

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

VOL. L.

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WITH PEN AND KODAK

The World's Greatest Waterway

THE city of Sault Ste. Marie, the oldest settlement in the State of Michigan, is situated on the St. Mary's River, between Lake Superior and Lake Huron. Jesuit explorers visited it in the summer of 1615, under Pere Joseph Le Caron, and still others in 1623, when missionary operations were begun. In June, 1641, a company composed of representatives of the church and of the government of Louis XIV, together with fourteen Indian chiefs, took possession of the Sault de Ste. Marie and all the surrounding country, under the French flag. The place was then known, and is still in the Indian language, as Pau-Wau-Ting.

During the early Indian wars the Sault became a strategic point on account of its growing trade in furs. The French monopolized the trade until the spring of 1761, when the whole Northwest passed under British control. This lasted until, by the Treaty of Ghent, in 1814, the territory was ceded to the Americans.

Situated, as it is, in close proximity to the Great Lakes, the settlement soon became an important fur-trading station. Governor Mason, in 1837, recognized the commercial possibilities of the place; and in order to overcome a fall of twenty feet from Lake Superior to St. Mary's River, called the attention of the legislature to the importance of building a ship canal. He accordingly approved of an act to appropriate twenty-five thousand dollars for this purpose in the same year. Surveys were made, and a plan for two locks was agreed upon, which were to be of the following dimensions: width of canal, 75 feet; depth, 10 feet; width of locks, 32 feet; length, 100 feet; depth, 10 feet. The estimated cost was \$112,544.

In May, 1839, the work of surveying was begun, but was brought to a sudden standstill by Lieutenant Rood, post-commander at Fort Brady, because the surveys were made through the military reservation. For fifteen years it remained untouched, during which time prominent men of

the Upper Peninsula labored arduously to obtain aid from Congress. On August 26, 1852, a bill was approved, in which seven hundred and fifty thousand acres of land were appropriated to aid the State of Michigan in carrying on the enterprise, and in June, 1853, ground was broken for the canal. The writer is indebted to Mr. Chase S. Osborn, State Commissioner of Railroads, for the following important data concerning the locks:—

"The locks were made three hundred and fifty feet long, with thirteen feet depth of water. The actual cost of the canal and locks was \$999,802.46. April 19, 1855, water was first let into the canal, and June 18 the first boat was locked through. These locks have now been replaced with one great lift, known as the Poe Lock. Work was begun on the construction of this lock in April, 1889, and the completed lock was placed in operation in midsummer of 1894. The cost of construction was nearly five million dollars.

"October 20, 1870, the contract was let by the

"There are 34,207 cubic yards of masonry, in the construction of which about thirty-five thousand barrels of cement were used, every barrel



RUIN OF THE OLD CANADIAN LOCK

being tested. The water is let into the lock from culverts under the floor. The time consumed in emptying or filling the lock is about seven minutes."

Every vessel passing through the locks is required to register the amount of tonnage. Stationed down the river some distance from the locks is an official whose business it is to watch for vessels coming upstream. Upon a vessel's approaching near enough for him to read the name with the aid of a field-glass, he steps to his telephone, calls up the power-house, gives the name of the vessel and the amount of tonnage, and asks to which lock he shall send it. Then through a trumpet he shouts to the pilot which lock to take. He is kept constantly busy sighting boats and passing them up-stream. The force at the locks is divided into three eight-hour shifts, who go on duty at 6 A. M., 2 P. M., and



LOCKING A FIVE-HUNDRED-FOOT BOAT THROUGH THE POE

general government for the Weitzel Lock. This lock was completed and opened to navigation in 1881, at a cost of \$2,405,000. The length of the canal is seven thousand feet. Its width is variable, the least width being one hundred and eight feet at the point opposite the movable dam. The depth of the water when Lake Superior is at its average height, is sixteen feet. The chamber of this lock is five hundred and fifteen feet long, eighty feet wide, narrowed to sixty feet at the gates. The depth is thirty-nine and one-half feet. Its capacity is one million five hundred thousand cubic feet. The lift of the lock is eighteen feet; the depth of water on the miter-sills is seventeen feet. A guard gate is placed at each end of the chamber, making the length of the walls seven hundred and seventeen feet.

10 P. M., respectively.

The "Soo" canal has been called the "world's greatest waterway" from the fact that more traffic is carried on here than upon any other water route in the world, the Suez Canal not excepted. During the seven months of navigation at the Soo, three times as much freight passes through the locks as at the Suez Canal for a whole year. In 1899 over 25,000,000 tons net of freight passed the Soo locks, valued at \$281,000,000. In 1901 the tonnage amounted to 31,000,000 tons. It is expected that that of 1902 will reach 35,000,000 tons.

To be able to appreciate fully the vast amount of traffic carried on at the canal, one must see the mammoth vessels as they are locked up and down. A constant stream of great freighters, bearing iron ore, wheat, and lumber from Lake Superior to Lake Erie ports, passes through the locks. The United States Steel Corporation, which is only one of the great industries making use of this waterway, carries annually twenty



BLOCKADE — WAITING FOR NAVIGATION TO OPEN

million tons of ore from the mines of Lake Superior to the furnaces of Ohio and Pennsylvania.

Situated across the river on the Canadian side is another lock, which is distinguished as the longest in the world,—being nine hundred feet long by sixty wide. It is not so much used as the American locks, since its approaches do not afford so good a channel as the American locks. It is expected that the Canadian government will begin the construction of a new lock in 1903.

On the grounds of the Lake Superior Power Company, and near the Canadian lock, is to be seen what remains of the first lock on the western continent. It was built by the Northwest Fur Company to lock down the canoes of the fur-traders from Lake Superior, and destroyed by the Americans in 1812. Only the floor and foundations remain; but the ruin is carefully preserved, and is always of interest to sight-seers.

The route up the St. Mary's River has long been frequented by tourists in summer, on account of its beautiful scenery and cool, bracing air. The river is navigable up to the rapids by the largest vessels. Below the rapids the strait spreads out into a broad lake, inclosing large and beautiful islands, and having three distinct channels, which again contract into a narrow stream. Visitors often descend the rapids in a canoe by the aid of an Indian *voyageur*.

CAROLYN A. HATHAWAY.

The Things That Count

WHEN an army in active service feels that it must carry with it rocking-chairs, folding beds, and materials for five-course dinners, there is little likelihood of that army's hurting the enemy, and no little likelihood of its getting into trouble itself. The comforts of life are all right in the quiet days of peace, if they can be afforded; but the man who thinks them essential to his existence is rather poor soldier material.

In the life campaign in which we all are enlisted there is need for the same understanding of what things are essential, and what are non-essential. To fight the good fight of life we need a few possessions, but the multitudinous equipment of ordinary existence is only what the Romans called *impedimenta*, or baggage. The less of it we take when on the march, or when engaged in active warfare, the better.

