

# THE YOUTH'S INSTRUCTOR

REMEMBER, NOW, THY CREATOR, IN THE DAYS OF THY YOUTH

Vol. LI

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No. 6



being done. They brought one candidate for baptism; but as we did not know him, we told him to wait until we had a chance to know more about his case. There were also three more with whom we were not satisfied, so we had them wait also.

"Thirty-one were baptized and united with the church. This swells our numbers to sixty mem-

We hope to accomplish much with them this year.

"Our converts are ostracized socially, and made the objects of all sorts of abuse and derision, but thus far they have proved faithful. For this we thank the Lord. Others are inquiring the way of the Lord, and we have more than we can do. There have been love and harmony

## The Story of Our Matabele Mission

(Concluded)

THE marvelous blessings of the Lord, which were manifested during the closing months of 1899, continued to mark the work in Matabeleland until the summer of 1901, when it was the privilege of Elder G. W. Reaser, who visited this field, to organize the first church among the Matabeles, with a membership of twenty-nine, twenty-two of whom were natives. He thus describes this event:—

"While at the mission station, it was my privilege to organize a church of twenty-nine members, twenty-two of whom were natives. Of this number, twenty-one were baptized at the time of my visit, one having previously followed the Lord in this blessed rite. There were about three hundred natives present who witnessed the baptismal scene, a number of these being *indunas*, or native chiefs, who beheld their own children led into the water by Elder Sturdevant, to be planted together in the likeness of our Saviour's death. Some came from the kraals to be baptized, well knowing that they must endure persecution on their return to their homes."

In this connection, the last report from the mission farm will be appreciated:—

"The boys from the kraal were in to the quarterly meeting last week, and report a good work

bers. Last night I had a good meeting with them. The thought presented was 'The Church a Force, and Not a Field for Missionary Work.'



MISSION SCHOOL AT THE FARM

among us all, and the Lord is fulfilling his promise that if we are one, the world will know that he has sent us."

The progress that has been made by these native boys is marvelous. It is only a tribute to the mighty transforming power of the Spirit of God when allowed to operate on human hearts. Those mentioned as having come in from the kraal for the quarterly meeting service are boys who, having been trained in the mission school, are now engaged in teaching schools in the kraals.

At the end of the first school year after Elder Mead joined the work in Matabeleland, four young men out of a class of ten went out to work among their own people. Two of them had a school of twenty-five, and the other two had thirty pupils enrolled. They had good success, and rejoiced because they could give to others what had been given to them.

In October, 1901, the hearts of our people not only at the mission farm, but all over the world, were made sad by the death of one whom God had chosen to hasten the message in this dark land. Elder F. L. Mead, when apparently in health, was suddenly called to lay aside his burdens and rest a while. But the work which God used him to strengthen in Africa continues. Soon after his death, which occurred at Kimberly, when he was on the way to the conference to be held at Cape Town, one of the boys at the

*In hlokompa 21. 1901 missa niya tumela ugu ab  
lwami guwe usahambana la bantu bonke bagini  
basahamba na miss stagi mina niya taba ga kulu  
noba nibonile indlela ga yesu niya humbula ama  
zwi abo. Owati anina hambu nitjiye amazwi  
samlimu. Miss stagi niya taba galkulu  
ugubona uyesu amazwi gaseku amnandi  
galkulu nityataba lapa nityataba amazwi  
esiti umlimu walitamba izwe ngangaga  
walipiga indodana yake ezelned yodwa  
ugubona 3: 16. Sumnandi uguqma loko  
mfundisi wami miss stagi niya gabala  
galkulu. Godwa anitabi noguba noba a  
bantu bagiti abomnyama basebushnyama  
meni ba swela abafundisi niya tanda  
uguba ufefe bonke abafundisi bagini uti  
O tanda byo gosisiza noba tina abantu abo  
mnyama basebushnyama meni njalo gisifu  
nda na. Godwa amalkima afundile nabo  
sisiseni bazalwana tina zipofu zase afo  
Africa sisize nri nitume mfundisi noba  
bwetu ufefe.*

*Jim*

FACSIMILE OF JIM'S LETTER



mission farm wrote to his former teacher, who had been compelled to return to her home on account of failing health:—

"To Miss —, from Jim. Miss: I send my letter to you. Are you well and all the people at your home are they well? Miss —, me, I am very glad because I have seen the path of Jesus. I remember your words which said, 'If I go I leave the words of God.'

"Miss —, I am very glad to see Jesus. The words of Jesus are very sweet. I am glad when I hear them, the words that say, 'God so loved the world that he gave his only begotten Son.' John 3: 16. 'Tis sweet to hear that. My teacher, Miss —, I am very happy, but I am not glad because the people of our home, the blacks, they are still in the dark; they need teachers. I wish you to tell all the teachers at your home, you say, Him that likes, let him come and help us because we black people are in the dark, also we have [or are] not learned. But white people have learned, and by that, help us friends. We of Africa are blind. All help us. You [people] send a teacher because ours is dead.

"JIM."

He also referred to the death of Elder Mead. When Jim came to the mission farm, he could neither read nor write; but he had an earnest desire to learn to do so, that he might teach the black people around the mission. After working hard all day, he would spend his evenings in study. He never grew tired of his books, nor had any idea how late he was studying, so he would have to be told. The gospel has thoroughly changed him.



JIM

The presence of Jesus has made a difference in his every-day life. The sweet regard with which he speaks of the words of Jesus certainly gives evidence that he has experienced something of the power of these precious words in his life. Besides helping the missionaries, as teacher, preacher, and general standby, Jim assists in the home school in the morning, and goes out to teach in the afternoon.

