

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

VOL. XLIX.

BATTLE CREEK, MICH., DECEMBER 26, 1901.

No. 51.

THE STORY OF THE FIG TREE.



a barren and naked tree; on the other hand, the fruit of this tree begins to develop *before* the leaves, and hence a tree in full leaf should have abundance of fruit.

The fig tree once took a very noble stand. When God brought his people out of Egypt, Israel was a clinging, dependent vine. The

Ever afterward among the Jews, "to sit under one's own vine and fig tree" was a proverbial expression of peace and prosperity; even among the heathen was this proverb spoken and understood.

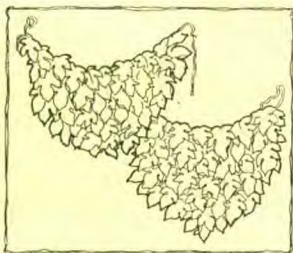
When the time of the captivity came, the Jews were described by the prophet as both good and evil figs. The good figs were those who obeyed the Lord, and went to Babylon as he had commanded; the evil, Zedekiah, his princes, and all the residue of Jerusalem that remained in the land, and would *not* go until finally the Lord sent a sword and drove them away. "Like these good figs," saith the Lord, "so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good."



THE AX AT THE ROOT OF THE TREE

THE fig tree has a history, not only as a tree, but also as a representative of character. From the very beginning it has played so important a rôle that the development and degeneration of this tree are the development and degeneration of a nation. That nation was Israel. Let us follow the story through, as we find it written in the Bible.

In the garden of Eden we first find the fig tree, its leaves beautiful, and its fruit very sweet. God created it, and for a good purpose was it put in the garden; for the Lord God had made to grow every tree that was "pleasant to the sight, and good for food." Adam and Eve also were beautiful to look upon; for they were clothed with light and glory.



But sin made a change; our first parents lost their beautiful garments, and made themselves fig-leaf aprons to cover their nakedness. "This is the covering that the transgressors of the law of God have used since the days of Adam and Eve's disobedience. They have sewed together fig-leaves to cover their nakedness, caused by transgression. The fig-leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig-leaves into aprons will be begun to hide the nakedness of the soul. . . . A fig-leaf apron will never cover our nakedness. Sin must be taken away, the garment of Christ's righteousness must cover the transgressor of God's law."—Mrs. E. G. White.

To Adam and Eve were given better garments than they themselves had chosen. God made coats of skins and clothed them, but the experience which they had begun, was so often repeated among God's people that when Christ came, he found the whole nation naked and barren, covered with "nothing but leaves." God never made fig-leaves to cover up

Heavenly Father planted it upon the hills of Palestine, where it took deep root, and filled the land. Finally "the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars."

Then Israel became independent, and, wishing to be like the surrounding nations, the "trees went forth . . . to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" (For illustration of the trees represented in this parable, see heading.)

This parable is found in Judges 9, and if you read the remaining verses of it, you will see that the trees finally got the bramble to be their king. Alike the olive, the fig, and the vine refused. They each knew that God had given them a work to do, and they would not forsake it. The fig tree said, "Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?" No, indeed! And if God's people had continued to think likewise, O Fig Tree! they would always have been a fruitful nation. During the reign of David, and also of his son, Israel grew to be a very prosperous people. The land was well cultivated, and the fruit of the olive and fig was plenti-



"NOTHING BUT LEAVES"

of men." But there were a few good figs left in Israel, and although they saw the time coming when "the fig tree shall not blossom, neither shall fruit be in the vines," yet they determined to "rejoice in the Lord, and joy in the God of their salvation."

This was the experience of Nathanael when praying under the fig tree near his home in Cana of Galilee. He had received the baptism of repentance; and John's message, "Behold the Lamb of God," was now the subject of his prayer. "Is this Jesus the Messiah?" thought Nathanael. The answer came, "Come and see;" and as he came, he heard the blessed words of the Lord, "Behold an Israelite indeed, in whom is no guile." "Whence knowest thou me?" said Nathanael. Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw



UNDER THE VINE AND FIG TREE

ful. The vine spread itself like a goodly cedar, yielding thousands of baths of wine. The cultivation of the land had the closest connection with the domestic life of the Israelites, their trade, and even their religious services; and all the days of Solomon, "Judah and Israel dwelt safely, every man under his vine and under his fig tree."



THE WITHERED TREE

thee." This was enough: Nathanael believed; and although, as John the Baptist had said, the ax lay at the root of the tree to cut it down, because the nation brought forth no fruit meet for repentance, yet Nathanael *did* "joy in the God of his salvation."

For three years the Lord sought fruit from his fig tree. It had been planted in his vineyard; but "he found no fruit thereon." "Cut it down; why cumbereth it the ground?" he said to the dresser of his vineyard. "And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down."

The rest of the story is beautifully and impressively told by Mrs. E. G. White:—

"The entire night Jesus spent in prayer, and in the morning he came again to the temple. On the way he passed a fig orchard. He was hungry, 'and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.'

"It was not the season for ripe figs, except in certain localities, and on the highlands about Jerusalem it might truly be said, 'The time of figs was not yet.' But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit. But its appearance was deceptive. Upon searching its branches, from the lowest bough to the topmost twig, Jesus found 'nothing but leaves.' It was a mass of pretentious foliage, nothing more.

"Christ uttered against it a withering curse. 'No man eat fruit of thee hereafter forever,' he said. . . . The cursing of the fig tree was an acted parable. That barren tree, flaunting its

pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to his disciples the cause and the certainty of Israel's doom. For this purpose he invested the tree with moral qualities, and made it stand the expositor of divine truth. The Jews stood forth distinct from all other nations, professing allegiance to God. They had been especially favored by him, and they laid claim to righteousness above every other people. . . . But like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but they yielded 'nothing but leaves.' The Jewish religion, with its magnificent temple, its sacred altars, its mitered priests, and impressive ceremonies, was indeed fair in outward appearance, but humility, love, and benevolence were lacking.

"All the trees of the fig orchard were destitute of fruit; but the leafless trees raised no expectation, and caused no disappointment. By these trees the Gentiles were represented. They were as destitute as were the Jews of godliness; but they had not professed to serve God. They made no boastful pretensions to goodness. They were blind to the works and ways of God. With them the time of figs was not yet. They were still waiting for a day which would bring them light and hope."

That day has come. One fig tree only was cursed by the Saviour; but the others, whose time of figs was not yet, are now in leaf, and the fruit is ready to be gathered. Shall we not "call every man our neighbor under his vine and under his fig tree," and help gather the fruit of the earth?

