

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

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## OUR CONTRIBUTORS

### THE LEAF ARMY

ONE night a fleet of winds came down,  
And brought a host from Autumn Town.  
When morning, ten thousand sail  
Filled every lake in every vale,  
And down the brooks ten thousand more  
Swept bravely to the ocean shore;

And in the meadow, in the wood,  
And on the hills, an army stood.  
The regiments of leaves had come  
Without the sound of fife and drum,  
As allies of the year, to keep  
Close guard while Summer lay asleep;  
To watch the gardens, and to share,  
The roots' defenses everywhere.  
At this glad news on vale and hill,  
The voices in the trees were still,  
And while the leaves their long watch kept,

The gardens and the meadows slept.

FRANK WALCOTT HUTT.

### "A NEW HEART ALSO WILL I GIVE YOU"

"THEN will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Many who speak to others of the need of a new heart do not themselves know what is meant by these words. The youth especially stumble over this phrase, "a new heart." They do not know what it means. They look for a special change to take place in their feelings. This they term conversion. Over this error thousands have stumbled to ruin, not understanding the expression, "Ye must be born again."

Satan leads people to think that because they have felt a rapture of feeling, they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long, and are constantly referring to the feelings they had at such and such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when adverse winds come, their house is swept away.

Many poor souls are groping in darkness, looking for the feelings which others say they have had in their experience. They overlook the fact that the believer in Christ must work out his own salvation with fear and trembling. The convicted sinner has something to do. He must repent and show true faith.

When Jesus speaks of the new heart, he means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—A changed life. There is a daily, hourly dying to selfishness and pride.

Some make a great mistake by supposing that

a high profession will compensate for real service. But a religion which is not practical is not genuine. True conversion makes us strictly honest in our dealings with our fellow men. It makes us faithful in our every-day work. Every sincere follower of Christ will show that the religion of the Bible qualifies him to use his talents in the Master's service.

"Not slothful in business." These words will



AN AUTUMN DAY

be fulfilled in the life of every true Christian. Even though your work may seem to be a drudgery, you may ennoble it by the way in which you do it. Do it as unto the Lord. Do it cheerfully, and with heaven-born dignity. It is the noble principles which are brought into the work that make it wholly acceptable in the Lord's sight. True service links the lowliest of God's servants on earth with the highest of his servants in the courts above.

It means much to be a consistent Christian. It means to walk circumspectly before God, to press toward the mark of the prize of our high calling in Christ. It means to bear much fruit to the glory of him who gave his Son to die for us. As sons and daughters of God, Christians should strive to reach the high ideal set before them in the gospel. They should be content with nothing less than perfection; for Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Let us make God's holy word our study, bringing its holy principles into our lives. Let us walk before God in meekness and humility, daily correcting our faults. Let us not by selfish pride separate the soul from God. Cherish not a feeling of lofty supremacy, thinking yourself better than others. "Let him that thinketh he standeth take heed lest he fall." Peace and rest will come to you as you bring your will into subjection to the will of Christ. Then the love of Christ will rule in the heart, bringing into captivity to the Saviour the secret springs of action. The hasty, easily-roused temper will be soothed and subdued by the oil of Christ's grace. The sense of sins forgiven will bring that peace that passeth all understanding. There will be an earnest striving to overcome all that is opposed to Christian perfection. Variance will disappear. He who once found fault with those around him will see that far greater faults exist in his own character.

There are those who listen to the truth, and are convinced that they have been living in opposition to Christ. They are condemned, and they repent of their transgressions. Relying upon the merits of Christ, exercising true faith in him, they receive pardon for sin. As they cease to do evil and learn to do well, they grow in grace and in the knowledge of God. They see that they must sacrifice in order to separate from the world; and after counting the cost, they look upon all as loss if they may but win Christ. They have enlisted in Christ's army. The warfare is before them, and they enter it bravely and cheerfully, fighting against their natural inclinations and selfish desires, bringing the will into subjection to the will of Christ. Daily they seek the Lord for grace to obey him, and they are strengthened and helped. This is true conversion. In humble, grateful dependence he who has been given a new heart relies upon the help of Christ. He reveals in his life the fruit of righteousness. He once loved himself. Worldly pleasure was his delight. Now his idol is dethroned, and God reigns supreme. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness.

MRS. E. G. WHITE.

SUPPOSE every Christian who has been intending to speak of Jesus Christ to some one who needs the message, but has been putting it off from sheer cowardice, should actually confess the love of Christ, and extend the gospel invitation to-day. A few would undoubtedly meet with some rebuff. This would be due both to a lack of tact and to the fact that not every one may be expected to press into the kingdom the moment the open door is seen. But the greeting in the overwhelming majority of cases would be: "I've been waiting all these years for somebody to lead me to the Saviour. Why didn't you speak to me before?" — *Selected.*



#### CHAPTER IV

##### The Cycle of the Week

§ 37. THIS period of time is in no way derived from the movements of the sun or the moon, but is marked off by the recurrence of the Sabbath. Amid all the changes to which the year and months have been subjected (see sections 33-35) the days of the week have been preserved, and brought down to us as first given in the garden of Eden. The futile attempt of France, near the close of the eighteenth century, to establish a weekly cycle of ten days, stands as a monument to the inability of a powerful nation to change this divinely appointed and preserved institution.

§ 38. The Sabbath observed upon this earth was instituted at the time of its creation (Gen. 2:3), and was given to the whole human family (Mark 2:27) to regulate our periods of rest and labor. Several years after Adam and Eve were driven from the garden of Eden, we find their posterity coming with their offerings, to present themselves before the presence of the Lord, upon the Sabbath day, or at the "end of days." Gen. 4:3, margin. At the time of the flood, more than one thousand seven hundred years this side of creation, we have the week several times mentioned (Gen. 7:4; 8:10); and nearly a thousand years farther down the stream of time, when the Hebrews came to Mount Sinai, thirty-three days before the giving of the law, we find them understanding and observing the Sabbath and the weekly period. Ex. 16:21-30.

§ 39. The keeping of the Sabbath has always been the special sign, or token, of obedience to God by his people. It is the seal, or sign, of his presence and authority, and is that which distinguishes him as the Creator of the universe, and the only God entitled to our service (Ex. 20:8-11); and as such it is to continue as a perpetual covenant just as long as the Lord has a people on this earth to serve him. Compare Ex. 31:13, 16, 17, and Eze. 20:12, 20, with Gal. 3:29.

