired the reason, Robert, with frank interest, replied that he had been at Nicholas Miller's shop pounding out lead for a pencil. "It is the very best I ever had, sir," he affirmed, as he displayed his product. The master, after an examination of the pencil, pronounced it excellent. When Robert's mother, who had been distressed by his lack of application to his studies, expressed to his teacher her pleasure at signs of improvement, the latter confided to her that Robert had said to him: "My head is so full of original notions that there is no vacant chamber to stow away the contents of dusty books."

These incidents to the contrary, it is nevertheless true that Robert Fulton did absorb a good knowledge of the rudiments of education.—*September Century.*

Golden Grains

A good way to please God is to try to do the things you know Christ would have you do.

"It is the Christ expressed in your life that is compelling men to love him."

Be bold to stand for the right, and strength unseen will re-enforce your soul.

Be gentle to all creatures and you will have a memory full of pleasant recollections.

Be firm for the right, strong in the defense of truth, and swift in the condemnation of wrong.

If love be not the mainspring that directs the use of knowledge, its use may be as the frost that kills.

Knowledge is too valuable and helpful for any one to be content to carry about with him a counterfeit article.

Let us have faith that makes might; and in that faith let us, to the end, dare to do our duty as we understand it.



THE HOME CIRCLE



Many of life's sweetest and most helpful experiences
are often for mere want of thought, sacrificed by the
uncourteous.—*Mrs. E. G. White.*

The Life I Seek

Not in some cloistered cell
Dost thou, Lord, bid me dwell,
My love to show;
But mid the busy marts
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer
When breath of ill is near,
And foes annoy;
The sinning to restrain,
To ease the throb of pain;
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
O, grant me strength, I pray,
With lowly love each day,
And purpose true,

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds—
O happy lot!

—*Robert M. Offord.*

Stones for Bread

LATE again, Molly!" said her father. "I do wish you'd try to be more punctual!"

Molly's father is most indulgent and kind to her, but he is a very punctual person, and nothing annoys him more than for other people to fail in this virtue; but in spite of the fact that the one thing he asks of Molly is the bread of punctuality, that is the one thing which she never takes the trouble to give him. She gives him love, and nice little attentions, and many other kinds of desirable things—all very good in their way—anything but punctuality. Stones for bread! You'll find exactly the same kind of thing over and over again in life.

There's Mrs. Miller, whose husband only asks of her that quiet, restful love that trusts the object of its affection and believes in the love without wanting to be continually told of it.

Does He Get It?

Not a bit of it. She's always jealous, always worrying. She fancies he doesn't love her quite so well to-day as he did yesterday, because he hasn't mentioned the fact; and she worries him, and fumes about one thing or another from the moment he comes into the house till he goes out again.

His idea of an ideal wife is a restful wife, a wife who suggests the Biblical idea of "a shadow of a great rock in a weary land," and instead she gives him a worrying, jealous love. It's only another instance of the stones instead of bread idea.

Very often it happens that a man who has risen in the world gets from his wife stones instead of bread in the shape of useless economy. In the days when he was climbing the ladder, economy was a virtue; but now, even though there is no need for it, she can not get out of a habit which, under the altered circumstances, is a constant annoyance to her husband.

She Saves the Pennies

with as much glee as heretofore, skimps her dress allowance, and economizes in many and various ways.

The extravagant wife of the poor man does exactly the opposite thing. Economy and good management is the bread he asks from her, but he doesn't get them.

"If one ask bread, will he give him a stone?" It's a matter really worth thinking over from the point of view of both the people concerned. We might, at all events, try to give to every one the bread for which he asks. It may be difficult, but it's worth taking a little trouble to live amicably with "our own," and a very large proportion of the differences and unpleasantnesses which arise in our daily lives is the result of this habit of giving stones instead of the bread that is asked of us.

The Stones Are Very Good

perhaps, in their proper place, but they are not that for which we were asked.

And surely those of us who are receivers, but who do not receive that for which we ask, might with advantage ask ourselves whether our demands are unreasonable, if we are asking more than may reasonably be demanded of the giver, and whether we are asking for it in the best and most conciliatory way. For there is a way of asking for things, and of mentioning shortcomings, that, instead of bringing about the result desired, has exactly the opposite effect, and does but make the offender the more determined to go on in the same old way.

There must always be give-and-take if any two or more people are to get on well together. Well for us if we realize it in time, and thus give ourselves at least a chance of the happy home-life which, at its best, is such a much-to-be-desired state of life for us all!—*Home Chat.*

"Never Even Seem to Cease to Love"

MUCH of the friction between mother and child is due to a mistaken sense of duty on the parent's side. She thinks that disapproval must be shown in manner, that naughtiness should eclipse the manifestation of love. I know it was so with my own mother. The kindest, most loving of women, it never occurred to her that it was possible for her to punish my misdemeanor without, at the same time, withdrawing herself from me; that the sin could be condemned, and the sinner allowed to stay in the sun-

shine. She thought she was doing her whole duty in speaking coldly, or not at all, to me for hours or days after some outrageous piece of naughtiness. The system did irreparable harm.

It taught me, however, that the most important thing of all in bringing up our children is not to hide our love from them one single moment. This ardent conviction has made it possible for me to conquer my natural irritability! If I can not reprove impersonally, with no trace of irritability in my tone or manner, I do not reprove at all. Letting a misdemeanor go unnoticed is much the smaller evil of the two. I never scold the children; I only reason with them, I never let them forget for one second that I am always *on their side*. I punish, but I never even seem to cease to love.—*Woman's Home Companion*.