GRACE E. AMADON.

FOLLOWING is the hymn mentioned at the close of last week's Sabbath-school lesson, and recommended to be sung at the close of the lesson on The Fruitless Tree, next Sabbath.

Cut it Down

P. P. B. *Andante.*

P. P. Bliss.

1 *Justice.* Cut it down, cut it down, Spare not the fruit - less tree!
 2 *Mercy.* One year more, one year more, Oh, spare the fruit - less tree!
 3 *Justice.* Cut it down, cut it down, And burn the worth - less tree!
 4 *Mercy.* One year more, one year more, For mer - cy spare the tree!
 5 Still it stands, still it stands, A fair, but fruit - less tree!

It spreads a harm - ful shade a-round, It spoils what else were use - ful ground,
 Be - hold its branch - es broad and green, Its spread - ing leaves have hope - ful been,
 For oth - er use the soil pre - pare, Some oth - er tree will flour - ish there,
 An - oth - er year of care be - stow, On its fair form some fruit may grow,
 The Mas - ter, seek - ing fruit there - on Has come, but, griev'd at find - ing none,

No fruit for years on it I've found, Cut it down, cut it down.
 Some fruit there - on may yet be seen, One year more, one year more.
 And in my vine - yard much fruit bear, Cut it down, cut it down.
 If not, then lay the cumb'rer low, One year more, one year more.
 Now speaks to Jus - tice—Mer - cy flown— Cut it down, cut it down.

A NEW-YEAR INVITATION

If there be something higher, something better,
 Than aught that gave us cheer in vale and rift,
 Ah, from this hour, let not a bond or fetter
 Withhold the nobler gift!

Too long, too long, from one dawn to another,
 The trivial and mean have led the way.
 At length has Self been proved the weaker
 brother,
 With feet of common clay.

Come, let us find if there be not some reason
 For life and being grander than we've known.
 Hath not God given us, for a little season,
 Aught of his very own?

We surely trespass not, as we draw nigher
 To larger motive and a holier way.
 God wills that every day be broader, higher,
 Unto his perfect day.

—Frank Walcott Hunt.

HOLDING OR HELD

A YOUNG father sat reading the paper, with his legs crossed, and one foot swinging slightly backward and forward. Master Three-year-old thought it was a good time to set out for Banbury Cross, so he mounted upon his father's instep, and started off at a merry pace. But, alas! he had hardly turned the corner of the lane, and cantered out upon the broad turnpike, when down he came with a bump, on his head. Ruefully rubbing his forehead, but not a whit discouraged, he mounted again, and was off. In a moment, however, he took another tumble, and got another bump. Again he tried it, with the same success.

Then he sat down to reflect. In a moment he was up again with beaming face, and going up to his fiery steed, he placed one little fist in his father's broad palm, and closing the fingers over it with his other hand, cried out, "You hold me, father," and then, when he felt the firm pressure upon his little wrist, leaped upon his horse, and rode off in safety.

How soon the child learned the lesson which is so hard for us grown-up children to learn! We try to hold on, ourselves, and come to grief. Yet it is so easy to lay our lives in the Father's hand, and, when we feel the answering warmth and pressure, go out with perfect faith upon our journey.—*Selected.*

THE OLD CHAIN-MAKER

A NUMBER of years ago, in a small town in Germany, there lived a chain-maker unknown to fame. He was poor, but an excellent workman, and very conscientious in all that he did. Day after day he labored on quietly, doing faithful work. He might have shirked his task; he might have done poor, imperfect work; but, no, each link of the great chains he made must be right; and so he labored. Years pass, and on the great ocean there sails a large vessel with many passengers. On the deck is coiled the great chain, attached to the sheet anchor. It lies there unnoticed, unthought of. Suddenly a storm arises, and grows in intensity. So fierce does it become, that the ship is in danger. She flounders. Anchor after anchor is cast over, but the storm is so severe that the chains snap like cords. Then comes the captain's order, "Let go the sheet anchor!" Now is the moment of suspense. It is the last hope of safety. Will it share the fate of the others? Down into the deep it goes. In a moment the chain is out its length. The vessel quivers from stem to stern between the grasp of the two forces, the storm and the anchor.

The old German chain-maker is battling with the elements. He wins. The anchor holds. The vessel is saved.

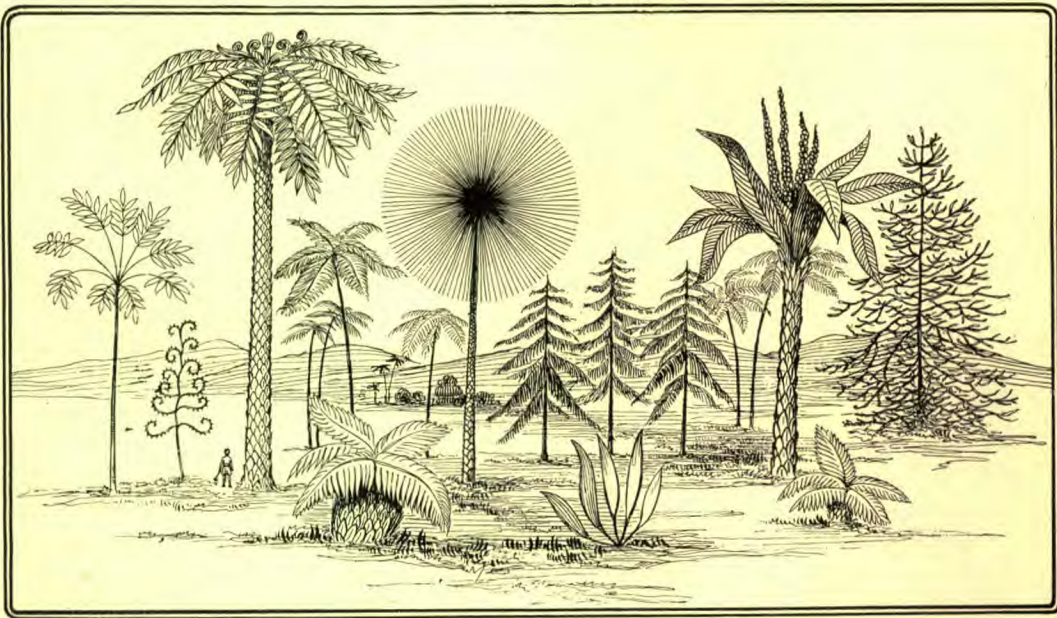
In the last great day "every man's work shall be tried," and faithfulness, faithfulness alone, will win the crown. May each one of us hear the voice of Jesus saying, "Be thou faithful unto death, and I will give thee a crown of life."—*Selected.*



DIVISION I—GEOLOGY

Chapter XIV—The Carboniferous Age; the Earth's Vegetation before the Flood

§149. "BEFORE the flood there were immense forests. The trees were many times larger than any trees we now see. They were of great durability. They would know nothing of decay for hundreds of years."—*"Facts of Faith,"* page 80 "There were evident tokens of decay, but the



earth was still rich and beautiful in the gifts of God's providence. The hills were crowned with majestic trees supporting the fruit-laden branches of the vine. The vast, garden-like plains were clothed with verdure, and sweet with the fragrance of a thousand flowers. The fruits of the earth were in great variety, and almost without limit. The trees far surpassed in size, beauty, and perfect proportion, any now to be found; their wood was of fine grain and hard substance, closely resembling stone, and hardly less enduring."—*"Patriarchs and Prophets,"* page 94.