§ 40. In regard to the observance of Sunday, we know that it antedates the earliest day of recorded history, and has always stood in opposition to the true Sabbath of the Lord. Nations have legislated, and will continue to legislate, to the upbuilding of Sunday as a religious institution, and the depressing of the Sabbath; but what of that? We shall all eventually give an account of our lives at the bar of God, and be judged by the requirements of his law (Eccl. 12:13, 14), and not by the ever-changing customs of men. On March 7, 321 A. D., Constantine, a pagan ruler of Rome,—this being three years before even his pretended conversion to Christianity,—issued his famous Sunday edict:—

"On the venerable day of the sun, let the magistrates and people rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or vine-planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost."

At the Council of Laodicea held 365 A. D., the Catholic Church set aside the Sabbath of the Lord, condemning all who should obey it, and required the observance of the Sunday, called by them "Lord's day." This law reads as follows:—

"Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's day, and, if they can, resting then as Christians; but if any shall be found to

be Judaizing [resting on the Sabbath], let them be anathema [accursed] from Christ." But Sunday observance did not originate here; it was merely the grafting in of a heathen custom upon the already apostate Church of Rome. Sunday was always, as the *North American Review* so aptly puts it, "the wild solar holiday of all pagan times," and has ever stood as a counterfeit of the true Sabbath. That this was true in the days of Israel, see 2 Kings 23:4-11; Deut. 17:2-5.

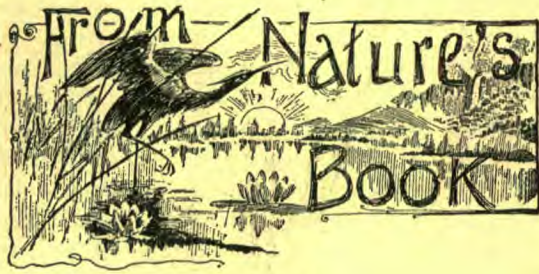
§ 41. In Gen. 4:16 we read that "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Before the flood the garden of Eden was situated "eastward," in the place called "Eden" (Gen. 2:8), and the way of approach to the tree of life, which was in the midst of the garden, was from the east (Gen. 3:24), so as the worshipers of the antediluvian age came with their offerings to present themselves before the presence of the Lord, they would have to appear before the garden on the eastern side, and worship looking westward, toward the "way of the tree of life." When the record says that "Cain went out from the presence of the Lord," after having killed his brother Abel, it evidently means that he then fully determined not to serve and obey the Lord, his Creator, any more; for we read in Jude 4, 11, of certain persons who are "denying the only Lord God, and our Lord Jesus Christ," that "they have gone in the way of Cain." So Cain must have deliberately denied the Lord, and refused the offered pardon and salvation through Jesus Christ, for his great sin; and must also have joined company with the great rebel leader, Satan, in the establishment of his government here in this earth against the government of God. For we are exhorted to be "not as Cain, who was of that wicked one, and slew his brother." 1 John 3:12. When it says that he "went out, . . . and dwelt on the east of Eden," it evidently means more than merely to give the direction in which he went; for we read in Eze. 8:12-18 of a company "with their backs toward the temple of the Lord [toward the west, the direction in which they, like the people before the flood, would have to look in order to appear before the visible presence of the Most High], and their faces toward the east; and they worshiped the sun toward the east," which the Lord there says was an abomination unto him. Thus Cain, in leaving the presence, or worship, of the Lord, and going toward the east, or place of the sun-rising, was evidently the first of our race to worship the creature—the sun—rather than the Creator. Rom. 1:25. In "Patriarchs and Prophets," pages 84, 85, we read: "The Sabbath was honored by all the children of Adam that remained loyal to God. But Cain and his descendants did not respect the day upon which God had rested. They chose their own time for labor and rest, regardless of Jehovah's express command."

§ 42. That the present Saturday is the original seventh day, given to Adam, kept by the Jews, and honored by Christ himself when here on earth, we quote the following from Newcomb's *Astronomy*, page 187: "The Jewish Sabbath, for instance, commenced as soon as the sun set Friday, and ended when it set on Saturday."

Thus the weekly cycle has been divinely preserved and brought down to our time with the Sabbath of Jehovah as the great memorial of the creation of this world.

#### QUESTIONS

Upon what does the cycle of the week depend? Trace the week throughout the history of the world. Who was Constantine? Quote and give date of his Sunday law. Tell all you can of the Council of Laodicea. Tell the story of 2 Kings 23:4-11 and Deut. 17:2-5. Which way did the garden of Eden, the sanctuary, and the temples of the Lord face? Which way must their worshipers have looked? What connection has Eze. 8:12-18 with this question? What astronomical proof have we that Saturday is the Sabbath of our Saviour's time? DR. O. C. GODSMARK.



## NIGHT

STARRY, starless, clear or clouded,  
Rest us, Night! and let us sleep.  
We are weary, we are languid,  
There are those whose tired eyes weep.

Night for slumber, night for silence  
Of the voices of the day;  
Fold us in thy robes of darkness;  
Hide us from all care away.

Night! we thank our Heavenly Father  
For thy balm at evening's close,  
When we lay us in thy bosom,  
In contented, sweet repose.

B. F. M. SOURS.

## ELO, THE EAGLE

NEARLY seventy-five years ago, somewhere in the wilderness of the Mississippi Valley, was born a veritable king among birds—a giant gray eagle. I know nothing of his early life,—of the romance of his choosing a mate, or of their setting up housekeeping. I would like very much to have known these things; but if they were observed at all, it was by some Indian.

At the close of the Black Hawk War, when eastern Iowa was opened for settlement, my father, a mere lad, moved with his parents to the extreme western limits of the purchase, near the village of Richland, Keokuk County. And here begins my knowledge of Elo.

On a sort of island in the Skunk River stood a mighty tree, perhaps the largest within a hundred miles. It was difficult of access from all sides, and none could ever climb it. Here, out of range of the best guns of the country, Elo and his mate built their nest,—and such a nest! First, deftly placed in the shape of a rude triangle, were three small fence rails; then branches of wild grapevines, fifteen or twenty feet long, were wound about great limbs to form the outlines of the nest; finally it was finished with smaller sticks and poles. Here, season after season, Elo and his mate reared their young. Here, year after year, could be watched the sight so graphically described in Deut. 32:11. Taking an eaglet on his back, Elo would soar upward until he was thousands of feet above his nest, then suddenly swoop out from under it, and let it flutter and fall till it came almost within gunshot of the ground, when he would dart under it, and carry it back again. From the first lesson in flying, as far as my father could observe, it was less than two weeks till the brood could care for themselves. Where they went, no one knew; I myself have never heard of more than the one gray eagle's nest in that region.

