

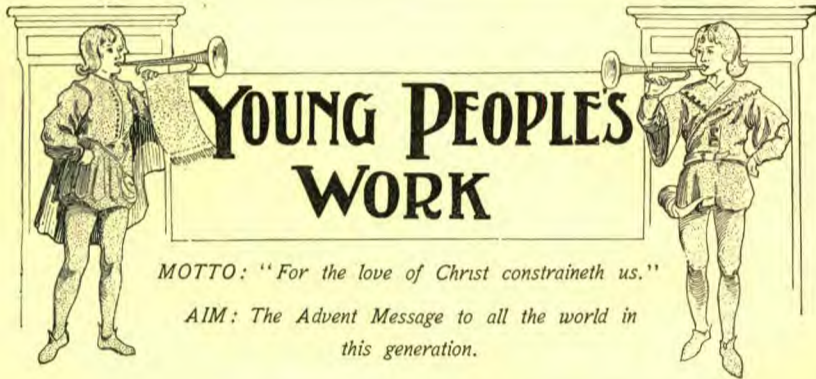
THE YOUTH'S INSTRUCTOR

REMEMBER NOW
THY CREATOR IN THE DAYS OF THY YOUTH

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BATTLE CREEK, MICH., DECEMBER 12, 1901.

No. 49.



MOTTO: "For the love of Christ constraineth us."

AIM: The Advent Message to all the world in this generation.

DO YOU? WILL YOU?

WILL the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?"

Young man, young woman, do you really love Jesus? Many profess to love him. *You* profess to love him. But *do* you love him? Do you *really* love him? Most young people love something else better than Jesus. They love pleasure; they love this world; they love self; they even love folly and sin. Not only is this true of the young people of the world, but it is lamentably true of professed Christians. Even the young people who profess to be Sabbath-keepers, who claim to be looking for the soon coming of Jesus to destroy all pleasure-lovers,—many of these very young people love something else better than Jesus. So I ask again, *Do you really love Jesus? DO YOU?*

You say: "Yes, I do love him. How could I help it? He left his throne in heaven for me. He lived a life of poverty and toil and self-denial on earth for me. He suffered shame and mockery for me. He died on the cross for me. He is even now pleading the merits of his shed blood for me. He is coming soon to take me home to live with him. He loves me,—me, a poor, lost sinner. Why should I not love him?"

All right. Your argument is sound. My heart thrills to hear you tell it. But will you work for those who do not really love Jesus,—first, for those who profess to love him, but, alas, *only profess*; then for those who do not know him? Jesus is saying to you, "He that gathereth not with me scattereth." Will you find some other young person who really loves Jesus, and unite with him in some plan to save others? Will you? Jesus is asking you, pleading with you, to do this work. How will you answer him?

"No one has come to our church to organize us." "Will the young men and young women . . . *organize themselves?*"

"We tried to have a Young People's Society, but some of the young people brought such reproach on the work that the church thought best to stop it. So many are careless and indifferent; there is so much lightness, trifling, and foolish and unseemly talking." Yes; and all that shows the need of the very work Jesus asks you to do. Now, will the young people who "really love Jesus" do this work for these professed Sabbath-keepers? Will *you* who "really love Jesus," whether you are all alone, or whether there are two or three or more of you, organize to work for others, till they also "really love Jesus," and unite with you to gather with Christ?

Souls are perishing. Our young people are going to ruin. Workers are needed in all the world. Satan is using our youth. His forces are organized: shall our Leader be disappointed any longer? The work of our Master is worthy our highest energy, our liveliest enthusiasm, our most loyal effort. Shall we allow Satan and his agents to work harder to ruin souls than we work to save them? Come, young people, let us make a rush for King Immanuel. Let us rally to the help of our King.

Do you really love Jesus? Will you organize *yourself* for work? *Now? TO-DAY?*

LUTHER WARREN.

FROM THE FIELD AT LARGE

Not very much has been said through the columns of the INSTRUCTOR about the progress of the Young People's work. We all seem to be waiting until something great is accomplished, before reporting it. I have just finished reading my mail, and it has occurred to me that other hearts might be made to rejoice, as does mine, if just the information now before me on my desk were published. Some of the writers doubtless would be surprised to see their letters in print, but I think I must send in a few extracts:—

Miss Lottie Farrell, the Wisconsin Sabbath-school secretary, writes: "Young People's societies are being organized, and the young people are entering heartily into the study of the lessons in the INSTRUCTOR. It was my privilege to attend the meeting of the society at Clear Lake, and listen to the three-minute talks of several of the members on mission fields, also to unite with them in prayer for these needy fields. I am sure we felt nearer to our brethren and sisters in these far-off lands than ever before. I believe these meetings, if rightly conducted, will prove a great blessing to our young people."

Another letter from the same State says: "We are organizing a Young People's society in the church at Bethel."

The Colorado field secretary writes: "We have Young People's societies organized under the new recommendations at Denver, Colorado Springs, and Cañon City, and our purpose is to move forward as rapidly as possible."

From Iowa comes the word: "We have three new Young People's organizations, the result of personal correspondence." Iowa has quite a number of Young People's societies.

The leader of the Young People's movement in one of our large churches writes: "We made a call for members recently, and over one hundred membership cards have been signed. There is considerable enthusiasm on the part of the young people, and we are very anxious to take only such steps as shall be for the best interests of the church in general."

The next letter is from a young man connected with a little company in a thinly settled mountain county in Oregon. He says: "The young people of our church are endeavoring to heed the Lord's instruction in regard to organizing into a working band. There are only seven of us who are active members, but the outside attendance at our meetings is large. We have elected a president and a secretary, and are having our meetings Sunday evening. Our little church is quite well filled at times. We feel encouraged to go ahead."

A president of one of the conferences writes: "I have just secured a list of names of young people, and we are entering upon the line of work of which you write."

A sister from Portland, Me., writes of the work there. In their company are children as well as young people, and those of the different ages are each given a part to act suitable to them.

Not very long ago I had the privilege of attending a very interesting little meeting in Los Angeles, Cal. About twenty young people were present. Some excellent talks were given by the young people, missionary work was reported, and plans were laid for more effective work.

Gradually the work is growing, and increasing in power and influence. May it be conducted in every place in such a way that it will be an honor to the cause of God and a factor for good in every community.

MRS. L. FLORA PLUMMER.

"BEAR YE ONE ANOTHER'S BURDENS"

(December 15-21)

The Divine Commission.—It is not the burdens that the Lord has placed upon us, but those we have taken upon ourselves, or allowed some one else to put upon us, that are heavy; for he expressly declares that his burden is both "easy" and "light." Matt. 11:30. We should not object either to wearing yokes or to carrying burdens; we should only refuse the

yokes that do not fit us, and the burdens that the Lord has not placed upon us. The man who dodges burden-bearing and yoke-wearing actually deprives himself of a wonderful blessing; for, "It is good for a man that he bear the yoke in his youth." Lam. 3:27. Are you trying to shirk God-given responsibilities? If so, you are depriving yourself of some of the sweetest experiences that can come to you in this life.

The Divine Plan.—"Every man shall bear his own burden." Gal. 6:5. In addition to this he must put forth all his efforts to "undo the heavy burdens" (Isa. 58:6) which sin has laid upon others, and to "break every yoke" that men have made for themselves. In heeding this admonition our yokes become easier, and our burdens still lighter.