The list of indispensables is brief. We need in this life, first of all, to be in right relations with our Leader. Nothing else that we can buy or win in all the universe can take the place of peace with God. Without it we are not fit for fighting; it is the first great essential. Of course, having peace with God presupposes a clean life. The person who is not right in his own character can not possibly be right with God.

Given, then, as first requirement, a clean life in fellowship with its Lord, we find the next requirement to be love. To know love, the beautiful, pure, and unselfish love which the pen of inspiration writes as synonymous with God, is to possess the great prize of life. The man who has those whom he truly loves, and who love him,—a mother, a wife, or a less near friend,—may get along without everything else that this world can give him. But love is essential.

One thing more—opportunity to serve, which God never denies to anybody. We must have some work to do, some noble, unselfish service, to render to our kind and to our God. This is the last of the three parts of a true life's indispensable equipment—peace with God, a true friend, and a chance to be helpful. All these fundamental requirements are within the grasp of anybody; having them, he can do without everything else.—*W. T. Ellis.*

"No true work since the world began was ever wasted; no true life since the world began has ever failed."



The Goal

AMBITION! Yes, I know its thrill—
Ambition! Not for pomp of earth;
No little prize my crave can fill;
I have within what reaches forth
Beyond the earth and sky and sea,
To lay hold on infinity.

Ambition! Not with man to war,
And win a fading victor crown.
With mightier foes my battlings are;
To cast high powers of evil down.
My Captain, not of mortal fame,
The Prince Messiah is his name.

Ambition! Aye, that will not cease
Even when earth's mightiest foe is slain,
And all my heart, subdued to peace,
Bows, loyal, to my Lord again.
But newborn from the grave I'll rise
To more possessions in the skies.

—Selected.

The Story of Our Matabele Mission The Arrival of the Missionaries¹

THE year 1895 marked a new era in the history of Seventh-day Adventist missions. Previously to the General Conference held in February of that year, our whole force of laborers in fields outside of the United States amounted to but ninety licensed workers. This, of course, did not include native or lay workers. During that conference no fewer than thirty recruits for the regions beyond were secured; and at the close of the month of June of the same year, fifty devoted men and women had sailed for different parts of the world. The fields thus strengthened or entered for the first time were Mexico, the Bahama Islands, British Guiana, Jamaica, Central America, Brazil, Argentina, England, Scandinavia, Polynesia, Australia, Matabeleland, Honolulu, and Newfoundland. The party for Matabeleland consisted of Elder G. B. Tripp and wife and son, of Virginia; W. H. Anderson and wife, of Indiana; and Dr. A. S. Carmichael, of North Dakota. All but the doctor set sail from New York, for their new and practically untried field, April 10, 1895. A voyage of twenty-eight days landed them in Cape Town; and two weeks later, when Dr. Carmichael joined them there, the journey toward Matabeleland was begun. This was May 22, and more than two months still lay between them and their new home.

Since our first party went into Matabeleland, the railroad had been extended to Mafeking. So now eight hundred and seventy miles of this journey was made on the train. But this occupied about three times as long as a similar journey would have required in the States. During the three days thus spent on the train, they were crowded into a compartment about six by eight feet in dimensions. Besides the party of six, all their hand-baggage also found a place in this small room; so that the change which awaited them at Mafeking was welcome. Reaching this point, the remainder of the journey must be made in a less modern style. Brother Sparrows from the mission farm met them there with two wagons and a cart. One wagon was drawn by sixteen oxen, and on the return trip carried seven thousand pounds of freight. The other was drawn by fourteen oxen, and carried six thousand pounds; while the cart, or two-wheeled conveyance, was drawn by four oxen, and carried the

¹ NOTE.—The last paragraph in the "Story of Our Matabeleland Mission," page 323, should read: "Brethren E. J. Harvey and Adolph Geopp were two brethren who had gone from America in February, 1894, to join the party on their way to Matabeleland, to engage in self-supporting missionary work."

two ladies of the party, besides a thousand pounds of supplies. Almost seven weeks was spent in the overland journey. Varied were the experiences during this time; but that which absorbed their greatest attention was the prospect of the vast work before them.

Day after day, as they slowly traveled toward their destination, they were compelled over and over again to turn a deaf ear to entreaties for teachers from native chiefs. Every worker could have been left in a different village, and then all the appeals for help would not have been answered. But this was not to be permitted, as workers were needed at the farm, and could not be longer delayed.

Thursday evening, July 25, more than three months since the journey began from the New York Harbor, they reached the border of the mission farm, and at nine o'clock that evening they were but three hundred yards from the hut that had been built the previous year, which was to be their temporary home until houses could be erected. Here they were compelled to camp until morning, because the road was not broken any farther, and the many stumps in the way made progress impossible in the darkness. Glad to be so near home, they waited anxiously for the dawn.

Elder Tripp writes: "Early Friday morning we inspanned, and drove up to the hut; and as we looked around, it was truly a desolate place; yet beneath this desolation we could see great possibilities, and our hearts were uplifted in prayer to our Heavenly Father that he would develop these possibilities, and make them a place from which the glorious light of the message, now due to the world, might shine upon many now in darkness, that they might be saved in the coming day, and God's name be thus glorified."

"It being Friday, the only thing we could do was to pitch a tent, and get a few things unpacked to use on the Sabbath. When the Sabbath reached us, it found us tired, and ready to appreciate the rest it brought."

"Sabbath morning dawned bright and clear, as every morning is supposed to do here from June to December, and at eleven o'clock we met for Sabbath-school. Some brethren who were here before us, and are settled on farms joining the mission farm, came in, and we had a good school. A number of natives were present, and were formed into a class and taught by Brother Sparrows. At 3 P. M. we met for worship, and had a very enjoyable time as we recounted the mercies of the Master; none were sorry that they were here, but rather glad to be used to bring within their reach a knowledge of those things which the people need so much. We were also made glad by receiving letters from friends left in the States, and our good papers. Upon the whole, this, our first Sabbath on the mission farm, was a season of refreshing to all, and at its close we felt to praise the Lord for all he had given us."

ESTELLA HOUSER.

Newspapers in China

ONE of the most convincing evidences of the great awakening that is slowly taking place in China is the development of the newspaper business. Rev. A. P. Parker, writing in the *Chinese Recorder*, says there are five daily papers published in Shanghai bearing Chinese names. Three of them have a daily circulation of ten thousand copies each, and the remaining two from four thousand to five thousand. They are filled every morning with matter very similar to that which appears in the metropolitan dailies of the United States, including foreign telegraphic news. There are also a number of journals styled "ten-day papers,"—issued every ten days,—which have quite an extensive circulation. They are devoted to agriculture, literature, and science. The Christian community is represented by four missionary monthlies.—*Zion's Herald.*



Through the Needle's Eye

TALL was my camel and laden high,
And small the gate as a needle's eye.