§150. These words, some of them written years ago, state facts which to-day scientists have proved to be the truth. Men have long known that the prehistoric vegetation was of immense proportions, but only recently has it been confirmed that the woody texture of many of those trees was so close-grained as to resemble stone. Professor Bailey, in an able paper upon this subject, shows from specimens of anthracite coal, that it is of vegetable formation, the fibers of which are so compact as to be but one four-thousandth of an inch broad; that is, the grain of that wood was so fine and firm that it would require four thousand of the fibers composing it placed side by side to measure one inch. Professor Dawson reports the same thing in his experiments with bituminous coal.

§151. When we consider that our present coal-beds are the accumulated deposits of the vegetation existing upon the earth at the time of the flood, we get some idea of the vastness of those immense forests. It is estimated that if all the forests in the United States to-day were gathered together into one place, they would not make a coal seam equal to the one known as the Pittsburg Field, in Pennsylvania.

§152. Wood—and the same is true of all vegetable tissue—is composed principally of carbon, hydrogen, and oxygen in nearly equal proportions. If we take from this wood a large porportion of the oxygen, and compress together

the remaining carbon and hydrogen, with various degrees of pressure and heat, we shall have coal in its different forms and varieties.

§153. By a careful study of our coal deposits we learn many interesting facts concerning this earth's climate and vegetation before the flood. The hills and plains were not then largely barren, as now; but were profusely covered with a beautiful, varied, and stately vegetable growth. In the foreground, also to the left, in the accompanying illustration, we have reproduced some of the kinds of foliage that grew within what we now term the temperate zones; in the background, and to the right, appears the class of vegetation that then covered the polar regions, which were not then the frozen, dreary wastes

their burden of fruit, unlike anything man has ever seen since the fall. The fruit was very large, and of different colors, some nearly black, some purple, red, pink, and bright green. This beautiful and luxuriant growth of fruit upon the vine was called grapes. They did not trail upon the ground, although not supported by trellises, but the weight of the fruit bowed them down.

"It was the happy labor of Adam and Eve to form beautiful bowers from the branches of the vine, and train them, forming dwellings of nature's beautiful, living trees and foliage, laden with fragrant fruits. Earth was clothed with beautiful verdure, while myriads of fragrant flowers of every variety and hue, sprung up in rich profusion around them. Everything was tastefully and gloriously arranged. In the middle of the garden stood the tree of life, the glory of which surpassed all other trees. Its fruit looked like apples of gold and silver, and was to perpetuate immortality."

§155. Dr. Buckland, in the "Bridgewater Treatise," in describing the foliage that existed before the flood, as now found in many coal-mines, says: "The most elaborate imitation of living foliage on the painted ceilings of Italian palaces, bears no comparison with the beauteous profusion of extinct vegetable forms with which the galleries of many of our coal-mines are overhung. The roof is covered as with a canopy of gorgeous tapestry, enriched with festoons of most graceful foliage, flung with wild, irregular profusion over every portion of its surface. The effect is heightened by the contrast of the coal-black color of these vegetables with the bright groundwork of the rock to which they are attached.

§156. "The spectator feels transported, as if by magic, into the forests of another world; he beholds trees of a form and character now unknown upon the surface of the earth, presented to his senses almost in the beauty and vigor of their primeval life; their scaly stems and bending branches, with their delicate foliage, are all spread forth before him, little impaired by the lapse of centuries, and bearing faithful records of extinct vegetation, which began and terminated in times of which these relics are the infallible historians."

§157. Yes, in a marvelous way God has pre-



tion of this earth on which the curse never fell,—we find the following: "There were trees laden with luxuriant fruit, of rich fragrance, beautiful to the eye, and pleasant to the taste, designed of God to be food for the holy pair. There were lovely vines, which grew upright, laden with

served the exact remains of both the animals and the vegetables that inhabited our earth before the time of the flood, that we may know these things, and prepare for the time when this earth shall once more robe itself in immortal verdure,

§158. In order to grasp some idea of how su-

perior in size and beauty those forests were to the ones we now look upon, and how even the vegetable kingdom has degenerated beneath the curse that sin brought upon this earth, consider the fact that the small scouring-rush, called also "horsetail" and cattail," that grows along our ditches and marshes to a height of three, or at most, six feet, then reached a height of from fourteen to sixteen feet, and was often from six inches to one foot in diameter, in place of the little jointed stem of about one-half inch, as now. The club-moss, known also as "trailing pine," which reaches now, even in the tropics, scarcely above three feet, stood then an erect tree, forty to eighty feet high, with a diameter, at the butt, of three or more feet.

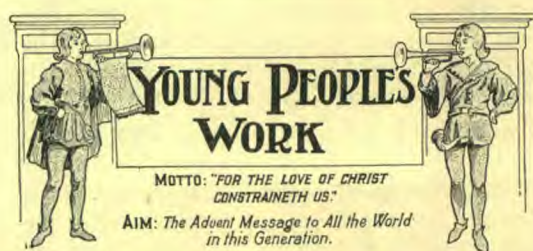
§159. The trees of those times had the characteristic concentric rings of annual growth, giving positive proof of the ever-changing seasons of those days. The accompanying illustration gives an ideal view of a secluded nook as it then was when the palms and ferns, the latter reaching a height of from forty to fifty feet, grew in profusion as far north even as the present location of Baffin's Bay.

QUESTIONS

Let each pupil explain fully some definite fact that we learn from our coal-beds regarding the climate and vegetation before the flood.

DR. O. C. GODSMARK.