The Wordly Plan.—The worldly plan is to try to make our yoke fit some one else, and to lay our burden on some one else's shoulder, thus developing selfishness, and thereby missing the blessing that comes to him who carries out God's plan.

The best way to bear the burdens of others is to teach them to follow the injunction of Ps. 55:22: "Cast thy burden upon the Lord, and he shall sustain thee." Everywhere about us are human souls that are so loaded down with oppressive burdens that they are instinctively repeating those anxious words, "Who shall roll us away the stone?" (Mark 16:3) and all the while Christ is bidding us, "Take ye away the stone." When God has commanded us to bear our brother's burden, he will not relieve us of that responsibility any more than he would remove the stone from Lazarus' grave. What God has asked us to do it is to our best interest to perform. Frequently after a man has received the new life by conversion, he is still struggling under the bondage of many wrong habits; and this is a divine opportunity for Christian workers to come to his side to aid him. Christ's management of Lazarus' case clearly indicates this. He infused into that dead body a new life, but Lazarus came forth bound hand and foot with grave-clothes. It would have been an easy matter for Christ to remove them by a miraculous act; but instead of that he said, "Loose him, and let him go." How many of your associates, classmates, or perhaps even your own brothers or sisters, are going about bound by some of their grave-clothes—emblems of the old and dead life—because you have failed to fulfill the command of Christ, "Bear ye one another's burdens"?

Inspiration has said, "Be not deceived; God is not mocked;" so do not go through the solemn mockery of continuing to pray for your friends when there is a human obligation laid upon you to do something for them. Fasting and praying in behalf of our friends, if we have not loosed them from their bands of wickedness, if we have not undone the heavy burdens under which they are struggling, if we have not done all in our power to let the oppressed by the wrong habits of life go free, if we have not labored by wholesome instruction to lead our friends away from such habits as are pulling them down to the earth, can not and will not be accepted by God.

SUGGESTIVE

Almost every human life has a plague-spot somewhere that is eating away its vitals. Have you tried to discover it in some of your associates, and then carefully, under divine guidance, sought to touch it with the healing balm of the gospel? If so, you have been bearing somebody's burden.

Have you endeavored to put into the background as much as possible the defects and shortcomings of others, who, like yourself, are struggling for perfection? If so, you have been helping them bear their burdens.

Have you spent the time that others have wasted, in acquiring a knowledge of how to do simple and useful things for the sick and distressed, and then improved your opportunities in

this direction to relieve human suffering, or make the pathway of those who can not be relieved, a little brighter? If so, you have fulfilled the law of Christ.

Have you allowed God to work such a miracle of grace in your life that others who had begun to doubt whether God was still accomplishing such things in this day and age of the world, have had their doubts removed, and have taken fresh courage because a train of providences brought them within the sphere of your influence? If so, in a most blessed way you have been bearing somebody's burdens.

After reading and rereading Isaiah 35, try to decide how much of it God intends to fulfill in this life, and then try to determine how much of this blessing depends upon how faithfully God enables you to carry out the commission that is outlined in the third and fourth verses.

DAVID PAULSON, M. D.

AN ENCOURAGING EXPERIENCE

LAST winter a prominent business man spent several months at the Chicago Branch Sanitarium. On account of his determination to carry on his business interests, he apparently received little physical benefit. While he manifested sufficient respect for the religious spirit of the institution to attend, with reasonable regularity, morning worship and other devotional meetings held in the house, he did not seem to have any special relish for spiritual things, and it was difficult for us to secure an opportunity to have a definite religious conversation with him. For these reasons, I feared, when he left us, that his coming had been more or less a failure from every point of view.

But a few days ago, having occasion to call at his office on a matter of business, he asked me aside into a quiet corner; and after we were both seated, said: "I want to have a talk with you. I came to your institution, an avowed skeptic. Somehow I had always succeeded in reading the Bible in such a way as to twist me all up. My childhood and youth were spent among associates and in an environment that were unfavorable to the development of Christian character. After I attained maturity, for business reasons and for the sake of common decency, I have lived what might be termed a moral life; but I have never been satisfied nor contented. As I mingled with your workers at the sanitarium, I observed that they were human like myself, but that they possessed a power to which I was a stranger, which enabled them to subdue and hold in check evil tendencies. At morning worship and prayer-meetings, the Bible was unfolded to me from a standpoint that was helpful and fascinating. The earnest efforts that your boys put forth to help me touched my heart; and by and by I began to pray that the Lord would forgive my sins at some future time. I did not dare ask for immediate forgiveness; it seemed to me that it would be too much; but after a while the conviction stole over me that my sins had actually been forgiven, and a sense of peace took possession of me which I had never experienced before. I may not recover my health entirely, and so may not secure much more of this life; but that is only a small matter to me now, as I contemplate having a part in the life to come, which is, after all, the real life."

This, in substance, was what this man told me, and the animated look in his eye testified to the sincerity of his words.

This experience impressed me deeply that if we only faithfully maintain in daily life the principles of the Master, and hold ourselves always in readiness to speak a word in season to those who are weary, we shall be among the happy number who, in the day of God, shall come with rejoicing bringing precious sheaves to the Master.



SPEAK UP, BOYS!

NEXT to standing erect, and having a manly bearing, I like to have a boy speak up when he is spoken to. He can never make a good impression if he mumbles or "mouths" his words when he is talking to others. Clear and distinct enunciation is a valuable trait for a boy to possess. I was in the office of the president of a great corporation, one day not long ago, when he rang his bell for his office boy. The boy came in a moment, and the gentleman said:—

"Did you take that package over to Brown and Smith's for me?"

"Mum-mum."

"Did Mr. Brown send any message to me?"

"Mum-mum-mum."

"What did he say?"

"Mum-mum-mum-mum —"

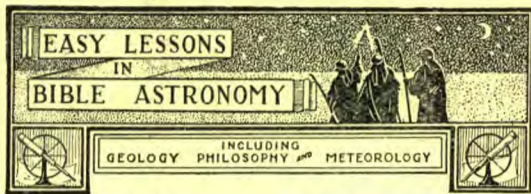
"Oh, speak up so that I can understand you!" said the gentleman, a little sharply. "I do not know what 'mum-mum-mum-mum' means."

It sounded exactly as if the boy were saying "mum-mum-mum-mum" every time he opened his mouth. When he had finally held up his head, and spoken more intelligibly, and had then gone from the room, his employer said: "I really think that I shall have to let that boy go. He mumbles everything he says so that I can hardly understand what he means. I do not like to send such a boy with messages to our customers. I like a boy who can speak up like a man. He can do that, and, at the same time, be a perfectly modest and respectful boy. Somehow, I feel rather suspicious of a boy who hangs his head and mumbles everything."

I think that a good many people have that feeling, although a boy may be excessively shy and mumble all that he says, and at the same time be a perfectly honest boy. But he makes a very poor impression, and will not advance so rapidly as the boy who looks one squarely in the face, and speaks up like a man when he has anything to say.

The voice has much to do with a boy's success in life, and it should be well cultivated. There are boys who speak up so that they can be heard a long distance every time they open their mouths, who are even more objectionable than a boy who mumbles. An over-loud, brassy voice, with a kind of defiant ring in it, is extremely unpleasant, and it is sure to make a bad impression. A voice with a whine in it is always irritating, and an insolent tone of voice has told against more than one boy when he has been in search of a position. The voice that is clear and distinct, and, at the same time, deferential, is the voice that makes the best impression. Don't mumble, don't "meech," don't whine, and don't use an insolent tone when you speak.