Daniel's Waymarks to the Holy City

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21: 25-27.

Daniel a Last-Day Prophet

THERE is so much said in the book of Daniel about the latter times, or last days, that we are led to conclude that the book is intended for especial study in the last days. Dan. 2: 29, 28, 44; 7: 13, 14, 27; 11: 35; 12: 1-3.

Another reason why the book seems to be for our own time is because it was sealed; but it was to remain sealed only till the time of the end. Dan. 12: 4, 9.

The Certainty of Prophecy

Peter was permitted to see and hear something that illustrated the second coming of Christ. 2 Peter 1: 16-18; compare Matt. 17: 1-6.

After Peter describes what he heard and saw, he tells us of something more sure, which is prophecy; that is, prophecy is more sure than hearing or seeing. 2 Peter 1: 19. See "Twentieth Century New Testament," and also "Prophetic Lights," page 32.

True prophecy is not spoken as man wills, but as God wills and directs by his Holy Spirit. 2 Peter 1: 20, 21.

This is plainly shown in the case of Daniel, for that which he wrote was made known to him by a dream and visions. Dan. 7: 1.

The Similitudes Presented Before Daniel

Daniel saw a great sea upon which the winds of heaven blew. Dan. 7: 2.

As the result of the blowing of the winds upon the sea, four great beasts came up. Verse 3.

The first was like a lion. Verse 4.

The second was like a bear. Verse 5.

The third was like a leopard. Verse 6.

The fourth was so terrible that it could not be compared to anything in nature. Verse 7.

Meaning of Each Similitude

In symbolic language, sea or water represents people. Rev. 17: 15.

Winds denote war, strife, or commotion among the nations. Jer. 49: 36, 37; 25: 31-33.

Beasts represent kings or kingdoms. Dan. 7: 17, 23.

To Daniel, God could represent the kingdoms of earth in their true nature, as beasts of prey. Verses 3-8.

The Four Great Kingdoms

The kingdoms represented by these four great beasts must be the same kingdoms which were described to Nebuchadnezzar under the symbol of an image, for they exist at the same time, and meet the same fate. Dan. 7: 17, 18, 26, 27; compare Dan. 2: 35, 44.

These kingdoms being the same as those of Daniel 2, the first, or lion, must represent Babylon. Compare Daniel 7: 4 with Dan. 2: 38.

The second beast, or bear, must be characteristic of Medo-Persia. Dan. 7: 5.

The third beast would be Grecia. Verse 6.

The four heads of the leopard beast would be a fit symbol of four heads, or rulers, in the kingdom of Grecia. Verse 6.

The fourth beast, so great and terrible, must represent the iron kingdom of Rome. Verses 7, 23.

The Ten Kingdoms

The ten horns of the fourth beast signified the ten parts into which Rome would be divided. Dan. 7: 7, 24.

These ten kingdoms were the Alemanni, the Franks, the Burgundians, the Suevi, the Vandals, the Visigoths, the Saxons, the Ostrogoths, the Lombards, and the Heruli. See "Great Empires of Prophecy," page 677.

The Little Horn

A little horn came up which rooted up three of the first horns. Dan. 7: 8, 20, 24.

This little horn is shown to be a persecuting power. Verses 20, 21, 24, 25.

The Papacy is the only power that ever existed, the character of which is like that of the little horn; therefore the little horn must represent the Papacy. See "Daniel and the Revelation," comment on Dan. 7: 23-26; "Our Country," pages 52, 53; "Prophetic Lights," pages 85-104.

The little horn was to be a persecuting power for a time and times and the dividing of time, or three and a half years of prophetic time. Dan. 7: 25.

This three and a half years would be 1260 days; a symbolic day represents a year, so the period is literally 1260 years. Eze. 4: 6; Num. 14: 34. (Bible reckoning is 360 days to a year.)

The Papacy gained control of the world in A. D. 538, and held it until 1798, just 1260 years. See "Daniel and the Revelation," comment on Dan. 7: 23-26.

The Judgment and the Eternal Kingdom

Following the work of the little horn, the prophet beholds the judgment scene. Dan. 7: 9, 10, 26.

The next thing after the judgment is the possession of the kingdom, under the whole heaven, by Christ and the saints. Verses 13, 14, 27.

"He that overcometh shall inherit all things." Verses 13, 14, 27; compare with Rev. 21: 7.

Read

"Story of Daniel the Prophet," pages 88-103.

"Daniel and the Revelation," comment on Daniel 7. Bible Students' Library, No. 115.

"Prophetic Lights," pages 59-104.

"Great Empires of Prophecy."

O. F. BUTCHER.



Stand by Your Principles

WHEN you feel that it isn't the thing to do,
Stand by your principles, boys — be true!

When questions of right and wrong arise,
Stand by your principles, boys — be wise!

From one false step great harm may grow;
Stand by your principles, boys — say no!

Stand by your principles, boys; don't fear
The scoffs and jeers you perhaps may hear.

Know that failure out in the world you'll find,
If you leave your principles, boys, behind!

But success at length will win the fight,
If you stand by your principles, boys — do right!

— Adelbert F. Caldwell.