2005 Magazine St., Louisville, Ky.



HE COMES A KING

Go work to-day the Lord commands,
And speak my message to all lands;
Tell to the world, till Christ appear,
The glorious news that he is near.

It comes low whispering on the breeze,
It comes to me on bended knees,
I learn it from the sacred page,—
That Christ is promised to this age.

Once as the Lamb of God he came,
And brought redemption, and was slain;
But now he'll come a conquering king,
And with him hosts of angels bring.

How will the sons of men appear
When on the cloud he draweth near
Whom they despised, his word ignored,—
How will they meet the mighty Lord?

But there's a little company,
Who shout for joy their Lord to see;
With patient hope they've waited long;
Now theirs shall be the victor's song.

O, let me stand with these, I pray,
My robes washed white in that great day,
In him restored, my labors done,
When time rolls down her setting sun!

MRS. P. ALDERMAN.

A STUDY ON THE SECOND ADVENT

(December 29 to January 4)

EVERY one of us ought, at a moment's notice, to be able to give a Bible reading on the great truths of this message. We all believe that Jesus is coming soon, do we not? But are all sufficiently familiar with the Scriptures to be able to give a reason for the "blessed hope" in clear and well-defined outline?—Very likely not. We need to read the Bible continually, and think of what we read, until we can recall this or that scripture as we desire to use it. Any one of the phases of the Advent doctrine furnishes splendid material for a profitable Bible study, if all will join in heartily. Here is a suggestive program

for a meeting in which the central feature is an outline covering the general subject of Christ's second coming:—

Suggestive Program

1. Opening Song of Praise.
2. Prayer.
3. Scripture Reading: Isa. 52: 1-11.
4. Song on Second Advent.
5. Bible Study: Christ's Second Coming.

NOTE.—Let the leader of the study call for texts to fill in the outline following. Ask first for the reference, so that all may quickly turn and follow the reading of the text. The leader will need to have an outline in mind, so as to ask questions which will suggest scriptures if the company do not readily respond. If all have been studying the subject, a variety of texts will very quickly be submitted, from which those that most clearly bring out the leading phases of the topic may be selected and placed upon the black-board (or large sheet of paper):—

- (a) Promise of his coming—three references.
- (b) Why he comes—two references.
- (c) Manner of his coming—three references.
- (d) Events associated with advent—four references. (Note how it affects righteous and wicked, and earth itself.)
- (e) Influence of this hope on our life and work—such scriptures as 1 John 3: 3; Rev. 3: 10, 11; and others.

NOTE.—As the main texts are written down, ask questions about what they say. Bible study means a questioning of the text until exactly what is said is fixed upon the mind. Every text says a great deal more than anybody gets by a first or a second casual reading.

6. Song.

7. Five-minute Reading of Selection: Twenty paragraphs from "Great Controversy," Chapter XL, beginning with sixteenth paragraph, "Before his presence, 'all faces are turned into paleness,'" etc.

NOTE.—In the Scripture reading (Isaiah 52) Egypt and Assyria are mentioned. Where is Egypt? Assyria? Why should the prophet say that the Assyrian oppressed Israel in Egypt? See how many can give the reason. This query will be answered later in these columns.

8. Closing Song.

W. A. SPICER.

THE BATTLE CREEK COMPANY

It has been some time since the Battle Creek Young People's Society has reported through the INSTRUCTOR; but the work has gone forward steadily, and with many encouraging tokens. Following the recommendation passed by the General Conference Committee, the company was organized on the simple lines suggested; and up to the present, something over one hundred Membership Cards have been signed.

It is realized, however, that this part of the work, while commendable and proper, is not all that there is to this movement. The young people are to organize for service,—a service that is definite, and fraught with most solemn responsibilities. In order to ascertain something concerning the condition, aims, and desires of the members, as well as to gain a better understanding of what is being done, and the work for which the different members are best fitted, a list of questions was prepared, and a copy sent to each member, to be filled out and returned to the secretary.

A large proportion of these question blanks has been returned, and the answers set forth a number of interesting items. First, nearly all the members reporting, are, as they should be, members of the Sabbath-school, many of them bearing responsibilities as teachers and officers. A number are attending the regular missionary

meeting in their district; others name definite work they are doing, and signify their willingness to devote a certain amount of time every week to various lines. Still others, whose time is so taken up as to leave little opportunity for independent work, are trying, as one of their number expressed it, to "live each day as a Christian should." And there is no more potent means of carrying this message for Jesus than the influence of a truly consecrated life.

It is cheering to note the spirit of the younger members of the society, and their desire to work for the Master. One little boy says that he can do something, and is willing to work before and after school hours. Another young member says: "I am only a little girl, but willing and anxious to do all the Lord would have me." That is the spirit that must fill the heart of each one who would render acceptable service.

Altogether, we take up the winter's work with a feeling of good courage, and go forward confident that the Lord of the harvest will bless every effort put forth for love to him.

SABBATH, DECEMBER 14

THE meeting of the Battle Creek Y. P. S. on Sabbath, December 14, was one of unusual interest. It being the Sabbath for the regular "Field Study," the first half of the hour was devoted to that, and various mission fields were presented by different members, who had studied the subjects in the *Missionary Magazine*. It seemed to be the general feeling that this source of information concerning the work already done in the fields abroad, as well as what is being carried forward, should be more carefully read by our young people.

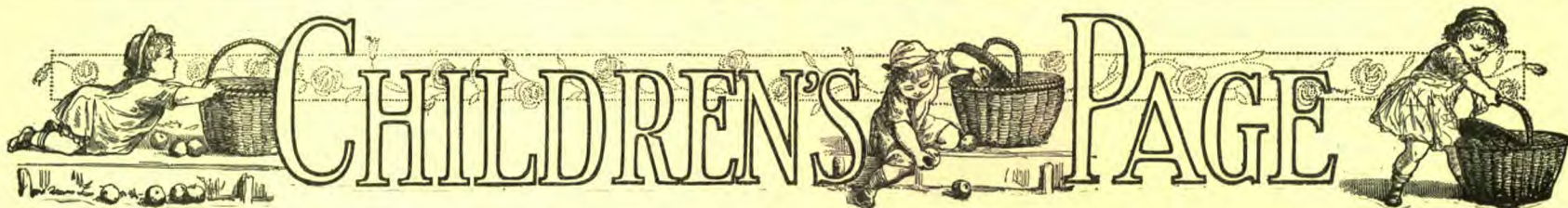
Following this, Elder Daniells spoke of the coming season of prayer, and the relation of the young people to it, and to the words of their aim: "The Advent Message to all the world in this generation." He spoke of the hope that the second advent had been to all ages; of its special meaning to us who live in the very closing hours of earth's history; of the preparation that must be had by each one who shall be fitted to have a part in carrying this message to the world; and urged that even now the young people of this great church begin to seek God earnestly, that they may enter upon the week of prayer with his own spirit of love filling their hearts.

