

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Vol. L.

BATTLE CREEK, MICHIGAN, OCTOBER 23, 1902.

No. 42.

OUR CONTRIBUTORS

The One Thing Needful

Nor palaces nor acres broad,
Nor serfs to tremble at his nod,
Nor lordship over boundless sod,
May win man favor with his God.

Not flocks and herds to dot the plain,
Nor laden ships upon the main,
Nor coffers filled with golden gain,
For in his sight all these are vain.

Not ancient lineage, spotless fame,
Nor beauty rare, of face or frame,
Can win for man in heaven a name;
For God regards all men the same.

Not days of labor, nights of prayer,
Nor deeds of penance strange and rare,
Nor tears, nor toil, nor anxious care,—
All these with God no value bear.

But from the earliest time
and place
That man begins his earthly
race,
Until, at last, he sees Thy
face,
The one thing needful is
thy grace!

ELIZABETH ROSSER.

The Lake of Geneva

ATTRACTED by the pure air and grand scenery of Switzerland, multitudes flock here summer after summer, coming from far and near to admire this spot, which is favored with some of the best gifts of nature.

Truly there are few landscapes at once so charming and majestic as those of the shores of Lake Geneva. Its basin, fed by the Rhone, which flows in the east from the Alps, extends in a broad, fertile, semicircular valley, slightly marked by the Jorat Hills, and bounded, to the east and south, by the Swiss and Savoy Alps. The almost straight summits of the Jura chain separate the valleys in the west, and also divide Switzerland from France.

In the west, where the crystal-clear waves of the Rhone glide rapidly from Lake Geneva to Savoy, is the city of Geneva, — a lovely sight, as if blown down above the azure-blue waters of the Rhone, the brilliant rows of its new buildings reflected in the mirror of the wide lake, and picturesquely overreached by the black contours of the Dome and the old parts of the town.

Geneva appears in history as the seat of the Allobroges, thence the Roman name Aurelia Allobrogium. It first belonged to Burgundy, and was then a free imperial city. Oppressed by Savoy, the town still preserved its liberty and wealth, which increased through the Reformation; and after the fall of the first French empire, to which it belonged for a time, it entered the Swiss Confederacy as an allied member.

The fate of other places on the shores of this lake was less happy. After the dominion of Burgundy and feuds of the Middle Ages, the country came to Savoy, and later into the possession of Berne, which, however, kept only the northern shores of the lake, the canton of Vaud, which entered the Swiss Confederacy in 1803. The southern shores remained to Savoy, and with it were annexed to France in 1859.

Along the Lake of Geneva, French is spoken, and even with a certain elegance at Geneva.

The finest sights at Geneva are the Mont Blanc bridge and the splendid Quais du Mont Blanc, des Paquis, du Leinan, with the monument of the duke of Brunswick, and the Grand Quai with the Monument National. The streets of Mont Blanc, Corratevie, and Rhone are the principal business thoroughfares.

Five other bridges unite the main town on the left shore of the Rhone with the industrial quarter, St. Gervais, on the right. In the Rhone is an interesting island bearing the name of the essayist Rosseau, and at the bridge of the Bergues is a bronze statue of that author.

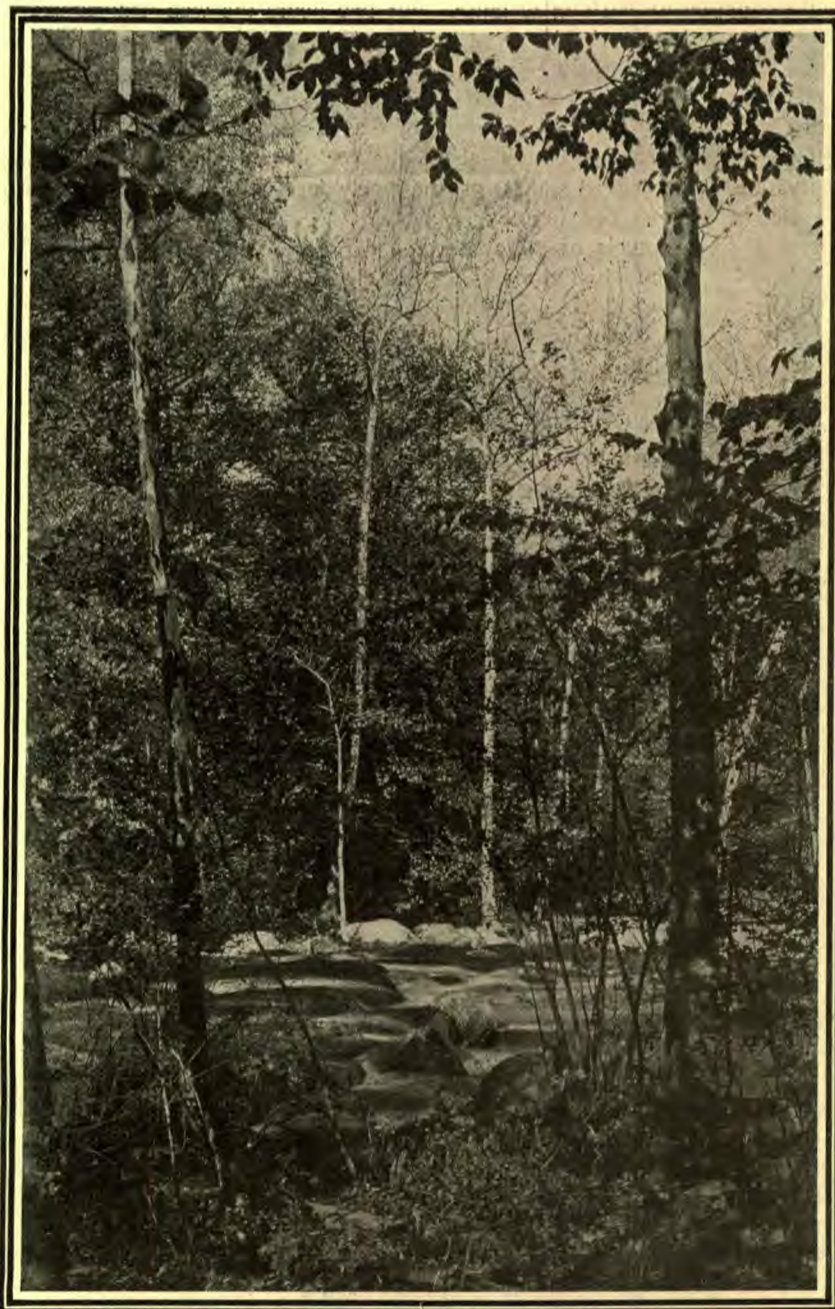
I was happy to have the privilege of attending services in Calvin's Cathedral at this place; but the handful of persons gathered there for worship seemed sadly void of the life and energy with which their founder was so thoroughly afire three hundred and fifty years ago.

The charming shores of Lake Geneva are best seen and admired by steamer.

Behind the city of Geneva the two mountain elevations of the Saleve disappear, — a farewell greeting from Mont Blanc and its gigantic ice-clad satellites, — and one turns toward Versoix and Coppet, renowned through their association with the names of Necker and Madame de Staël.

Soon we get to the Vaudois shores: there are sunny hills, large, unbounded vineyards, everywhere gardens, and glittering villages. Here also is Nyon, the largest town between Geneva and Lausanne, with its castle and high terrace.

On the other side stands the promontory of Ivoire. The lake appears in full splendor in the east. Rolle and Morges, two little towns on the shore, as well as the picturesque Castle Wufflens, scarcely attract the attention; for the eye already perceives Lausanne, with its Episcopal Castle and the grand Gothic Cathedral. From the shore rises a high hill, upon which towers the town. Innumerable villas cover the sunny slopes, blooming with luxuriant vegetation. From the Dome-terrace is presented a most remarkable sight. Below lies Ouchy, the port of picturesque Lausanne; farther on are Vevey, Clareus, Montreux, and Territet; in the background are lovely hills, dotted with chalets and beautiful villas; and suddenly appears from the blue waters before us the far-famed Castle of Chillon, where Bonnavard was imprisoned six years, its towers and white walls reflected in the glittering water. Then comes Villeneuve at the entrance of the beautiful Valley of the Rhone. On the



"Like an army with crimson banners,
The forest in silence waits
For the faithful, bounteous autumn
To pass by the old year's gates;

"Fair is her story,
Told in the glory
Of gorgeous coloring woven in bands,
And streamers hung by invisible hands."

left shore rise the rocks la Meillieue overreached by the Dent d'Oche, and lastly the village of St. Gingolf. Deeper in the Rhone Valley, and always toward the east, are Aigle and Bex.