Minnesota's Governor

A BRIEF sketch of the early experience of the late John Albert Johnson, governor of Minnesota, may be of encouragement to some whose home environments would seem to militate against the realization of their life's ambition to serve the world in some capacity both honorably and efficiently.

The following interesting sketch was given by a Chicago paper:—

"Strange that men, coming under the influence of this man of Scandinavian ancestry and born to the rigors of the Minnesota north, almost inevitably were turned in thought to Lincoln, child of the Southland. He was of the same lank, lean, bony, muscular figure of the war president. He had the large hands and feet, and moved with the loose-jointed gait that had distinguished the martyred head of the nation, shot to death when Johnson was a babe in arms.

"But it was in the face of the man that most men saw the likeness. Lined and seared and seamed, seldom breaking into a laugh, this saddened face that always so quickly softened into sympathy was the lodestone that drew men to him. It was the face that suggested Lincoln, and, going back to the childhood of the man, one will not wonder at the Lincoln likeness.

"Each was born to that condition which the unthinking so quickly chooses to term the 'bitterness of poverty.' Who but the unthinking calls that poverty 'bitter'? It may rob children of childhood, but childhood dies quickly. Outside the unthinking world may smile at the uncouth dress of its victim. But in all time poverty has been making men; wealth has been undoing them.

"'Poverty' was Johnson's birthright, as it was much the story of his life. At twelve years old, when a drunken father had deserted the mother and the children, afterward to die in an almshouse, John Albert Johnson left school to become the family provider.

"'His Father Was a Drunken Loafer!'

"'His Mother Took in Washing!'

"These were headings of campaign posters and transparencies which the opposition Republican managers approved for use against John Albert Johnson in his first campaign for governor of his native State. Johnson's own managers were uneasy about these statements. A campaign manager always is an easy mark for uneasiness.

"'Come out in a sweeping denial of all their dirty charges,' advised one of these friends.

"'I can't,' returned Johnson, simply; 'they are all true.' And that these charge were true, and that Johnson was man enough to despise denial of them, he became by seven thousand eight hundred votes a Democrat governor in a Republican State.

"'Took in washing?' Johnson once repeated from the platform. 'Yes, she did, until I was old enough to get out and earn something. But she never took in any more washing after that!' and the speech was a hit of his campaign.

"When the boy still was in school, he was a figure in the little village, carting soiled washings from the villagers' homes and returning with the finished washing when the mother had passed it under the hard, sweating iron. He had begged to remain from school to help her, but she had been adamant against it until at twelve years old the boy asserted himself. He was a candidate for work in the world of workers — head of a family and appreciating the responsibilities of the position.

Every Dollar Made to Count

"Ten dollars a month in the village grocery is small pay, but Mother Johnson made the Johnson dollars go their limit for necessities. In midwinter, wearing only an alpaca coat, it touched the boy's pride and it touched the boy's heart when one day his employer drew an overcoat out of the small stock, and forced him to put it on, the first overcoat he had ever owned.

"At fifteen years old he was a clerk in a drug store, where between the notion counter and the prescription case he not only learned enough of pharmacy to pass examination for registered pharmacist No. 13 in Minnesota, but, listening to the village conversations drawn to the warm drug store stove in winter, he learned his primary lessons in political opinion.

"Work in a publishing house attracted the boy, and he learned something of the printer's trade there. It was his one preparation for his editorship of the *St. Peter Herald*, when suddenly that unexpected opportunity offered. He had a little unexpected money in the bank at the time. This is the story of the accumulation. He had been working in the office of a railroad contractor. In the absence of his employer a telegram had come, asking instant bid on the building of six miles of track. There was no time for hesitancy.

"Will do it for thirty-one thousand dollars," wired the boy, signing his employer's name to the message, and within an hour the return wire came: "Contract is yours."

"Good thing," smiled the employer when he returned, "with one thousand dollars commission for yourself; we can do the work for thirteen thousand dollars."

After ten or twelve years' service as editor of the *Herald*, he was elected to the State senate, and afterward was twice elected to the governorship of Minnesota. This latter office he held until his death, Sept. 21, 1909.

Ears for Eyes

AUNT RUTH, Bertha, and Alice were on the piazza, busy with needlework. Carl and Norton were lounging near.

"O, put up your work—do! I want a game of some sort," pleaded Norton.

"This mat never will be done if I don't hurry up," replied Alice.

"Shut your eyes, Norton," said Aunt Ruth, "and tell us what you hear."

"Is it a game?"

"I'll leave that for you to say, when we have all tried it," laughingly said his aunt.

"Well," began Norton, as his eyes went together, "I think I hear wheels down the road. Yes, they are coming nearer. Shall I open my eyes now?"

"Wait a minute! Tell us what the wheels are on."

"Why, a wagon of some sort. I guess it's a grocery team—I don't hear it now."

"Where has it stopped?"

"Down the street somewhere—maybe at the Braces."

The others laughed.

"O, that's no fair! I'm going to open my eyes—why, I thought it was nearer than that! And it isn't a grocery wagon! It is Mrs. Parker's father, with his double carriage!"

"Let me try it!" cried Bertha.

But she mistook a furniture van for an ice cart, and there was a call for Aunt Ruth to play the part of guesser.

She laid her embroidery in her lap, shut her eyes, and listened.

"Mr. Wilson's horse has just turned the corner of Hubbard Street," she presently announced.

"Why-ee! How could you tell?" gasped Norton.

"I know his step," she replied.

"I never thought anything about a horse's step," said Alice.