CORRESPONDENCE-STUDY DEPARTMENT

For the benefit of the young people, the General Conference counseled the opening, by Emmanuel Missionary College, of a Correspondence-Study Department. This will co-operate with the regular organized societies of young people. If the work of these societies is to prove successful, every member must be a missionary; and should therefore seek to improve, that he may do better work. The Correspondence-Study Department is for the hundreds of young people who can not yet leave home. It offers work in the common branches. If your former school work has been neglected, perfect yourself by study *where you are*. This course also offers advanced work in English, science, history, Bible, and technical studies for teachers, besides stenography and bookkeeping.

Besides acting as auxiliary to the Young People's societies, the Correspondence-Study Department has work for parents, teachers, and gospel laborers. INSTRUCTOR readers may therefore feel free to recommend it to their friends. If you are interested in this work, write to the Correspondence-Study Department of Emmanuel Missionary College, Berrien Springs, Mich.; and full details of the plan will be sent you at once.

THE true calling of the Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way.—Dean Stanley.



THE CHESTNUT-BUR

THREE little babies in white silk robes
Lay in a cradle of green.
The cradle, with lining of satin white,
Was the coziest ever seen.

Far from the world the little ones slept,
In a castle strong and tall;
And never could passing stranger's eye
On the precious babies fall.

The months flew by, and the babies three
Grew stronger by day and night;
And to shiny satin of nut-brown hue
Were changed their robes of white.

The fall winds blew, the castle rocked,
The cradle broke in two,
And down to the ground from a tree-top tall
Three little brown chestnuts flew.

—Companion.

A LITTLE BIRD TOLD HIM

LITTLE Mrs. Bird built her nest in the apple-tree near the kitchen door; and before her children were half-grown, Mr. Thomas Cat ate them every one. Mrs. Bird fluttered among the leaves of the apple-tree, and cried for a whole day. Then she went down into the corner of the orchard, and built another nest. But Master Tommie Spratt found it, and took all the eggs away. Mrs. Bird cried over the empty nest all day. Then she went far, far away into the woods, and built another in a thorn-tree.

One morning, while she was sitting peacefully on her eggs in the nest in the thorn-tree, she heard footsteps on the stones below. She looked over the edge of the nest with startled eyes. At first she did not know whether to be afraid or not. The creature she saw had on a very short dress, but it also wore a small, round straw hat and short hair. Mrs. Bird did not know whether it was a girl or boy. Girls were harmless creatures, she knew. Suddenly the creature jumped over a log, and whooped wildly.

"Oh me! oh me! it is a boy!" shrieked poor Mrs. Bird. She sprang from the nest, and darted through the branches around and around her nest, screaming and scolding furiously.

Foolish Mrs. Bird! Why, almost any boy in the world would have been sure, from the noise she made, that she had a nest hidden there. But this boy did not know it. He was a very young boy, far too young to be wandering in the woods alone. To tell the truth, he had run away, and, although he did not know it, he was quite lost.

The boy walked on past the tree, and, after a little, Mrs. Bird lost sight of him, and settled quietly down again. After a long time she heard a queer noise, and, peeping over the edge of the nest, she saw the boy coming back again. His hat was gone, his feet were covered with mud, his hands and face scratched with briars, and he had discovered that he was lost, and was sobbing bitterly. He was so tired and blinded with crying that he tottered as he walked, and, when he reached the tree where Mrs. Bird had her nest, he dropped in a weary, muddy little heap on the dead leaves, and fell asleep.

Mrs. Bird screamed and scolded, and darted about the tree, swooping so low that her wings almost brushed the boy's head; but he did not hear her.

Presently poor, distracted Mrs. Bird heard

other strange sounds. She heard voices calling "Harold! Harold! Harold!" and the echoes caught up the words, and tossed them back and forth until the trees and rocks seemed to be crying, "Harold! Harold!" too. But Harold did not hear. He was too sound asleep. Soon two figures appeared in the distance.

"More boys! more boys!" shrieked Mrs. Bird. "Oh, my poor eggs! What shall I do?"

They were very large boys. We should have called them men, but Mrs. Bird did not know the difference. She was afraid of anything that wore trowsers and short hair, and a small, round straw hat.

Suddenly one of the men stopped, and caught the other by the arm.

"Listen, Charlie!" he cried. "Do you hear that bird scolding down yonder in the thicket?"

bird when it was divinely chosen as the bearer of food to the suffering prophet. In a village near Warsaw there lived a pious peasant of German extraction named Dorby. Without his fault he had fallen into arrears with his rent, and his landlord determined to eject him; and it was winter.

The tenant went to the landlord three times in vain. It was evening, and the next day he was to be turned out with all his family, when, as they sat there in sorrow, the church bell pealed for the evening prayer, and Dorby kneeled down with them, and they sang:—

"Commit thou all thy griefs
And ways into His hands."

As they came to the last verse, there was a knock at the window. It was an old friend,—a raven that Dorby's grandfather had taken out



FAST FRIENDS

"Yes. What of it?" said the other.

"Something has disturbed her. It may be the boy. Let us see."

"P-papa, how d-did you know where I was?" asked Harold, sleepily, when he awoke, a moment later, to find himself safe in his father's arms.

"Oh, a little bird told me!" answered papa, laughing.—*Sunday School Times.*

THE RAVEN'S FRIENDSHIP

THERE is a beautiful story, or rather legend, told in Germany about the friendship and fidelity of the raven, which recalls the honor paid to that

of the nest, tamed, and then set at liberty. Dorby opened the window; the raven hopped in, and in his bill there was a ring set with precious stones!

Dorby was now strongly tempted. At first he thought he would sell the ring; but he thought again it could not be lawfully his. Finally he took it to his minister; and the good man, who saw at once by the crest that it belonged to King Stanislaus, took it to him, and related the story. Then the king sent for Dorby, and rewarded him, so that he was no more in need. The next year the king built Dorby a new house, and gave him cattle from his own stall; and over the house door there was placed an iron tablet, whereon

was carved a raven with a ring in his beak, and underneath this verse:—

"Thou everywhere hast sway,
And all things serve Thy might;
Thy every act pure blessing is,
Thy path unsullied light."

EDITH E. ADAMS.