The eaglets were fed mostly on fish brought from the Mississippi River. During the brooding season, Elo usually carried food to his mate as well as to his babies. He would soar around and around, mounting higher and higher, till he looked a mere speck, then would make a dash toward the east. In from two to three hours, he would return, flying low, and flapping his wings

wearily, carrying a large fish. Hardly could he stop to rest before he must start back for another.

He was never known to commit any depredations in the vicinity, though he was once accused of stealing a lamb about twenty miles away. Finally a Mr. Goodheart, who owned a mill on the bank of the river just opposite the old nest, bought a new long-range rifle.

One morning he stepped out on the porch, and seeing the mother eagle—pride of the whole country, though she was—on her nest, he could not resist the temptation to try just one shot at her. One was enough to kill her. Elo was away, and she fell out of the nest, so that he never knew what became of her. All summer long he would soar up and down the river and scream, hunting for his beloved mate. Then he left the neighborhood; but every year, for thirty years, he would return; and many a time have I watched him soar back and forth, up and down the river, and scream, still hoping against hope, seeking the happiness that was gone forever. It made a deep impression on my mind. How little



A POWERFUL EAGLE

do men think of the sorrow they thoughtlessly cause God's creatures!

One spring morning thirteen years ago a neighbor boy shot Elo, breaking the small bone of his wing. He was captured, and kept for more than two years in a cage. But captivity could never tame that kingly spirit, and no one ever dared come within reach of those powerful talons. He was a mighty bird, and measured seven inches from the end of his beak to the top of his head. He measured ten feet, two inches, from tip to tip of his outspread wings, being considerably the largest eagle I have ever known.

Finally he escaped. At the same time the old eagle tree was cut down, the last remains of his once happy home being thus destroyed. Only once since that time has he been seen circling and soaring about over his former home.

FLOYD BRALLIAR.

## AS AN EAGLE—SO THE LORD

WILLIAM J. LONG, author of "Ways of Wood Folk," has a new book of animal stories called "Wilderness Ways." In the chapter on "Cloud Wings, the Eagle," he tells an incident which clearly interprets and illumines a Bible verse.

A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons, she came to the edge of the nest, hovered over it a moment, so as to give the hungry eaglet a sight and smell of food, then went slowly down to the valley, taking her food with her, and telling the little one to come, and he should have it. He called after her loudly, and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid, and settled back into the nest. What followed, Mr. Long describes thus:—

In a little while she came back again, this time without food, and hovered over the nest, trying every way to induce the little one to leave it. She succeeded at last, when with a desperate effort he sprang upward, and flapped to the ledge above, where I had sat and watched him with Old Whitehead. Then, after surveying the world gravely from his new place, he flapped back to the nest, and turned a deaf ear to all his mother's assurances that he could fly just as easily to the tree tops below, if he only would.

Suddenly, as if discouraged, she rose well above him. I held my breath, for I knew what was coming. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry from behind, which made him alert, tense as a watch-spring. The next instant the mother eagle had swooped, striking the nest at his feet, sending his support of twigs, and himself with them, out into the air together.

He was afloat now,—afloat on the blue air in spite of himself,—and flapped lustily for life. Over him, under him, beside him, hovered the mother on tireless wings, calling softly that she was there. But the awful fear of the depths and the lance tops of the spruces was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly—more in fright, it seemed to me, than because he had spent his strength—he lost his balance, and tipped head downward in the air. It was all over now, it seemed; he folded his wings to be dashed to pieces.

Then like a flash the old mother eagle shot under him; his despairing feet touched her broad shoulders, between her wings. He righted himself, rested an instant, found his head; then she dropped like a shot from under him, leaving him to come down on his own wings. It was all the work of an instant before I lost them among the trees far below. And when I found them again with my glass, the eaglet was in the top of a great pine, and the mother was feeding him.

And then, standing there alone in the great wilderness, it flashed upon me for the first time just what the wise old prophet meant, though he wrote long ago, in a distant land, and another than Cloud Wings had taught her little ones, all unconscious of the kindly eyes that watched: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him. . . . He made him ride on the high places."—*Young People's Weekly*.



#### THE SACRIFICES OF GOD

THIS which my heart has wished, and can not win,  
This which my eyes have sought, and shall not see,  
Unto thy temple altars entering in,  
I bring for offering, O my God! to thee.

What though my hearth be colder from this night,  
If purer on thine altar burns the fire?  
What though mine house shall lack a little light,  
If from my beaten oil thy lamps burn higher?

Thou wouldst not gifts of spice and myrrh and gold,  
Else had I heaped them gladly at thy throne:  
Thou wouldst not pearls and treasures manifold,  
Else had I given these, and kept mine own.

My tears which were, and at thy touch have passed;  
My loss, which now I see not, seeing thee;  
My hope, which I shall find in heaven at last,—  
These be the gifts thine altars claim of me.  
—Mabel Earle, in *C. E. World*.

#### OUR BIBLE STUDIES

It will be noticed that our study for the Young People's meetings this week is on the subject of Faithfulness. Next Sabbath, as announced in last week's paper, a missionary program will be prepared, based on the October number of the *Missionary Magazine*. All who have not already supplied themselves with copies of this periodical are urged to do so at once. They will be sent free upon receipt of a card bearing your name and address, and stating the purpose for which the *Magazine* is wished.

An outline of the subjects to be considered in the Young People's meetings for the remaining Sabbaths of the quarter will be given next week.

#### WHO SHALL LEAD?

SURELY the Lord would have in every company of young people those who will lead in the work, conduct the meetings, and have the oversight; but unless he is allowed to lead those who bear these responsibilities, they will fail.

We may think it desirable to hold these positions; we may have aspirations to go before our fellow associates among the young, to conduct their work, but let us step carefully.

It is a great responsibility to live, just to live from day to day a Christian life; to stand ready to help anybody, at any time, who may be in need of help; to be ready always to be looked at, as an example of the believers, as Timothy was exhorted. This is the life and lot of every one who is a possessor of Christianity. Unless we have learned to do well this much, how shall we entertain, for a moment, thoughts of standing in a position where we should be responsible for our own life and conduct, and, as well, able to help every other young person in the body to live the same kind of life, and bear well the same responsibilities?

Those who are older in experience, and know, will tell us that to be a leader or an officer in a position of responsibility brings added cares and burdens, and sometimes even heartache and sorrow. To endure these in patience, and to discharge every duty faithfully, requires strength of purpose, consecration, and a continual leaning upon God.

Perhaps we have seen those who apparently were much interested in a certain work while they remained in positions of leadership; but

when their office was given to another, they lost all zeal, or care, or thought for the work, and soon their seat was vacant. Why the change? It must be that something was wrong, that the fountain which supplied their seeming interest was not a living fountain.