You may think that it is of no consequence how a boy speaks, if he does his work properly and faithfully, but I am sure that you are mistaken. There are other things to be taken into account besides doing one's work as it ought to be done, if a boy hopes to get on in the world. I know a young man nearly thirty years of age who is very thorough in his work, and would long ago have been advanced to the position of foreman of the establishment in which he works, but for the fact that he is boorish in his manners. The manner of one's speech, as well as one's general bearing, are all considered at certain times, apart from his work. So speak up, and acquit yourselves like men, boys!—J. L. Harbour, in *Success for November*.



DIVISION I—GEOLOGY

Chapter XIII—Rock-formations; Their Strata and Age

§124. THE formations of rocks, their strata and supposed age, form the foundation of infidel geological science, so universally taught and urged against the truths of God's word. The light of many a youthful soul has gone forever out amid the darkness of infidelity, which so bewilders the inquiring minds of many who, in their thirst for knowledge, become entangled within the meshes of its so-called science. It is that we may understand the real truths of geology, that the preceding chapters have been written; and now let us ask the special blessing of the Lord of all science upon us as we enter more fully into this interesting field of knowledge, prepared for its study by the lessons already learned.

§125. As to the time required for the formation of rock, why should any geologist claim that it required the Creator of all things millions of years to bring into existence a mere mass of stone, when man, with his limited knowledge of the elements of earth, can form rocks capable of immense resisting power in from twenty-four to forty-eight hours? Is not God greater than man? Then how absurd to claim that he required millions of years to perform what we ourselves can do in a few hours.

§126. It is true that there are found, in different parts of the earth's surface, different kinds of rock-formation; also that in many places those rocks lie in separate, distinct layers, or strata, exactly as the waters of the flood washed the soil together at the time when the Lord caused it to be converted into rock, for a special, definite purpose, as we shall learn farther on.

Geologists classify these rock-formations into from twelve to twenty or more divisions and subdivisions. In the accompanying illustration we present ten of the principal strata, agreed upon by geologists generally, these ten being all that are necessary to a proper understanding of the subject. The illustration gives the theoretical arrangement of the rock. Each stratum, it is claimed, represents a supposed period, or age, in which it was formed. We say "theoretical arrangement;" for the whole geological classification is only theoretical.

§127. It is commonly claimed that the Granite, or Igneous rock, is the oldest of all rock-formations, because it contains the remains of neither animal nor vegetable life. This we believe to be correct. Every piece of granite we see was evidently made at creation, and is as old as this world itself. All other rocks, such as sandstone, limestone, triassic, chalk, etc., we believe to be of later formation. But, it may be asked, when were these later rocks formed? and for what purpose? Does each one represent a long, indefinite period of time, during which certain classes of animals and reptiles evolved from the next lower order?—We will see. With the illustration before us, let us study the subject of geological periods, first, from the commonly accepted point of view.

§128. To begin with, away back in the dim, distant ages, estimated by the best and latest worldly authority as being about one hundred and sixty-four million years ago, this world was just passing out of the heated, granite-rock period into the Huronian, or Metamorphic, period,

known also as the Laurentian, or Cambrian epoch. At the close of this period there began, according to the theory, to appear a few cells of the lowest orders of animal and vegetable life.

Following this came the Silurian period, with its flat- and cord-worms, trilobites, shell-fish, and animals with primary stomachs and alimentary canals. This epoch—from the Granite to the close of the Silurian—covered, it is claimed, a period of one hundred million years. Now, we ask, could the whole earth have been in so heated a state as is claimed, and this condition not been universal? Would not, then, the resultant formation have also been likewise universal?—We think it would.

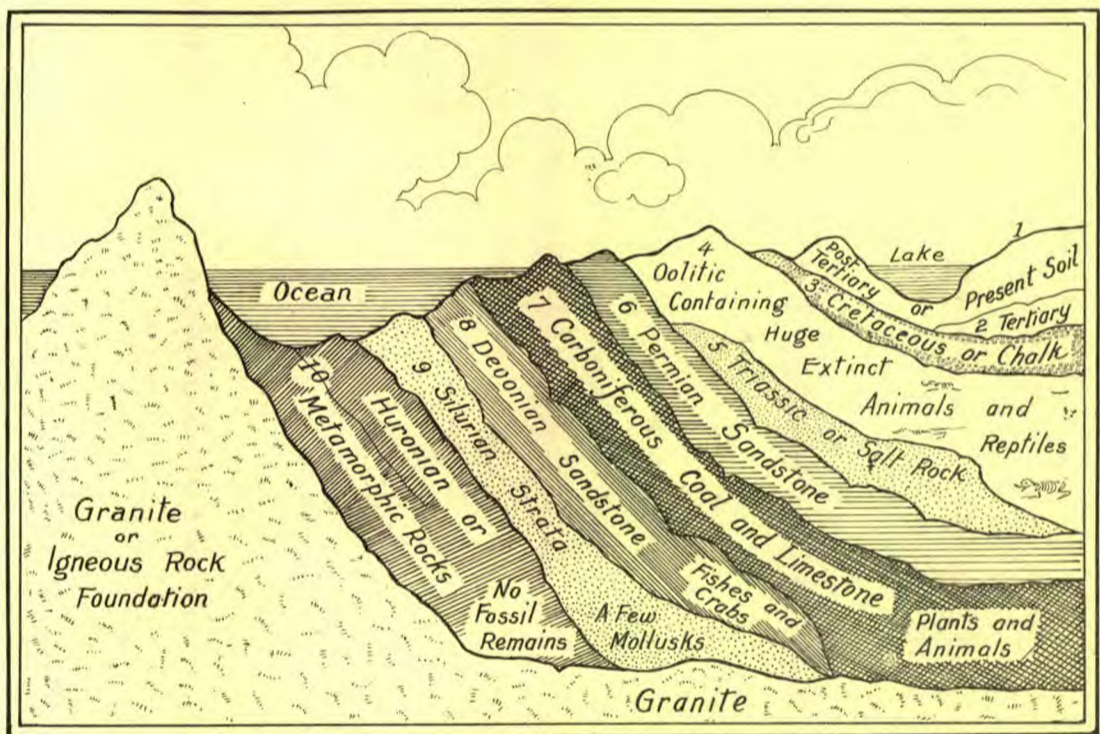
§129. The next epochs in the order claimed are the Devonian, the Carbon, and the Permian, which lasted, we are told, forty-six million four hundred thousand years, during which time skull-less and round-mouthed vertebrates came into existence. During the Carboniferous epoch of this immense period the earth became overgrown with the most profuse vegetation. Again we ask, If this be true, must not these conditions have also been universal, and would not, therefore, the coal we now burn, which has come as the result of the burying of those immense forests, be evenly spread over the earth, as was the growth from which it has come? But this is not the case.

§130. The next in order are the Triassic, or salt rock, the Oolitic, and the Chalk epochs, which,

mountains are covered with granite rock, while in America this rock is found at their bases. In many places where the strata occur in any given order, the different kinds of rock are exactly reversed or entirely confused.

§134. Regarding the Glacial period, of which we hear so much in America, we ask, How could this earth, having been once as hot as is claimed, have cooled down to such a frigid point as to permit the present ice blanket of the poles to approach well toward the equator; then by some mysterious process, invented to suit the occasion, warm up again so as to be habitable for man; and now again, as is claimed, be rapidly cooling off?