The coast of Savoy extends in wild, picturesque rocks. Back from the coast are the largest chestnut forests in Europe, and many ruined castles tell of past splendors. Near Evian, the lovely bathing-place, cultivation begins again, and the population becomes more dense.

MRS. B. G. WILKINSON.

The Goodness of the Lord

DAVID exclaims, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" It is worth while, then, to fear the Lord in a way that will not permit us to do any wrong thing; to reverence him and his word with such filial love that we shall keep his commands. It is worth while to trust in the Lord "before the sons of men;" to be calm when others are perturbed; to be confident in danger; and hopeful in drought, in flood, or in tempest.

His goodness has wrought out something for such, and has laid it up. They are to be hidden in the secret of his presence from the pride of man; to be "kept secretly in a pavilion from the strife of tongues."

"Whosoever therefore shall confess me before men," says Jesus, "him will I confess also before my Father which is in heaven." We make confession of him not only by our lips, but by the whole tenure of our lives. We may go regularly to church, and pray, and speak in meeting, and be faithful in giving and in all lines of church work, and yet not "confess Christ" as he desires us to confess him, nor "trust in the Lord before the sons of men" as he wishes to be trusted. The doctrines of Christ must affect our lives in a way that will testify to his power over us; this is true confession, and the only confession that will give weight to our words, our gifts, and our prayers, and win others to Christ.

"Trust in the Lord and do good, . . . and verily thou shalt be fed," is another text with the same thought. Do good, even when you can not see the way. "The Lord will provide." "The salvation of the righteous is of the Lord: he is their strength in time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked and save them, because they trust in him."

The crown, the honor, the glory, the inheritance, the life, has the goodness of the Lord laid up for the upright.

S. ROXANA WINCE.

His Work

"My meat is to do the will of him that sent me, and to finish his work," said Jesus. To finish *his* work, not *my* work. Some of us love to work. It is meat and drink to us. Not infrequently we hear of people who neglect their food, who eat too hastily, or who eat less than the health of the body demands, in their eagerness to accomplish some task on which their heart is set. Much of our work is really important; but what about His work? Can we have a part in his work? Is it still unfinished? Can *we* finish *his* work?

Christ said, "It is finished," as he died on the cross. In one sense God's work is ended; but there is a sense in which much yet remains to be done. Not till his kingdom shall come, and his will be done on earth as it is in heaven, will there cease to be work to do for him.

Let us not become so absorbed in our own work as to forget his, which is of infinitely greater importance; but let us remember that it is our privilege also to say, "My meat is to do the will of him that sent me, and to finish his work."

MARY M. CURRIER.



The Lesson

GOD set a book within mine hand one day,
And bade me read the lesson written plain:
But wearily I turned my eyes away.
"Ah, Lord," I said, "what need to trace again
The old, old lines of pain?"

"Yet read," I heard him answer, very low,
"Though all thy days were filled with pain's
increase."

I looked, I marveled on the page to know,
Writ out in lines of gold my soul's release.
"Thy lesson, Lord, is peace."

"Yet read," once more I heard the Master call,
When all the world was dim at day's remove.
I saw a light along the pages fall;
I lifted up my eyes and looked above.
"Lord, in thy face unveiled I read it all;
My life's deep lesson—Love."

—Selected.

"Look Up"

SEVERAL years ago, while journeying from Christiania, Norway, to Göteborg, Sweden, I was favored with a sight of the most glorious sunset it was ever my privilege to behold. Language is inadequate to picture its beauty. The last beams of the setting sun, silver and gold, purple, amber, and crimson, shed their glories athwart the sky, growing brighter and brighter, rising higher and higher in the heavens, until it seemed that the gates of the city of God had been left ajar, and gleams of the inner glory were flashing through. For two hours the wondrous splendor continued to light up the cold northern sky,—a picture painted by the great Master Artist upon the shifting canvas of the heavens. Like the smile of God it seemed, above all earthly homes, above the rock-bound plains, the rugged mountains, the lonely forests, through which our journey lay.

Angels of mercy seemed whispering: "Look up! This glory is but a gleam of the light which flows from the throne of God. Live not for earth alone. Look up, and behold by faith the mansions of the heavenly home." This scene was to me as the bow of promise to Noah, enabling me to grasp the assurance of God's unfailing care, and to look forward to the haven of rest awaiting the faithful worker. Ever since that time I have felt that God granted us this token of his love for our encouragement. Never while memory lingers, can I forget that vision of beauty, and the comfort and peace it brought.

As God's children, it is our privilege ever to look up, keeping the eye of faith fixed on Christ. As we constantly keep him in view, the sunshine of his presence floods the chambers of the mind. The light of Christ in the soul-temple brings peace. The soul is stayed on God. All perplexities and anxieties are committed to Jesus. As we continue to behold him, his image becomes engraved on the heart, and is revealed in the daily life.

But if, after conversion, we allow worldliness to creep into the heart, if we cherish it as a welcome guest, there is an entire change. The view of Jesus is eclipsed. The vision of his purity, his goodness, his matchless love, is dimmed. Peace is gone. No longer is the soul committed to him in simple, perfect trust. The whole Christian life seems uncertain.

My dear young friends, ever keep Christ in view. Thus only can you keep the eye single to God's glory. Jesus is your light and life and peace and assurance forever. By beholding him you are changed from glory to glory—from character to character.

"If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of dark-

ness." "Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." In Him is no darkness at all.

When the soul is illumined by God's Spirit, the whole character is elevated, the mental conceptions are enlarged, and the affections, no longer centered upon self, shine forth in good works to others, attracting them to the beauty and brightness of Christ's glory.

MRS. E. G. WHITE.

The Difference the Tide Made

I HAD an experience the other day under a bridge. It was a bridge over a tidal river running into—and out of—Buzzard's Bay. A few hours before, my boat had shot under the bridge with the speed of an arrow, borne on the rush of the incoming tide. No oars were necessary to keep the boat in the middle of the current, and away from the rocks. But as I went to return, twelve hours later, things had changed.

The river had changed. It was an incoming tide once more. And my relation to the river had changed. Then I was with it, now I was against it.

And dear me, what a tug it was! Bend to the oars, pull frantically for ten minutes, and lo, I was opposite precisely the same boulder on the shore as when I began! Turn to the quiet waters along the bank, and row up to the bridge, then dart into those rushing waters, and—pff!—they catch the boat, and whirl it around like a cork, and send it back where it came from. The incoming tide was swift as any mill-race, and the usually silent river was noisy in its turbulence.

After many vain attempts, we took the long anchor rope—my friend and I—and tied it to the further end of the bridge, floated the loose end through, tied the boat to it, and by dint of much pulling and boot-soaking and arm-straining, got the skiff ingloriously through, and made our difficult way up the still hostile river on the other side, and so out into the bay.

But I had earned a lesson—bought it with an aching back and blistered hands.

There is a tide in all the affairs of men. It is the great current of God's will. It does not rise and fall like the ocean's tides. It sets always in the same direction, and it moves with steady force.

It flows, I say, through everything. The ancient Greeks had a philosophy whose central maxim was, "All things are flux;" that is, there is in all the universe no such thing as rest. Everything is in constant motion. Modern science has come to the proof of this old philosophy. It shows that there is no stone, however solid it appears, but its particles (could some powerful microscope disclose them) are whirling in wonderful orbits in and out among themselves, with chasms between like the interstellar spaces. The massive globe to its ultimate atom is in continual movement.

And it is precisely thus, as I have said, with the higher universe of mind. Through it all flow the tidal currents of God's providence. We may move with it, and our boats glide along without our effort. We lay our hands to the oars, and every stroke tells grandly. We are in perfect control of the boat, and can turn it with a touch. O, it is glorious, rowing with the tide!

But once in a while—foolishly enough, for no worthy goal lies that way—we turn against the tide. At once our swift speed changes to a snail's pace. At once our easy control of the boat has become a difficult one. At once the way grows hard and fierce and desperate. By this device and that, we manage to get along, but ingloriously enough. O, but it is hard work, rowing against the tide!