"If you will listen to various horses, you will find that their steps differ as much as people's. But here comes a doctor's carriage!" said Aunt Ruth, her eyes still shut. "I think it must be Dr. Post, going to see the Higby baby—yes, he has stopped there. Am I right?"

"Exactly!" responded Carl. "But how in the world do you do it?"

"I wasn't sure until he stopped; but as I heard only the horse's hoofs, I knew it must be a rubber-tired carriage, and I thought at once of Dr. Post. He often comes about this time."

"I wish I had such ears," said Bertha.

"You can train your ears, and this is good practise."

"O, let me try it!" begged Carl. "I hear an auto down on Hubbard Street! Now I'm going to guess.

It must be Mr. Huntington's, because Mr. Barry never comes home at this hour."

"No!" "Wrong!" chuckled Norton and Bertha.

"O, it's that friend of the Shipmans'!" he went on, as the car drew near.

"No, its —"

"Don't tell!" Carl put in. "Why, it is stopping here!" His eyes flew open. "Uncle Stanley!" he shouted, jumping up and waving his arms.

"Who wants a ride?" called out the man in goggles.

"I!" "I!" "I!" was answered from the piazza, while Carl said, "We'll play that game again, or I'll play it by myself, till I can tell Uncle Stanley's auto when I hear it."—*Emma C. Dowd, in Young People.*

Dog and Boys Made Happy

ELEVEN boys, the oldest thirteen and the youngest six, walked Indian file into the East One Hundred Fourth Street police station and ranged themselves in front of the desk.

"Please, Mister," said the spokesman of the delegation, "we've come after Nellie."

"Nellie?" repeated Lieutenant Masterson. "Who is Nellie?"

"Nellie's our dog," answered the spokesman, "and you've got her locked up here and her five puppies are home crying for her."

At the mention of Nellie and the five puppies several of the visitors wiped tears from their eyes, and the smallest member of the delegation wept aloud.

"You mean the dog that Policeman Wiegold brought here from Abraham Sherman's flat?" the lieutenant asked.

A chorus of wails was the answer.

"But, boys, I can't let you have that dog. She bit little Sydney Alter on the leg, and we've got to keep her here till the department of health sends an inspector to see whether she has rabies."

"She hasn't any rabies," sobbed the spokesman.

"She's got babies. And they're all crying for her."

"If you can get the father of the boy who owns Nellie to come here and say it's all right, maybe I'll let you have Nellie," said the lieutenant, and the boys went away, the sound of their crying growing fainter and fainter in the distance.

In an hour they all came back, transformed. None of them were crying, and the fat little boy of six, who entered last, was eating candy and laughing. Two of his companions carried a basket. They set it down upon the floor and lifted the cover. Within were five puppies.

"We thought if we couldn't take Nellie to the puppies, maybe we could bring the puppies to her. They're awful lonesome," said one of the boys.

Lieutenant Masterson stepped around from behind the desk and picked up the basket. He disappeared in the direction of the cell where Nellie was. The boys heard exclamations of delight from Nellie and murmurs of happiness from the puppies. In a few minutes the lieutenant reappeared. He had with him not only the puppies, but Nellie.

"Take her and go home," said he. "You're all right."

"So are you," said the spokesman of the delegation, as he reached up a stick of his candy in appreciation of the lieutenant's kind act.—*New York Herald.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Society Studies in Bible Doctrines

Lesson III — God's Government

SYNOPSIS.—God rules in all the universe by right. He, through Christ, created all things that are. He created them for his unselfish glory, for he is love. Man, to be happy, must be obedient to law. God has revealed his holy will of love in his law of ten commands given from Mount Sinai. This is a holy and perfect law, and governs the thoughts of men.

God's Government

1. What right has God to rule the affairs of the universe? **Rev. 14:7; Acts 14:15; Gen. 1:1.**
2. Who was with him in this work of creation? **Heb. 1:1, 2; Col. 1:16.**
3. What then is the extent of his kingdom? **Ps. 103:19.**
4. Where is his throne? **Ps. 103:19.**
5. What is the nature of God? **1 John 4:8; Ex. 34:5-7.**
6. What is the nature of his government as represented by his throne? **Ps. 89:14; Ps. 97:2, margin.**
7. What is the constitution of his government? **Ex. 20:3-17.** (Memorize the commandments.)
8. How permanent is this law of his kingdom? **Matt. 5:17, 18; Heb. 1:8.**
9. What two relationships are affected by this law? **Matt. 22:37-40; Ex. 20:3-11, 12-17.**
10. How far-reaching is the law of God? **Heb. 4:12; Matt. 5:21, 22, 27, 28.**
11. The character of God is revealed in the law.

Attributes of God

Ps. 116:5	(Righteous)
1 John 4:8, 16	(Love)
2 Cor. 3:17	(Liberty)
Ps. 31:5	(Truth)
Ps. 22:3	(Holy)
1 Tim. 1:17	(Perfect)
Ps. 18:30	(Eternal)
Mal. 3:6	(Unchangeable)

Attributes of the Law

Ps. 119:172
Matt. 22:37-40
James 1:25
Ps. 119:151
Rom. 7:12
Ps. 119:44, 89
Ps. 19:7
Matt. 5:18

12. By what law are men to be judged? **James 2:11, 12; Rom. 2:12-16.**
13. Are all treated alike in God's government? **Rom. 2:11; Gen. 18:25.**
14. What is the whole duty of man? **Eccl. 12:13.**

Notes

1. "God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress his law; he might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule."—"Patriarchs and Prophets," page 49.