As we said before, these epochs must of necessity have been universal. But the cold facts are, as proved by the very latest European surveys, that every one of these supposed evidences of a Glacial period is entirely wanting in Asia and Europe. If we had a Glacial period here in America, then they also had one in Europe; but the topographical evidences are all in favor of a universal flood, just as the Bible gives it. Why not believe the record of the flood, and so be in harmony with the Bible, and also consistent with the facts in the case? Why believe a theory that is self-contradictory, wholly opposed to the facts, and out of harmony with all reason and sound judgment, as well as opposed to the living word of God? "In six days the Lord made heaven



IDEAL ARRANGEMENT OF ROCK FORMATIONS

combined, are said to have occupied about fourteen million three hundred thousand years, during which time the great pine forests grew, and were infested with fearful reptiles, tailed and gilled salamanders.

§131. After this came the period of leafy forests, with their narrow-nosed and tailed apes. This Tertiary and Post-Tertiary period is said to have been two million eight hundred thousand years long.

§132. Lastly we come to the period covering the epochs of the Glacial, Post-Glacial, and Recent period, represented in the illustration as Present Soil. This, we are told, occupied five hundred thousand years, during which time the narrow-nosed apes evolved themselves into the woolly-haired, and finally into the straight-haired, man.

§133. Now let us see what we have. All these epochs must have been universal if they existed at all, and consequently have left their remains universally scattered over the earth, in the order in which they occurred. This we know is not at all the case. Nowhere are all these strata to be found in the order given, to any considerable extent. All through Europe the tops of the

and earth, the sea, and all that in them is." Why not believe it?

QUESTIONS

Why does the study of geology, as popularly taught, lead to infidelity? Into how many divisions is rock usually classified? What can you say of the Granite age? Also of the other rock-formations? Name the strata of rock in their order. Is this order real, or only theoretical? If such ages ever existed, could they have been merely local affairs? Are their supposed remains local or universal? Describe the Glacial period. According to the theory, must it have been universal or local? According to the facts, could it have possibly been universal? What great event was universal? How long a period was occupied in the creation of this earth?

DR. O. C. GODSMARK.

LIVES are not wasted in a lump. Scarcely any one is foolish enough to throw away his life as a whole. But the wasting of moments and days—ah! that seems a different matter, though really it is the same thing.—Forward.

NOTE.—These lessons, comprising a brief study of Geology, Philosophy, Meteorology, and Astronomy have been prepared in response to the many calls that have come for a simple treatise on these subjects, that shall be free from the many infidel theories and deductions that are unscriptural and untrue. They have been written with special reference to the fireside, and the home- and church-school. The author would be pleased to receive, by correspondence, any criticisms or suggestions that will help to make them better adapted to this field of usefulness.



BE GENTLE

STOP now, and let the unkind word
Be left unheard.
The one you thought had injured you
Has feelings, too.

Full half — yea, more — of all the blame
And scorn and shame
We cast on others, is our own,
And ours alone.

How thoughtless are we! so we bring
Heart suffering
On those whose love, forbearing, sweet,
Lies at our feet.

Beyond recall the unkind word
Already heard;
'Twill do its work of sin and shame,—
And in whose name?

O guard your lips! Words shorten lives;
No loved one thrives
On unkind words; be gentle, true,
As skies of blue.

B. F. M. SOURS.

HONEY IN THE HOME

DID you see in the newspapers the account of the peculiar experience of Senator Thomas H. Carter, of Montana, in Washington? A swarm of bees took possession of the space beneath one of the floors of his house. They worked away for three years, until the household suddenly awoke to the fact that the floor was a mine of honey. The space was packed full of it. Mr. Carter has taken out hundreds of pounds of the delicious substance. The bees fought bravely for the results of their toil, and had to be driven out by sulphur. All the family became honey-miners, and won sweet and golden rewards.

Well, I do not vouch for the truth of that yarn — I only saw it in a newspaper; but it will serve, at any rate, to make a point that is decidedly worth making.

Every home ought to be a magazine of honey. Especially should the sitting-room and the dining-room be charged with it. Wherever you tap a rightly constituted home, you should find honey. The breakfast table should be loaded down with it. The parlor should be full of it. It should overflow into the kitchen. The sleeping apartments should have their share. Honey Castle the home should be, from top to bottom.

You do not like honey? But you do like the kind I mean; for the bees are Benefits, and Benevolence, and Beneficence, and Beauty, and Benefactions, and Burden-bearing, and the honey is Happiness! That is a swarm worth hiving, and a product worth gathering.— *Caleb Cobweb, in Christian Endeavor World.*

FIRMNESS OF CHARACTER

IN Christ's wonderful prayer for his disciples he asked, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." God has a purpose in associating his people with the world, and we, as young people, need to realize our influence upon all with whom we come in contact.

The work of God needs young men and women who will be firm and steadfast for the right at all times and under all circumstances. If there is one thing that we need more than another in these perilous times, it is firmness. We need to develop characters approved of God, strong to withstand any temptation or persecution.

The Bible gives many beautiful illustrations of such characters. The record of the three Hebrew children shows firmness born of a consciousness of right-doing. When brought before the king, they said, "O Nebuchadnezzar, we

are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then there is the example of Daniel, which is admired by every Christian. He was true and noble. While he was always anxious to be at peace with all men, yet he would not let any power turn him from the path of right. His life was written for an example to us, "upon whom the ends of the world are come." If he had yielded one point, he would have placed himself in a position where Satan could easily have overcome him in the future.

We have also the record of our Saviour's temptation in the wilderness. How much depended upon his firmness then! The salvation of the whole world was to be decided by the course he pursued at that time. The universe was watching to see whether he would yield principle or resist the evil one. By the power of God he withstood the temptations of Satan, and thus made it possible for every one who is tempted, to gain the victory. Tempted in all points as we are, yet without sin, he is abundantly "able to succor them that are tempted."

If we only realized how much good we might do by being true to principle, we would no longer be swayed by the influence of those who are unconsecrated. The Lord has told us that the young people can do a work that older people and ministers can not do. Let us, therefore, have an aim, a purpose, in life, knowing that he who has saved us is able also to keep us from falling, and to present us faultless before his throne.

C. C. T.

I OPENED the old, old Bible,
And looked at the page of Psalms,
Till the wintry sea of my trouble
Was soothed by its summer calms;
For the words that have helped so many,
And that ages have made more dear,
Seemed new in their power to comfort
As they brought me my word of cheer.
— *Marianne Farmingham.*

AT THE AGE OF TWENTY

"JUST think! I am twenty years old," the girl wrote — "twenty! I used to think twenty was so grown-up, but now that I have got there, I can't feel grown-up, even though I know that the little-girlhood is gone forever. But it is so different from what I expected. I thought things would be easy when you grew up,—easy to decide and to choose and to hold to, I mean. They're not—they're harder than ever. I don't mean good times, you understand. People are lovely to me, and there are beautiful things going on all the time; I mean in myself; I mean that it is so hard to hold one's ideals steadily, and to grow toward the true woman that I want to be. Isn't it ever going to be easy?"