We are glad to report that Jim's plea for a teacher was answered in the sending of Elder Sturdevant and his wife, of Georgia, to that field. They are most happy in their work, and feel that they are where the Lord wants them.

What the gospel has done for Jim and many others in our schools, it might do for millions more, if it were carried to them. There is a population of seventy million in Africa, and only a very few have been reached by the message of salvation, and fewer still have ever heard about the near coming of our Saviour.

Just as we finish this little outline of our first mission station among the heathen peoples of the Dark Continent, the appointment of other laborers for this field is under advisement. So many opportunities have been lost for lack of help, that our hearts rejoice to know that God's chosen people are arousing to the great privilege that awaits them in carrying the last message of mercy to the many peoples who sit in darkness and the shadow of death.

To the young people of our ranks, especially, is this privilege offered. "Lord, what wilt thou have me to do?" should characterize every plan for the present and the future. Soon a large company must be hastening to the ends of the earth, for the coming of our Saviour draws nigh. The Master calls, "Whom shall I send, and who will go for us?" Shall we respond, "Here am I; send me"? ESTELLA HOUSER.

## A Study of Words

### IV—The Different Sides to a Word

You know that there are always at least two sides to a house, or a mountain, or a question; and one side of any of these is usually more pleasant to look at than the other. This is true with people, and just as true with words. Little Tommy Smith, the newsboy, goes about his business with a dirty face, a cigarette in his mouth, and fights and swears. That is the side that he presents to the public. Yet I know he will divide his last dime with a hungry friend, and cheerfully give of his scant daily earnings to help support a sick boy who has been selling papers on another street. I know he is kind at heart, and more ready than many a millionaire to help a penniless unfortunate. That is the other side of the newsboy, and the side that fewer see; for he

is not, as with the Pharisee, given to parading his good deeds before the world. Now whoever goes along the street looking for boys who are depraved beyond all hope of making into useful men, is sure to single out Tommy Smith; but whoever is looking for boys who are generous to the last degree, and who, with kind and patient teaching, may be made into useful men, is also sure to find Tommy Smith.

You are wondering what all this has to do with words. Well, words, like people, have some good and some bad traits of character. I will give you a single illustration; you can find many others if you are on the watch. "Evolution" is a word that to many people calls up but one idea, and that the repulsive one that man has evolved, or developed, from an ape. In that sense "evolution" is a demoralizing and anti-Christian word. But this is only one side of it. Its broader and deeper meaning is "a process of unfolding, of developing, of attaining perfection." And so all of us who believe that the seed that Christ plants in the heart will grow and make our lives beautiful and change us from glory to glory, must conclude that Christianity is a process of evolution. When I hear the word, instead of suggesting unbelief and heathenism and atheism to me, it says, "Ye must be born again." "First the blade, then the ear, then the full corn in the ear." "Till we come . . . unto the measure of the stature of the fulness of Christ."

I have in mind a certain lawyer,—Mr. Brown. People who lived between Mr. Brown's home and place of business knew him as a neatly dressed, business-looking man walking past their doors twice a day. Those who visited his office knew him as a keen, far-seeing, quick-witted attorney, who could be relied upon to make them conquerors in the dispute between themselves and their neighbors. But to me, whose barnyard was adjoining his, he was neither a neatly dressed business man nor a skilled doctor of law; for I saw him only as he came to the barn, clad in overalls and faded, tattered coat, to care for his cow and chickens. And yet the plain, farmer-like man I knew was just as truly Mr. Brown as was the learned lawyer at the office.

And so with words. If we could always remember that words do not look the same to everybody, many a foolish quarrel, many a useless argument, would be avoided. For instance, to the backwoods farmer, "education" may mean

a thorough drill in reading, writing, and arithmetic, with perhaps a little history and geography; to the university professor it means a long course of training and instruction in science and art and philosophy; while to the sincere Christian it means the restoring of the image of God in the soul. Shall we say the first is not education?—No; it is elementary education. Shall we say the second is not education?—No; it is a classical education. Shall we say the third is not education?—Certainly not, for it is Christian education.

So you will see that a noun without a qualifying adjective is a broad, and sometimes a vague term, and it is as reasonable for us to insist that one meaning of a word is the only one, as it would be to insist that the lawyer was Mr. Brown only when in his law office.

L. T. CURTIS.

### A Walk with the Wind

COME with me to the open road,  
And let the woodland write the ode—  
Come for the hill-wind takes my arm,  
And laughs away the heart's alarm,  
Drawing me on from ridge to ridge,  
By field and ford and rocky bridge.

Down from his wide, tree-darkened hall  
The gray owl sends his Saga call,  
And here a field-mouse leaves his home,  
His labyrinthine catacomb,  
And prints the snow with little tracks,  
Like hackings of an elfin ax.  
I see a spider by a stream  
Bridge his small Nile with swaying beam—  
See on my path a bold ant dare  
His Chimborazo hung in air.

I pass an old, decaying fence,  
Turned to a rare magnificence,  
For gold of lichen and green of moss  
Have paid with beauty all the loss.  
Ha, landlord Fox, alert and lithe,  
Is out to get his morning tithe,  
With thrifty eye to oversee  
His unstaked principality.  
Circling, the high crows swing and caw,  
Poised by the same impartial law  
That traced the orbit of the star  
Wide wandering on the dark afar.