Shall we be leaders in this work?—O, no! Let God lead. Let the great Captain of the hosts of Israel go before, and lead the way, and let you and me follow, not only to-day, but to-morrow and to eternity. Let us fill well the place we are called to fill, though it be humble; and if asked to carry added responsibilities, be sure the power and grace are supplied from above.  
LAURA S. FISK.

#### FAITHFULNESS

(September 29 to October 5)

God's faithfulness to us. Lam. 3: 23, last part.  
Is constant. Job 7: 17, 18.  
Like a parent's. Ps. 103: 13, 14.  
Faithfulness required of us. 1 Cor. 4: 2.  
In little things. Luke 16: 10, 11; 19: 17.  
In using our talents. Matt. 25: 20, 22.  
Unto the end. Rev. 2: 10, first part.  
Worthy examples of faithfulness:—  
Joseph. Gen. 39: 4, 20-23.  
Daniel. Dan. 6: 1-4.  
Reward of faithfulness. Rev. 2: 10, last part; Matt. 25: 21, 23; Rev. 17: 14.

#### THOUGHTS ON THE TOPIC

1. "Faithfulness to principle is proved only by faithfulness in detail."

2. "All should learn to be faithful in the least as well as in the greatest duty. Their work can not bear the inspection of God unless it is found to prove a faithful, diligent, economical care for the little things."

3. "As God is perfect in his sphere, so man may be perfect in his sphere. Whatever the hand finds to do, should be done with thoroughness and dispatch. Faithfulness and integrity in little things, the performance of little duties and little deeds of kindness, will cheer and gladden the pathway of life; and when our work on earth is ended, every one of the little duties performed with fidelity will be treasured as a precious gem before God."

4. "It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make men great in God's sight. If these little things be faithfully attended to, if these graces be in you and abound, they will make you perfect in every good work."

5. The lesson of the parable of the talents is applicable in our day. "From the lowest and most obscure to those placed in highest positions of responsibility we are God's property. We are all intrusted with the goods of heaven,—talents of intellect, wealth, reason,—and are not to regard lightly any of these gifts. They are the Lord's capital, to be used, sanctified, and returned to the Lord improved by use. To every man God has given his work, and all will have to stand before the judgment-seat of Christ to give an account of what they have done for their Master."

6. "God has appointed every member of the human family to represent the truth. He has given men and women capabilities and faculties, and has endowed them with ability to improve these powers. The voice, the affections, influence, property,—all are intrusted to man to be returned to God."

7. "There are few who realize the influence of the little things of life upon the development of character. Nothing with which we have to

do is really small. The varied circumstances that we meet day by day are designed to test our faithfulness, and to qualify us for greater trusts. By adherence to principle in the transactions of ordinary life, the mind becomes accustomed to hold the claims of duty above those of pleasure and inclination. Minds thus disciplined are not wavering between right and wrong, like the reed trembling in the wind; they are loyal to duty because they have trained themselves to habits of fidelity and truth. By faithfulness in that which is least they acquire strength to be faithful in greater matters."

#### OUR NEED APPEALS TO GOD

THE experience of Hagar and her child when she was sent away from home, illustrates in a striking manner the principle that our needs appeal more strongly to God than our words. Hagar was wandering in the wilderness. Her scanty water supply was soon spent. Partially to shield her child from the burning sun, she placed him in the shade of some shrubbery; and then to save herself the agony of seeing him die, she retired a short distance, weeping in hopeless despair. The divine narrative states that "God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, . . . Fear not; for God hath heard the voice of the lad where he is." It was the child's need, rather than the voice of Hagar, that appealed to Heaven. This should teach us that it is our necessities that touch the heart of God, more than the presentation of our case.

It was one of the most cherished ambitions of my early boyhood to possess a pony, and I earnestly prayed for one; but the pony never came. I can now see that the physical exercise gained in walking was a far greater benefit to me than I could possibly have derived from merely riding around the country on the back of a pony.

We have scarcely begun to enjoy the satisfaction there is in the Christian life until we have learned the absolute truthfulness of that wonderful declaration, "No good thing will he withhold from them that walk uprightly."

DAVID PAULSON, M. D.

THE youth should help the youth; and as they seek to do this work, they will gain an experience that will qualify them to become consecrated workers in a larger sphere. Thousands of hearts can be reached in the most simple, humble way. The most intellectual, those who are looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words of those who love God, and who can speak of their love for him as naturally as the worldling speaks of the things which his mind contemplates and feeds upon.—Mrs. E. G. White.

LET the youth . . . share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do little errands of love and mercy for those less fortunate than themselves.—Mrs. E. G. White.

THE young people among us should be preparing to work for the Master in the saving of souls for whom Christ died. Attention to mere conventionalities, or even to mental and social improvement, should be regarded as of secondary importance.—"Gospel Workers."

THE most successful toilers are those who cheerfully take up the work of serving God in little things. Every human being is to work with his life thread, weaving it into the fabric to help complete the pattern.—Mrs. E. G. White.



# CHILDREN'S PAGE

## WHO SHALL BE GREATEST?

THE autumn sun was shining down  
O'er old Capernaum's busy town,  
Till minaret and temple spire  
Seemed glowing with celestial fire.

The mellow sunbeams kissed with glee  
The billows of blue Galilee,  
While eastward, like a silvery tide,  
The rolling waves of Jordan wide,  
Hemmed in by banks of gray and white,<sup>1</sup>  
Gleamed like the "milky way" at night.

Look! o'er the hills of Galilee  
A little band of men I see,  
And 'mong His followers, I ween,  
I see the godlike Nazarene.  
I listen to the words they say:  
"Who shall be greatest, Master, pray?"

"I! I!" cried Peter; "surely I  
Shall be the greatest by and by."  
Quoth John, "I'm greater than the rest,—  
I oft have leaned upon his breast."  
Then cried a voice so hard and bold:  
"The greatest hath the bag of gold!"

Then in Capernaum's busy town  
The Master paused, and sat him down.  
A little lad with deep-blue eye  
And golden curls was passing by.  
The Master spake, and raised his head:  
"Come hither, little child," he said;  
Then, with a voice so soft and mild,  
He said: "Behold this guileless child!  
Wouldst thou be great? then must thou be  
As humble and as meek as he."

A hush fell on the waiting band,—  
A shame they scarce could understand,—  
Their very hearts seemed more defiled  
In presence of that little child.

MRS. L. D. AVERY-STUTTLE.