It is a question of girls everywhere; one does not have to be twenty to ask it. And the answer is Yes and No. No one can hold her ideal steadily year after year, and not be lifted by it. Unconsciously, but no less surely, one temptation after another will fall away till the day comes when she smiles to think that such small things ever could have cost her the tears they did. But, like everything else in life, ideals, too, must obey the law of growth, else they will wither away, and fail of their high purpose; and so it comes about that always there will be new problems and new battles. What else could we expect? Shall a tiny plant win its way to the victory of bloom by constant effort, and a human soul expect to grow by sunny hours alone?

And after all, would she care to if she could — this girl whose beautiful ideal is a true and high and gracious womanhood? She may think that

she does, but the brave heart within cries for something better. It is not easy times she wants — it is Victory! — *Well Spring.*

SELF-GOVERNMENT VERSUS ANARCHY

JUST at this time, because of its effect on one man, and the direful results that it accomplished in the assassination of our president, the subject of anarchy is being widely discussed.

Anarchy is rebellion against government. In every person there exist traits of character which, if not suppressed, may ultimately lead to outward rebellion. The seeds are there, and only need favorable conditions to germinate.

We find mentioned in the word of God a kind of government far superior to any of earthly origin,—a government that may be known as self-government. If this form of government existed universally, men would not need human government to restrain them. The wise man declares that "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city;" and, also that "he that hath no rule over his own spirit is like a city that is broken down, and without walls." These two striking texts are in direct contrast the one with the other, each speaking of the same thing,—the ruling of the spirit. For a city to be without walls means that it is open to the enemy from every side. So the heart of one who has no rule over his spirit is open to the adversary from every point, and he may easily take possession, and work destruction and ruin. But, on the other hand, he that ruleth his spirit is better than he that taketh a city.

Every careful observer will have noticed that a lack of self-control is one of the prevailing sins of the present age. There is no one who has ever tried to rule his own spirit, to govern himself in his own strength, who has succeeded; for it is impossible for man in his degenerate state, with the curse of sin resting so heavily upon him, to put under subjection the fast rising tide of turbulence, impetuosity, and rebellion within his own heart. He is too weak, too deficient in will power. But there is a way whereby this can be accomplished. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

It is not an easy matter to bring our thoughts into subjection; but when an individual has achieved this, he is on the sure road to success in the matter of self-government. It is, however, a work in which all professed Christians must engage if they expect to succeed in the moral warfare.

By repeated failures young Christians often become discouraged in the battle with self. But although we find ourselves deficient in power, we know that there is One who has promised grace sufficient for every need. When Jesus arose from the grave, he declared, "All power is given unto me in heaven and in earth;" and when we stop to realize that he is interested in all that concerns his children, even to the minutest detail, shall we not take courage? When we remember that he who is the author of all life and all wisdom, who, by his power, sets the heavenly bodies in their courses; who holds the waters in the hollow of his hand; who commands the winds and the waves, and they obey him; who says to the waters of the seas, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed," is always ready and willing to help us, how can we give up the struggle?

By trusting in his omnipotent power, we shall be able to repress the elements of anarchy within us, and form a government more stable than any other — self-government.

KATHRINA BLOSSOM WILCOX.



CHILDREN'S PAGE

THE CHILD TO THE WATERS

"O, WHERE do you come from, Ocean wide,
With white-capped waves and restless tide?"
"All the wide Rivers run to me—
That's where I come from," said the sea.

"O, where do you come from, River deep,
Whose waters neither rest nor sleep?"
"A tiny Streamlet forms my head;
That's where I rise," the River said.

"O, where do you come from, tiny Stream,
Whose dancing ripples glint and gleam?"
"I grew from a thousand little Rills
That gathered the Raindrops from the hills."

"O, where do you come from, pattering Rain,
A-sprinkling roof and window-pane?"
"We fell from the Cloud up in the sky,"
The pattering Raindrops made reply.

"O, where do you come from, great, dark Cloud,
With lightning flash, and thunders loud?"
"I rose from the Ocean's bosom wide—
That's where I came from," the Cloud replied.

ELIZABETH ROSSER.

JUST FOR THE CHILDREN

IN our national museum at Washington, there is a cozy room set apart just for the children—the Children's Room, it is called by the one who planned it, and made it what it is—Dr. S. P. Langley, the honorable Secretary of the Institution. He wished to make it a small, pleasant room, where little children

might come, and learn the common, every-day names of curious and interesting birds and fishes, and look at them through cases on a level with their own eyes, and not have to be lifted up, or stretch their small necks in an attempt to "see." You know that when the small child has done this, it is often very disappointing to read, on the card fastened to a bird's toes, only a long, hard name that he never heard of, and doesn't understand, and can't pronounce to save his life. The secretary, who loves children, thought of all these things, and decided to take the time to fit up a room that should be just such as the children themselves would enjoy.

The Children's Room is just across from the

real birds sing and build their nests. But even when the outside birds have flown away, there are still live birds under the painted vines,—Red-birds, South American Cardinals, Bullfinches and Goldfinches, Javan Sparrows, Japanese Robins, Mocking-birds, Canaries, and many others. These supply a "chorus of nations," filling the Children's Room with happy music.

Around the gilt cages, and a little below them, are the aquariums, both salt and fresh, "so simply and carefully arranged that even the very little child may look and love and wonder from every side; where bright fishes and baby turtles wave and dart and paddle amid feathery green and over pebbly beds."

Above the low glass cases along the wall are prints and water-color pictures of the specimens arranged below, and these are to be added to year by year.

Albert Bigelow Paine has described this room so well for the readers of *St. Nicholas*, that we will let him take the children of the INSTRUCTOR family on a little tour among the cases of birds in the Children's Room:—

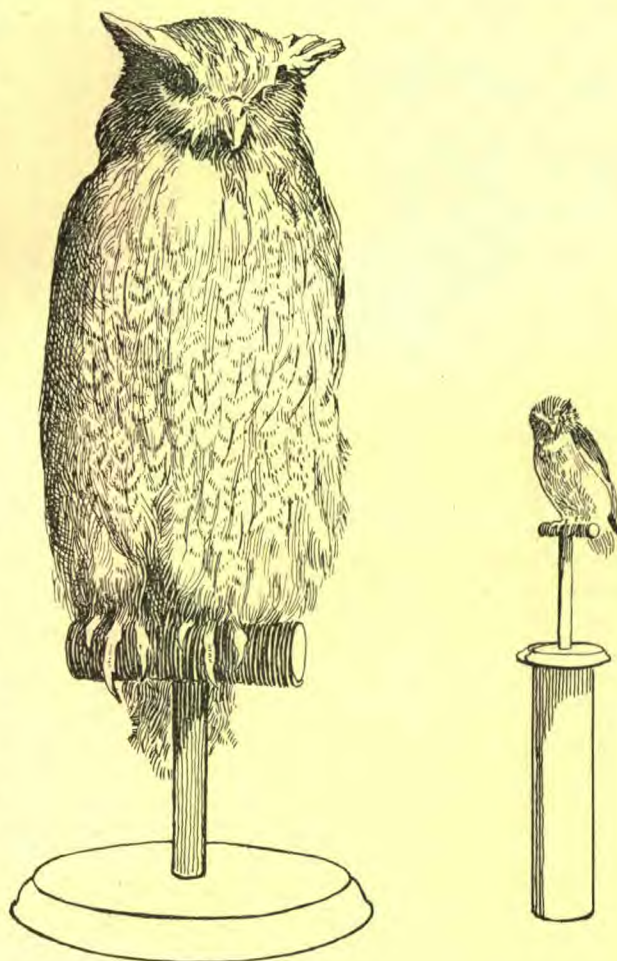
"These cases are arranged as a child would wish them, and he will begin, perhaps, with those on the left as he enters—the cases of birds. At the first of these he will linger. Within are the 'Largest and Smallest Birds of Prey.' He will look at the great Condor of the Andes, and the Bald Eagle, and then at the tiny Sparrow-hawk; and he will wonder why these are so big, and that so little, and if the Bald Eagle could whip the Condor in a fair fight. He thinks it likely, because the Condor has blunt claws,—so blunt, the card says, that he can not carry off the big animals he sometimes kills. The Condor is bigger than the Bald Eagle, but he is not so good-looking, and the child does not like him. He likes much better the largest owl, the Great Eagle Owl, who lives in the vast, trackless woods of northern Europe and Asia—a monarch of the far, dim stillness; and if the child is a little girl, she adores the smallest of his race, the tiny Elf Owl.