The city within was very fair,
And I and my camel would enter there.

"You must lower your load," the porter cried.
"You must throw away that bundle of pride."

This I did, but the load was great,
Far too wide for the narrow gate.

"Now," said the porter, "to make it less,
Discard that hamper of selfishness."

I obeyed, though with much ado,
Yet still nor camel nor I got through.

"Ah," said the porter, "your load must hold
Some little package of trust-in-gold."

The merest handful was all I had,
Yet, "Throw it away," the porter bade.

Then lo, a marvel! the camel tall
Shrank to the size of the portal small,

And all my riches, a vast estate,
Easily passed through the narrow gate!

— Amos R. Wells.

Music

MUSIC is one of the reminders of heaven, and all true lovers of music have a strong incentive to gain that world where music has its home, and where alone it is heard in absolute perfection. Now people travel long distances, and expend much money, to gain the privilege of listening to accomplished singers or performers, or to hear some grand chorus. But what will be the rapture with which we shall hear the glorious hymn of redemption, sung by the numberless host of the saved, every voice being blended in perfect harmony, and animated with inexpressible gratitude!

Music exerts a powerful influence over the emotional nature. It is used to excite every phase of human feeling. The mother's soft lullaby brings over her little one the mantle of sleep. Among our earliest recollections are those homely songs that mother knew, and with which our eyes were nightly sealed. Think of the countless little restless hearts that have peacefully yielded to the sweet power of—

"Hush, my babe, lie still and slumber,
Holy angels guard thy bed;"

Or,—

"There is a happy land, far, far away,
Where saints and angels stand, bright, bright
as day."

Perhaps when the weary, patient mother had gone through her entire list, sleep had not yet come to her relief; and then we would insist, "Mother, sing Happy Land," and the encores would be even more persistent than if she had been a prima donna.

In later years the influence of Christian song powerfully smoothes the path of life, and soothes the agitated soul. Stirring music arouses patriotism and warlike courage. Voluptuous strains of music fill the halls of frolic and vanity as well as the haunts of sin. Hatred or love, vengeance or pity, vice or virtue, lust or purity, war or peace, activity or rest, joy or mourning,—all are alike awakened and deeply stirred by the aid of music.

Since music is so powerful and versatile an agent, its influence over the life and character is a matter to be seriously taken into account. Because a bad use may be, and too often is, made of it, we are not therefore to eschew it. The

perversion of anything becomes more dangerous in proportion to its power for good when rightly used. As wholesome reading develops the mind in good qualities, and as vicious reading undermines the character, so will the ennobling use of music uplift the soul; and so also will sin-tainted music seduce and captivate the heart with its unholy enchantment.

To the great mass of people, music is simply an amusement. A low but large class of musicians employ their talents for the sole purpose of tickling the ears of a thoughtless, heedless public. Those who make no better use of heaven-born harmony and melody than to gratify a craving for passing amusement greatly pervert this good gift. The proper use of music is to lead the soul and mind to purity and devotion. No one can mistake the language of bird-song. Early in the morning, before they have received their daily food, or know whence it is coming, their little voices pour forth the songs of gratitude. In listening to them, our hearts are drawn out in love to God.

Young people should be careful in the use they make of music, to see that a right motive actuates them in singing or playing, and that a right spirit is breathed into their performances. Too often our sacred hymns and songs are sung with an accompaniment of laughter that plainly shows the absence of any sense of their character. "Be not deceived; God is not mocked." The apostle says, "I will sing with the spirit, and I will sing with the understanding also." Let every song or tune be an offering to God. Be it praise or penitence, hope or grief, thanks or petition, or only an outbreak of harmony, let it come from the heart, and it will reach the hearts of those who listen,—of the invisible angels as well as the hearts of our visible friends.

G. C. TENNEY.

A Harvest of Sweet Memories

Do you boys and girls realize how much your sunny youthfulness and freshness mean to the older members of the family?

There are a bright boy of fourteen and two girls a little younger in a house near by, who until this summer had never been away from home for longer than a day at a time. This year all three of them were sent off for a six-weeks' vacation in the mountains.

"What a difference it makes in the whole house!" lamented the mother. "I actually can't seem to settle down to anything!" And the grandmother, with a half-humorous groan, added from her invalid chair, "I don't believe it's been anything in the world but the absence of those children that's made me feel so ill."

Would the children find the return to the home nest rather tame and commonplace, I wondered, after this first flitting? And oh, would the dear grandmother find her joy less great than she expected when the home circle was again complete?

The other day they returned with the freshness of mountain breezes in their cheeks, and the sparkle of mountain lakes in their eyes. Home "tame" and "commonplace" to them? "It seems so lovely to be back, oh, so lovely!" was heard more than once, interspersed between rapturous descriptions of the "good times" left behind; and one little girl, nestling close to the big arm-chair, whispered, "I had the *best* time, only when I thought of you, grandmama, I wanted to cry!"

"Such sweet, sweet memories!" said one of two friends as they left the little group.

"Of what?" said the other, rather absently; "the mountains?"

"No, no, home memories! The kind those children are making every day. They don't realize it now, but some day it will all come to them—some day when they have little flocks of their own. Then how glad they'll be—how inexpress-

ibly glad that they felt and appreciated the home love as they did—that their home-coming after six weeks could mean such unbounded delight to the grown people. Did you notice what *comrades* they are—the three generations? It's an immense gain to the children, as well as to the older ones."

"Yes, it is," said the other. "And I saw a school-girl of such a different order the other day. She was telling my younger sister of some of her good times last summer, telling it in a breezy, girlish way with little breaks of laughter, when her father stepped in with a sympathetic smile on his own face. He touched her hair lightly as he passed. 'What's the fun?' he asked.

"O, nothing but some happenings in the summer," she responded, and she did not offer to repeat them. In fact, she fairly dropped out of the conversation while he remained in the room. I have never cared much for that girl since."—*Selected.*

Don't Push!

* WE were on the wharf, and the excursion steamer was slowly approaching. Various uniformed officials had taken their positions where they could most effectually stem the throng of impatient humanity. "Don't push!" they shouted, "Don't push!" but not a whit the less they *did* push. Oh, how they pushed! Men and women, boys and girls, lunch-baskets and bicycles, all jammed in together. One thought uppermost in the minds of all—to get in the front rank, nearest the gangway. "Don't push!" the officers pleaded. "You will all get aboard. There is no hurry. Don't push!" They might as well have talked to a pack of wolves. Elbows to left of us, elbows to right of us, elbows behind us, hustled and jostled.

For, you see, those officers had not told the whole truth, and we all knew it. There was plenty of room on that boat, but not all the room was on the forward deck, nor was all the room on the shady side. There were seats enough, but there were not best seats enough. Those that hustled to the front would get comfortable places, where the breeze would play in their faces, where they could see on all sides, and where the sun would not beat upon them. Those that took their time to enter, and did not push their neighbors, would have to sit where the boat rocked the most, and the engines thumped the hardest, and the sun shone the hottest, and the view was the most restricted. That was why they pushed. And I—I was first on the gangway, and got my pick of the places!