The snows are heaped along the ground,  
Bright kingdoms builded without sound.  
The cleansed air tingles in my blood,  
The joy pours through me like a flood!  
I tread on Hellas as I go,  
Wrecking her Parthenons of snow;  
I sweep across imperial Rome,  
Wasting her glories dome by dome.  
And yonder, at the wind's footfall,  
Crashes a jeweled Taj Mahal,  
An irised miracle of white,  
Built by what spirits of the night!  
And yet those shut-in mortals choose  
To peer into the Press for news,  
Thinking the great events are hurled  
On lightnings round about the world!

—Edwin Markham, in *December Success*.

### The Emperor Moth in Sumatra

In our walks through the rice fields we found a big emperor moth in the larval state. We broke off the branch on which we found him, and took him home, curious to see how he would develop. He was a fat, pale-green, dusty, sluggish fellow, and seemed to regard the eating of guava leaves as the only important work in the world.

One day he spilled out all his blood on the table,—enough to wet a big space on the tablecloth,—then he began weaving his silken bed, using the hollow of a leaf as the foundation. He worked fast, now that he was smaller and lighter, turning about in that narrow place with great dexterity. He worked all day and one night, and then was quiet. For three months he slept. One day our delight knew no bounds to find on his empty cradle a lovely emperor moth, measuring six inches across the wings. He soon flew away in the sunlight.

CARRIE L. MUNSON.

Padang, Sumatra.





### On the Frontier

*Extracts from a Letter to the Mt. Vernon Academy Missionary Society.*

You will, no doubt, be pleased to get a communication direct from the land of the Pharaohs, the pyramids, and the sphinxes. So here, almost under the shadow of those mighty monuments of ancient greatness, I write a few lines, hoping that in your hearts may thereby be developed a stronger desire to give your lives for those who are now sitting in darkness.

After a profitable visit in Europe, and a pleasant voyage across the Mediterranean Sea, we arrived safely in Cairo, the capital and largest city of Egypt. All the workers in Egypt, six in number, were at the station to meet us, and gave us a most hearty welcome. We went immediately to the Vegetarian Health Home, which is in charge of Brother Louis Passebois and wife, and have been making this our home since. We find it very difficult to get rooms or a house to suit both our needs and our pocketbook. House rent is very high here, though not more so than in some cities in America.

The tourist season is just beginning, and the city is as fully alive and noisy as similar cities in other countries. Cairo is a city of over seven hundred thousand inhabitants, although in extent I do not think it is as large as Columbus, Ohio. You can imagine the conditions. In the native portions the people literally swarm in the daytime, and at night, to use an American expression, they are packed away "like sardines in a box."

The combination of smells constantly arising from some of these quarters is indescribable; and one wonders why cholera and other filth diseases do not rage here continually. And, by the way, the terrible mortality of the cholera during the past season may be appreciated by the following item from the *Egyptian Gazette*, the only English daily in this country: "The total number of cases since the commencement of the outbreak on July 15 is 39,673; of deaths, 33,809; and of recoveries, 5,856." That means that over eighty-five per cent of all who took the disease died. Here is surely a needy field for the medical missionary. Any one planning for missionary work in the Orient should take a course in hygiene.



MONUMENTS OF ANCIENT GREATNESS

The climate here at this season is delightful, neither too hot nor too cool. The air is dry, and the sky cloudless. Last week at Luxor (five hundred miles up the Nile from Cairo), I picked oranges and lemons from the trees, and most beautiful roses are in full bloom, and in profusion. A few days ago Brother Passebois bought four bouquets, mostly roses, for five cents. They would have sold for two dollars in Columbus. Nice oranges can be bought on the street for five cents a dozen, and lemons, small ones, for ten cents a hundred. But common potatoes sell for \$1.25 a bushel, and dairy butter is very scarce.

I got my first experience with real native country life in the vicinity of Thebes, where, with the men of the family, I sat at the dinner table, and dipped my piece of bread into one central dish filled with a vegetable stew, seasoned with olive oil, and plenty of black pepper. I ate with more or less relish, for I had been jolted on the back of a native donkey for four hours, over sandy wastes and rocky steeps, and was very hungry.

Our host is a man of means, owns thousands of dollars' worth of property, and is one of the chief supporters of the American Mission (Presbyterian) at Luxor. He lives in a house made of sun-dried brick and stone, a part of which has no roof,—none is needed, for it seldom rains,—and within the same inclosure live his chickens, turkeys, camels, donkeys, etc. This is true Oriental style. This man has a number of grown-

lages. This is a much better country for tent work than any place I have seen in America or Europe, and we hope that in some way this need will be speedily supplied.

A more pressing need, however, and one much more difficult to meet is consecrated young women



A CAMEL TRAIN

of experience in real Christian endeavor, who will devote their lives to the "shut-in" women of the Mohammedans and Copts. No man can reach these women, many of whom are starving for the Bread of life. Every day I see their sad, mournful eyes looking out over veils that must always cover their faces, emblems of the veils of spiritual darkness that shut out the blessed Light of life.

There are millions of them. Who will go behind the curtains and carry to them the message of peace and comfort? May God inspire the hearts of young women in America to consecrate themselves to this blessed work.

Yours in the Master's service,

W. H. WAKEHAM.

### As the Savages Saw It

WHEN we stop to think of it, it appears only natural that savages should fail to understand the motives which prompt missionaries. The reasons which the natives themselves assign are often curious. At first the savages of New Guinea thought the missionaries had left their own land because they were hungry. Chalmers, the famous missionary pioneer among the cannibal tribes, reports a conversation with some of them:—

"What is the name of your country?" inquired the savage.