The Bible

In connection with the lessons on "Bible Doctrines" we will give from time to time some interesting facts about the Bible. Let these be made a part of the program, and let them be reviewed till they are fixed in the mind.

- NAMES.**—1. *The Bible.* This word is derived from the Greek word *biblion*, meaning the book. It is "the Book of books," because God is its author. 2. *The Scriptures.* Scripture is from the Latin *scribere*, to write. This term is used in the Bible forty-two times, meaning holy writings. It is applied to both Old and New Testaments. 2 Peter 2:15, 16. 3. *Oracles.* From the Latin *orare*, to speak. It refers to the utterances of God's mouth. Heb. 5:12.

AUTHORS.—There are about *forty* human authors, from every rank in life,—priest, prophet, king, shepherd, tax-gatherer, etc.,—writing at different times and under different circumstances, yet there is harmony and one message running through it all, because these authors were inspired by the same Spirit.

WHEN WRITTEN.—It is thought that Moses began to write about 1490 B. C., and John concluded the Sacred Volume about 90 A. D. The time covered is from "the beginning" to eternity in the future.

LANGUAGES.—The Old Testament was written in Hebrew, with the exception of a small portion of the book of Daniel in Chaldaic. The New Testament was written in Greek, with the possible exception of Matthew, which may have been written in Hebrew.

M. E. KERN.

Missionary Volunteer Reading Course No. 3

Outline No. 5 — "Quiet Talks on Service," Pages 113-129

Deep-Sea Fishing; The Ambition of Service

1. READ Luke 5:1-11. Notice the Master's message to men who had failed, and then remember "God's commands are our enablings."
2. Show that effective ministry demands obedience regardless of circumstances.
3. Read carefully the imperative sentence found in Luke 5:4. What four important parts does it contain?
4. What help do you get from Mr. Gordon's explanation of "into the deep"?
5. What consolation do you find in, "Let down your nets"? Judges 3:31 tells of Shamgar.
6. What part of the imperative sentence of Luke 5:4 shows that we should work for definite results?
7. Try to get some new glimpse of the world's great needs from the poem on page 128.

Notes

"The search for souls is a side issue. If any time and strength remain after we have filled our coffers and gratified our selfish appetites, we will spend it here. But this is a secondary thing. Ah, it was not secondary with Christ. He was ready to invest his life in it. He was willing to be poor and homeless and despised and crucified in his devotion to the welfare of the lost. He certainly intended that his followers should make this supreme consideration. This is the consummate item in his purpose for us. 'I will bless thee, . . . and thou shalt be a blessing,' is the program of grace."—"Passion for Souls," page 75.

"In the city of Philadelphia a woman became deeply interested in the girls who were employed in one of the stores. She determined to win them for Christ.

She did not go to them in a cold manner with religious appeal. She spoke to them kindly at the counters. She learned their names, and stopped for a little chat now and then as she passed. She invited them to her home for luncheon on Sunday evening, then took them to hear her pastor preach. In a short time twelve of these girls had yielded to Christ and entered into fellowship with his church. God uses all sorts of instruments. He expects his helpers to do the same. It is not the haphazard effort that succeeds, but rather the carefully planned, wisely executed endeavor; the effort that uses the means which are within our reach."

—*"Passion for Souls," pages 84, 85.*

Junior Reading Course No. 2

Outline No. 5—"Letters From the Holy Land," Chapters XIII-XV

Notes and Suggestions

READ from your Bible the parable mentioned on page eighty-two. We often get tired and discouraged in our journey through life. Where may we find rest? Do you remember what happened once on the road between Jerusalem and Jericho? Read the story in Luke 10:30-37.

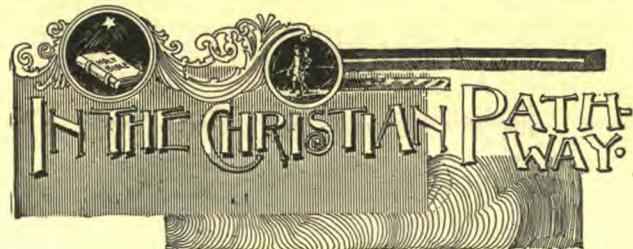
People from many parts of the world visit Jerusalem. Let us notice for a few moments the crowded streets. "What a wonderful variety of faces we see! There are men from all parts of the Turkish empire, and from nearly every country of Christendom. There are pilgrims by the thousands, and the streets are filled with curious characters and costumes.

"Let us take a seat on the top of one of the houses, and look down on the crowd which passes below us. That dark-faced man in a long brown and white gown, with red leather shoes, and a yellow kerchief covering his head, is a Bedouin. His face is brown, and his features are kindly. Around his head-dress are two thick strands of black rope, which are tied about it like a crown; and he reminds us of the Arabians we saw at Aden. Next him stands a shepherd from Bethlehem in a coat of sheepskin, with a gown underneath, which falls to his feet. He has a Bethlehem girl with him, and we see that her face is as fair and her features as regular as our own. Her dress is of red and green silk, and the front of her head is ornamented with a crown of gold coin strung upon strings and so tied that they form a cap above her white forehead.

"Then there are pilgrims from Russia in long coats and trousers like ours, which are worn inside of high boots. There are Arabs on donkeys, and men from the desert on camels. It is hard for us to tell which are the Mohammedans and which are the Christians, for the dress here gives us little idea of a person's religion.