"STILL WITH THEE"

ANOTHER year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with thee:

Another year of leaning
Upon thy loving breast;
Of ever-deepening trustfulness,
Of quiet, happy rest;

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face;

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days;

Another year of service,
Of witness for thy love;
Another year of training
For holier work above.

—Frances R. Havergal.

WHY HE FAILED

A YOUNG man who had failed by only three points in an examination for admission to the marine corps, appealed to his Representative in Congress for assistance, and together they went to see the Secretary of the Navy in the hope of securing what is known as a "rerating" of his papers.

"How many chances do you want?" asked Secretary Long. "This is your third time." And before the young man had a chance to answer, the Secretary continued: "How do you expect to get along in the world when you smoke so many cigarettes? Your clothes are saturated with their odor. Pull off your gloves and let me see your fingers. There, see how yellow they are!" pointing to the sides of the first and second fingers.

Before the young man found his tongue to offer an explanation, the Secretary asked him if he drank.

"Only once in a while," was the sheepish reply.

Secretary Long then invited the Congressman into his private office, and while offering to do everything that he could consistently, added: "I am sick of trying to make anything of these boys who are loaded with cigarette smoke, and drink 'once in a while.' They are about hopeless."

When they left the department building, the young man, half apologizing for his poor showing, remarked: "Drinking, my father says, is the bane of the navy."

"I guess it is," replied the Congressman, laconically.—*Selected.*

FANS

JUST who first thought of fans, I do not know, and I do not think any one knows. But it is believed that the inventor, whoever he was, lived in China. I think it is quite certain that he had his home in some very warm climate, where he often felt the need of some way to make a little breeze to cool his face.

Nor are we certain by what name this man called the queer implement which he waved to and fro to stir the air about him. Our word for it

comes from an old name the Romans gave to a broad and shallow basket, in which they received grain at the time of threshing, for the purpose of tossing it up into the air, so that the wind might blow away the chaff. They called their basket a *vannus*. We have shortened it up a little, and call it just a fan.

Probably the leaves of the palm-tree were first used for making fans, and these, you know, grow in great abundance in China and Japan, where the people use more fans than in other countries of the world; but nowadays many other kinds of material are used for this purpose. The Egyptians knew about the use of fans very long ago; for pictures have been preserved until the present, showing some most wonderful fans.

Some of the most ancient fans were used by slaves to keep flies from the table and person of the distinguished people of the East. The fans thus used were placed on the end of long poles, and waved ceaselessly back and forth. Gradually fans came to be looked upon as objects of no small importance, having a significance as emblems of authority among princes and potentates. And in Japan, fans are to this day considered indispensable in the lives of all classes.

At first fans were all of the kind which could not be folded; then some one, probably a native of Japan, looking at the wing of a bat, and noticing how nicely it would fold, thought up the plan of making fans which would do the same thing. And so for the past twelve hundred years or more, folding fans have been very popular. It was a long time before the people of Europe would use them, however, and not until they had been known in Japan several hundred years did the Western nations accept them.

From being a very simple affair, made of plain palm-leaves, the fan has developed until it is often most costly and beautiful. In France a hundred years ago fans were made which called out the work of some of the most skillful artists, goldsmiths, jewelers, and carvers of the country. These were made sometimes of satin, sometimes of gauze, tulle, parchment, or crepe, and upon them were painted most beautiful pictures. Some of these elaborate creations sold for as much as five hundred dollars.

Queen Elizabeth had a truly wonderful supply of fans, as many as twenty-seven being told of, one of which cost forty pounds, or almost two hundred dollars of our money. So many fans were brought into England from other countries in the time of Charles II, that he placed a duty of forty shillings a dozen upon them to protect the poor people who made a living in the fan factories, and it was forbidden any one ever to bring a painted fan into the country.

In the time of the revolution, fans went quite out of fashion; but since then we have greatly increased our manufacture and trade in this article. From France alone we have imported in some years fans to the value of \$400,000. Ingenious machines have also been invented for the making of fans, so that thousands of persons and immense sums of money are employed in that industry.—*Edgar L. Vincent.*

GOOD THINGS FOR BOYS TO REMEMBER

THAT it takes more than muscle to make a man.

That it requires pluck to be patient.

That selfishness is the most unmanly thing in the world.

That consideration for mother and sister does more to mark a gentleman than the kind of necktie he wears.

That the only whole man is the holy man.

That to follow the crowd is a confession of weakness.

That one real friend is worth a score of mere acquaintances.

That to be afraid of one's noblest self is the greatest cowardice.—*Selected.*



STILLING THE TEMPEST

(Continued)

The Waves Beat into the Ship.—The disciples' bark, tempest-tossed on the sea of Galilee, is a beautiful illustration of the church of Christ, storm-tossed and wave-beaten, oftentimes to human eyes in great danger. Sometimes, it would seem, it is doomed to go down; but the Master is with and in the church to-day, as he was with the disciples that night on the sea of Galilee. Though persecuted from without, and torn by dissensions within, the church will sail on to victory. There is no more danger of her light going out in darkness than there was that the bark wherein Jesus slept would sink beneath the waters.

Asleep on a Pillow.—Christ had worked very hard throughout the day, and this undoubtedly accounts for the soundness with which he slept during all this excitement. What an instance of our Lord's humanity and divinity!—in the stern of the ship, asleep on a pillow, so worn in body that he failed to wake, notwithstanding the excitement of those on board, and the noise of the storm whose waves swept over the boat. He became weary, like other human beings; but see him a moment after he has arisen, and rebuked the unbelief of his disciples! Hear him speak the words that quiet the angry waves! Here we see his divinity,—his perfect control of all things in nature. He who keepeth Israel neither slumbers nor sleeps. What a contrast to Jonah, who slept in a boat in a time of great danger, because his conscience was dead and unresponsive. Jesus sleeps in calm repose because of a conscience pure, and a mind in perfect touch with his Father's will. The Saviour was asleep on a pillow. While he made no special provisions for his physical comfort and need, at the same time he did not ignore these things when they were at hand.

And They Awake Him.—What can be the meaning of this indifference, or rather apparent indifference, on the part of the Master?—for truly the Lord is never really indifferent to the needs of his children in their peril. Was not this apparent indifference calculated to strengthen the faith of the disciples? Had they trusted him fully, they would not have addressed him in such words of doubt as, "Master, carest thou not that we perish?" The apparent forgetfulness on the part of God in our times of trial, temptation, or affliction, is designed to strengthen our faith and ripen our confidence,—to show us our weakness, and bring us to a realizing sense of our extremity. Then by the word of his power, he will dismiss our present fears, calm our disturbed spirits, and erect in our minds a landmark, as it were, of loving watchfulness over us when tempest-tossed on the sea of life.