And I won't try to do it—in my spiritual life—any more.—Amos R. Wells.



Climbing the Hill

HAPPY-GO-LUCKY and Faint-of-Heart

Set off on a journey with Only-Try;

Each was ready to do his part,

While the sunny hours went merrily by;

But when the shadows were growing long,

And the crickets chirping their even-song,

Up rose, like a barrier steep and strong,

A rocky hillside nigh.

Said Happy-go-Lucky, "Suppose we wait,
And somebody passing may give us a
ride!"

"We shall break our necks if we climb so
late!"

Poor Faint-of-Heart in a panic cried.

But Only-Try, with a resolute eye,

Looked up at the hill and the sunset sky.

"There is plenty of time," said Only-Try,

"And the moon is full, beside."

So Only-Try, without stay or stop,

Went clambering up over rock and root,

Till he stood at last on the hill's green top,

In a beautiful clearing, with flowers and
fruit.

But the other two are waiting still,

For nobody lives, or ever will,

That can reach the top of the smallest hill

By sitting down at the foot!

—Blanche T. Heath.

A Glimpse of a Great Chautauqua Assembly

THE Chautauqua summer assembly idea endeavors to combine religious instruction, educational advantages, and wholesome entertainment. There are many persons so situated that they can not take a summer outing, but who are glad to improve the opportunity of camping out a few days on some beautiful assembly grounds.

The management of these summer assemblies arrange, months beforehand, an elaborate program, which ordinarily includes a number of noted speakers, whose ability has earned for them a world-wide reputation. In addition to the great lectures, entertainments, concerts, and stereopticon exhibitions that are daily given in the large auditorium, there are also held a large number of classes, and various demonstrations, such as schools of art, agriculture, astronomy, fancy-work, cooking, and health culture.

These occasions furnish ideal opportunities to impart instruction in reference to hygienic cookery, healthful dress, physical culture, the rational care of the sick, and how to preserve the body in health. For a number of years some of our trained workers have had a place upon the programs of a number of the leading Chautauqua assemblies, and their instruction has been received with deep interest and great enthusiasm.

The Old Salem Chautauqua, near Petersburg, Illinois, ranges second in size and importance to the original New York Chautauqua. This year there were about four thousand people encamped on these grounds, which are of interest to every American citizen from the fact that for a number of years Abraham Lincoln made this his home, and here surmounted many of the obstacles with which he had to contend in his youth.

On the day that Ellen Stone, the ex-captive missionary heroine, spoke, there were eight thousand five hundred people in attendance. It seems almost impossible to conceive how a woman, after having wrestled with all the difficulties incident to twenty years of most trying missionary experience, could live through six months of such exposure and dangers as she was compelled to undergo while in the hands of her semi-savage captors.

The amount of Turkish gold that was required to ransom her was equal to a third more than

her own weight; and none who heard her will ever forget the impression made by her words when she said that every man, woman, and child present had been bought by a still greater price, even the life of Christ.

Miss Stone, although now a middle-aged woman, and after having passed through this terrible experience, expects soon to return to her old missionary post.

Sometimes we foolishly imagine that we have sacrificed for the cause of the Master, and shown some real devotion for humanity; but how all that we may have done sinks into insignificance when compared with such an experience.

DAVID PAULSON, M. D.

Gratefully Rejoicing

ROBERT MOFFAT, the great missionary to Africa, told the following touching story, which shows how God's word is prized by the native converts:—

"Not long ago a woman came to me, having traveled fifteen miles, and said that she wished a New Testament. I said to her, 'My good woman, there is not a copy of it to be had.'

"What! Must I return empty?"

"I fear that you must."

"O," said she, 'I borrowed a copy once, but the owner came and took it away, and now I sit with my family sorrowful, because we have no Book to talk to us! Now we are far from any one else. We are living at a cattle outpost, and we have no one to teach us but the Book. O, go and try to find a Book! O my elder brother! do go and try to find a Book for me! Surely there is one to be found; do not let me go back empty!'

"I felt deeply for her, for she spoke so earnestly, and I said, 'Wait a little, and I will see what I can do.'

"I searched here and there, and at last found a copy, and brought it to the good woman.

"Oh, if only you could have seen how her eyes brightened, how she clasped my hands, and kissed them over and over again!

"Away she went with the Book, rejoicing, with a heart overflowing with gratitude."

Can You?

"Do you think you could be pleasant—not speak a cross word, or grumble, or pout for a whole month, if you could earn something very nice by it?" That was asked many years ago of a little girl who lived in the great backwoods of Ohio. "Some things nice" were not found everywhere then as they are now, and "something nice" to that little girl of fifteen meant the ambition of years—an organ.

Her eyes grew big and round at her uncle's words, and she blushed at the remembrance of past failings as she answered, "I don't know, sir; but I would try hard." And try she did. Poor, little, sensitive, quick-tempered child—how could she succeed? One mistake would mean the loss of her organ. You may think it strange; but that organ stood up in her mind so strong, so dear, that it was stronger than temper and everything else, and she won!

We never know what we can do till some great cause calls us to strong endeavor. True, some natures respond only to prizes and pay, but other nobler and grander natures there are that find their highest incentive to good in love. Such are they who pass through this world as Christ did, inspired by steadfast love, which overcomes every trial and hardship and temptation, and can say,

even to death, "Stand aside." Blessed are they who draw their inspiration from nothing less. Their word through all the ages has been, "I can," and their lives are glorious witnesses of its power.

EDISON DRIVER.

In the Laboratory

"THIS is a very great treasure," said the chemist, taking from his collection of minerals a tiny stone, which he placed on a bit of pale-yellow velvet. The stone was highly brilliant, and of an exquisite, clear, deep-blue color.

"It is a sapphire, is it not?" I asked.

"Yes," answered the chemist; "and, though it is very small, it is a choice specimen."

When I looked closer, seeking the cause of the gem's value, I saw, glimmering within it, a tiny, symmetrical star, with slender, threadlike rays, like something imprisoned in the crystal and yet really a part of it.

I said something of this to the chemist, and he answered, gazing affectionately at the intense blue gem: "Yes, it is as you say, something imprisoned in the crystal and yet a part of its very substance. Long ago, when the stone was a-making from the yet liquid material, a particle of foreign substance dropped into the clear matter; the intruder could not be removed, and the noble sapphire essence straightway gathered it to itself, and crystallized about it in a perfect form, making of the threatened blemish its choicest beauty.

"That's the way star sapphires are made; and," added the chemist, with a look in his face as if he were seeing and rejoicing over something strangely beautiful, "there are souls who take a pain or sorrow which comes to them, and grow about it, until they are infinitely more beautiful than they would ever have been without it. God



THE BIBLE CLASS AT THE OLD SALEM CHAUTAUQUA

knew they could do this great, noble thing, when he let the sorrow come, and I believe he rejoices especially in his star-sapphire souls." — S. Alice Ranlett, in *Well Spring*.

To-day

THOU wilt not call me forth this day
To seal my faith by sword or flame;
Yet keep me, help me, Lord, I pray
That in my lot, and as I may,
I glorify thy name.

No place is mine with those who stand
In open war to wage thy strife;
But set thy sword within my hand,
To smite and overthrow the band
Of sins that thwart my life.

No mighty works thou hast for me,
No glorious deeds to gain me praise;
But, humble in fidelity,
Lord, let me walk and work with thee,
This day and all my days.

—Mabel Earle.



Three Measures

Of all things far, I love the best
The distance from the east to west;
For by that space, and all within,
God's mercy parts me from my sin.

And best I love, of all things high,
The space between the earth and sky;
For by that height beyond all ken
God's love exceeds the love of men.

I love, of deep things undefiled,
A father's pity for his child;
For by that depth, so far, so clear,
God pities all that faint and fear.

O Father! Father! endless kind,
I thank thee for my human mind,
But chief of all my praise shall be
That mind can not encompass thee!

—Amos R. Wells.

Responding to God's Call

THE Young People's movement is a growing factor in our work. Its influence is already felt in the field. The development has not been so much by any molding influence working from without as by the growth of an idea from within.