And then I began to be ashamed, and to bethink myself. "That I have this nice place is the reason why some one else hasn't it,—that tired mother, perhaps, with the fretful baby,—possibly that sick-looking young man. In fact, I could not have this place except at the expense of some one else's *not* having it." I began to remember something about uppermost seats at feasts. I began to remember certain other sayings about chief places in synagogues. I was not after honor, but I was after another advantage, and the principle was the same. It was big I, and little you.

And since that humiliating discovery I have been wondering whether the greater part of our worldly push is not, under whatever one of a million disguises, simply to crowd ourselves into the best places. If Christ had been 'getting on that boat, I am absolutely certain that he would have been the last to cross the gangway. He would have helped that tired mother to get on among the first. He would have hustled that sick young man into the very front rank. He would have aided that father with his bundles. He would have been a support to yonder old woman. And he would be found, when the boat started, down on the lower deck at the stern, talking with some of the sailors.

We are certain that that is precisely the way our Master would go on board a boat. Why do not we, then, get on board in the same way, and especially why do we not use the same fashion on the great sea of life? More than half the success that is so loudly applauded among men is simply successful selfishness. More than half of the fortunes that are built up are reared on others' misfortunes. The seats at the bow are very pleasant—but the price may be far too high.—*Caleb Cobweb, in Christian Endeavor World.*



O Jesus, Thou Art Standing

O JESUS, thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er:
Shame on us, Christian brothers,
His name and sign who bear:
Oh, shame, thrice shame upon us,
To keep him standing there!

O Jesus, thou art knocking:
And lo! that hand is scarred,
And thorns thy brow encircle,
And tears thy face have marred:
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

O Jesus, thou art pleading
In accents meek and low,
"I died for you, my children,
And will ye treat me so?"
O Lord! with shame and sorrow,
We open now the door:
Dear Saviour, enter, enter,
And leave us nevermore.

—Selected.

From the Oakwood Industrial School

I AM a student at the Oakwood Industrial School, and am here for the purpose of becoming a worker in the cause of God; for there are broad fields which greatly need workers, and I think we who are young should prepare to enter them.

There are only forty-four students here yet, but as this is just the beginning of the term, we hope others will be directed here. It is our earnest prayer that the school may have good success, and that the students may be qualified for the great work God has for them.

L. W. BUCKNER.

The Weekly Meeting

(November 9-15)

IN the study of the great controversy between good and evil, we have passed over the period of papal supremacy and the days of Reformation. Just before us is the closing work of the judgment hour, and then the everlasting kingdom. Even now we are to press into the kingdom, and by earnest effort for souls hasten the day of the Saviour's coming.

As young people we have a part to act. If it was a privilege to live in the days when great crises were revealed in the history of the great controversy,—as, for instance, in the days of the captivity in Babylon, when Daniel and his fellows witnessed for God's truth, or in the days of the first advent or the times of the great Reformation,—much more is it a privilege to live now in the time of the final crisis. No youth of former times ever had so much to make them

ambitious for God, and so earnest in effort, as have we.

The study in every meeting should be to help one another to a fuller consecration and to more efficient service. It is surprising, too, how good a meeting a little band may have, even with but a simple Bible study and social service, when each one comes to the meeting to receive help and to give it. A very interesting line of study is to be found in the story of the youth of Bible characters, following the development of character into the later years of manhood's service. The characters of Bible times who were witnesses for God in manhood were generally true and loyal servants in youth. And their service was directed to something practical just at hand. Faithful in the every-day opportunities, they were loyal when great things were to be done.

The Youth Jesus

First of all, let us take the life that is the model for all, the life of Jesus. Three members (or one) might take the subject somewhat as follows, using these and other scriptures, and seeking for the practical lessons that must inspire our hearts to face the duties lying before us, and by the grace of God to grow into men and women of God:—

The Childhood of Jesus.—Luke 2; Matthew 2.

The Student Life of Jesus.—Deut. 6:4-9; Isa. 50:4, 5; Matt. 4:1-11.

Illustrative Incidents in His Ministry.—Luke 4:16-22; John 4; Matt. 15:21-32; Mark 4:3-8; Acts 10:38; John 18:37; Isa. 50:6-10.

"The child Jesus did not receive instruction in the synagogue schools. His mother was his first human teacher. From her lips and from the scrolls of the prophets, he learned of heavenly things."

"Jesus worked to relieve every case of suffering that he saw. He had little money to give, but he often denied himself of food in order to relieve those who appeared more needy than he."

"Jesus did not contend for his rights. Often his work was made unnecessarily severe because he was willing and uncomplaining. Yet he did not fail nor become discouraged. He lived above these difficulties."

"He passed by no human being as worthless, but sought to apply the saving remedy to every soul. In whatever company he found himself, he presented a lesson that was appropriate to the time and circumstances. He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless."

"His presence brought a purer atmosphere into the home, and his life was as a leaven working amid the elements of society."—"Desire of Ages."

The Revised Version of Isa. 50:4 is: "The Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary." Christ could speak in his ministry as never man spake before, because he had been willing to receive teaching as never man had received it before. And as he studied, his aim was to help some one weary with the burdens of life and of sin.

Let there be a discussion of ways in which the young people can work in their community. Cases of need are to be sought out and helped; periodicals and books may be sold; and openings may be sought for cottage Bible studies. Talk over the question of service, and have some active campaign going. Report interesting experiences to the society, and have somebody send in an occasional report of these experiences and efforts for this department of the INSTRUCTOR.

It would be interesting, as we pass from the

studies on the prophecies in Daniel, to have some one appointed to read a very brief paper this week on Influences Which Prepared the Way for the Great Reformation of Luther's Day. Material for such a paper may be found in chapters 4, 5, and 6 of "Great Controversy," Vol. IV.

W. A. S.

Working with God

MULTITUDES are vainly seeking happiness in worldly amusements. They crave something which they do not have. They are spending their money for that which is not bread, and their labor for that which satisfieth not. The hungering, thirsting soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. O that every such one would listen to the voice of Jesus, "If any man thirst, let him come unto me, and drink." Those who drink of the living water will thirst no more for frivolous, exciting amusements. Christ, the well-spring of life, is the fountain of peace and happiness.

God bestows various talents and gifts upon men, not that they may lie useless, nor that they may be employed in amusements or selfish gratification, but that they may be a blessing to others by enabling men to do earnest, self-sacrificing missionary work. God grants man time for the purpose of promoting his glory. When this time is used in selfish pleasure and amusement, it is lost to all eternity.