"Beritani."

"Why did you leave your country?"

"To teach you, and to tell you of the great loving Spirit, who loves us all."

"Have you cocoanuts in your country?"

"No."

"Have you yams?"

"No."

"Have you taro?"

"No."

"Have you sago?"

"No."

"Have you sweet potatoes?"

"No."

"Have you breadfruit?"

"No."

"Have you plenty of hoop iron and tomahawks?"

"Yes, in great abundance."

"We understand now why you have come. You have nothing to eat in Beritani, but you have plenty of tomahawks and hoop iron with which you can buy food."—*Selected.*



ALEXANDRIA

up sons, two of whom have said that they would keep the Sabbath. We spent Sunday and a part of Monday with them, and they seemed to enjoy having us with them. They listened with profound reverence to our presentation of the Scriptures, and asked a number of questions, urging us to remain longer with them, and to return at a later date.

I have just returned from Alexandria, where I held Sabbath meetings and celebrated the ordinances with the little company in that city. This is where our brother, Dr. Ribton, was killed by a mob of natives who were bent on driving all foreigners out of Egypt in 1882. The third angel's message is here represented by five Sabbath-keepers, who seem very earnest and devoted. They are all Armenians from Turkey.

We are now planning to get out literature in the Arabic language, which is the language of nine tenths of the people in Egypt. We hope to have a printing-press after a time, but for the present we must hire our printing done here. Our greatest immediate need is a tent in which to hold our meetings in the native towns and vil-





We begin this week a series of studies on the early history of our work, and the events connected with its rise and progress. These lessons will cover ground with which every young Seventh-day Adventist should be familiar, and we feel sure that all will be glad to have the Weekly Study of the Young People's Societies turned to a consideration of this important subject for a few weeks.

THE *Young People's Weekly* is authority for the statement that during the last season the young people of Georgia earned upward of ten thousand dollars by picking cotton in the fields, and turned the money over to the North and South Georgia Methodist Conferences, for the benefit of two orphans' homes. And this is one more example of what young people who are willing to work can do.

### Another Missionary Enterprise

THE Young People's Societies of the Upper Columbia Conference have undertaken to support a missionary in the Fiji Islands. Prof. C. B. Hughes and his wife, who taught in Walla Walla College the first year of its establishment, have lately returned to this country from Australia. The especial need of Fiji has been presented to the young people in College Place, and they conceived the idea of raising means to support at least one native missionary there. Professor Hughes says the natives in Fiji have tired of the Catholic religion, and that many of them are ready to receive the truth. Our workers have all been called away from there, but native Christians have been educated by our workers, and these could carry the truth to their people, if they could only be supported. The small sum of thirty-five dollars will support one of these for a year.

So the call has been sent out to the young people, and already there has been received enough to support one of these native workers for a year, and all the Societies not yet heard from.

Once more we ask, Why should not the young men and women throughout our ranks feel the joy of the message in their own hearts, and with steady purpose share in the burdens of the hour? Can not the young people in each State band together in a missionary enterprise of this kind? Certainly none of us wish to expend all our resources of means, time, and strength in the home field.

MRS. L. FLORA PLUMMER.

### The Young People's Work

As we enter upon the duties of the new year, with all its possibilities for good, it is fitting that we review some of the blessings God has bestowed upon us during the past year. The work of the young people has progressed, in spite of many failures and mistakes. To-day there are in Iowa nineteen societies, most of which are laboring earnestly to carry out the aim of the organization. As a result, hundreds of pages of literature have been distributed; branch Sabbath-schools established; day schools operated on the same plan as the church schools; Christian Help bands organized; a considerable sum of money raised for the work in foreign fields; and some of our young people have gone to those fields to carry the message of the cross; while the prayers of those remaining ascend daily for God's blessing upon

them. This, and much more, has been accomplished through the working of the Spirit of the Lord upon the hearts of the youth. Why should we not praise his holy name?

But much remains to be done. Some of our Societies have become discouraged, and have discontinued their meetings because they did not understand how to conduct them successfully. What can be done to help them? "All ye are brethren." If a brother were discouraged, what would be our duty toward him?—We should do all in our power to encourage him. Encouraging letters should be written, teaching them how to work successfully. How many will do this this year? How many have a real burden for the discouraged members of their own Society? Do you try to make them feel that their presence is an important factor in the meetings, and that you are interested in them, and praying for them? If not, why not? Often we find those in the church and Sabbath-school who long to join the Society, but who are too timid to apply for membership. These should be sought out, and urged to unite. Then there are the isolated ones. A letter of loving interest would do them much good; for they seldom see a young person of like faith. And then, have the absent members been remembered with interesting letters telling about the Society's meetings, and how they have been missed, and asking them to contribute items of interest from their own experience?

These are little things, but they go a long way in binding the hearts of the young people together, and making the work of the Society a success. God's call means hard, persevering work from first to last. He has wrought through our feeble efforts in the past; let us in the future press the battle to the gates.—*Della Wallace, in the Workers' Bulletin.*

### The Weekly Study

#### The Former Days

(February 22-28)

THE special topic suggested for the weekly study will, of course, consume but a portion of the time of the meeting. The prayer and testimony service, the hearing of reports, and the planning of work, are expected to form the greater part of the weekly program. With this in view, we are suggesting outlines for only a brief study, as an aid to the leader of the meeting. Each one chosen to lead will accept or reject such suggestions, as may seem wise, guided by the knowledge that whatever is presented to the meeting must be made his own by his own study of the subject.