## THE MESSAGE OF THE LILY

WHAT is the message of the lily? You will all be able to tell at once, for the lily has ever been the emblem of *purity*. So the snowy bells of the valley lily ring out the message, Be pure.

"The red rose says, Be sweet!  
The lily says, Be pure!"

Jesus is both "the Rose of Sharon, and the Lily of the Valleys." All the sweetness and the purity of the flowers come from him who made them. He is the sweetness of the Rose and the purity of the Lily. If you keep this always in mind, you can not look at any of his works without learning something of him.

"Consider the lilies, how they grow. They toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?" He who gives the lily its pure garment will "much more" clothe you with the robe of his everlasting righteousness and purity.

No matter what your surroundings may be, you may be pure in heart. Did you ever see a beautiful white water-lily floating on a slimy, stagnant pool of water? And did you read the message that Jesus has written for you upon its petals? It is that even in this dark world of sin, you may grow in beauty, in purity, showing the grace and glory of Jesus to all who look upon you.

Dr. T. L. Cuyler tells about visiting a coal mine. Growing at the mouth of the mine were some beautiful white flowers, but alas! they were covered with the black dust of the place. He

<sup>1</sup> The banks of the Jordan are composed mostly of white marl.

spoke of this regretfully to one of the miners, who took one of the flowers, and shook it slightly. At once the dirt slipped off, and left the beautiful petals glistening white. "You see," said the miner, "this flower has the power to live in the midst of dirt without ever getting dirty." So the Christian can live in an evil world without being contaminated.

Think of the childhood of Jesus in his home in Nazareth. He "knew no sin," but lived a life of perfect purity "unspotted from the world," in a place where nearly all the people were very wicked. And there is no little child anywhere who can not follow his example, and be like a lily in purity and grace and sweetness.

EDITH E. ADAMS.

## THE L. I. S. AT 518

It was too bad! The neighbors had thought this and several other unpleasant things, and also said them, more or less privately, a great many times. In addition to the eyes of the neighbors, Father and Mother Howard had eyes of their own. So you need not think they did not know how the yard looked.

By turns, there were hats and coats scattered over that yard, also books, tin cans, dolls, shovels,

crayons, while a row of stones and four tin cans were arrayed on the front porch.

Mother Howard found that she was in the habit of going to the front door after any caller left the house, to look anxiously at the porch and yard. She found, too, that she was seldom happy after one of these observations. Really, something had to be done.

One day John, Joe, Stella, Clara, and even little Tom, received dainty notes, inviting them to meet Mother Howard "on the back porch at four o'clock, and, if the way be clear, to form an L. I. S."

The five were at the appointed place when Mrs. Howard came out. Joe shut up his pocket-knife with a guilty air, and kept his back carefully placed over a freshly whittled spot on one of the posts. Clara had a pencil. In the most matter-of-fact way she went on stating, upon the side of the house, that " $4 \times 3 = 12$ ,  $4 \times 4 = 16$ ." Since the tables had been troubling Clara's brain, few people got further than the front door without seeing evidences of her struggle, on the fence, the sidewalk, or the porch, in queer-looking figures in pencil or chalk.

Mrs. Howard had just started to say, "By an L. I. S. I mean,"—when she was interrupted by



"A LITTLE LAD WITH DEEP-BLUE EYE"

pin-wheels, scraps of paper, bones, dishes, rags,—in fact, everything that ought not to have been there. There was very little of the grass that ought to have been there.

The yard was unfortunately placed in the middle of a square where the lawns were beautifully kept, where every blade of grass knew its place, and where nothing got out of order. But then there was not a single child on the block but at 518, where the Howards lived, and there there was a house full of them, and they had to be busy. They all knew that, while the neighbors had lawns, they had nothing but just a plain yard. Father Howard said it was a back yard, and only needed a goat to look like Tim Flaherty's. But then Father Howard had been tried the day he made that speech, because, when he brought an old friend to dinner with him, he had found three pictures drawn on the flag sidewalk with colored

a great cackling, as one of John's chickens noisily dashed around the house.

"Yes, you're part of it!" cried Mrs. Howard. "Children, I'm ashamed of having such a yard. Let's have an L. I. S., and make it a lawn."

Clara had just written that " $4 \times 8 = ;$ "—but she never finished the statement, as she stopped to hear the plan for the L. I. S.

It was to be a real society, with meetings once a week. The weekly dues were the queerest things. They were not to be paid in money, but in work. You see the L. I. S. meant Lawn Improvement Society, and the weekly dues were that each member was required to report some improvement made upon the lawn during the week.

"Like working out your road tax, as they do out at Uncle Joe's," Joe had declared.

"Exactly, and if Uncle Joe doesn't work, he has to pay," replied Mrs. Howard. "It is the

same with our Joe in our L. I. S. If he doesn't report a single good deed done for the lawn or porch during the week, he'll be fined five cents. The fines will go toward something to beautify the yard, which the society will vote upon when enough lazy members make it worth while."

It was voted that a fine of one cent was to be laid on each member carrying stones, books, or any such thing to the front of the house, or making chalk pictures on the sidewalk.

When Father Howard came out, he said he thought it should be one of the laws of the society not to throw stones at the windows, or tear off the weather-boarding. But Mother Howard said that was too bad, and she would not let such a law be written, even in fun. They all knew it was an accident when John had broken a window the day before, and that such a thing would never happen again.

John was elected president, Stella secretary, and Mrs. Howard treasurer. After the treasurer's treat to cookies, the L. I. S. adjourned.

Father Howard had been elected an honorary member, and told that this form of membership released him from weekly dues, but gave him the right to pay double the ordinary fine if he left tin cans or any of his belongings, such as hats or shoes, lying around the porch or lawn. The honorary membership also entitled him to help in disposing of the cookies.

Father Howard made the society a funny little speech, in which he thanked them for the honor done to him, and offered to give to the society a rubbish barrel marked L. I. S.

When the weekly meeting came, and the weekly report was called for, what a collection of deeds the dues made!

"John Howard," read Secretary Stella.

"Couldn't have a lawn with chickens running loose," said John, a little shamefacedly, "so I've been all the week making a pen for my chickens. I don't suppose they'll do one mite of good penned up," he added, slowly.

"I'll pay five cents a dozen extra for penned-up eggs," came from Mrs. Howard.

"Joseph Howard" was the next name on the secretary's roll.

"Mowed the grass. I wish the honorary member would have the mower sharpened," Joe added, as his father stepped out on the porch.

"Done! anything to encourage such a society," the honorary member quickly replied.

"Clara Howard."