The youth, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They hold their destiny in their own hands. They may rise to the highest excellence, or they may sink to the lowest depth of depravity. Every person is a free moral agent, by his daily life deciding his future. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as candidates for eternal life, or shall we fail of fulfilling the great end of our creation?

In our character-building we must work in union with our Heavenly Father, our will conformed to his will. We are to work in union with him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Then why should we doubt him? Let us not stop, my dear young friends, with a work half done. Let us not rest satisfied before we receive a new and sanctified nature, in which will appear the fruits of righteousness. Those who stop short of this are Christians only in name. We are to make diligent work for eternity. Helping one another, and walking in all humility, we shall receive grace for grace.

Let the youth magnify the name of the Lord for his great goodness, his loving mercy, his tender compassion. They can magnify his name by revealing his grace through a well-ordered life and a godly conversation. And as they do this, the disposition is sweetened; irritability passes away.

To every young man and young woman I would say: Come to Jesus just as you are. With humility and contrition express to him your penitence. Make a vigilant, earnest effort to serve him, and perseveringly keep up this effort. Cherish constantly the spirit of gentleness and kindness. Cultivate sympathy—not for yourself, but for others; "in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

MRS. E. G. WHITE.

CHILDREN'S PAGE

Gladly, Little One

LISTEN! listen! mother calls!
What will little daughter say?
Will she gladly skip along,
Or with pouting lips obey?

Daughter, be a little glow
Of bright sunshine all day long;
Fill with brightness all the home;
Thrill the happy hours like song.

Quickly answer mama's call,
With a happy, smiling face;
Brush the table, dust the desk,
Deftly set the chairs in place.

If we do our duties well,
As 'neath light of Love divine,
Will the glory from above
On our humble labor shine.

B. F. M. SOURS.

The Little Boy Who Was a King

LONG, long ago a little boy named Josiah was made king over Judah when he was only eight years old. He must have had wise teachers and counselors; for, although his grandfather "did evil in the sight of the Lord," and "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen," and his father "trespassed more and more," yet we read of this boy-king that "he did . . . right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand, or to the left."

During the reigns of his father and grandfather, the temple had been neglected, and was in poor repair; but when Josiah had reigned eighteen years, he gave instructions to Hilkiah, the high priest, that the money he had caused to be collected should be used to repair the house of the Lord. As they worked, Hilkiah found the book of the law, which had been lost, and gave it to Shaphan, the scribe, who read it, and brought it to the king.

"When the king had heard the words of the book of the law, . . . he rent his clothes;" for it foretold the plagues, the captivity, and the destruction that the Lord would visit on Jerusalem for her sins and for her idolatry.

Then Josiah, in his grief, sent messengers to Huldah the prophetess to inquire of her; and the Lord gave him this answer: "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched."

But to Josiah he said: "Thus saith the Lord God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."

Then Josiah gathered all the people together in the temple, and read to them the book of the law which had been found; and they made a covenant with the Lord to keep his commandments. And the people put away their idols, and there was held that year the greatest Pass-over Feast that had been held in Israel since the days of Samuel. This also occurred in the eighteenth year of Josiah.

But their repentance came too late to save

thirty-one years, and was killed in battle with Pharaoh-nechoh, king of Egypt, at Megiddo.

AUNT BETTY.

A Wonderful Cupboard

LITTLE Ruth had a discontented look on her face. She sat by the open window idly turning the leaves of the geography which she held in her hand.

"Oh dear me!" sighed she.

The sigh was so deep, and the little girl's face so sober, that Aunt Anne glanced up from her work.

"What is the matter now?" inquired aunty.

"Oh, I'm so tired of learning these troublesome lessons, and every day just when I want to have a good time, mama will say, 'Now, Alice, it is time for your lessons.' What's the use of studying so much, aunty?"

Aunt Anne was silent a moment, and then she said to the little girl, "Let me answer your question by telling you about a curious cupboard which I possess. It is not large, although it contains numberless little

shelves, which have the singular property of expansion,—that is, becoming larger,—if things are placed upon them; and strange to say, although so small, it is impossible completely to fill it."

"Why, I never remember seeing it," said Alice, now thoroughly interested.

"You have seen the outside, as you will find when I have finished telling you about it."

"How long have you had the cupboard, aunty?"

"Ever since I was born; and every day for thirty-five years I have been putting something into it."

"Why, it must be a queer cupboard!" said Alice, with a puzzled look on her face.

"Yes; and another strange thing about it is that you can choose beautiful, useful articles, or ugly, worthless ones to fill it with. Now, if you had a cupboard like this, which would you place on its shelves?"

"Why, aunty, the pretty things, of course! I would never put anything ugly into a cupboard of mine, if I could help it."

"Well, Alice, although I think as you do, yet sometimes I grew careless, and placed worthless articles on its shelves. And then, too, it is very difficult to remove anything after you have firmly placed it in position."

"Why, this is the most curious cupboard I ever heard of!" exclaimed the little girl. "How I should like to see it!"

"What if I tell you that you are the owner of one yourself, Alice?"

"Surely you are joking, aunty."

"No, indeed. Can you not guess its name? It is the brain, or mind. It has a place for



KING JOSIAH READING THE LAW

Jerusalem; for "the Lord turned not from the fierceness of his wrath," but said, "I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."

Josiah, the last good king of Judah, reigned

everything, and if we fill it with the beautiful, the good, and the true, we must begin when young to lay treasures upon its shelves. Day by day we add either good or bad to its store, although we may not always be conscious of what we are doing.

"Do you remember what you learned at school the other day for a memory gem?"

"For the thoughts you do not speak
Shine out in your eyes and cheeks."

There is a shelf for each of your studies, and if you learn that lesson in geography, you will fill a little more of the space for that particular study."

"I understand now, aunty," said Alice. "When I am studying, I will remember that I am filling my cupboard with useful and beautiful things."
—*Youth's Companion*.

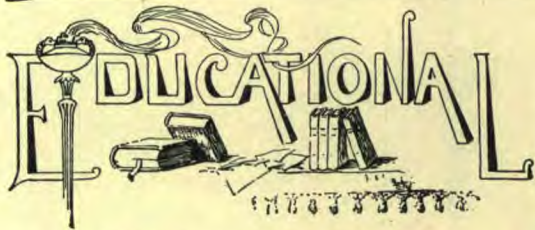
A Concert

I SAW the curtain rise,
The curtain of the dawn;
The audience was fast asleep,
And the stars were scarcely gone;
But lo! such minstrelsy!—
O bards! with subtle pens,
O art! with boasted schools,
Hear, hear, these grand "Amens"!

They caroled with a joy
That thrilled each little throat;
On warbled strains of song
Each spirit seemed to float,
When, as to heed their call,
The shadows slipped away,
And Love, from watching skies,
Sent the triumphant day.

O spirit! conflict riven
'Twixt darkness and the light,
Why linger in the shades
Still brooding o'er the night?
Up! like bird choristers,
Sing, sing, to heaven above,
Till breaks the joyous day,
The crystal day of love!