Let us give some attention to the story of the rise of this advent movement and the early days of the work, using as helps "Early Writings," "Rise and Progress of Seventh-day Adventists," and "Great Controversy." Not all three of these books may be in every home, but they must certainly be in every company of believers, so that access may be had to them by the one in charge of the studies. If not, by all means send to your tract society office for any one of these books which may not be available for use. No young Seventh-day Adventist should fail to read these works.

First, let us notice the benefit of the study of God's dealings in past days, and then review the events of the time of the end demanding the rise of just such a movement as the advent message has developed.

*God's Hand in the Past.*—Ps. 44:1-3; Joshua 4:21-24; Judges 2:7-12; Heb. 10:32-39.

We are not to forget how it has come about that there is a people called Seventh-day Adventists in the world.

*Heralds of the Morning.*—This is the title of

chapter 17, of "Great Controversy." Notice how the Reformers regarded the doctrine of Christ's second coming, and follow the leading signs of the second advent down to the falling of the stars in 1833.

It will be helpful to fix the date of the beginning of the "time of the end," making sure that all understand it. Dan. 7:25; 11:35; 12:4; Mark 13:20, 24. We should every one know how to answer the question, When did the time of the end begin? and should be able to give the facts without delay. Let us go over the prophetic landmarks until we shall know how to answer inquirers in a few words. As we distribute literature on the coming of the Lord, we shall need to know how to give brief and plain replies to questions asked.

There is so much in this, as in every topic suggested, that much time might easily be spent upon it. But the design is to press a few minutes only full of earnest, thoughtful study, all joining in, and the result in this study will be to impress hearts anew with the fact that events of the time of the end were leading up to a special advent message, and that we young people should become acquainted with God's hand in the message in the days of our fathers.

W. A. S.

### Hobart, Louisiana

OUR young people's meetings continue with a growing interest. We arrange the program so as to give as many of the young people as possible a practical part in each meeting. This is securing individual growth. All have done something in missionary work, some more than others. We take a club of *Gospel Herald*s, and have a volunteer paper band to distribute these papers by loaning, giving, or selling them. Six of our number became responsible for this work. About four copies are sold weekly, occasionally more. Our members report their work to the church tract and missionary society. Some have bought tracts and are loaning them. We have special seasons of prayer for individuals whose names are presented by some one of the members. Since we organized, four of the members have become converted, baptized, and identified with the church. This binds the hearts of the parents to our work. Their presence at our meetings, their expressions of interest, and hearty amens, add much to the general interest. We hope we may not miss but few copies of the INSTRUCTOR on account of the fire which we so much regret. The lessons are very helpful to us.

We do everything we can to make our meetings for, by, and of the young people. We try to emphasize the thought that they are a part of the body of Christ,—the church,—and therefore have a work to do; "for the love of Christ constraineth us," as the motto on the Membership Card says. One of our members is now in the Southern Training School preparing to be a church-school teacher. We are all of good courage, and believe that we are soon through faith to inherit the kingdom of peace.

MARK PERDUE.

### Question Hints

(To be given to different members, and answered in the meeting.)

WHY is it well to consider the former days?

Why should we not forget the early history of the Seventh-day Adventist Church?

Give a brief outline of the signs that show that Christ's coming is near, down to 1833.

What notable sign occurred in that year?

When did the "time of the end" begin?

What should all who help sound this message be able to do?





### Song of Hope

COME, what should we do in the winter  
If a little bird did not sing,  
Deep in the heart, low in the heart,  
"After the winter comes spring"?

Oh, what should we do in the darkness  
If a little bird did not say,  
Soft in the heart, sweet in the heart,  
"After the darkness comes day"?

Oh, what should we do in the tempest  
If the little bird should cease  
Singing, deep in the heart, low in the heart,  
"After the storm comes peace"?

—King's Own.

### Character-Building

"WHOSOEVER heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The formation of character is the work of a lifetime, and it is for eternity. If all could realize this, if they would awake to the thought that we are individually deciding our own destiny for eternal life or eternal ruin, what a change would take place! How differently would this probationary time be occupied, and what different characters would fill our world!

In character-building it is of the greatest importance that we dig deep, removing all the rubbish, and building on the immovable, solid Rock, Christ Jesus. The foundation firmly laid, we need wisdom to know how to build. When Moses was about to erect the sanctuary in the wilderness, he was cautioned, "See . . . that thou make all things according to the pattern showed to thee in the mount." In his law God has given us a pattern, and it is after this pattern that we are to build. The law is the great standard of righteousness. It represents the character of God, and is the test of our loyalty to his government.

Thoroughness is necessary to success in character-building. There must be an earnest desire to carry out the plans of the Master-builder. The timbers used must be solid; no careless, unreliable work can be accepted; it would ruin the building.

The whole being is to be put into this work. It demands strength and energy; there is no reserve to be wasted in unimportant matters. There must be determined human force put into the work, in co-operation with the divine Worker. There must be earnest, persevering effort to break away from the customs and maxims and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential.

There must be no idleness. Life is a sacred trust; and every moment should be wisely improved. Its results will be seen in eternity. God requires each one to do all the good possible. We are to make the most of the talents he has intrusted to our keeping. He has placed them in our hands

to be used to his name's glory and in the interests of our fellow men.

The Lord has a precious reward in this life for those who keep his law. He says, "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long

life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man."