"I scrubbed the side of the house where I wrote my tables before I joined the L. I. S.," reported Clara. "Then I put a tin can that Nora left on the kitchen porch in the rubbish barrel."

"Thomas Howard."

"Shutted the gate two times, and pulled up three plantains," piped little Tom.

"I've pulled about a ton of weeds out of the drive," reported Stella, "and there are enough left to keep us at work all summer."

For fines the first week there were eleven cents. Joe was the heaviest fine-payer, having paid a penny each for two books, one coat, one baseball bat, and one dead frog, left on the porch and grass Monday afternoon. Clara had paid for one tin can of sand and one spoon gathered off the front pavement. Stella's hair-ribbon and John's hammer had each cost their owner one cent.

It was wonderful how that L. I. S. transformed the Howard yard. When the society was a month old, the children voted to pass a by-law that there should be no running on the grass, except in the playground in the back yard. They also voted to move the hammock from the side yard back, and plant grass-seed on the old site of the hammock.

The triumph of the L. I. S. was not long deferred. They were gathered for one of their fall meetings when Stella came rushing in.

"What do you suppose I heard?" she cried.

"Some one going past said, 'Pretty lawn, that,' and pointed to *ours!* We've a lawn at last!"

This all happened three years ago. Now there is not another lawn in the square as handsome as 518. The neighbors, who used to say other things, now say, "You could not expect any of our lawns to look as well as the Howard's, for they have five children; so, of course, they keep everything in order, even every leaf picked up,—of course, of course!"

But it wasn't "of course" at all.—*Margaret Montgomery, in S. S. Times.*



### CLEANSING THE LEPER

#### INTRODUCTORY

*Preceding Events.*—Following are the principal events in the Saviour's life since the preceding miracle, the healing of Peter's wife's mother:—

1. The sunset scene at Capernaum at the close of the Sabbath day on which the demoniac in the synagogue and Peter's mother-in-law were healed. Mark 1: 32-34.

2. The beginning of his first preaching tour in Galilee. Verses 35-39. It was during this tour, at some unknown place, that the leper was cleansed.

*Main Reference.*—Mark 1: 40-45.

*Other References.*—Matt. 8: 2-4; Luke 5: 12-16.

*The Bible Story of the Miracle.*—"And it came to pass, while he was in one of the cities, behold, a man full of leprosy; and when he saw Jesus, he came to him, beseeching him; and kneeling down to him, he fell on his face and worshiped him, saying unto him, Lord, if thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou clean. And straightway the leprosy departed from him, and he was made clean. And Jesus strictly charged him, and straightway sent him out, and saith unto him, See thou say nothing to any man, but go thy way and show thyself to the priest; and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, and so much the more went abroad the report concerning him, that Jesus could no more openly enter into a city, but was without in desert places; and great multitudes came together to him from every quarter, to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed." (This quotation is the interwoven story from Matt. 8: 2-4; Mark 1: 40-45; and Luke 5: 12-16.

*Place.*—Unknown, but in Galilee, perhaps not far from Capernaum.

*Circumstances.*—Christ was making a tour of Galilee. Mark 1: 38. At some unknown point on this preaching tour, a leper came to Jesus, and kneeling down, said: "If thou wilt, thou canst make me clean." This miracle was performed at the request of the one it benefited. The leper's faith in Christ's power is shown in the request, "If thou wilt, thou canst make me clean." Jesus' ready response to this request was enough to convince him of his willingness. Christ performed the miracle by putting forth his hand, touching the leper, and saying, "I will; be thou clean." The miracle was performed in Christ's presence, in response to his personal touch and his spoken word; and "immediately the leprosy departed from him, and he was cleansed."

*Great Lesson.*—Christ's willingness to forgive. His power and willingness to cleanse from moral leprosy. We need not ask, "If thou wilt;" there is but one question, and the answer to that lies with man: "Canst thou believe?"

#### STUDY OF THE MIRACLE

*There Came a Leper.*—In the Bible, leprosy stands as the type of sin. Leprosy of soul and body are so nearly alike that the process of their cure demands the same great power. Both are incurable. This man was full of leprosy, yet the Saviour could make him whole. This great miracle was wrought to show Christ's willingness to cleanse us from all physical and spiritual pollution. Jesus said: "I will; be thou clean." In answer to the question of every sincere soul that desires cleansing, the answer comes back from the Master's loving lips, "I will; be thou clean." Leprosy is a fitting symbol of sin, in view of its insidious beginning, its incurable nature, and its final results; and God, and he alone, has power to remove it.

The exclusion of lepers from association with their fellow beings was not only a sanitary regulation, but a requirement of deep spiritual significance. Leprosy stood for sin, and sin separates the sinner from God. Apparently, those not having the law of Moses did not treat leprosy as contagious. Naaman the leper was a general in the army of Syria. 2 Kings 5:1. Gehazi, with his incurable leprosy (2 Kings 5: 27) talked with Israel's king. 2 Kings 8: 5. When David said, "Purge me with hyssop, and I shall be clean," he looked into his inner self, and contemplated himself as a spiritual leper, full of sin and the spirit of disobedience.

This poor leper came *himself* to the Saviour. He had no interested friends to urge him on. He came all alone, and without any encouraging precedent, for up to this time Christ had apparently healed no lepers. It is nowhere written, "Come unto me, all ye lepers, and be cleansed." He had no particular promise to encourage him in thinking that Jesus would cure him of the loathsome disease from which he was a sufferer. In this he exhibited more courage than any of the ten lepers who had the mutual encouragement of one another in coming to Jesus.

*If Thou Wilt, Thou Canst Make Me Clean.*—The leper showed great faith, saying, "If thou wilt, thou canst make me clean." While this is the first record of the Saviour's healing leprosy, there might have been others among the multitudes that received healing at his hands. Note how anxious this poor leper was to be freed from this disease of physical loathsomeness. In this he is very unlike many a moral leper, many a social leper, who, day after day, seems more fondly to embrace the idols of sin, and more deeply to plunge into the dark waters of iniquity. The more they sin, the more they love to sin, and the less they desire to be cleansed from the leprosy that plagues their souls.

This leper did not come to Christ with the view of having his life prolonged *as it was*. He came for the purpose of being *made whole*. Disappointment awaits the sinner who comes to Christ with the thought of being made easy and comfortable in his life of sin. There is but one thing that Jesus can do in saving the sinner, and that is the work which his name implies: "Thou shalt call his name Jesus; for he shall save his people from their sins."  
W. S. SADLER.

(Concluded next week.)