B. F. M. SOURS.



First Lessons in Geography

Lesson VII

"THOU covered it [the earth] with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains ascend, the valleys descend, unto the place which thou hast founded for them." Ps. 104: 6-8, margin.

As the earth was crushed, and the oceans were formed, the earth was forced up into folds near the edges of the ocean. These great wrinkles are very long. Those along the longest ocean are longer than those along the smaller oceans. Two of these great folds are almost ten thousand miles long. We call such a great wrinkle a Mountain System. But each of these great wrinkles is made up of many smaller, shorter ones, running side by side. These we call Mountain Chains, or Mountain Ranges. Between these smaller folds, or ranges, are Valleys. What is a valley? The whole scope of high country on which the mountain ranges rest is called a Plateau.

Before the mountain ranges were formed, and the ground was low, fish and animals of all kinds were there as elsewhere. But when the mountains were formed, many of these creatures were caught in the rocks, and held there. This is why we often find sea-shells and the skeletons of fish and other water animals in the rocks, even on the tops of the highest mountains. Trees and plants were also buried when the mountains were made, and have since turned either to stone or to coal.

As the waters rushed into the oceans, they washed great gorges in the soft earth and broken rocks of these mountains. Since then, rivers have followed these gorges. This action of the water washed away so much of the soil that the rocks that were once deep in the earth were laid bare. This is why the mountains are now so bare and rocky.

The waters had washed away the great forests that covered the world before the flood. These were now washed together in the low places in immense drifts, often covering the earth to a great depth for miles. The mud and earth were then washed over these by the crushing waters, and in the course of centuries they have changed into coal. If we examine coal with a magnifying-glass, we can see in it the grain that was once in the wood. We shall even find leaves and whole trunks of trees in the coal. By studying these, we can learn something about the kinds of trees and plants that grew before the flood. Dead animals were often mixed with these, and their remains are sometimes found in the coal.

The gold and silver and precious stones had been used by man to dishonor God, so they were allowed to be buried deeply in the earth. They are even mixed with the solid rock. Since the flood, men must work hard to get them; and then can find but little of them.

REVIEW.—When were our mountain systems formed? What is a mountain system? What is a mountain chain, or range? What is a plateau? How were gorges formed? Why are the mountains so rugged and rocky? How much coal was formed? Why do we find the remains of fish and animals in the rocks of the mountains, and in the coal? Why are the gold, silver, and precious stones buried deep in the earth? Why did God allow them to be placed there?

Lesson VIII

Before the flood, there were millions of shell-fish and other little animals that secrete lime. These, being heavy, were washed together, and their remains form our limestone. Your teacher will show you a piece. Some limestone was never mashed enough to break the shells, so we can see them in it yet. Sometimes shells were subjected to so much pressure that they were mashed fine. When they were heated, and cooled, they formed marble. After the flood, some of this stone was still soft, and birds and animals walked over it, and we can still see their tracks in the solid stone. Vast quantities of limestone are found in all parts of the world, though not often on the high mountains.

In other places, sand was washed together in great beds, and was mixed with muds of various kinds. This has since hardened, and formed our beds of sandstone. Sandstones are sometimes made up of gravel and hard pebbles instead of sand, and then they are often called "pudding-stones."

As the waters returned to the ocean, they carried great quantities of soil with them. This soil was dropped in the lowlands, while the waters were gradually gathered into the lowest lands. In this way the deep, rich soil of the lowland plains was formed. The rocks and large stones were not carried so far as the sand and fine soil, and so, near the mountains, we find great regions where stones are mingled with the soil. The nearer one comes to the mountains, the more of these stones are found.

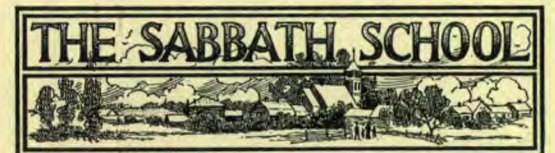
As we near the mountains, the land is higher for miles and miles than in the low plains. This higher ground is called Highlands. There are great highlands wherever there are great mountain systems. Before the flood, there was no part of the earth that did not produce abundantly, but now it is not so. When the flood had done its work, God caused a mighty wind to

blow to dry up the waters. This wind blew with such force that the tops of the mountains were blown away in many places, and sand was carried over many of these highlands. If it does not rain on these sandy highlands, nothing can grow. A region where rain never falls is called a Desert. A desert is a lesson to us, to teach us the result of sin. A few useless plants grow scattered about over the desert; but they are of little value, and in many places even these are not found.

But even in the desert there are sometimes springs, or wells, of water, and about these, plants and trees may grow. Such a place is an Oasis.

REVIEW.—Were there shell-fish before the flood? What do they secrete to form their shells? How was limestone formed? Why do we sometimes find shells in limestone? How was sandstone made? How was the soil in our low plains formed? What are highlands? Why are their soils often stony? What are deserts? When were they formed? What is an oasis?

FLOYD BRALLIAR.



THE INTERMEDIATE LESSON

VII — Pharaoh's Dream

(November 15)

LESSON SCRIPTURE: Gen. 41: 1-46.

MEMORY VERSE: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Peter 5: 6.

(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.)

God called Abraham that he might make him a missionary and the father of a race of missionaries, through whom he could teach and bless all the nations. Although Joseph's brothers sold him into Egypt through envy, it was really God who sent him there, because he wanted to make himself known to the people in that dark land of idolatry. When Joseph, through patient endurance of his trials, and faithfulness in doing all the duties that came to him, was quite prepared for the special work God had for him, the Lord opened the way for it to be done.

In the dream God gave to Pharaoh, he was showing him what he was about to do in Egypt, but Pharaoh could not understand without an interpreter. If Joseph had been kept in the high place he held in Potiphar's household, he would not have had the opportunity to interpret the dream of Pharaoh's butler, and so would not now have been made known to Pharaoh as one who was able to interpret dreams. Thus the dungeon into which he was unjustly cast was the way to the throne, although he did not know it. God, who sees the end from the beginning, and does whatsoever he pleases, is working out his own plan in the life of each one of his children, and if we trust in him, he will bring us to just the place for which he has fitted us.

God never brings judgment or trouble on the earth without sending beforehand a warning message, so that all who will may be prepared for it. We have seen that he did so before the flood, and before the destruction of Sodom and Gomorrah. And before sending the seven years' famine, he sent Pharaoh a message that, if heeded, would save the world from starvation.

Joseph was very quick to think and to act. His work when he was set over Potiphar's household, and again when the keeper of the prison left all things in his hand, had trained his mind to see quickly what was the best thing to be done. And now the Spirit of God that gave him the interpretation of the dream, showed him at once what was the right thing to do, and he told it to Pharaoh.

Joseph made Pharaoh understand that the wisdom he had was not his own, but that it came from the God who had sent the warning dream.