But a better than earthly reward awaits those who, basing their work on the solid rock, have built up symmetrical characters, in accordance with the living word. For them is prepared "a city which hath foundations, whose builder and maker is God." Its streets are paved with gold. It is in the paradise of God, watered by the river of life, which proceeds from the throne. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Remember that you are building for eternity. See that your foundation is sure; then build firmly, and with persistent effort, but in gentleness, meekness, and love. So shall your house stand unshaken, not only when the storms of temptation come, but when the overwhelming flood of God's wrath shall sweep over the world. Then every house built upon the sand shall fall, and great shall be the fall of it; for the ruin is for eternity.

MRS. E. G. WHITE.

### A Coincidence

THROUGH the medium of the INSTRUCTOR two brothers who have been separated nearly fifty years, and who had not heard from each other for forty-four years, are now each possessed of the knowledge of the other's location, and are in communication with each other.

In the winter of 1882-83 the writer was attending school in South Lancaster, Massachusetts. While there, the acquaintance of Brother H. A. Weston, the aged clerk of that church, was formed. This year Brother Weston recognized in the signature to an article in the INSTRUCTOR, written from Melbourne, Australia, the name of the schoolboy of twenty years ago. He wrote to Melbourne asking for information regarding a brother who left their home in the State of Maine when twenty-two years of age, for the new-found gold-fields of Australia. This was in 1853.

A look in the directory of the obscure country towns in northwestern Victoria was rewarded by seeing the name, "Ephraim Weston, Buckland, Victoria." He proved to be the long-absent brother, who has lived in the town all these years, and raised a large family there. He is now seventy-one years of age, and Brother Weston in South Lancaster is seventy-seven.

May the INSTRUCTOR not only be the means of uniting loved ones here, but in the great reunion above, may there be many who will remember this paper as an instrument in their salvation.

H. E. SIMKIN.

### The Saint with the Needle

SHE was a plain, quiet little woman, neither young nor old, an adherent of the household rather than an inherent part of it, a distant relative, but having herself no nearer relatives. Hers was an anomalous position, difficult to fill, but she filled it so perfectly that no one ever thought to question what it was. She never

helped to select a new carpet or curtains, or decide on their purchase; but when they began to wear or fray, they seemed to fall to her care naturally. Her deft needle darned and changed and rearranged, and kept them neat and fresh-looking as long as they would hold together.

It was the same with the family wardrobe. No one dreamed of consulting Aunt Nina as to style or fabric when new garments were to be procured; but when they were past their first freshness, she saw in them endless possibilities, undiscoverable by other eyes, and her patient fingers turned and refashioned and "made them do a little longer" for the careless schoolgirl, the romping child, or the busy mother.

"It will go a little longer," was usually her modest comment on her accomplished task, but not until her hands were folded in endless quiet did her real work appear. It was not her needle alone that had healed rents and smoothed rough edges. Her sweet, unselfish spirit, her tact and gentleness, had helped to lighten every strain, to soften all asperities, and to make every grace "go a little longer."—Selected.

### The Fussing Place

I HAVE to go to the Fussing Place  
When I am very bad,  
And mother has such a sorry face,  
And her eyes look sad.  
But she says, in just the firmest tone,  
"The boy that fusses must stay alone,"  
When I have been bad.

At first I pretend I do not care,  
And I hum a tune,  
And walk off quick with my head in the air;  
But pretty soon  
I begin to hate the Fussing Place,  
And to be there seems a great disgrace,  
So I stop my tune.

And then I think of mother's eyes  
With that sorry look,  
And soon I think it is time to surprise  
Her over her book.  
So I hunt up a smile, and put it on  
(For I can't come out till the frowns are gone).  
How happy she'll look!

The Fussing Place? Oh, it's where you're sent  
When you're naughty and mean,  
And there you must stay till you're good again,  
And fit to be seen.  
It's up in the attic, or under the stairs,  
Or seated on one of the kitchen chairs,  
And oh, you feel mean!

But it doesn't matter much where it is —  
This old Fussing Place;  
For the very spot that seems so bad  
When you're in disgrace,  
Is nice enough when you're loving and true,  
So it's not where you are, but how you do,  
That makes it a "Fussing Place"!

—Annie Willis McCullough.

### A Doll Two Hundred Years Old

IN 1699, when William Penn sailed from England in the good ship "Canterbury,"—this being his second visit to his American colony,—he brought with him an English doll, of which, so far, scant notice has been taken, although it is believed to be to-day the sole surviving representative of that voyage across the Atlantic.

This doll, selected by William Penn's daughter Letitia, was sent by her to a little Miss Rankin, of Philadelphia.

Letitia Penn, the second, after two hundred eventful years, still retains, in a marked degree, much of the brightness and beauty of those early days when she was the pet of one little Quakeress after another. Her dress, not having changed with the changing fashions, is the court dress of that period, and is made of striped and delicately tinted brocade and velvet; the skirt is very full, and is distended over an enormous hoop. She is twenty inches in height, and her figure is long-



waisted and slender, as are the pictures of court beauties of those days. The full basque spreading out from the belt over the skirt enhances the slender effect. The hair is rolled away from the face much in the fashion of to-day.

Unfortunately, this doll had lost one of her arms before I knew her, but save for that she is in almost as perfect a condition as when she first landed in Philadelphia from her far-away home on the other side of the Atlantic.