WHATEVER God has made prominent in his word he intends to be conspicuous in our lives. If he has said much about prayer, it is because he knows we have much need of it. So deep are our necessities that until we are in heaven, we must not cease to pray.—*Charles Spurgeon.*



### PARABLE-TEACHING

(October 5)

MEMORY VERSE.—Ps. III: 4.

REFERENCES.—Matt. 13: 9-17; "Christ's Object Lessons," pages 17-27.

1. What words of Christ at the close of the parable of the sower awakened the ears of the people?

2. Who immediately asked him a question?

3. What was it?

4. What answer did Christ make?

5. In this answer to whom did "you" refer? To whom did "them" refer? Compare Matt. 13: 11 and Mark 4: 11; note 1.

6. What kind of teaching was Christ using to show his disciples the mysteries of the kingdom?

7. Why could not the others understand this mystery in the parables?

8. What prophecy was fulfilled in them?

9. To which class do you belong, to the disciples or the others? Note 2.

10. What verse in Matthew 13 shows that in every parable God tells us a secret?

11. In what place in the Old Testament is there a prophecy that Christ would teach in parables?

12. In what part of his ministry did Christ begin his parable-teaching? in the early part or later on? See Outline of Christ's Life.

13. What was his first parable? Find the three chapters that record this parable.

#### NOTES

1. "Them that are without." These words refer to those who had no heart to understand what Christ was teaching. They did not come to Jesus, as did the disciples, and ask questions in order to find the truth, but if ever they did ask, it was to criticise and pick flaws with what Christ was saying. To this class belonged many Pharisees, Sadducees, and scribes.

2. Do not be discouraged if you belong to the wrong class. By nature we all have eyes that do not see, and ears that do not hear; but let us not forget that God can make the seeing eye and also the hearing ear. At this time Christ said to his disciples, "Blessed are your eyes, for they see;" but afterward, when unbelief had re-entered their hearts, he said, "Have ye your heart yet hardened? Having eyes, see ye not?" Let us ask God every moment to open our eyes, and quicken our ears; and let us not close them, as many in Christ's day did lest "they . . . should be converted."

#### OUTLINE OF CHRIST'S LIFE

Beginning of Ministry:—

Baptism of Christ.

Temptation.

With John at Bethabara.

First disciples—John, Andrew, Simon, Philip, Nathanael.

Miracle at Cana—Beginning of work in a Galilean village.

To Capernaum—He and his mother and his brethren and disciples.

Passover and cleansing temple—Announcing his mission as Messiah.

Nicodemus—Visit by night to Christ on Mount of Olives.

Christ carries near John baptizing.

To Galilee again via Samaria.

At Cana—Passed by Nazareth because of their unbelief.

Healing of nobleman's son.

Miracle at Bethesda—Christ rejected by Sanhedrin.

Early Ministry in Galilee (after John was cast into prison):—

Message—"The kingdom of heaven is at hand."

Rejected at Nazareth—Thrust out of the city.

Goes to Capernaum to live.

Teaching in Peter's ship—Draft of fishes.

Choosing disciples.

A Sabbath day in Capernaum—The unclean spirit.

In Peter's home—All the city at the door.

In other towns—Healing of leper.

At Capernaum in Peter's house—Healing of sick of palsy.

Call of Matthew.

Through the cornfields—Controversy of Pharisees.

Another Sabbath in the synagogue—Man with withered hand.

Pharisees counsel with Herodians to kill Jesus.

Jesus withdraws to sea with disciples.

Multitudes follow from every part.

Asks for a small ship—Heals them all.

Heals one possessed, blind, and dumb.

Goeth into a mountain—All night in prayer.

Ordains twelve disciples.

Sermon on the mount.

Entered into Capernaum—Centurion's servant healed.

Widow of Nain.

Went throughout every city preaching tidings of the kingdom of God—Twelve were with him, and Mary, Joanna, and Susanna.

Mother and brethren seek him.

Parable of sower.

#### THE RIGHT KIND OF LIGHT

DURING my travels last year, I chanced to be on the outskirts of a large city at the time the street-lighter was making his rounds. It was rapidly growing dusk, and to me, a stranger, it was a relief to see the torch coming down the street. "I am glad to see your torch out tonight," I said, as the street-lighter approached.

"Is that so?" he replied. "You must be a stranger in the city. I find so many people who prefer to live in darkness here, that I sometimes feel my work is not always appreciated."

It was my turn to express surprise.

"I referred not so much to the street lights as to the gospel in human hearts," he answered. "We could get along without the street lights, if we knew that every heart in this city was lighted with the gospel torch."

"Yes, the street-lighter continued, "it matters not how humble the cottage, or how bare the room, if the heart is right with God. There is one part of this city where I always delight to go. Strange to say, it is what was only five years ago called a slum district. You don't find broad avenues and shady walks there now, but you do find comfortable and happy homes."

"Tell me about it," said I, as I turned to walk along with him. "It must be an interesting story."

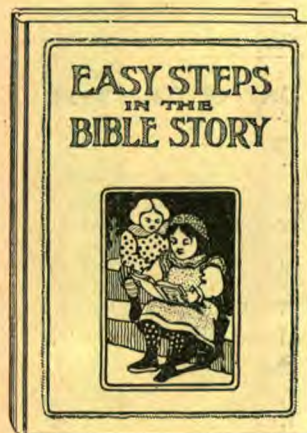
"There's not much to tell," he replied. "Five years ago one of the confirmed drunkards in the community, John Rodney, was converted at the mission on K Street, and he determined to do some personal work for God. Curious to relate, he was converted through a text on the very subject we are talking about. Well, John said his little candle wasn't going to stand under a bushel, and he went to work. He lighted so many other little candles, and they in turn lighted so many more, that virtually the whole community has turned to Christ. It's a wonderful transformation. John fell asleep last year, but not before his little gospel torch had lighted a thousand others like his own."—*Ram's Horn.*

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**FOR EVERY DAY OF THE WEEK**

**SUNDAY:**

"Make this forenoon sublime,  
 This afternoon a psalm, this night a prayer;  
 And time is conquered, and thy crown is won."

**MONDAY:**

Trust the Lord much while he is with you.  
 Keep no secrets from him. His secrets are  
 with you; let your secrets be with him.—  
*Spurgeon.*

**TUESDAY:**

Heaven is high; therefore it calls forth our  
 best endeavors, leaving no room for any small  
 self-satisfaction: heaven is near; therefore  
 it is within the reach of the lowliest.—*Well  
 Spring.*

**WEDNESDAY:**

"The ugliest face may beauteous grow,  
 If love's lamps shine from out the eyes;  
 The saddest life sweet joy may know,  
 If from the soul love's incense rise."