We are not rallying around any phrase, or pressing on in this movement because it is the customary thing nowadays to have young people's societies. Implanted within the hearts of the youth of this denomination by the Holy Spirit is the deepening conviction that there is a definite work for the young people to do in ushering in the glorious coming of our Lord. The movement truly is of God at this time, and to meet the call of the hour.

The same word comes from all the camp-meetings, so far as I have heard. The young people are lining up for service. As companies of our youth have, by a common inspiration, risen to pledge their lives to carrying this message to the world, parents have thanked God, even amid tears, and have pledged themselves to send them forth with hearty Godspeed. Divine grace has seemed to be calling especially for the wandering feet and the backslidden among those who have been brought up within the sound of this truth; for now there is no more time to be lost if we are to have a part in preparing the way of the Lord.

And now for service! It is to be no sentimental crusade and a waving of banners. Sensible, straightforward work is to be the watchword. If there has been in any sense a summer holiday in the young people's work, let us now press on with it more enthusiastically than ever.

Soul-winners we must ever be. Keep the love of Jesus so in the heart that it will be natural to talk of it to sinners who do not know the Lord. Even our own sense of this love grows by telling of it.

Everywhere there is work, just such as we would do if in the lands abroad; and we learn by doing. Then, too, we must keep in touch with the needs of the fields by watching the reports from our workers, and the study of the literature of missions. Thus the young people can help to keep the flame of missionary interest burning brightly in the church. The work thus done may have a very appreciable effect upon the weekly offerings for missions, and upon the special annual offering just before us.

We have on hand a glorious work. Let us be "all at it, and always at it," as John Wesley said of the early Christians of the book of Acts.

W. A. SPICER.

Young People's Work at College Place¹

SINCE our last report the Young People's Society at College Place has been doing nicely. Our regular meetings each week have been well attended, and a good interest is manifested in the work.

The last meeting of the school term, in May, was one of special interest. Instead of the regular study that is usually conducted, a short Scripture lesson was read, and a few remarks were made by the leader on what has been accomplished in our young people's work, and the opportunities that still lie before us. Every one seemed to realize that this was the last meeting of the kind that many of us might have the privilege of enjoying together, and a feeling of deep solemnity pervaded the service. Most of the many testimonies that were borne were reiterating the work and blessings of the past, and laying plans for broader work in the future. While we do not see accomplished in the last two years what we wish might have been done, yet there are some who have worked untiringly in their efforts for souls, and results have been obtained that will tell in the kingdom of God. Many who may never again attend our school, and take part in the work here, will yet remember the blessings that they have received, and rejoice in the strength that has been gained to lead others to the truth.

The work for the young people at the spring camp-meeting seemed a little slow in starting at first; but before very long this branch was one of the best features of the meeting; and many will testify to experiences there gained that were not heretofore known.

Since school closed at the college, our attendance has been necessarily smaller, numbering now only about thirty or thirty-five, but we are glad for the presence of the Lord with us each week as we gather for Bible study, and to talk of the goodness of God, and pray for those who are more actively engaged in the work. Encouraging reports are received from some who have gone away to labor in the cause in other places.

We are glad to see so many of our young people taking hold of the "Object Lessons" work, which is now being carried on by the church here. Our desire is to be faithful in the small part that is ours to perform now, that we may be prepared for greater usefulness in the future.

CLAUDE CONARD.

Battles Between Truth and Falsehood

STUDY PREPARED FOR THE YOUNG PEOPLE'S MEETINGS

Lesson XXV—The Proud Little Horn

(October 26 to November 1)

HOW TO STUDY THESE LESSONS.—(1) Read the lesson story; (2) try to recall or find scriptures in proof of each statement; (3) study the texts; (4) see how many missing links you can supply; (5) give the lesson to some one else. You will keep only what you give away.

The four beasts that came up from the sea waves represented the great world-powers that ruled from Daniel's time to the end. The lion was Babylon; the bear, Medo-Persia; Grecia was seen in the leopard; and the dreadful fourth beast symbolized the mighty power of Rome.

Rome's division into ten parts was seen in the ten horns. These ten divisions were developed during the fourth and fifth centuries, and were known as the Goths, Vandals, Franks, Heruli, Anglo-Saxons, etc.

The next important symbol in this chapter is the little horn. This was the papacy, or Roman Catholic Church. Seven proofs are given by which we can clearly identify this power:—

1. It was to come up among the ten, after

¹By a mistake in transmission this report has just reached the INSTRUCTOR. We regret the delay; yet the report is so excellent that we believe you will agree that it is well worth reading, even though it is a little old.

they were developed. The papacy was not established till 538 A. D.

2. It would be a different power from the ten. The papacy was a religious power, while the ten were political.

3. It would pluck up three of the original ten. The papacy was not fully set up until the three that opposed were rooted out; namely, the Heruli, Vandals, and Ostrogoths.

4. He would speak great words against the Most High. The papacy has spoken great (proud) words against (in opposition to) the Most High, in claiming the titles, attributes, and worship of the Most High.

5. He would wear out the saints of the Most High. The blood of millions of martyrs testifies that this specification has been fully carried out.

6. He would think to change times and laws. The papacy has thought himself able to change the times and laws of God. As proof of this, he claims to have changed the Sabbath commandment.

7. The times, laws, and people of the Most High were to be in his power for a definite time,—“a time and times and the dividing of time.” This same time is used in Rev. 12:14. It is also said to be 1260 days. Verse 6. In prophecy a day represents a year. See Eze. 4:6. So the little horn must have power for 1260 years. The papacy was fully established in 538 A. D. The pope was made a prisoner, and his power taken away, in 1798, thus making the period of papal supremacy exactly 1260 years.

All this long prophecy has become history, except the very last. The judgment is closing. The beast will soon be given to the burning flame. Then the saints will take the kingdom.

All those who will “take the kingdom” then, must now “take it by force.” Matt. 11:12.

Items from the Field

THE Young People's Society at College Place, Washington, has one hundred and four members, and reports a good interest.

AT Spokane the Young People's Society has raised fourteen dollars and thirty-five cents, which has been used in the local work. Meetings are held weekly. Membership, twenty-five.

A SOCIETY of eighteen members has been organized for about three months at Mt. Vernon, Indiana. Weekly meetings are held, and the INSTRUCTOR lessons studied. There is quite an outside attendance, and all take an interest in the Bible studies.

THE eleven members of the Boise City, Idaho, Society are actively at work. Their work includes distributing of the Signs, filling reading-racks at the railway station and State House, and the placing of *The Life Boat* in the jail and penitentiary.

THE Secretary of the Society at Antigo, Wisconsin, reports a membership of nineteen. Bible readings are held weekly. The Society has circulated a number of papers, and has raised two dollars and ten cents for Christian Help purposes. At one meeting, eight made a new start in serving the Lord.

THE Wichita, Kansas, Society has twenty-seven members. Five new ones have been added during the last quarter. Weekly meetings are held, and the regular Bible studies used. The following work is reported: Papers given away, six hundred seventeen; pages of tracts distributed, two hundred forty; papers sold, thirty-eight; two missionary visits made; one missionary letter written; one Bible reading held.

READ the call on the last page of this issue.



CHILDREN'S PAGE

Three Gates

Two little gates have you and I,
Curly, pinky, and queer,
Standing open the livelong day
That we may be swift to hear.

One little gate have you and I,
Lying 'twixt cheek and cheek,
With coral doors, and bars of pearl,
That we may be slow to speak.
ELIZABETH ROSSER.

"As Scarlet"

THE Orient is the land of bright colors. Among old-time ways and customs preserved in the East, the primitive love of gay-colored clothing has been brought down from the days when the world was young. You will remember how fondly Siser's mother anticipated her share in the spoils of war, in the days of the Judges, in her imagination feasting her eyes upon the "prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides."

The style of dress lends itself to the taste for combinations of color. On a holiday, particularly, the crowded street or bazaar is often a brilliant scene of shifting hues.

The dyer plays a large part in the coloring of the "gorgeous East." His outfit is a very primitive one. There is a profusion of earthenware vats and tubs, and metal vessels for boiling the liquid dyes. He needs no very extensive quarters, and his little shop may overflow onto the pavement. All this helps the stranger who wishes to see how the work is done. The workman evidently takes pride in bringing out the bright-hued fabrics, in all the colors of the rainbow.