Master, Carest Thou Not That We Perish?—Oh, if they had only realized the meaning of the word "Master," they would have no thought of perishing. If the boastful Caesar could say that no vessel that bore him and his treasure could sink, how much more the Master of earth, sea, and sky, when the vessel had him on board in times of danger. Christ himself was tossed by the same tempest that tossed the troubled disciples. They asked of him, "Carest thou not that we perish?" But they could not perish; for Christ was with them. He in whom the fullness of the Godhead dwelt bodily was asleep

in the stern of the ship. How beautiful to think that the storms which assail us, assail Christ. The winds and the waves that blow and beat upon us, blow and beat upon Christ. In all our afflictions he is afflicted. He is with us in times of sunshine and peace; and he is with us, even though he appears to be asleep, in times of danger and peril. When Jesus embarked with his disciples, he knew there would be a storm, and yet his knowledge of the difficulties that lay in the way did not prevent his accompanying them. Through sunshine and shower the blessed Redeemer accompanies the chosen sheep of the heavenly flock. "Lo, I am with you alway," he says. "I will never leave thee, nor forsake thee."

W. S. SADLER.

(Concluded next week.)



THE FRUITLESS TREE.

(January 4)

LESSON TEXT: Luke 13:1-9.

LESSON HELP: "Christ's Object Lessons," pages 212-218.

1. What warning had Christ given the people in the chapter immediately preceding that of our lesson?

2. In what condition were they concerning the time in which they lived? Luke 12:56.

3. What popular tumult had previously arisen in Jerusalem? Where did the scene occur?

4. Who was Pilate? Luke 3:1. Whose subjects did he slay? What kind of feeling existed between these two rulers? Luke 23:12; see note 1.

5. That insurrections often occurred in those days is inferred by Gamaliel in the book of Acts: what does he say?

6. To what sad event were all these calamities pointing? See note 1.

7. Instead of taking warning from these, how did the people regard them? Read verse 2 of our lesson.

8. What did Christ say about it?

9. Of what other calamity did he remind them for further warning?

10. For what purpose also did he give the parable of the barren fig tree?

11. Where was this tree planted? What is the Lord's vineyard? Isa. 5:7.

12. Who came and sought fruit on this tree? For how long had he been seeking it?

13. Not finding any, what command was given concerning the tree? Why?

14. Who interceded for it? What did he offer to do?

15. For how long did the dresser plead that it should stand? On what condition only?

16. If his efforts failed, what then?

17. Did this tree ever bear fruit? The answer is found in the sequel to this parable, Matt. 21:19. See quotation 1.

18. Whom does this fig tree represent? See quotation 1 and also "The Story of the Fig Tree," given on the first page of this issue.

19. What is there in our lesson to show about what time in Christ's ministry the parable was given?

20. Christ's hearers did not discern their time: do we discern ours? See quotation 2.

NOTE 1.—While Pilate was governor of Judea, he did all he could to overthrow the religious laws of the Jews. This was the cause of many insurrections during his procuratorship. He also had special enmity against Herod and against his subjects, among whom had been formed at

that time a new party called the Nationalists, or Zealots. Judas the Galilean was the author, and the party arose to resist the taxing of Cyrenius, mentioned in Luke 2. They exhorted the nation to assert their liberty from the power of the Romans, and finally, as a result of their influence, one violent war after another came upon them, robberies and murders took place, seditions arose, and famines increased, until Jerusalem was burned. This after forty years' pleading with the Jewish nation to give up her resistance against the Roman government, and accept the Holy Spirit, who would quickly have subdued all her enemies.

QUOTATIONS

1. "Jesus did not in the parable tell the result of the gardener's work. At that point, his story was cut short. Its conclusion rested with the generation that had heard his words."—"Christ's Object Lessons," page 216. "The result of the gardener's work . . . depended upon that people to whom Christ's words were spoken. They were represented by the fruitless tree, and it rested with them to decide their own destiny. Every advantage that Heaven could bestow was given them, but they did not profit by their increased blessings. By Christ's act in cursing the barren fig tree, the result was shown. They had determined their own destruction."—"Desire of Ages," page 584.

2. "The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of the earth will be swept away in flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. O let us seek God while he may be found, call upon him while he is near!"—*Signs of the Times*, April 21, 1890.

3. "Jerusalem was lost because of its obstinate refusal to acknowledge the truth."—*Review*, Dec. 13, 1898.

4. "Knowledge is the only key that will give entrance into heaven."—*Review*, Feb. 22, 1898.

5. "The Jews could have borne the disappointment of their hopes better than they could bear the righteous denunciation of their sins. In parables, Christ laid bare their professed sanctity."—*Review*, July 12, 1898.

BIBLE NATURE STUDIES

THE revised edition of "Bible Nature Studies" may now be ordered. The new form of this work is much more convenient than that of the first edition. Page and type are the same as "Christ's Object Lessons," but the book has between five and six hundred pages. It is strongly bound, and is sold at the nominal price of one dollar.

This work will be especially valuable to parents and teachers, and will serve as an excellent text-book for the sixth to ninth grades. Those desiring copies should address M. E. Cady, Healdsburg, Cal.

A NEW BOOK

A COPY of this new illustrated edition of Dr. J. H. Kellogg's "Plain Facts for Old and Young" has been brought to our desk. We can not do better than quote the words of three prominent representatives of modern reform,—Mary Wood-Allen, Superintendent Purity Department, World's W. C. T. U.; John G. Woolley, former Prohibition candidate for president of the United States; Alonzo T. Jones, author and evangelist in behalf of "the faith once delivered to the saints:"—

Dr. Mary Wood-Allen says: "'Plain Facts' is true to its name. The information is scientific, and yet plainly stated, so that all may understand."

John G. Woolley says: "It is not only worthy of wide circulation, but urgently needed."

Alonzo T. Jones says: "It will do only good, and in many ways."

Quite a complete advertisement of it appeared in the INSTRUCTOR of November 28, special prices being given to purchasers before Jan. 15, 1902. It is published by the Health and Purity Library Association, F. E. Belden, manager, Battle Creek, Mich. Mary Wood-Allen is examiner of all literature handled by the association. See INSTRUCTOR of December 5 and *Review and Herald* of December 10, for further particulars, or address the publishers.