**THURSDAY:**

A great lie is like a great fish on dry land: it  
 may fret and fling, and make a frightful  
 bother; but it can not hurt you. You have  
 only to keep still, and it will die of itself.—  
*Crabbe.*

**FRIDAY:**

"If Christ be a constant guest in a home, his  
 presence will reveal itself; the fact need not  
 be proclaimed by the members of that home.  
 Religion which is shown does not have to  
 be spoken."

**SABBATH:**

"The Lord God is a sun and shield: the Lord  
 will give grace and glory: no good thing  
 will he withhold from them that walk up-  
 rightly." Ps. 84: 11.

As a beautiful flower or a bubbling spring is  
 sometimes found in a lonely spot, far from the  
 accustomed ways of men, so does God often set  
 a beautiful soul in some out-of-the-way place,  
 which is made sweeter and brighter and fairer  
 for its presence. He chooses for each one of us  
 our place. Should we not, therefore, be content,  
 seeing that, wherever it is, we may glorify him  
 in it?

WE are glad to call your special attention to  
 the articles by Professor Bralliar, of Iowa, in  
 which he describes his relations with various pets  
 that he has had. These articles are charmingly  
 written, and on subjects that will interest young  
 as well as old. We hope that the ideas set forth  
 on the keeping of pets will find many followers  
 among the young readers of this paper.

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That the study for the Young People's meeting  
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**A LESSON FROM THE EARLY CHURCH**

It was a time of great sorrow for the early  
 church; but despite the persecution from without,  
 and the perplexities that arose within their ranks,  
 "the number of the disciples multiplied in Jeru-  
 salem greatly, and a great company of the priests  
 were obedient to the faith." Stephen, a man  
 "full of faith and power," who did wonders  
 and miracles among the people and was dearly  
 beloved, had been cruelly put to death. Men  
 who were jealous of his power, yet could not  
 resist the wisdom and spirit by which he spoke,  
 hired false witnesses to stir up the people against  
 him, and finally to reward his loving ministry  
 with a disgraceful death outside the city walls.

Reflect for a moment on the grief that must  
 have filled the hearts of this company as they  
 witnessed the death of Stephen, after listening to  
 his inspired address to the multitude. But that  
 was not all. Not one of them knew how soon he,  
 too, might be called to answer with his life for  
 his despised faith; for Saul, a young man of in-  
 fluence, power, and resistless energy, was giving  
 himself to the work of trampling out this new  
 belief. Not only had he consented to the death  
 of Stephen, but he was inciting and carrying on  
 a "great persecution" against the church in Jeru-  
 salem.

Under these circumstances the believers were  
 scattered, going throughout all Judea and Sama-  
 ria. And wherever they went, they "preached  
 the word,"—told others of their faith, and in-  
 vited them to accept it. Everywhere men and  
 women accepted Jesus as the long-promised Mes-  
 siah, and joined themselves to the little bands  
 of his faithful followers. Thus what had no  
 doubt seemed at first like a failure, if not dis-  
 aster, to the believers, resulted in rich blessing  
 not only to themselves, but to many, many others,  
 who, but for the persecution that drove the mem-  
 bers of that company from home, might never  
 have heard the words of life.

So has it ever been with those who have given  
 themselves fully to the Lord, to be wholly led  
 and directed by him. Very often their plans  
 have failed; things hard to bear have caused  
 them sorrow of heart; their good has been evil  
 spoken of; and persecution has caused them to  
 flee for their lives; but if they have kept the  
 lamp of faith bright, all this has finally resulted  
 in blessing to others, increased spiritual strength  
 to their own souls, and the glory of God.

And so it is, too, in the little things that affect  
 the daily lives of God's children. The members  
 of that early company would no doubt have loved  
 to stay right there in Jerusalem, and listen to the  
 instruction of the apostles; nothing short of the  
 severe persecution that came would have induced  
 them to leave. How often it is true that we are  
 so wrapped up in our own plans, even in getting  
 good, and perhaps in a limited way in doing good  
 to others, that we can not see the larger work  
 that waits for us. So when our plans are over-  
 thrown, and something else is given in their  
 place, let us be slow to repine, but rather pray  
 earnestly that we may not miss the opportunity

that has thus been given for witnessing for God.

Notice that those early believers "went preach-  
 ing,"—not keeping still, reasoning that they had  
 already brought trouble enough upon themselves  
 by speaking, and that therefore they would now  
 keep still, and let their lives bear a "silent testi-  
 mony" to their faith. No, indeed. Many of  
 them had looked on the martyr Stephen's face  
 when it was so transfigured with the light of  
 heaven that it was "as it had been the face of  
 an angel;" and a little later had heard him say,  
 "I see the heavens opened, and the Son of man  
 standing on the right hand of God." The truth  
 they professed was the dearest thing in the world  
 to them; the love of God was warm in their  
 hearts; they could not keep silent without deny-  
 ing both it and him. Wherever they went, they  
 told others of their hope, and as a result of their  
 faithful testimony many were led to accept Jesus.

**DENTISTRY IN CHINA**

It is a favorite saying among the sons of  
 the Flowery Kingdom that nothing is new to  
 them; but even if this is so, their methods of den-  
 tistry, as given by the *New York Evening Post*,  
 would leave something for Europeans to desire,  
 to say the least. This paper claims that every  
 year one or two native dentists come to New  
 York, and remain there till they have put their  
 customers' teeth in order. It describes the opera-  
 tion as follows:—

"The work is ludicrously primitive. The  
 operator extracts all teeth with his fingers,  
 and it must be admitted that his success is as-  
 tonishing. His dexterity is due to years of  
 practice. From youth to manhood he is trained  
 to pull pegs from a wooden board. This training  
 changes the aspect of the hand, and gives the  
 student a finger-grip amazing in its strength,  
 equivalent, in fact, to a lifting power of three  
 or four hundred pounds. For toothache he em-  
 ploys opium, peppermint oil, cinnamon oil, and  
 clove oil. Sometimes he fills teeth, but he does it  
 so bunglingly that the fillings stay in only a few  
 months. An element of superstition runs through  
 all the work. According to the system, all dental  
 woes are brought on by tooth-worms. The nerve  
 pulp is such a worm, and is always shown to the  
 patient. For humbugging purposes, also, the  
 dentist carries about in his pocket some white  
 grubs; and after he has extracted a tooth, he  
 shows a grub to the sufferer as the cause of all the  
 trouble. The position of the dentist of this class is  
 not very lofty among his countrymen, and he is  
 regarded as half-way in social importance between  
 a barber and a laborer, which is certainly a great  
 injustice to the honest laborer."

**OCTOBER, 1901**

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