"There is one class of people, however, whom we can not mistake. They are the Jews of Jerusalem. They have olive-brown faces, curved noses, and long curls of hair hanging down in front of their ears. They wear long gowns, and caps bound with fur, which rest flat on their heads. The fur stands out from the cap, forming a ring round it like the quills of a mad porcupine. With these men are Jewish women, who wear bright-colored dresses, and cover their shoulders with flowered shawls.

"And then there are Greek men, with many skirts reaching from their waists to their knees. Their heads are covered with skullcaps of red felt, known as fez caps, and they wear embroidered white jackets.



Through the Fog

SOME years ago, when Captain Dutton was commander of the "Sarmian," we had entered the St. Lawrence River on our homeward voyage, when suddenly a heavy fog arose, which completely hid the shore and all objects from view. The ship, which was going at full speed, continued on her course without relaxing the least. The passengers became frightened, considering it extremely reckless on the part of the captain. Finally, one of them went and remonstrated with the mate, telling him of the fears of the passengers. He listened, then replied with a smile: "O, don't be frightened! The passengers need not be the least uneasy; the fog extends only a certain height above the water, and the captain is at the masthead, and is up above the fog, and it is he who is directing the vessel!"—*Baptist Commonwealth.*

Won by Personal Effort

[Will not all those who read this helpful incident send us an account of any similar experience in soul winning that may have come to them? It will demand only a few moments of your time, and may do great good.—EDITOR.]

As we were riding along in the train on our way home from the General Conference, I was looking out of the window and grieving that I had done so little in winning souls to Jesus; so I asked the Lord to help me win a soul to him by personal effort.

Before we reached home, we stopped at a place to look up a location for a tent effort. After spending some time in this endeavor, we returned to the railway station, and I saw a young Salvation Army woman sitting there alone. I spoke to her, and our conversation soon led to the Sabbath question, as she asked me to what church I belonged. As my train came in, and I was about to go, she said, "I wish you could tell me some more. I was just getting interested." I told her that if she desired me to do so, I would send her some literature on that subject. She gave me her address, and to my surprise she lived in the same town I did. I wrote her a letter, and sent her some tracts.

The next week I was again going to the place where I first met her. As I sat there waiting for my train, I saw her come in and buy a ticket. Her destination was the same as mine, so I had another opportunity to talk with her. I invited her to eat luncheon with us. Both times she was expecting to meet the captain, but instead the Lord sent me. The next week she called on me to pray with her. Since then we have moved from that place, and she is now at my home drinking in the precious truths of God's Word. She is attending our tent-meetings, and accepts every ray of light. She kept her first Sabbath last week. She has been a most valuable worker in the Salvation Army corps. She expects to enter our periodical work. Surely the Lord helps us to reach souls when we improve the opportunity given. Let us each be more faithful in watching for souls.

MRS. L. H. PROCTOR



THE INTERMEDIATE LESSON

VII — Vain Commands of Men; the Syrophenician's Daughter Healed

(November 13)

LESSON SCRIPTURES: Matt. 15: 1-28; Mark 7: 1-30.

MEMORY VERSE: "This people honoreth me with their lips, but their heart is far from me." Mark 7: 6.

The Lesson Story

1. "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." The elders of the Jews had made laws requiring the people to go through with a certain ceremony in washing their hands, and to observe certain rules in cleansing dishes and vessels used in cooking food. They had also made other foolish and even wicked laws.

2. Jesus replied to those who questioned him, saying, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition."

3. The priests taught the people that giving to the support of the temple services was more sacred than to support their parents. An undutiful child could, if he wished, use his property while he lived, and give it to the temple service at his death, and excuse himself from supporting his parents even if they were in need. Jesus reproved them for this, and told them that those who did this broke the fifth commandment.

4. Jesus then said, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men."

5. Jesus then "called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

6. He afterward said to his disciples: "Whatsoever thing from without entereth into the man, it can not defile him; because it entereth not into his heart." "But those things which proceed out of the mouth come forth from the heart; and they defile the man." "For from within, out of the heart of men, proceed evil thoughts, . . . thefts, covetousness, wickedness, deceit, . . . pride, foolishness. All these things come from within, and defile the man."

7. "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan [Syrophenician by nation] came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word.

8. "And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

9. "Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast it to dogs." This was much like saying that it would not be right for him to give to strangers or foreigners the blessings and favor brought to the Jews, the chosen people of God. Such an answer would have discouraged a less earnest person; but this woman saw in Jesus a spirit of compassionate love which made her hope that he would yet help her.

10. "And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." "And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed."

Questions

1. Of what did some of the Jews complain to Christ? From what place had these men come? What laws had the Jewish elders made? Matt. 15: 1, 2.

2. To what law did Jesus say some of the laws of the elders were contrary? Quote one commandment that the Jewish leaders taught people to break. In what way did they lead men to disobey that command? Verses 3-6.

3. What did the priests teach was a more sacred duty than the care and support of parents? How could an undutiful child excuse himself from caring for his parents? What did Jesus say of this?

4. Through what prophet had God spoken about these people? Repeat the prophet's words. Whose laws did the Pharisees and scribes teach men to obey? Mark 7: 6, 7.

5. What did Jesus then do? Which shows most plainly whether a person is good or bad,—the food he puts into his mouth or the words that come out of his mouth? Matt. 15: 10, 11.