So Pharaoh spoke of Joseph as a "man in whom the Spirit of God is." And as he saw that there was no man in Egypt like Joseph, he knew that the God of Joseph was far above all the gods of Egypt. Thus Joseph's God was made known to all Egypt, and, as we shall learn next week, to all the other nations besides.

Riding in the king's chariot, with all the people bowing the knee before him, what a change from Joseph's prison life! Cast out by his brethren who hated him, he found that the way of trial led to the throne. Highly exalted, he became a prince and saviour, to give the life-giving bread to the people in the time of famine.

Questions

1. Why did God call Abraham out from the nations? What did he want his seed to do?
2. Who sent Joseph into Egypt? What purpose did he have in this?
3. How did God call Pharaoh's attention to himself? Gen. 41:1.
4. Tell the two dreams that God gave to Pharaoh. Verses 2-7. How did he try to find out their meaning? Verse 8.
5. When none could be found to interpret the dreams, what did Pharaoh's chief butler tell him? Verses 9-13. What did Pharaoh at once do? Verse 14.
6. Why did God give Pharaoh these dreams? What does he always do before he brings trouble on the earth? Give instances from our former lessons.
7. What did Joseph tell Pharaoh about the two dreams? Verse 26. Since the two dreams were one, why did God give it twice? Verse 32.
8. Tell the meaning of the dreams. Verses 29-31.
9. What advice did Joseph give to Pharaoh? Verses 33-36. What did Pharaoh think of it? Verse 37.
10. Who did he think was the best man to put over the land to do this great work? Why did he think so? Verse 38.
11. Where did Pharaoh set Joseph? Verse 41. What honor was shown to him?
12. How old was Joseph at this time? For what had all his trials been preparing him?
13. What was made known to all the Egyptians through Joseph's work?
14. Compare this part of the story of Joseph with the experience of Jesus.

(See if you can find these facts in the fourth commandment.) The Roman Catholic Church not only claims to have changed the Sabbath from Saturday, the seventh day of the week, to Sunday, the first day, but boasts of this as a mark of her authority. See note 2.

There is another reason for this change, although the papacy may not see its full meaning. The Sabbath, based upon creation, is the sign between the Lord and his people. Ex. 31:17. He who created the world, afterward took our flesh (John 1:1-3, 14); and the very fact that he is the Creator, is evidence to us that he can redeem us from our sins, and create us new creatures in Christ Jesus; for the work of redemption is a creative work. Eph. 2:10. See Col. 1:14-17, R. V. So the Sabbath of the Lord is the sign of what Jesus is to those who believe on him. Satan has been using his influence against the law of God ever since his fall. He would destroy this evidence of God's power, and so lead us to look to ourselves for redemption.

To observe the Sabbath truly, brings into the life of the believer the power and presence of the Saviour. But this is the experience about which we have already studied, justification by faith. So the Sabbath is, to the believer, the sign of justification by faith. You will now see what the papacy has done in substituting the first-day sabbath, the sign of its own power, for the seventh-day Sabbath, the sign of the power of God. It has put man in the place of God, tradition in the place of the word of God, justification by works for justification by faith; and as an evidence of its authority to do all this, it points to its power to change the Sabbath. Just as truly as the Sabbath is a sign of justification by faith, or the mystery of godliness, just so truly is the papal sabbath a sign of justification by works, or the mystery of iniquity.

Questions

1. What was the climax of the work of the little horn?
2. For how long a time were these things given into his hands?
3. What event marked the beginning of this period?
4. In what two ways was the close of the period designated?
5. What change has the papacy made in the law of God?

6. Give facts which show that the papacy admits having done this.

7. What significance does the Catholic Church attach to her power to make this change?

8. Of what is the Sabbath a sign to God's people? Upon what is this sign based?

9. What does the fact that Jesus is the Creator prove to us?

10. Then what will the observance of the Sabbath really bring into the life of the believer?

11. What has the papacy done in substituting the first-day sabbath for the seventh-day Sabbath?

12. Then of what is the first-day sabbath a sign, in contrast with the seventh-day Sabbath?

13. Show that this would naturally follow the false doctrine of justification.

Notes

1. The following are the ten commandments, as they appear in the General Catholic Catechism:—

"1. I am the Lord thy God; thou shalt not have any strange gods before me. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods."

2. The Roman Catholic Church acknowledges that it has made the change in the law of God, and claims the power to do so. The following extract is from the Doctrinal Catholic Catechism, page 173:—

"Q.—Have you any other way of proving that the church has power to institute festivals of precept? A.—Had she not such power, . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no Scriptural authority."

"The observance of Sunday is solely a law of the Catholic Church."—*Father Enright, Feb. 22, 1884.* "The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday (the seventh day) to Sunday (the first day of the week)."—*The Catholic Mirror, Sept. 23, 1893.* All standard Catholic works indorse these claims.

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THE YOUTH'S LESSON

VII—Changing the Law of God

(November 15)

LESSON SCRIPTURES: Inserted in Synopsis.

MEMORY VERSE: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

Synopsis

The little horn of the seventh chapter of Daniel was not only to speak great words against the Most High, and wear out the saints of the Most High, but the climax of his wickedness was reached in his attempt to change the law of God. All these things were given into his hands for a certain period: "A time and times and the dividing of time" (Dan. 7:25); "forty and two months" (Rev. 13:5); or "a thousand two hundred and threescore days." Rev. 12:6. Reducing these different periods to days (a time, times, and the dividing of time representing three years and a half), we have 1260 days. But a day in prophecy stands for a year (Eze. 4:5, 6; Num. 14:34); so this time covers 1260 years. The beginning of this period was marked by the overthrow of the last of the three kings mentioned in Dan. 7:24, the Ostrogoths, which occurred in March, 538 A. D. This would make this period extend to 1798; but to make it doubly sure, it was to be marked at the close by the captivity of him who led into captivity; and in 1798 the pope, Pius VI, was taken prisoner by the French army under General Berthier.

The actual change made in the law of God by the little horn during this time may be seen by comparing the ten commandments, as changed by the papacy (see note 1), with the commandments in Ex. 20:1-17. Every law, before it can be enforced, must bear the seal of the government issuing it. Now the fourth commandment, the one which the papacy boasts of having changed, is the one commandment in the decalogue which is to the ten commandments what a seal is to any law. It points out the author of the law, the extent of his dominion, and his right to rule.



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WE are hoping each day that the next mail will bring word from some who have decided to help answer the call made in the issue of October 23. Have you forgotten what it was? Suppose you turn to page 8 of that number, and read again the appeal there made from our worker in Bridgetown, Barbados. And remember, too, the call for the India Mission Fund.