Miss Rankin gave this doll to a Mrs. Prior, of Philadelphia, by whom she was presented to Miss Annie Massey, of the same city. Miss Massey, afterward Mrs. Brown, on her departure for England, left the doll with her friend, Mrs. Maher, whose property she was to become should Mrs. Brown die while she was abroad. Mrs. Maher, formerly a Miss Burns, of Philadelphia, but for many years a resident of Maryland, thinking Letitia should return to her Quaker friends, in May, 1858, gave her to Miss Mary B. Kirk, of Sandy Spring, Montgomery County, Maryland.

On the death of Miss Kirk, in 1882, Letitia was left to Dr. Mahlon Kirk. She now lives in the retirement her great age demands, only being removed from her careful wrappings when strangers whom her quiet fame has reached, come to make close acquaintance with this, the oldest doll in America.—*Ladies' Home Journal*.

### A Cat's Mother-Love

Just as wonderful as the adoption of Romulus and Remus by the wolf in the Roman story, is that of two baby gray squirrels by Calico, my neighbor's three-colored cat.

They were brought to the house before their eyes were open — so young that no one knew how to feed them. Must they starve? It happened that Calico had a new family of kittens, so young that they, too, had not yet seen daylight, and it was decided to rob her of two, and if possible substitute the squirrels.

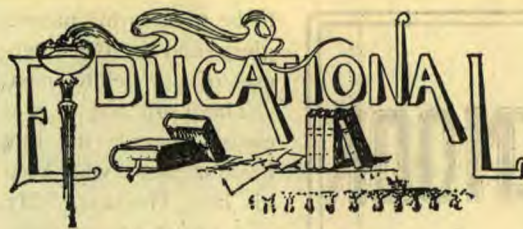
Calico was curled up in a basket under the kitchen table when the squirrels were brought in. She looked concerned, of course, but not a bit worried, as two of her kittens were taken out of the basket and placed in a hat upon the table. She did not see when they were lifted from the hat, and the squirrels put in their place. Soon she missed them and began to fret and fidget, looking up toward the hat, which the hungry squirrels kept rocking. Then she leaped out upon the floor, purring, and bounded upon the table, going straight to the hat.

There certainly was an expression of surprise and mystification on her face as she saw the change that had come over those kittens. They had shrunk, and faded from three bright colors to a pale gray. She looked again and sniffed them. Their odor had changed, too. She turned to the watchers about the table, but they said nothing. She was undecided, half-inclined to go back to the basket, when one of the squirrels whimpered — a genuine universal baby whimper. That settled it. She was a mother, and whatever else these things were, they were babies, and that was enough, especially as she was needing just this number to make whole her broken family.

So she took them tenderly by the neck and leaped down to her basket, and when they were both safely landed, she curled up once more, and began to feed and wash them.

To-day they are sleek, full-grown, romping fellows that torment her with their pranks. She can not understand them, for they will not eat squirrel, nor do a dozen things that kittens do.

Yet Calico has more patience with the squirrels than with her own children. Long after the kittens were boxed on the ears and sent off about their business, Calico allowed these squirrels to tag her about, and plague her, without giving them a slap.—*Youth's Companion*.



### First Lessons in Geography

#### Lesson XXXII

THE empire of Japan consists of four principal islands, besides many smaller ones. The empire altogether is perhaps no larger than two of our States of average size; but it is very densely populated, having more than forty millions of people. The islands are mountainous, and the scenery is very beautiful. Earthquakes are frequent, and hot springs and volcanoes are found in many parts of the country. The summers are warm, and there is abundant rainfall, but the winters are quite cold.

The Japanese raise a great deal of tea, and they also cultivate silkworms, and manufacture much of our finest silk. They also make many other useful articles, which they ship all over the world, especially porcelain and lacquered ware, clothes-brushes, tooth-brushes, combs, etc.

It has only been a few years since the Japanese have allowed vessels from other nations to visit their seaports; but now the people are adopting the white man's ways very rapidly. They have good roads, and in almost every city, daily newspapers are published. Railway and telegraph lines connect most of the larger towns; a university has been established; and there are schools in every town and village.

The people used to worship idols, like the Chinese, and many of them do yet; but since the white men have come to their country, and they have been adopting the ways of civilized people, they are very rapidly forsaking their religion. The white men who have gone there have not represented Christianity very well, and the people have not been led to accept it. They are ready to learn anything that comes from America, and this is a good time to carry the gospel to them. They are more friendly to America than to almost any other nation, and expect to be taught by Americans. It was an American who first persuaded the Japanese to trade with the rest of the world, and many young Japanese attend our colleges and universities. There is a regular line of steamers running from San Francisco to the chief ports of Japan. Where is Yokohama? Where is Tokyo?

The Japanese are very fond of flowers, and have ornamented their country with gardens and beautiful trees, flowering plants, and ponds of flowers and fish, until part of it looks like a little fairyland. Our beautiful chrysanthemums originated in Japan, as have most of our lilies. The farms in Japan are small, and have no fences, but this does not make much difference, for there are very few cattle and almost no horses. Travelers ride in a two-wheeled carriage called the "jinrikisha," which is pulled by a man. A jinrikisha-man will pull his carriage at a lively trot for miles.

As a people, the Japanese are polite, energetic, and well educated. They are not much larger than overgrown schoolboys, but are quite heavy set. With their yellow skin, slanting, almond-shaped eyes, and their peculiar dress, consisting of a skirt, and a cape with long, flowing sleeves, they present a peculiar appearance.