6. What did Jesus afterward tell his disciples? Why can not things from without a man defile a man? What comes out of the heart? Mark 7: 18-23. What goes before every wicked act?—Ans. A wicked thought. Which, then, is the more important,—clean food, or a clean heart? How much do a person's thoughts affect his character? Prov. 23: 7, first part.

7. Where did the Saviour go soon after this talk? Who came to him there? What did this woman beg him to do? How was her daughter afflicted? How did Jesus at first receive her request? Matt. 15: 21-23.

8. What did the disciples ask him to do? For whom did the Lord say he had come to this world? Verses 23, 24.

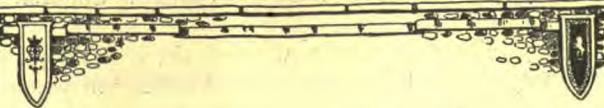
9. Though the woman had not received any encouragement, how did she persevere? What did Jesus say, to test her faith? What could his words be taken to mean? While he seemed unwilling to help her, how did he really feel? Verses 25, 26.

10. Instead of going away discouraged or offended, what wise but humble reply did she make? What did Jesus then say? How were the woman's earnestness and faith rewarded? Verses 27, 28. What did she find when she returned home? Mark 7: 30.

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THE courtesy with which I receive a stranger, and the civility I show him, form the background on which he paints my portrait.—*Jean Paul Richter.*

THE YOUTH'S LESSON



VII — Vain Tradition; the Syrophenician's Daughter Healed

(November 13)

LESSON SCRIPTURE: Mark 7:1-30.

PARALLEL SCRIPTURE: Matt. 15:1-28.

LESSON HELP: "Desire of Ages," chapters 42, 43.

MEMORY VERSE: Mark 7:6.

Questions**Vain Tradition**

1. Who came to Jesus from Jerusalem? What did they evidently come to do? What question did they ask Jesus? Mark 7:1, 2; Matt. 15:1, 2; note 1.

2. What traditions were the Pharisees and Jews strict in observing? Mark 7:3, 4.

3. What reply did Jesus make to the question of the scribes and Pharisees? Verses 5, 6.

4. What did Jesus say about the worship of those who observed the traditions of men? What is laid aside when these traditions are held? Verses 7, 8; note 2.

5. With what words of rebuke did Jesus further address these spying Pharisees? What commandment of God did he accuse them of setting aside to keep their tradition? In explaining their tradition setting aside the duty of parents, what did Jesus say? Verses 9-13; note 3.

6. After silencing the spies from the Pharisees, what did Jesus do? What did he say to the people about defilement? Verses 14-16.

7. When alone with Jesus, what request did the disciples make? Verse 17.

8. What question of surprise did Jesus ask? What instruction, in the form of a question, did Jesus give the disciples? Verses 18, 19.

9. From what place proceeds that which defiles a man? What are some of the things God sees in the heart which defile the soul? Verses 20-23.

The Syrophenician's Daughter Healed

10. Where did Jesus now go? What was his desire concerning his visit to this place? Was his desire realized? Verse 24; note 4.

11. Who came to Jesus at this time? To what nation did this woman belong? What trouble lay upon her heart? Verses 25, 26; note 5.

12. How did Jesus at first treat her request? What did the disciples urge him to do? Matt. 15:23.

13. With what statement did Jesus break his silence? How did his words affect the woman? Verses 24, 25; note 5.

14. How did Jesus still further test the woman's faith? Mark 7:27.

15. What reply did she in her sorrow make? Verse 28.

16. How did Jesus commend the faith of this afflicted mother? What assurance did he give her concerning her daughter? State the result. Matt. 15:28; Mark 7:30.

Notes

- From the questions of these scribes and Pharisees, it seems plain they came to Jesus to find fault, and to seek to entrap him in his talk, that they might have something whereof to accuse him before the rulers at Jerusalem.

2. These words of Christ apply with as much force to the traditions of the "fathers" to-day as they did then to those held by the Jews. Of man-made traditions, Jesus said, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." To observe such traditions, the commandment of God must be set aside. How literally is the fourth commandment of the law set aside to-day, that a tradition of the "fathers," with much religious zeal and devotion, may be observed! All such worship Christ declares to be "in vain." "The words of Christ were an arraignment of the whole system of Pharisaism. He declared that by placing their requirements above the divine precepts, the rabbis were setting themselves above God."—"Desire of Ages," page 397.

3. "'They [the disciples] neglect only a ceremony introduced by men,' retorted Jesus; 'but how comes it that you, who know the law, transgress commands which are not of men, but from God himself? How comes it that, for the sake of traditions invented by the rabbis, you set aside the most explicit commands of God? He has, for example, said that we must honor our father and mother, and support and care for them in old age. He has declared it worthy of death for any one to deny his parents due reverence, or to treat them harshly or with neglect. But you have invented a doctrine which absolves children, in many cases, from this commandment. "If any one," says your "tradition," "is asked by his parents for a gift or help, for their benefit, he has only to say that he has vowed that very part of his means to the temple, and they can not press him further to contribute to their support." How cunningly have you thus circumvented God's law! How easy is it for any one to break it, and affect a zeal for religion in doing so!"—Geikie's "Life of Christ," Vol. II, page 197.