Of all the dyes the scarlet is the most enduring. No art that is known, so far as I have heard, can bleach out this color when once it has been steeped into every fiber of the cloth. It is the symbol of sin, wrought into the life, which no human effort can remove. But thanks be to the dear Lord for the promise that though our sin be as scarlet, it shall be made as white as snow. It is this story of love and power that we must tell to the people of the East. In spite of the bright apparel and the momentary gaiety, their lives are dark and clouded.
W. A. SPICER.

Giants and Grasshoppers

"WHAT is the matter?" asked Mrs. Hamlin. "What is hindering the work?" Mr. Hamlin glanced up from his paper.

"The work?" he said. "O, the old story; there are 'giants' in the land, and the committee feel like 'grasshoppers.'"

It was Earle's turn to look up. Earle was reading, but he generally had one ear for any conversation that was going on about him. His eyes went back to his book, but he kept wondering just what his father meant. Of course there were no giants in these days! He waited until his father was turning the paper to another page, then put in his question.

"Father, what do you mean about 'giants' and 'grasshoppers'?"

Mr. Hamlin laughed. "Your ears heard that, did they? Why, I meant what the ten spies did when they whined about giants, and called themselves 'grasshoppers,' instead of seizing their chance as the other two wanted them to do. Don't you remember the story? I'm afraid you are not as well up on Old Testament history as you are in your school history. The *Report of the Spies* makes very interesting reading; you would better look it up."

"I remember about it now," said Earle, "and I can guess what you mean about the committee. There are lots of such giants around nowadays, aren't there?"

"Plenty of them!" said his father. "Look out that none of them scare you away from an opportunity."

Earle laughed, and went back to his story. He knew he was the sort of boy of whom the other boys said that he didn't "scare worth a cent!"

It was nearly twenty-four hours afterward that he was in the dining-room, which was his evening study, bent over his slate, his pencil moving rapidly. His friend and classmate, Howard Eastman, sat on the arm of the large rocker, tearing bits from a newspaper wrapper and chewing them, while he waited for Earle.

"I do wish you would come on!" he said, between the bites of paper. "The boys will be waiting for us; I told them I'd bring you right along, and the fun will all be over before we get there."

"Bother!" said Earle, consulting his book; "that isn't anywhere near right."

"Of course it isn't. I knew it wouldn't be. There isn't a fellow in the class, nor a girl, either, for that matter, who has got that example. Why, I know, because I heard them talking about that very one; and haven't I done that seventy-five times myself? My brother Dick tried to do it for me, and he didn't get it, either; he said there was some catch about it."

"I'd like to find the catch," said Earle, wistfully.

"Well, you can't. I tell you there isn't one of them who can. You needn't think you're smarter than anybody else. We won't get marked on that example; they don't expect us to have it. I heard Professor Bowen tell Miss Andrews that there wouldn't be a pupil in the room who could conquer it."

"Is that so?" said Earle, running his fingers through his hair, and looking wearily at the long rows of figures on his slate.

"I haven't got it, that's certain; and I've tried it in every way I can think of. I don't know as there is any use in my going over it again."

"Of course there isn't! It is just one of those mean old catch problems that nobody is expected to get. So just put up your tools, and come on. I know the boys are out of all patience with us for being so late."

It happened that Cousin Carol was in the library, which opened from the dining-room. Cousin Carol was seventeen, and her thirteen-year-old cousin Earle admired her extremely. He had known her but three weeks, and already they were the best of friends; he valued her good opinion next to his father's and mother's. At that moment her face appeared in the doorway, and she said, in the sweetest and gentlest of tones,—

"And there we saw the giants."

Howard Eastman made haste to take the wads

of paper out of his mouth, and to get off of the arm of the chair; but Miss Carol's face vanished, and they heard her open the hall door and pass out. Earle's face, meantime, had reddened to his hair.

"What did she say?" inquired Howard, his eyes big with wonder.

"O, never mind what she said. She was talking to me. Look here, Howard Eastman, you may as well cut down to Timmy's, and tell them I can't come; they needn't wait for me any longer. There's no use in talking; I'm going to conquer that example if I have to sit up all night to do it. I'm no grasshopper, and it has got to be done!"

"O say now! I think that's mean!" growled Howard. "There won't be half as much fun without you; and besides—why, you almost got started. You began to put up your books."

"I know I did; but I'm not starting now, and there's no hope of me. Skip along, and tell the boys I'm sorry, but it isn't my fault; it is this old giant of a problem that is trying to beat me;

and he can't. I don't feel a bit like a grasshopper."

"Say," said Howard, "what have giants got to do with that example? She said something about them."

"They haven't got a thing to do with it," said Earle, with energy, "and I'll prove that they haven't. Now you skip, Howard, that's a good fellow; and let me alone. I've got a battle to fight."

Howard groaned, and growled, and "skipped." Next morning, just as the hour for recitation

arrived, and the arithmetic class were filing in, company was announced.

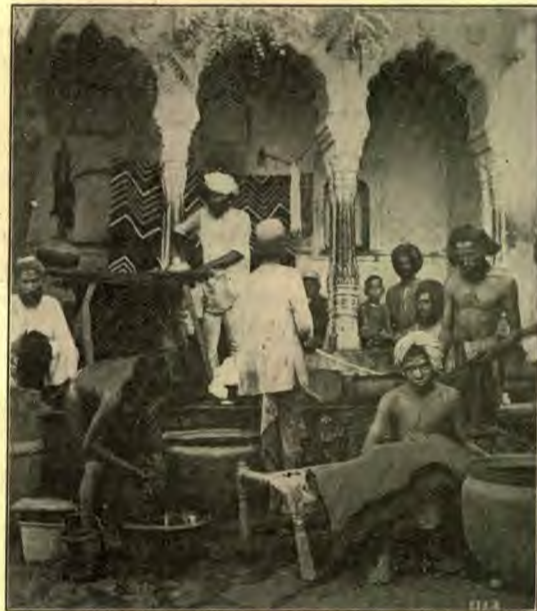
"Just our luck!" muttered Howard Eastman. "Any other morning this term I should have been ready for them. Did you know they were coming, Earle?"

No, Earle didn't. He looked in surprise. There were his father and Cousin Carol, not only, but a stranger, a fine-looking man who, it was presently telegraphed through the class, was Judge Dennison, of Buffalo, who used to attend this school when he was a boy. And then, behold, came Principal Bowen, who stood talking with his guests a moment, after which they all took seats and stayed through the entire hour.

Work went on well until that fatal thirty-ninth example was reached, and Howard Eastman was called upon to go to the board and perform it.

"I can't do it, Miss Andrews," he said, "I tried it as many as fifty times, I think, in fifty different ways, and I couldn't get near the answer."

"That is very sad!" said Miss Andrews, trying not to laugh; "if you had not tried so many ways, but worked faithfully at one, you might have done better." However, she called on the boy next to him, with no better success. A long row of downcast eyes and blushing faces. Some of the pupils confessed that they had not even



MOHAMMEDAN DYERS AT WORK

attempted the problem, but had been discouraged by the reports of the others. "Is there no one who is willing to go to the board," said Miss Andrews, "and attempt the work, carrying it as far as he can?"

At just that moment she caught sight of Earle Hamlin's face, and spoke to him.

"Will you try it, Earle?" And Earle went.

Silence in the classroom. All eyes on the blackboard and the quick fingers of one boy handling the crayon. How fast he worked! Had he multiplied right?—No! Yes! that was right. O, but he had blundered in subtracting! No, he hadn't! every figure was right. Ah! now he had reached the place where none of them knew what to do next! But he *knew!* Without pause or confusion he moved on, through, to the very last figure, which he made with a flourish. Moreover, he knew how to explain his work; just what he did, and why he did it. As he turned to take his seat, the admiring class, whose honor he had saved, broke into applause, which the smiling teacher did not attempt to check.

"I think we owe Earle a vote of thanks," she said. "I will confess my surprise as well as pleasure in his work; I did not expect any of you to succeed. In truth, I gave you the example rather as a trial of patience than in the hope that you could conquer it. You remember, however, that I gave you permission to secure help if you utterly failed. Will you tell us, Earle, if you had any help?"

"Yes'm," said Earle. "My Cousin Carol helped me."

And then Cousin Carol's astonishment suddenly broke into laughter.