"The small observer passes on. 'Some Curious Birds' come next, and he must see them, even if he has to come back to the Bald Eagle and the Condor, and the different-sized owls, by and by. He wonders and laughs, too, at the curious birds. Truly they are a funny lot. Some of them have fans that fold. Others have veils, aprons, crowns, lappets, armor, and what not. The Toucan has such an absurd big bill. The Black Skimmer's flat bill is set the wrong way. A queer Paradise-bird has one tail where it should be, besides two very long tails that are half saw and half feather, and that start from behind his ears. Then there is a row of little Bat-parrakeets, that sleep with their heads hanging down. The child wonders why

the blood doesn't run to their heads, and how the Umbrella-bird can see through the thick tangle of his head-covering. Almost all the Curious Birds have funny attachments, something they don't seem to need—all except the poor Apteryx

from Australia, which has paltry, half-formed feathers, and no wings at all. The child pities the Apteryx—he looks so timid and sorry; and the card tells us he is often killed by dogs, because he can not fly. He is so different from his fine neighbor, the Laughing Jackass, whose expression is always humorous, and who seems always about to make merry.

"Just below these is a shelf of 'Bright-colored

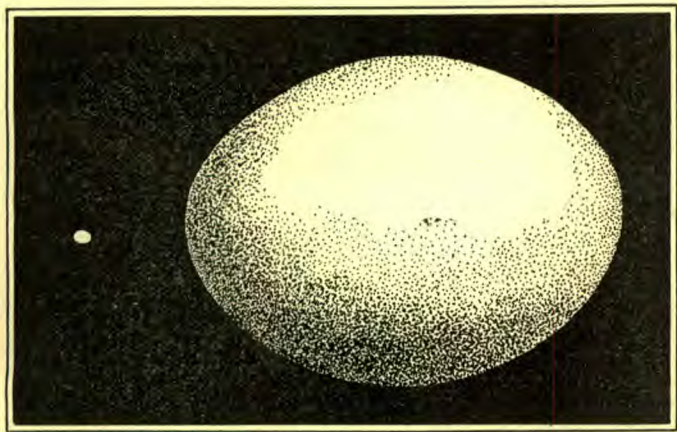


THE LARGEST OWL AND THE SMALLEST OWL

Birds.' If the child is a little girl, here she will linger long. The vividly blue Cotinga of British Guiana, the Beautiful—the most beautiful—Parrakeet, the Rose Cockatoo of Australia, the Elegant Minivet, and the Crimson-winged Lory—these she will love and admire. To me the Mandarin Duck seems the gem of this collection—a fowl whose dress is so Chinese in its cut and coloring that one wonders whether he has really imitated the mandarins or they him.

"And now come the 'Common Birds of Europe' and the 'Familiar Birds of the United States.' The child has yearned long to see the Raven, the Magpie, the Starling, and the Jackdaw of his story-books, and the English Lark and Robin from which, long ago, our meadow singer and redbreast were named by a people homesick for their own far lands. The Curlew, the Rook, and the Lapwing,—these, too, are among the European birds,—while the Phoebe, the Bittern, the Kingfisher, the Bob White, and the Bobolink are among their American cousins, as well as our own Lark and Robin, not forgetting the beautiful Blue Jay, and the tiny Ruby-throated Hummingbird, so familiar to us all.

"The child is proud of his own birds. Perhaps he wishes they were more gaudily colored, and wonders why Parrakeets and Pink Cockatoos do not dwell in his own woods and fields. Still, there is the gay Cardinal, and the pretty Bluebird, whose color is like a bit of sky.



THE SMALLEST EGG AND THE LARGEST EGG

main entrance, and is a sunny, pleasant place. Its ceiling is painted to represent a vine-clad arbor, and the doors and windows open into a garden where there are real vines and trees, and where, during the long, bright days of summer,

"In the case next to this are 'Birds with Curious Nests and Eggs.' The heart of the small observer finds great joy in this case. The smallest and largest eggs in the world, those of the Humming-bird and of the Giant Ostrich, or *Aepyornis*, of Madagascar, which no longer lives, but whose eggs, that were more than a foot in length, are still to be found.

"The child ponders long over these eggs. He wonders how many times larger the big egg is than the little one. If he asks, as I did, he will be told that it is about thirty thousand times as big, and he will picture to himself the great bird, as tall as a tree, sweeping over the sands with furlong strides.

"Within this case, too, are other curious eggs, large and small, including those of the Eagle, the Ostrich, and the great Moa of New Zealand, while among the curious nests the child sees the homes of the Hangbird, the Weaver-bird, and the Tailor-bird. Much and long he wonders how these clever house-builders wound in and out the threads and fibers of their marvelously built homes. But just below there is a nest with eggs. It is not a curious nest, but built in a curious place—in a skull, in fact, and it is the nest of the tiny House Wren.

"And now, beyond these come the 'Water Birds,' the Great Albatross; the King Penguin of the far, white South; the White Egret, hunted for his rare plumage; and the Scarlet Ibis, whose flaming feathers make him a shining mark for death.

"The child is sorry that these rare birds are killed for their wings and plumes. If a little girl, perhaps she resolves never to wear them. She remembers that birds have little folks, too, and she wonders what becomes of them when the parent bird is shot down, and can never return to them with food.

"But at the next case these things are forgotten. At the top, instead of a picture, there are a mounted Beaver, and a Lyre-bird, with his tall, magnificent tail. Above the Beaver is a fine spray of peacock plumes, and in the case beneath him a Kite carrying a snake, some Bower-birds with their playhouse, and some Ptarmigans in both winter and summer dress. The child rejoices in the Bower-birds. He has a little book with a picture of them, but here they are at home with their playthings. There are several of them, and he wonders if they have invited in friends to see and play with the pretty shells and colored glass they have found.

"But the Ptarmigans he can hardly believe real, their winter dress is so snow-white, while in their summer plumage they are so brown and mottled, like a pheasant. Still, the cards tell him they are the same, and though he wonders much, yet he must believe.

"Then he passes on to 'How Creatures Hide,' the Children's Room name—and a very happy one—for Protective Mimicry. Here are the Leaf Insects, that are so like the leaves about them as to make the observer almost 'give it up' before he discovers that some of the leaves open and form wings, while beneath others there lie curious creatures so near in shape and color to their hiding-place that only the sharpest eyes will find them. Nests there are, too, that might well be a part of the limb that holds them; and beneath, in a box of sand and pebbles, are some Terns' eggs and young. And the young Terns are so like the eggs, and the eggs so like the pebbles, that even after he sees them, he must take a second and a third look to make sure.