4. From this point on until the close of Jesus' ministry, he sought no public places, but, through the hatred of the Pharisees, was driven to the more secluded sections of the country. But his fame had spread throughout all the region round about, and all who came to him for relief from the heavy burdens of sin and physical suffering were tenderly received by him, and healed of their infirmities.

5. "Jesus received the importunities of this representative of a despised race in the same manner as the Jews would have done; this was not only to prove the faith and sincerity of the woman, but also to teach his disciples a lesson of mercy, that they might not be at a loss how to act in similar cases after Jesus should leave them and they could no longer go to him for personal counsel. Jesus designed that they should be impressed with the contrast between the cold and heartless manner in which the Jews would treat such a case, as evinced by his reception of the woman, and the compassionate manner in which he would have them deal with such diseases, as manifested by his subsequent granting of her petition in the healing of her daughter."—"Spirit of Prophecy," Vol. II, page 302.

LIFE is an arrow.

Therefore you must know

What mark to aim at;

Then draw it to a head, and let it go.

See first that the design is wise and just;

That ascertained, pursue it resolutely;

Do not for one repulse forego the purpose

That you resolved to effect.

—Henry van Dyke.

The Youth's Instructor

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Expect Great Things

ONE of our faithful missionaries in India has felt deeply interested in the sale of our literature; but it is quite difficult in that country to sell a sufficient quantity of tracts and pamphlets to make a livelihood. The government has rest houses all over Burma, where its officers can stop when traveling. Elder Votaw thought if free lodging could be obtained for our colporteur in these rest houses, it would be of great financial assistance to him, and possibly be the means of calling the attention of some of the officials to the truth; so he asked the governor's assistant secretary for this privilege. The official replied, "That is a pretty tall order."

Knowing that God rules in the affairs of men, Elder Votaw did not give up the idea at one repulse, but went to the chief secretary, who told him to write out his request. This he did, and later received from the governor a response granting to our missionary canvasser the favor of free lodging in the government bungalows.

Good Manners for Schoolchildren

A GENTLEMAN, who once resided in our national capital, paid a recent visit to this fair city. He noted many improvements in the city, but also observed one thing in which he thought it had retrograded. He referred to the manners of the schoolchildren. "During my week's stay in Washington," he wrote the *Washington Post*, "I had occasion to be every morning on the street-cars before nine o'clock, when the cars are filled with schoolchildren and department clerks; and always the children had the seats, while old, really old, women swung on straps. Of course, 'new times, new manners,' but always one would say that youth and age have their respective duties and limitations."

"I delayed writing this until I should have returned to New York to make comparisons. The Connecticut Avenue district ought to be fairly representative of the 'better class' of Washington schoolchildren, as the Broadway subway, toward One Hundred Tenth and One Hundred Sixteenth streets is of New York children, and I find the New York students ahead of the Washington ones in their deference. I am told that the 'foreign element' here, especially the German and Jewish, retain the traditions of 'the family,' but surely the Southern element in the District holds some traditions. If one really wants to see exquisite

courtesy in young people, however, one should see the many Japanese students who attend Columbia College.

"Being neither old nor a woman, there is no personal animosity in this toward the Washington young people; only I was a Washington schoolboy once, and I remember one teacher who felt that behavior outside of school was a reflection of what was found in the school.

Confession Brings Penance

BRIDGET had a more excellent memory for her husband's sins than for her own shortcomings; so when she went to confession she invariably confessed his sins rather than her own. Once she said to the priest: "'It is Moike, me husband, that's the bad one, father. It's three weeks that Moike niver confesses, and Hiven knows his sins is scarlet. He dhrinks like a baste, an' shmokes like a flue. He swears that bhad Saint Patrick would trimble; an' sure ye shud see Moike smash the dishes and break the furniture, an' fling the stove lids.' 'Six Hail Marys every day for a week and three fast days, Bridget,' said the father. 'Och, fwat do you mane, father? Sure, oi never confessed a sin!' 'But ye confessed Moike's, and as long as you make his confession for him, I think you would better do his penance, too.'

It may be that the Lord will deal the same with us who are too free to confess our neighbor's sins. Let us be on the safe side and look only to ourselves in the matter of confessing wrong. Then will we be better and happier.

Character and Reputation

GOD protects the characters and reputations of his people. I must tell you of an incident in the life of a minister, the details of which I am thoroughly prepared to vouch for; for I have knowledge of all the facts concerned as well as of the parties involved. A species of ministerial jealousy and envy had arisen, and as a result of this brewing of green-eyed jealousy a story was concocted and told to the effect that that minister had become addicted to the habit of taking cocaine. There was not a scintilla of truth in the story; it was told simply to blight his reputation and wreck his future. The story was first told to a number of his most intimate friends, with the hope that it might alienate them; but they were true to him, and, instead of spreading the report, as the man had hoped, they went to the minister with it and to no other. Up to this time the story had not been told to any except friends, the jealous man thinking it would damage him more coming from his friends, so the minister did the wise thing; he sat down and wrote a letter to the man who told it, and demanded that he should go before a council, and make his charges or else be branded as a liar. He got that letter and sat reading it, when suddenly he was seen to reel in his chair and pitch forward. They ran to him and found him cold in death; and as for that story it was never heard of again. My brethren, if there is anything taught in the Word of God, it is that a man should commit to God the keeping of his soul and his life and his property and his character and his reputation; when he does, he has committed all to One who is abundantly able to keep that which has been committed to him.—Dr. Len G. Broughton, in *Golden Age*.