"I haven't the least idea what he means!" she said, in her clear, silvery voice. "I was so far from helping him that I tried all by myself to do the example, and failed!"

The class began to cheer again, but hushed suddenly to hear what Earle was saying.

"All the same she helped me," he said, sturdily. Then, seeing that he must explain, he added, hurriedly: "We had been talking about the giants, you know, and the grasshoppers, just the night before; and I thought to myself then that I wasn't a *grasshopper*, anyhow, but I never thought about the example being a giant; and I was just going to quit it when Cousin Carol came to the door and spoke about the giants, and then I went at it again."

Some of the pupils looked hopelessly puzzled. Mr. Hamlin's face was one broad smile. "Students of Old Testament history have the advantage here to-day, I fancy," he said.

"Earle," said Miss Andrews, "are you willing to tell us how long you worked on the example?"

"I began it at six o'clock," said Earle, "and I got it just as the clock struck eleven."

There was no use in trying to keep that class from cheering! They felt that their defeat had been forgotten in Earle's victory.

Mr. Hamlin and Judge Dennison stood talking together after the class was dismissed.

"Do you know I like best of all that word of his about his cousin's helping him?" said Judge Dennison. "It was plucky in the boy to keep working, and it took brains to study out that puzzle; but that little touch which showed that he wasn't going to accept the least scrap of honor that did not belong to him was what caught me. You have reason to be proud of your son, Mr. Hamlin."—*Pansy.*

IN the factories of Belgium more than seventy-six thousand children work for an average wage of less than ten cents a day, girls receiving less than boys for the same class of work. In some of the textile factories, indeed, more children than adults are employed—and all for the merest pittance. How thankful the boys and girls of this land ought to be for good homes, good food, good clothes, and good schools.



First Lessons in Geography¹

Lesson III

As there was no rain, there was not a great amount of water to be carried off, yet in order to preserve the circulation of water, Rivers were made. These were to carry water, both for beauty and better to distribute the moisture. The dew that formed, and the water that in places flowed in springs from the ground, flowed into little Brooks that danced in the light and sparkled like crystal. These collected into Creeks, and these again into rivers that flowed into the sea. This water was, in turn, carried up into the air, and floated to all parts of the earth, where it fell as dew every night. Things were so perfectly balanced that rains never fell. As the streams flowed through the land, they were to be fountains of life to the soil.

In one place there was a beautiful river, formed of four rivers, whose waters bathed the sands that were mixed with pure gold. Other precious stones were among its pebbles. The other rivers were all beautiful, but this was the most beautiful of all.

When all was ready, God caused the earth to bring forth all manner of trees and plants. These grew all over the earth, but the best of each variety was planted by the side of this river that was formed of four rivers. Here grew beautiful grass of all kinds, of richest green, and as it reflected the light, it gave a color as of gold. Beautiful mosses carpeted the banks, and flowers grew in profusion everywhere. Ferns grew as large as trees; while every sort of tree that God had made grew where it would be the most beautiful. Grapes hung in great clusters of various colors, weighing the branches down. Trees were loaded with fruit that looked like gold and silver. Fruit was not as we know it now; but was beautiful and delicious beyond our imagination. Flowers that never faded filled the air with sweetest perfume. This place God called the "Garden of Eden." It was prepared for the home of the first man when he should be made, and was an example to show him how he could make the whole earth.

QUESTIONS.—Was there rain before the flood? Were there rivers? How were they formed? What is a brook? A creek? Where did the rivers empty? Where did the waters that fell as dew come from? What kind of place was prepared for the garden of Eden? What life was first made? Did the trees and flowers die as they do now? Why was the garden of Eden planted? What grew in it?

Lesson IV

Now that day and night were established, and plants were growing in the earth, on the fourth day God set two great lights in the firmament. One of these was very bright. God made it to

¹NOTE TO TEACHERS.—In preparing this series of lessons it is not intended that they will be used for advanced students. The object is to give a presentation from a Bible basis of the work usually covered in an elementary geography. In studying the first four lessons, the teacher should take his class to the side of a pond or a brook, and carefully point out the forms of capes, bays, peninsulas, etc., and be sure that they understand what these are. We feel that these details are of importance, and yet that they will be more readily learned incidentally, as a part of the great story of creation, than in the form of dry definitions. Let each teacher supplement the lessons with such work as will insure these details being fully understood and fixed in the memory. We invite criticism and suggestions from our church-school teachers all over the field.

F. B.

rule the day, and he called it the Sun. From the sun the earth receives light and heat. By its power the plants grow, and water is lifted up into the air, and carried from place to place. Sunshine destroys disease, and brings life, and light, and joy wherever it goes. Neither plants nor animals could live if there were no light.

But the sun has no light in itself. It is the "light-bearer." Whose light does it bear, do you wonder?—All the light that it sheds upon the earth comes from the Heavenly Father,— "the Father of lights,"—and Jesus, his Son, who is the "Light of the world." So when we see the sunlight making the earth bright, causing the plants to grow, painting the fruit and flowers, and drawing the water upward to form clouds to refresh the thirsty earth, we know that it is God who is doing these things. As we notice how he works,—how *constantly, lovingly, patiently, freely*,—we shall learn how to work for him.

God made the sun to rule the day; when the earth turns so that the sun appears to sink below the horizon, it is night. A day is the length of time from sundown to sundown. It takes twenty-four hours of sunlight and darkness to make one Day. The Horizon is the place where the earth and the sky seem to meet.

On the fourth day, too, God made the Moon to rule the night, and he made the Stars also. The moon reflects the light of the sun. Did you ever hold a mirror in the sunlight, so as to throw the bright beams into a dark place? The moon, hung in the heavens, catches the light of the sun, and makes it shine on the earth.

Some of the bright stars are like the moon—they reflect the light of the sun. These stars are called Planets. Our world is a planet. Its name is Earth. The earth, like other planets, reflects the light of the sun to distant planets. Other stars are, like the sun itself, "light-bearers." They have planets and moons. But all the light with which they shine comes from God. This is the reason that it is true that "the heavens declare [show] the glory of God."

God said the lights in the firmament of heaven should be for signs. In our times there have been three great signs in the heavenly bodies,—the darkening of the sun, the moon appearing red as blood, and the falling of the stars.

The earth revolves around the sun. It takes just 365 days, 5 hours, 48 minutes, and 46 seconds for the earth to pass around the sun, and come back to the place from which it started. We can tell this place by the stars. The time that it takes for the earth to pass around the sun is called a Year.

As the earth passes around the sun, the change of seasons is made. Before Adam sinned, there were not the extremes of heat and cold that are seen to-day. The earth is now so placed that the sun shines directly on certain parts of it during one part of the year, and on other parts during another time. The sun shines more directly on our part of the earth in the summer than it does in the winter. There are four seasons in some parts of the world. In others there are but two. Where there are two seasons, they are called the Wet Season and the Dry Season. Where there are four, what do we call them?

REVIEW.—When was the sun made? For what purpose? Was there light before the sun was created? Who is the source of all light? Then whose light and life does the sun give forth? When were the moon and the stars made to shine in the heavens? Where does the moon get its light? Where do the stars get their light? What is a planet? What is the name of the planet on which we live? What great signs were placed in the sun, moon, and stars? Where does the Bible speak of them? How long is a day? How long is a year? How is the year marked? What causes the seasons?

College View, Neb.

FLOYD BRALLIAR.



THE YOUTH'S LESSON

V—The Perversion of Christianity in Modern Babylon

(November 1)

LESSON SCRIPTURES: Inserted in synopsis.

MEMORY VERSE: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14.

Synopsis

The real basis of Christianity is the living of the righteousness of the law in the flesh. Rom. 8:3, 4. God saw that man could not do this of himself, and so he sent Jesus, his own Son, to become also the Son of man, and live this life for us. Jesus took upon himself the same flesh and blood that we have. Heb. 2:14. This union of divinity with humanity is called the "mystery of godliness." 1 Tim. 3:16. It is the foundation upon which the church of God is built, and must be the experience of every Christian.