"Before the child goes home, he turns once more to the Song Birds and Darting Fish, and before he goes, he must have one more look at the cases. The Owls, the Swallows, the Night Hawk, and the Whippoorwill—such things as these he has been glad to see at close range. Heretofore they have been to him but as darting shadows, or weird voices from the dusk of evening. He has seen Swallows circling about the

chimney at nightfall, diving in one by one, and he has heard them cuddling cozily together at bedtime. Now for the first time he knows just how they look, just how they build their nests, and how they cling to the rough brick with feet that are set too far back on their bodies for them ever to perch on a limb without toppling over.

"And when the child does go home at last, it is with knowledge and the love of knowledge in his heart. He is happy, and, because his wonder has been aroused, he has learned. Unless he is a very small child, he has been able to read the large, clear type of the simply worded labels, on which, with one exception, there are no Latin names. The exception is made in favor of a very small Humming-bird, which bears bravely his technical title, *Rhamphomicron microrhynchum*, left by Dr. Langley as the best explanation of why he has not retained the others. Of all the rest, only the common names are given; and where no common name exists, a literal translation of the Latin name is made. All the labels the child has been able to read, and he is not wearied, and has not been puzzled nor confused."



"THAT I MAY RECEIVE MY SIGHT"

If I could lift mine eyes this hour, and see
Thy face above me, patient while I pray,
How different all this prayer of mine would be,
How deep and real the words my lips would say!

If I could see thee walking at my side,
How would my feet make haste to work thy will,
Untiring in their speed, till eventide
Folds down the shadows over field and hill.

If so I might behold thee close at hand,
What love and joy about each task would cling,
What sudden light would flood the waiting land,
And all my winter waken into spring!

Thou hast not shut us from thy face, to beat
Against a fast-barred door with tears and sighs;
Nay, close as one of old I clasp thy feet,
I who am blind; Lord, open thou mine eyes!
—Mabel Earle.

CURING OF ONE DEAF AND DUMB INTRODUCTORY

Preceding Events.—Principal events in the Saviour's life since the raising of the widow's son at Nain:—

1. John the Baptist's last message to Christ. Luke 7: 18-35.
2. Anointing of Jesus in the house of Simon the Pharisee. Luke 7: 36-50.
3. Christ goes on a preaching tour accompanied by the twelve, Mary Magdalene, and others. Luke 8: 1-3.

Main Reference.—Matt. 12: 22-30.

Other References.—Luke 11: 14-23; Mark 3: 19-30.

Bible Story of the Miracle.—"And he cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him; for they said he is beside himself. Then was brought unto him one possessed with a demon, blind and dumb; and he healed him, insomuch that the dumb man spake and saw. And it came to pass, when the demon was gone out, all the multitude were amazed and marveled; and said, Can this be the son of David? But when the Pharisees and the scribes that came down from Jerusalem heard it, they said, This man doth cast out demons, but by Beelzebub the prince of the demons; he hath Beelzebub, and by Beelzebub the prince of the demons casteth he out the demons. And knowing their thoughts,

he called them unto him, and said unto them, in parables, How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation: that kingdom can not stand. And every city or house divided against itself falleth: that house will not be able to stand. And if Satan hath risen up against himself, and casteth out Satan, he is divided: how then shall his kingdom stand? Because ye say that I cast out demons by Beelzebub. And if by Beelzebub I cast out demons, by whom do your sons cast them out? Therefore, shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. When the strong man fully armed guardeth his own court, his goods are in peace; and no one can enter into his house and spoil them, except he first bind the strong man, but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and then he will spoil his house, and divide his spoils. He that is not with me is against me, and he that gathereth not with me scattereth." (The foregoing is an interwoven story, in the exact language of the Bible, taken from Matt. 12: 22-30; Mark 3: 19-30; and Luke 11: 14-23.)

Place.—Uncertain; perhaps Capernaum.

Circumstances.—The working of this miracle is recorded in connection with the warnings and instructions which Christ gave to the Pharisees. Luke 11: 18-35. It was after Christ's second circuit of Galilee. Many things of importance had occurred between the working of this miracle and the preceding one of raising the widow's son, among which was the imprisonment of John the Baptist. Christ's enemies utilized the occasion of working this miracle to charge the Son of God with casting out devils by the power of Beelzebub, the prince of devils.

Great Lesson.—Miracles of healing must be tested and judged by the flavor of the spirit in which they are worked, and the teaching that accompanies them. The wonder-working of Satan can not be flavored with the divine Spirit. A spirit of genuine repentance and loyalty to truth will pervade the atmosphere of all true healing.

STUDY OF THE MIRACLE

By Beelzebub the Prince of Devils.—The Pharisees accused Christ of casting out devils by the power of the prince of devils. Christ refuted the accusation by relating the story of the strong man of the house, who would not have suffered his house to be broken into; also by the self-evident statement that a power arrayed against itself can not stand. It is not merely the name of Christ that casts out devils: it is the power and influence attendant upon his character. There is restraining power in the influence of a well-balanced and holy life, and that power exerts an influence to the extent that it will cast out evil spirits from those who have them, or else it will send forth from its presence those who cling to the evil spirits.

First Bind the Strong Man.—Every soul bound by sin, by the strong man, that has been liberated by the power of the gospel, is an instance of the casting out of Satan. It is evidence that Christ has power to cast out devils; to enter the prison-house of sin, and liberate its captives. Christ thus calls attention to the fact that the prisoners of sin can not be liberated until the strong man, the jailer, Satan, is first bound. The devil does not have power to heal real diseases; for healing demands creative power. Neither will he be found casting himself or his agents out of the human heart where he has gained control.

W. S. SADLER.

"CHRIST knew what monotony meant, and fidelity without applause,—the patience of the plow, the constraint of the yoke."

SABBATH SCHOOL LESSON No 12

THE LOST SHEEP AND THE LOST DRACHMA

(December 21)

LESSON SCRIPTURE: Luke 15: 1-10.

LESSON HELP: "Christ's Object Lessons," pages 185-197.

- 1. What parables are recorded in the fifteenth chapter of Luke?
2. Which one of these had been given before?
3. Where was Jesus when he first gave this parable? and to whom was it spoken?
... 25. For whom, then, has the parable of the lost drachma a special lesson?

SELECTED PARAGRAPHS

1. The wide-spreading table-lands on the east of Jordan afforded abundant pasturage for flocks, and through the gorges and over the wooded hills had wandered many a lost sheep, to be searched for and brought back by the shepherd's care.

that led the Pharisees to exclaim, in astonishment and anger, "This man receiveth sinners." According to their ideas he should permit none to approach him but those who had repented.

3. The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed; but Jesus taught that to God the work of destruction is a strange work.

4. Those only who, by prayer and watchfulness and love, work the works of Christ, can God rejoice over with singing. The more fully the Lord sees the character of his beloved Son revealed in his people, the greater is his delight in them.

THE latest estimate of the population of the world gives a total of 1,479,729,400 persons, divided as follows: Europe, 357,379,000; Asia, 825,954,000; Africa, 163,953,000; the Americas, 121,713,000; Australia, 3,230,000; Oceanic Islands, 7,420,000; Polar Regions, 80,400.