Signs by the Wayside

THE summer-before-last oriole's nest that swings airily from the tip of a delicate twig of the giant maple near my window is visible again. I have been looking for it for days, as the leaves have yellowed and fallen, wondering if it would still be in its place, or if it had been torn from its anchorage by some of the storms that racked the great tree in the thunderstorm season. No; there it is, like an old friend, telling again the lesson of the love that placed it there, and the greater Love that taught the birds the wisdom to make this marvelous little dwelling, and fasten it so securely as not only to hold the nest full of active birdlings, but to endure the action of sun and rain and wind—sometimes gentle, often rough, but almost constant—for so many months.

Last April, as the tender young leaves unfolded, and hid the hanging cradle-nest, I knew that "spring was here, and summer on the way." The children, frolicking up and down the walk with hoops and jumping-ropes, rejoicing in the freedom from heavy outer garments, knew it, too. The birds knew it as well as the farmer in his fields. All the world read the happy signs aright, and joyfully prepared for the summer.

Now the last leaves are gone. The white frost lies thick on the fields at night, the air has a decided nip, and the wind howls warningly around the corners of the house. The wise summer birds left long ago—even the robins are gone from the more northerly States. Up and down the streets pass the farmers' wagons, filled to overflowing with smooth potatoes, flaming apples, winter pears, and other fruits and vegetables, stopping here and there to unload their stores. Occasionally the sun casts away his gray covering, and beams genially on the brown earth—as warmly as in the days that promised summer. But no one is deceived. Winter is coming! A thousand signs proclaim it; all the world believes it.

As one observes these things,—the heed paid to signs concerning the weather, to the warning of a change of seasons,—the Saviour's words come to his mind with a new meaning: "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

For the signs of the times are as easily read as the signs of the seasons. The sure word of prophecy has spoken definitely of the signs that would precede the second coming of Jesus to the earth, "with power and great glory," and in all the world

we see those prophecies meeting their fulfillment. Shall we not heed the signs, give the warning message, prepare to meet him with joy, and, with "our lights burning," do our work faithfully, "like unto men that wait for their Lord"? "Blessed is that servant whom the Lord, when he cometh, shall find so doing."

Improvements in the Postal Service

SINCE the acknowledged policy of the government is to make the postal department a convenience to the public rather than a source of revenue, it is to be expected that as soon as the business increases to a point where there is no deficit, steps will be taken to extend the service. One way that is proposed for accomplishing this end is to establish a one-cent letter rate.

Those who advocate this step show by statistics that every previous reduction in the rate of postage has brought an increase of business that has, in the course of a few years, more than made up for the loss in revenue that the reduction at first caused the department. A few years ago Great Britain reduced the postage on letters to her colonies from five to two cents; and the increased correspondence is said already to justify the step as a business measure. Lower postage, also, means that millions more letters will pass between the mother country and her colonies every year, thus keeping them in touch with each other, drawing them closer together, and unifying them politically,—an advantage that could hardly be estimated in money.

This reduction was made four years ago; and at the present time a measure to establish a half-penny rate on newspapers sent from Great Britain to Canada is being agitated. As matters now stand, postage on English newspapers costs the Canadians eight times as much as that on papers from the United States.

For the convenience of those who wish to inclose return postage when writing to those in foreign lands, there has always been the obstacle that the writer does not, except in rare instances, have on hand a supply of the stamps of the country to which he is writing. And since a return stamp is almost certain to insure a reply, business men are anxious to secure some means by which a prepaid envelope may be inclosed.

One of the latest and most feasible plans for international postage has been devised by the present assistant secretary of the Treasury. "He suggests the adoption of a special envelope, to be used by the correspondent who wishes to prepay the reply, this envelope to be good for a return postage-stamp of five cents, or its equivalent, when presented to any postmaster of the receiving country. If a German laborer in America, for example, wished to facilitate correspondence with his father, he would mail his letter to the old gentleman in one of these envelopes. Herr Gugenheimer would take the torn envelope to his postmaster, and would receive in return a German postage-stamp. The used envelopes would be collected in Germany by the postal authorities, and would constitute an annual charge against the United States. Envelopes of German origin would, in the same way, be collected here, and the balance only would be paid in cash. It is certain that if the envelopes were sold at an advance of two cents, or even of one, the cost of this accounting and handling would be met."

At least this plan promises well, and the hope is largely expressed that it may be given a trial.

There is one phase of the question of increased facilities in the matter of postal service, whether national or international, that will occur to all who are interested in sending to all nations the good news that Jesus is coming. Everything that makes it easier to reach men and women with the truth for these days, makes our responsibility toward them so much the greater. Shall not our zeal and faithfulness keep pace with God's opportunities?



RECENT statistics show that eight thousand passengers on railway trains lost their lives last year as the result of accidents, and over fifty thousand more were injured.

NINETY acres is being added to Governor's Island, in New York Harbor. The "completed" island is to be occupied as a naval station, and will accommodate seven thousand soldiers in an emergency.

A SCHOOL for the purpose of instructing girls in the fine art of housekeeping has been established in Berlin, Germany, for a number of years. The daughter of the Empress Frederick was enrolled as the first pupil.

THE hundredth anniversary of the birth of the Hungarian patriot, Louis Kossuth, and the fiftieth of his visit to the United States, was celebrated by the unveiling of a statue to the old hero in Cleveland on September 28. The occasion was honored by a delegation from Hungary, among whom was Kossuth's son.

A NEW calendar, with the year to begin March 1, and each quarter to "contain one month of thirty-one days and two months of thirty days each, with a fête day afterward not counted in any month," is being agitated in France, and, so it is claimed, is securing some support among French legislators. It is quite safe to predict, however, that it will be some time before it is generally adopted.

ONE hundred million new pennies are put into circulation every year, in order to supply the demand, which increases as this small coin comes into more general use in the Western States. Of the five hundred thousand pennies and three hundred thousand nickels redeemed each month at the mint at Philadelphia,—said to be the finest coin-factory, by the way, in the world,—five per cent are remelted and coined again. As the result of much handling, the smaller pieces of money do not last long.

A TEXAS farmer saved his cotton this year by a novel means. In his district the plants were infested with worms, and local remedies as well as scientific advice failed to rid them of the pest. The farmer, noticing that certain birds—chiefly Mexican canaries and white-winged sparrows—ate these worms, set to work to gather a small army of them, and one morning at daybreak turned them, a few at a time, into his fields, with the result that they ate the worms and saved the cotton. This is an up-to-date version of the thought developed in Longfellow's pretty story of "The Birds of Killingworth."

PUPILS in the New York public schools are to be taught how to swim. A family of expert swimmers has been engaged to give a regular course of instruction in this art, including floating, diving, and drill in life-saving work. "The father began to train each of his children at the age of four years. His plan was to have them tumble off the end of a pier in ten or twelve feet of water at the very outset, before they could swim a stroke. This gave them confidence. After this two lessons were all that were required to teach the youngsters to go it alone." It is no part of the plan, however, to instruct the New York boys and girls by such heroic methods.