At one time when Jesus would teach this truth to his disciples, and through them to us, he asked them, "Whom do men say that I the Son of man am?" He then made the question more personal, asking them, "But whom say ye that I am?" When Peter answered, "Thou art the Christ, the Son of the living God," Jesus knew that he had grasped the great truth that he wanted the disciples to see. Read Matt. 16:13-18. Any religion that teaches that Christianity is based upon any other foundation is false; "for other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

In the book of Galatians it is plainly stated that there is but one gospel (1:6-9), and that the gospel of justification by faith. Gal. 2:15-21; 3:6-14. Now justification by faith simply means Christ dwelling in our flesh, Christ living over again a sinless life in our sinful flesh. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 1:15, 16; 2:15-20; 2 Cor. 4:10, 11. A religion that teaches that man can be justified in any other way than through a Saviour who has taken the same flesh that we bear, and who dwells in our sinful flesh, is a perversion of Christianity.

We have already learned that the paganism of ancient Babylon, instead of teaching that God dwells with flesh, taught that the dwelling of the gods was not with flesh. Dan. 1:11. This same pagan idea is taught in modern Babylon. The Roman Catholic Church believes that Mary, the mother of Jesus, was, by special favor, preserved free from any taint of original sin (see note 1), so that Jesus did not take the same sinful flesh that we have. For this reason they seek access to Jesus through the mediation of saints, angels, and the Virgin Mary.

Having removed Jesus so far from us, by giving him an entirely different kind of flesh than we have, this modern Babylon naturally must find some other way to be justified, and so it substitutes justification by works for justification by faith. See note 2.

Knowing that our only hope of salvation rests upon the Saviour who was to be born of our flesh (Gen. 3:15), and thus bring into our flesh power to conquer sin, a power which is received by believing on him (Rom. 1:16), we can see how completely Christianity has been perverted by modern Babylon.

Questions

1. What is the real basis of Christianity?
2. When Jesus came to redeem man, what kind of flesh and blood did he take upon himself?
3. What is this union of divinity with humanity called?
4. What relation does it sustain to the church?
5. How did Jesus teach his disciples that this truth was the foundation of his church?
6. How strongly is it emphasized that there is but one gospel?
7. What do we learn from the book of Galatians that this gospel is?
8. What is the difference between justification by faith and Christ dwelling in our flesh? Give proof of this from the Bible.
9. What falsehood in opposition to this truth was taught by ancient Babylon?

10. How has this been perpetuated in modern Babylon?

11. Having removed Jesus so far from his people, how are they taught to approach him?

12. Where is the sinner taught to look for justification?

13. What is our only hope of salvation?

14. Then how completely has Christianity been perverted in modern Babylon?

Notes

1. The following extracts from "A Short and Simple Exposition of Catholic Doctrine," issued under the authority of "John Cardinal McCloskey, archbishop of New York," will give an authoritative statement of this dogma: "It is the Catholic belief that the blessed Virgin was, by a special privilege, preserved immaculate, that is, free from the stain of original sin, from the first moment of her conception."—"Catholic Belief," page 212.

2. "It is clear, according to the Church of Rome, that the ground of a sinner's justification is not without him, but within him. He is justified, not because Christ has satisfied the law in his room, but because the man himself has become such as the law requires. . . . The death of Christ has to do with our justification only in so far as it has merited the infusion of those good dispositions which are the formal cause of our justification, and whereby we perform those good works which are meritorious of an increase of grace and eternal life. . . . The Roman Catholic scheme, therefore, is very clearly one of salvation by good works."—"The Papacy," by Rev. J. A. Wylie, pages 291, 292.



V—Joseph and His Brethren

(November 1)

LESSON SCRIPTURE: Genesis 37.

MEMORY VERSE: "He that saith he is in the light, and hateth his brother, is in darkness even until now." 1 John 2:9.

(The chapter given as the Lesson Scripture is the lesson to be studied. Read this every day, and think over it until you know just what it teaches. Then the following notes, which should be read several times, will help to a fuller understanding of the lesson. Lastly, go over the questions carefully, and be sure that you can answer each in the words of Scripture.)

Jacob stayed with his uncle Laban for twenty years, doing the work of a shepherd. Fourteen years he served for his two wives, Rachel and Leah, and six for wages. Then God told him to return to Canaan, the land of promise. He reached there in time to see his aged father again, and to bury him with Abraham in the cave of Machpelah, when he died at the age of one hundred and eighty years.

While Jacob had been away, he had learned to know God and to trust him fully; and so his name was no longer Jacob, a supplanter, but God had changed it to Israel, an overcomer. This change in his character gave him a power over men that quite overcame Esau, and changed him from an enemy into a friend.

Jacob had now twelve sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. From this week's lesson we can see what was the character of these sons.

Joseph, his father's favorite, was pure of heart and life, and because of this his brethren hated him, and tried to get rid of him. In this he was like Jesus, whose holy life condemned the sins of the people so that they determined to kill him.

All that Joseph's brethren did to try to keep his dreams from coming true, God used to bring them to pass. In the same way, when Satan inspired the Jews to crucify Jesus of Nazareth, he was only helping forward the plan of salvation.

Perhaps it would have been better for Joseph if he had not told his dreams to his brothers. He might have waited quietly for God to bring them to pass without boasting of them to his brethren, and thus making them more jealous and angry. Even Jacob reproved him for talking about them.

The coat that Jacob gave to Joseph was a long one with sleeves, a special kind worn only by princes. This made his brothers think that his father meant to set Joseph over them all as ruler of the family. Perhaps if Jacob had not so openly favored Joseph, and if Joseph had kept

his dreams to himself, he would not have been separated from his father, and sent as a slave to Egypt. But God worked all these things together for their good, as we shall see in future lessons.

Once again Jacob's sin was brought home to him; for in letting him think that Joseph was dead, his own sons deceived him as he had deceived his father Isaac.

Questions

1. How long did Jacob stay with his uncle Laban? What work did he do all this time? Why did he go back to Canaan?
2. How many sons did Jacob bring with him to Canaan? Tell their names in the order of their birth.
3. Who was the favorite son of Jacob, and why? How did he show his favor? How did Joseph's brothers feel about this? How did they show their feelings?
4. What dream did Joseph tell his brethren? Verses 5-8. What did they do because of this?
5. What other dream did Joseph have? Verse 9. How did his father rebuke him for telling it? Verse 10.
6. Where did Jacob send Joseph, and for what purpose? Verse 14.
7. Were his brethren glad when they saw him coming? How did they show their anger? Verses 18-20.
8. How were Joseph's brethren kept from killing him? Verse 22. What did they do instead? Where was he taken? Verse 28.
9. What did Jacob's sons take home to him? What did he think when he saw the blood-stained coat? Verses 31-33.
10. How bitterly did Jacob mourn for Joseph? Verses 44, 35.
11. Of whom was Joseph a type? Tell the different things in this lesson that foreshadowed the history of Christ's life on earth.

BABY'S RECORD BOOK FREE
With every new annual subscription to

The American Mother
A monthly magazine devoted to the mother and the baby. Edited by a mother, — Dr. Mary Wood Allen. Its 68 pages are full of help for the mother, not alone regarding the baby, but all other matters pertaining to the home and its management.

SEND \$1.00 FOR A YEAR'S SUBSCRIPTION and receive a copy of the beautiful **BABY'S RECORD BOOK FREE.**

This dainty volume 5½ x 8 inches, with place for baby's photo, birth record, parentage, description of birthday, weight at different ages, gifts, first smile, first tooth, first outing and other interesting data will be of priceless value. Sample copies of magazine, 10c.

THE AMERICAN MOTHER CO., Ltd.,
Box 70 BATTLE CREEK, MICH.

Bookkeeping at Home!
THE QUICKEST; THE BEST!

A FULL course in "Fireside Accounting and Business Training" by correspondence, \$3.00.

One valuable feature, given in the examination set, is a Special Column Journal illustrating how the transactions common to any family may be accurately and easily recorded by the Double Entry method of bookkeeping.

Upon completion of the course, the student receives a Certificate.

Solicitors engaged on commission or salary. "Your 'Fireside Accounting and Business Training' is the most complete thing I have yet seen."—Prof. F. M. Wright, Principal, *Tilsonburg Business College, Tilsonburg, Ont.*

For particulars address:—
FIRESIDE ACCOUNTING INSTITUTE,
Battle Creek, Mich.