DECEMBER, 1901

IF the yellow address-label on first page of this paper, or on the wrapper, bears this month and year (John Brown 1888), it indicates that the following blank should be filled out by you now, and mailed to the Review and Herald, Battle Creek, Mich., before the end of this month:—

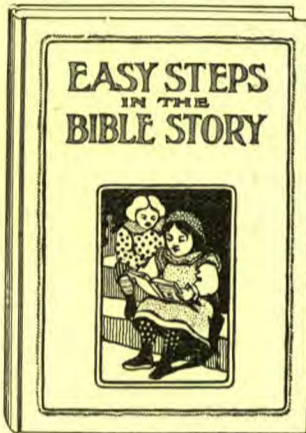
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A Book for the Children and a Book that Children Love.

Easy Steps in the Bible Story

By ADELAIDE BEE COOPER.



The minds of children turn as naturally to the stories of the Bible as a lily to the sun. They never tire of hearing of the wonders of Creation Week, of the incidents of the Flood, and the building of the Tower of Babel, and of the lives of Abraham, Isaac, and

Jacob. And Joseph—what mother does not hear again and again from childish lips the request, "Tell me 'bout Joseph"?

"Easy Steps in the Bible Story" gives all these and other narratives reaching from Creation down to the time when the Law was spoken on Mount Sinai. The stories are told in simple words that the children can understand, and the pictures help make the meaning still more plain.

Do your children have this book? If not, make them happy by giving them a copy. If they do, encourage them to present it to some little friend. In these days when the market is flooded with children's Bible stories that are filled with teaching that strikes at the very foundations of Christian belief, the placing of this book in the hands of the little ones may be the means of forming in some childish mind an idea of the events of Creation Week that neither time nor later teaching can wholly efface.

"The best of all Bible books for children." —ALONZO T. JONES.

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Order of your State Tract Society; Review and Herald Pub. Co., Battle Creek, Mich.; or Pacific Press Pub. Co., Oakland, Cal.

LADIES WANTED to work on SOFA PILLOWS. Materials furnished. Steady work guaranteed; experience unnecessary. Send stamped envelope to Miss S. McGee, Needle Work Dept., Ideal Co., Chicago, Ill.

GRAND TRUNK R'Y. SYSTEM.

Taking Effect June 2, 1901.

Trains leave Battle Creek.

Table with 2 columns: Train Number and Time. Includes sections for WEST-BOUND and EAST-BOUND trains.

W. C. CUNLIFFE, Agent, BATTLE CREEK.



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Entered at the post office at Battle Creek, Mich., as second-class matter.

FOR EVERY DAY OF THE WEEK

SUNDAY:

The most of the difficulties of trying to live the Christian life, arise from attempting to half live it.—*Henry Drummond.*

MONDAY:

"We can not be Christians now and then, and here and there. We must be always and everywhere Christians, or not at all."

TUESDAY:

"I love to think that God appoints
My portion day by day;
Events of life are in his hand,
And I would only say:
Appoint them in thine own good time,
And in thine own best way."

WEDNESDAY:

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—*Phillips Brooks.*

THURSDAY:

Kindness is the music of good-will to men, and on this harp the smallest fingers may play heaven's sweetest tunes on earth.—*Elihu Burritt.*

FRIDAY:

The best gift is always that of one's time and one's self. Next to that, but always below it, comes the money gift. If we never give the Lord anything but our money, we are only second-class givers, after all, though we give a million in gold.

SABBATH:

"All things are yours; . . . and ye are Christ's; and Christ is God's."

NEXT week this page will be devoted to an announcement of some of the good things the INSTRUCTOR will furnish its readers in 1902. Watch for it.

A PRESENT OPPORTUNITY

THE general movement in the conferences just now in selling "Christ's Object Lessons" furnishes one answer to the question raised by many of our young people: "What can we do, as members of our organized companies, to help sound the warning message which it is our avowed aim to give?" At this season of the year there are hundreds of persons who are considering what they shall buy for some friend for a holiday gift; and many of these will decide in favor of "Christ's Object Lessons" if this book is intelligently, enthusiastically, and winningly presented to them. This is a work that many of our young people are already doing, and that many more might do.

As an encouragement to those who are young and strong to take it up, we would mention the

case of an aged sister in Seattle, Wash., who is selling "Christ's Object Lessons." She is over eighty years old. Speaking of her experience in selling the book, she says: "You would be surprised to know what good success I have in canvassing. While it is always a cross to enter a strange house, I have felt that I was doing the Lord's work, and have had some rich experiences. I am in excellent health; the outdoor exercise keeps me well."

In order to tell others about the book, one must read it himself. If this is slowly and thoughtfully done, the helpful, comforting, and inspiring thoughts of the author as she dwells upon the parables of Jesus, will inspire him with a desire to have others read it, that it may be to them, as to him, a real blessing.

Then, aside from this, he will have the satisfaction of knowing that every book he sells will lift just one dollar and twenty-five cents on the debts that hang over our schools, and bring a little nearer the glad day when they shall stand free from any such incumbrance. This is a work that can be done to the very best advantage now.

A GOOD WORK

THE California Tract Society is sending a copy of the INSTRUCTOR to the sheriff of every county in the State—about fifty in all. In writing concerning the renewal of these subscriptions, the secretary says: "We thank you for calling our attention to the subscriptions to the YOUTH'S INSTRUCTOR that are expiring. We feel that since we have begun a good work in the county jails of the State, it ought to be continued, and we are going to make a special effort to have these subscriptions renewed for another year."

Such a work is seed-sowing. May it be fruitful in cheering, encouraging, and saving some who are wandering in darkness.

THE DECEMBER LIFE BOAT

Is one of the most interesting numbers of that valuable magazine ever published. It contains a history of the development of our medical missionary work in Chicago from its very beginning, matter for which is supplied by different workers who have stood at the head of the movement. Dr. Kellogg tells in an interesting way how the work has gradually developed; Dr. Rand relates some of the wonderful experiences that he had when he first began to work in the little basement at Custom House Place; Dr. Kress speaks of some of the never-to-be-forgotten things that came under his observation; Dr. Paulson writes of his experiences in connection with the Training-School; and Brother and Sister Sadler and a number of others contribute live general articles.

Those of our young people who really wish to be informed in regard to the work that is being done in this great city should send a two-cent stamp to the *Life Boat*, and receive a copy of this December number. To all who do this, as long as the papers last, a copy of the special November number will also be sent.

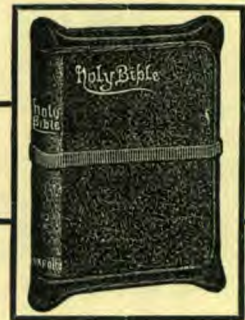
Every reader of the INSTRUCTOR should have the regular visits of this magazine, and nearly every one might have them by the foregoing of some trifling luxury or by doing a few hours' work. Twelve visits of this magazine would open the eyes of many to the great opportunities for work that are waiting for some one in the large cities. Our young people have a responsibility laid upon them, in view of the light and training they have enjoyed, which they can not shake off. May they neglect no means of learning of the work the Lord would have them do, and of preparing to take it up.

A number of very attractive premium offers are made by the publishers of the *Life Boat*. Send all subscriptions, and inquiries for particulars, to the *Life Boat*, 2 & 4 Thirty-third Place, Chicago.

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