JANUARY, 1902

IF the yellow address-label on first page of this paper, or on the wrapper, bears this month and year (John Brown 1820), 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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No. 5, International Express.....	2.17 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 3, 5, and 7, daily.	

EAST-BOUND.

No. 10, Mail and Express, East and Detroit.....	3.45 P. M.
No. 8, Limited Express, East and Detroit.....	4.14 P. M.
No. 4, Lehigh Valley Express, East and Canada.....	8.23 P. M.
No. 2, Express, East and Detroit.....	2.10 A. M.
No. 74, Mixed (starts from Nichols yard).....	7.15 A. M.
Nos. 10 and 74, daily, except Sunday.	
Nos. 4, 6, 8, and 2, daily.	

W. C. CUNLIFFE, Agent,
BATTLE CREEK.



PUBLISHED BY THE
REVIEW AND HERALD PUBLISHING COMPANY
BATTLE CREEK, MICHIGAN

ADELAIDE BEE COOPER - - - - - EDITOR

Subscription Rates:

YEARLY SUBSCRIPTION	-\$.75
SIX MONTHS	-.40
THREE MONTHS	-.20
TO FOREIGN COUNTRIES	-1.25

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The Advertising Rate

Is fifteen cents per agate line, one insertion. Reading notices, thirty cents per brevier line, one insertion. Further information upon application.

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

A NEW LEAF

He came to my desk with a quivering lip,
The lesson was done.
Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled:
"Do better now, my child."

I went to the throne with a quivering soul,
The old year was done.
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled:
"Do better now, my child."

—Selected.

THE CALL TO PRAYER

I AM pleased to be permitted to have a little talk with the INSTRUCTOR family. What I wish to talk with you about is the week of prayer.

First, let me ask if you are aware that a time has been set apart by our people for a week of prayer? Second, do you know just why this is done? Third, are you counting on a rich blessing as a result of your participation in the services of this season of devotion?

For several years we have observed what we call a week of prayer. It has usually been held during, or in connection with, the holidays. This year it is to be held December 21-28.

Some of the reasons for selecting the holidays as the time for the week of prayer are that there is not so much work to be done as at other seasons of the year, and the evenings being longer, public meetings may be more readily held. Furthermore, the proper observance of this occasion affords an opportunity to set an example to the world in the use of the time and the money the Lord gives us.

The object of devoting a week to special prayer is to hasten the coming of the Lord. If we observe the week as we should, we shall be led to make the preparation necessary to meet God. This qualifies us to lead others also to prepare to meet the Lord. The sooner we get ready, the sooner Jesus will come.

JESUS IS COMING

Just before ascending to his Father, Jesus said to his disciples, "I will come again." Later he said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." To all who serve him, and prepare to meet him, he will give eternal life. But those who refuse to do this will be destroyed with the brightness of his coming; for we read that those "who obey not the gospel of our Lord Jesus Christ" "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Now the Lord does not want any one to be

lost. He is not willing that any should perish, but that all should come to repentance. Hence he sends a warning message to all the world, telling them that he is coming, and calling on them to prepare to meet him. When that message has been properly given to all, Jesus will come; for he says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

OUR MISSION

Jesus is ready to come; but the world is not ready for him. The mission of Seventh-day Adventists is to proclaim to all the world the message of the Lord's coming. When that is done as it should be, the Lord's work in this world will be finished, and he will come. Those who have been made righteous by the gospel message will be taken to heaven; while those who have refused the life and righteousness so freely offered them will be destroyed.

The Lord's people have not done all they should with the message the Lord has given them. For this reason the work of God, and therefore the coming of Jesus, have been delayed. Regarding this, a statement in Volume VI of "Testimonies for the Church" reads as follows: "The upbuilding of the kingdom is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to co-operate with the divine. . . . Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you would go forth to do Christ's work, angels of God would open the way before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."

The present conditions in our world are foretold in Rev. 7:1-3. Angels of heaven are sent into all parts of the earth to prevent the wicked from bringing the final crisis, while other angels are commissioned to see that the last call of mercy and salvation is given to a perishing world. God's people are the visible messengers to give the call. Therefore if we are unfaithful in our work, we shall delay the coming of Jesus.

The Lord tells us that we have been unfaithful, and so have hindered the work, and have kept the Lord from coming. "Had the purpose of God been carried out by his people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome in the city of God."

This delay on our part is a serious offense. To delay the coming of Jesus is to continue the suffering and woe of the world; and as Jesus is afflicted in all the afflictions of humanity, his sufferings are protracted by our unfaithfulness! And this is done by those professing to be his friends!

THE WEEK OF PRAYER

Is it not plain, therefore, that we should set apart a week for earnest prayer, Bible study, confession of sin, and renewing of our consecration? Every one who believes the third angel's message should fervently pray for personal salvation from the power of sin. The psalmist David prayed: "Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Besides seeking help for ourselves, we should pray earnestly for the unconverted and lost in our families and churches. They should be rescued, and the Lord wants to use each one of

his followers in this rescue work. Dear reader, set your heart on the salvation of your friends and companions who are in peril. Pray and work for them with all your hearts.

Pray for the laborers already in the field, and for a thousand more to be speedily raised up to join those who are at work. To-day earnest calls are coming from every direction for help. Ministers, Bible workers, physicians, nurses, school-teachers, canvassers, and business men are in great demand. A thousand would be none too many to set to work at once. But these must be earnest, persevering, successful workers. This cause can not use people who are too half-hearted to push their work to success.

The great increase of workers calls for a corresponding increase of funds. One hundred thousand dollars would be none too much to meet the growing demands of the field. This could be given during the coming week of prayer by our people without overtaxing a single person. It ought to be given, and for this we ought to pray.

In all that I have mentioned above, the children and youth of the INSTRUCTOR family may have a blessed part. Every one can certainly pray for these good things, and the majority can take part in the work itself. Nearly all can give something toward the donations. You have earned a little money some way, or have had a little given to you. This you can put into the treasury for the support of missionaries and the salvation of the lost. Nearly every one can speak to unconverted friends.

WHAT CHILDREN WILL YET DO

Before this great message closes, children are going to have a prominent part in proclaiming it. Read what the last printed Testimony says: "When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple court, 'Hosanna! Blessed is he that cometh in the name of the Lord!' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers can not do, because their way will be hedged up."

"Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work. They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known, and his saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage."

In view of all we have stated above, will not every one who reads this, resolve, before laying this paper down, to do his duty in this cause? There are great blessings in store for all who will carry out that reasonable promise. Dear reader, do not let this week of prayer pass without obtaining the blessing it has for you.

A. G. DANIELLS.