SOLID THROUGH TRAINS OF

GRAND TRUNK RAILWAY SYSTEM
WIDE VESTIBULE COACHES and PULLMAN SLEEPING CARS BETWEEN

Battle Creek and Chicago, Buffalo, New York, Philadelphia, Toronto, Montreal, Boston

For time-tables, descriptive matter, and information, apply to any representative of the company.





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

CLUB RATES:

5 to 9 copies to one address, each	-\$.55
10 to 100 " " " "	-.50
100 or more " " " "	.45

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

If plans now made are carried out, a large convention of Sunday-school workers will be held in Jerusalem in 1904.

THE doors to sin are legion; they stand open on every hand, alluring to destruction. But there is only one Door to salvation. "I am the door," said Jesus; "by me if any man enter in, he shall be saved." Who would not gladly "enter in," and with the sheep of his flock, freely "go in and out, and find pasture"?

Who Will Answer This Call?

ONE of our workers in Bridgetown, Island of Barbados, writes asking that his name be entered on the INSTRUCTOR list as a subscriber when the present club of fifteen copies expires, and says:—

"I greatly regret that we are not able to continue the club; but the terrible conditions here make it truly impossible for us to do so. Our dear young people love the INSTRUCTOR; but most of them are scarcely able to provide themselves with food and clothing. And as we have so many expenses, we do not feel able, personally, to pay for the club. How grateful we would be if some of the Sabbath-schools or Young People's Societies at home would renew this club—it would be a blessing to them as well as to us."

Our young people should, and no doubt do, rejoice when such appeals are made directly to them; for they will recognize in every call to help an opportunity for service,—and opportunity is the best gift that can come to any one, young or old. Especially are such calls a blessing to our young people who are working together to give "the Advent Message to all the world in this generation," for opportunity, improved, develops resourcefulness, aids growth, and brings strength for greater tasks.

To send this club of fifteen INSTRUCTORS to this school for a year will require \$11.50,—not a large sum if two or three companies or classes set about to raise it. Who will help? All contributions should be sent to the INSTRUCTOR, the donors being careful to state plainly the object for which the money is to be used. The amounts received will be recorded in the INSTRUCTOR.

This call reminds us of another—Our India Mission Fund is exhausted, and the clubs we are sending to Miss Abbott's schools are about to expire. But we are sure that no one will be willing to see this work dropped; and it need not be if a number will give a little to keep it up.

Here are two opportunities to help our brothers and sisters in foreign lands in a very practical way. Who will be first to improve them?

The Courtesy of the Postage-Stamp

A POSTAGE-STAMP is a trifle,—just one is that,—but to a person of large correspondence, or in an office where many inquiries are received daily, a two-cent stamp, in the aggregate, is "no trifle." When, therefore, you write a letter of inquiry,

or any note whose reply will in anywise be a favor to you, always inclose a two-cent stamp, with your plainly written name and full address. You will not only be more certain to receive the desired information if you observe this little formality, but the busy person at the other end of the line will feel that you regard the answer to your question as really worth having, and will give it more careful attention.

There is another matter in regard to the use of the postage-stamp which needs to be emphasized,—fully prepaying all postage on letters sent to foreign lands. Many missionaries in distant fields have found themselves looking forward to the monthly or semimonthly "mail day" with very mingled feelings of longing and vexation, knowing by experience that they would in all probability be called upon, as the result of carelessness on the part of writers at home, to expend from twenty-five cents to a dollar or more—and often for matter of little or no real value. As this occurs month after month, the sum total is an amount that our self-sacrificing workers can ill afford to lose. A case in point is furnished by a traveler who spent the summer in Europe, and who, in the course of a few months, had to make up fifteen dollars of unpaid postage. In one instance he paid fifty cents postage for a sealed envelope, which was afterward found to contain nothing but advertising matter. If our friends are to be robbed in the name of business, surely we should be doubly careful not to de-spoil them in the name of friendship!

There are three things—yes, four—that those who write or send papers to friends in foreign lands should remember: (1) that *only one-half ounce* of sealed mail-matter can be sent abroad for *five cents*; (2) that the postage on papers and all other printed matter is *one cent* for every *two ounces or fraction thereof*; (3) that when insufficient postage is paid by the sender, the receiver must *pay double the full amount*, the stamp affixed at the home office being regarded as of no value by the postal authorities when it does not fully prepay the postage.

Number 4 deserves a paragraph by itself:—

Remember—that the only absolutely sure way to know that your letter is prepaid is to *weigh it*, or have it weighed, and then affix the required sum. Attention to this small detail is the best aid to following the spirit of the golden rule in sending our messages of sympathy, courage, and good cheer to loved ones in distant lands. Let us, therefore,—

Weigh and prepay.

Looking for the Good

THERE is a quaint old Persian parable that tells of a man who saw only the evil in the lives of his fellow men, and was always sure of some dark motive behind their fairest deeds. The ruler, knowing his habit, one day called his discontented subject into his presence, and said:—

"I charge you hereafter to look carefully about you, and whenever you see any man do a worthy deed, go to him and give him praise, or write to him about it. Whenever you meet a man whom you regard as worthy to have lived in the 'good old days,' tell him of your esteem, and of the pleasure you have had in finding one so exalted; and I desire that you write out an account of these good deeds for me, that I may share your joy in knowing them."

So the man was dismissed; but before many days he returned, and prostrated himself before the calif. When ordered to explain his presence, he wailed: "Have pity on thy servant, and release him from the necessity of complimenting men upon their worthy deeds, O my master! And O Son of Mohammed! I pray thee absolve thy servant from the duty of reporting to thee all the good that is going on in the world."

"And why, O slave! dost thou come to me

with this prayer?" the calif asked, in feigned surprise.

"Since I have been looking for what is good," the man replied, "I have had no time to do aught but compliment men for their splendid works. So much that is glorious is all around me that I may not hope to be able to tell thee half of it. My tasks lie neglected because I have no time —"

"Go back to thy work," said the calif. "I perceive that thou hast learned."

"Home, Sweet Home"

The Life Boat for October is a Home number, and deals especially with the phase of rescue work that prevents rather than tries to cure. Contributions are furnished by Colonel Hadley, Mrs. Wood-Allen, Lucy Page Gaston, Dr. J. H. Kellogg, Mrs. Sadler, and others. An interesting feature is the Children's Department, which tells how children are selling the *Life Boat*. This number should be placed in thousands of homes. For particulars, including premium offers, write to *The Life Boat*, 28 Thirty-Third Place, Chicago.

A Book for Children to Read and Sell

THE Bible is an inspired book. It was written by holy men as they were moved upon by the Spirit of God. What they said was given to them by God through the Spirit. Not only that which was revealed, but the *order* in which it was revealed, is of importance. The Bible stands today as it did from the first, the Old and the New Testament. The Old Testament came to the people first. The order of the books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, etc., has always been preserved. It has never been thought advisable to revise the order of these books. Even the new American Standard Revised Bible contains no change in the order of the Scriptures. The renderings of many of the Scripture texts have been changed in the New and the Old Testament, but no changes have come to the order of the old gospel story. It would seem, therefore, that God has especially guarded this feature of the Scriptures.

Certainly the deep wisdom of the Spirit of God dictated the order in which the will of God came to man as carefully as the general principles of truth. For thousands of years this order of the revealed will of God in the Scriptures has so told the old, old story that millions of souls have become established in the faith.

In our teaching of the word, we question whether there is any better order than that of the Bible. We do not believe there is a better arrangement for it, and we fully recommend a graded, connected, Biblical order in our teaching of the Holy Scriptures to the young.

"Easy Steps in the Bible Story" is the only book we have for children that gives the story of the Bible in the order of inspiration. The stories of the Bible from creation to Sinai are given in the same order of the Bible, but told in a simple, interesting way, that impresses the children.

As the child grows up, and reads the same history in the Bible, the order is not disturbed, and the facts are not confused. The Biblical association of facts and subjects is of more importance than many appreciate. "Easy Steps" is a book on the right line, and one that lays a good foundation for a thorough, connected knowledge of the Scriptures. It is the best Bible book for children,—a child's Bible in simple form. *The children themselves like it.* This is its best recommendation. It ought to be in every home where there are children. The prices, 25 and 50 cents, place it within the reach of all.

Order of any of the State tract societies, or of the Review and Herald Pub. Co., Battle Creek, Mich.
 D. W. R.