In their home life the Japanese are very affectionate. A father is proud of his children, and the children are always obedient to their parents. Their houses are made of wood, with walls that slide aside during the day, showing the whole interior of the house. Often the Japanese, dressed in his long gown, squats on the floor of his house, and sells his goods to the people passing along the street. He eats his meals from a tiny table, or from dishes set on a mat on the ground. His wife, with her face painted white, her lips red, and her powdered hair fastened up with long, black pins, squats on the floor near him, playing on a sort of guitar and singing, or busies herself with cooking his dinner. Rice, fish, and a few vegetables, such as radishes, form almost the only food of these people, although

all drink tea. At night the sliding walls are closed again, and after all have taken a hot bath, they spread their quilts on the floor to serve as beds, and go to sleep with the back of the neck resting on a little padded wooden pillow.

The oldest child, if not old enough to work, carries the baby strapped to his back. The children are very quiet about their play. They fly kites of many colors and odd shapes, and play most of the games that little children play in this country. In school they are studious, quiet, and obedient. They learn readily, not only in school, but to do any kind of work with their hands. Only a few of the Japanese are Christians. Ought we not to do something for this interesting people?

REVIEW.—What island empire east of China? Describe the Japanese people. What kind of country is Japan? What do the people raise? Tell about their education. How well civilized are they? How do they build their houses? How do they dress? Why is Japan an especially good place for American missionaries to work? What kind of climate has Japan? What kind of flowers do we get from there? What goods do the Japanese ship to this country?

#### Lesson XXXIII

The northern part of Asia is called Siberia. It is situated in the north temperate and frigid zones. Siberia is under the government of Russia. Many of the inhabitants are of the yellow race, although many white people have been banished there from Europe. In the northern part the climate is very cold, the ground being frozen in some places to a depth of two or three hundred feet. Even in this frozen region a great many people who have been banished from Russia are forced to work in the mines. The natives in the northern part of Russia live mostly by hunting and fishing; but in the southern part they have herds of cattle and sheep, and some of them have farms. The farmers are mostly Russians who have come to Siberia, because they could get the land there free of rent. Strangers and travelers are not allowed to go about freely in Siberia, or even to enter there. The people have very little knowledge of what is going on in the outside world.

As many hundreds of criminals are sent to Siberia each year, the country is becoming more thickly settled. These criminals are not always people who have done something really bad, but they have offended the rulers of the Russian nation. Most of them are allowed to settle down and quietly make their own living. No books are allowed to be taken into Siberia without the consent of the government, and the Bible, or books that teach the truth, are not allowed to be taken in at all; yet after a person once gets into Siberia, he has considerable freedom to work among the people. Most of them belong to the Greek Catholic Church, but they know very little of the Bible or of real Christianity.

The mines of Russia yield silver and platinum. Much of the graphite, from which we make our best lead-pencils, also comes from Siberia. In the northern part are found the skeletons of many large animals, frozen fast in the ice and preserved by the cold. These animals were probably washed there at the time of the flood. The central part of Siberia is a wild forest, in which very few people live.

In all this country the people have to do much of their traveling either on horseback or in sledges in the winter. Those who go there to carry the third angel's message must expect to stay as long as they live, or until the Lord comes; but these people must be reached. The very fact that they have so few opportunities is the more reason for sending them help. Those who go will need to know how to make their own clothes, and in fact do almost everything, because there is so little chance to buy things from the outside world. The Russian government has completed a railroad across Siberia, and this will be some help, although many parts of the country will still be hundreds of miles from the railroad.

REVIEW.—Where is Siberia? In what zones is it? What kind of people live in Siberia? What do the people do in the northern part? In the southern part? Why are white men moving to Siberia? Can the people of Siberia know much about what the rest of the world is doing? What is their religion? What kind of country is the central part of Siberia?

FLOYD BRALLIAR.





## IX—Water from the Rock, and the Victory over Amalek

(February 28)

LESSON SCRIPTURE: Ex. 17: 1-16.

MEMORY VERSE: "If any man thirst, let him come unto me, and drink." John 7: 37.

Every fresh difficulty that the children of Israel met in their journey was an opportunity for God to show them more of his mighty works. But although they saw his works, they did not learn his ways, and they grieved him by murmuring every time trouble came. Because of their unbelief they murmured that there was no water, when Jesus, the living Rock, the "Fountain of living waters," was with them.

You do not see much likeness between rock and water, do you? But the same word which caused *light* to shine out of *darkness* can turn rock to water, and water to rock, and stones into bread. Indeed, God is doing this all the time; he is taking up, in the plants, the minerals that form the rocks and stones, and changing them into bread for us.

When Moses smote the rock with the rod of God, it was an object-lesson to the people of Him who was "smitten of God, and afflicted," because "the Lord hath laid on him the iniquity of us all." It was to show them that their life, and therefore everything that sustained their life, came from Jesus, who died that they might have it.

God "turned the rock into water" to teach us that in giving us his life, he is giving us *himself*. It was to show us that by partaking of Christ Jesus, we may be made partakers of his own nature, and become like the Rock of Ages—living stones that shall abide forever.

The rod is the symbol of power and authority. The scepter in the hands of kings and queens is the sign of their right and power to rule. When Moses held over the children of Israel "the rod of God," it was the sign that God was their king and captain, that he was ruling over them, and fighting for them.

In the history of the children of Israel, we learn that when they were true to God, and did not cherish any sin in their hearts, they had the victory over all their enemies. Jesus must first cast the enemies out of our own hearts, before we can have continual victory over all our outward difficulties, trials, and temptations.

What was it that gained the victory over the Amalekites? Was it the hard and valiant fighting of Joshua and the hosts of Israel? They might have thought so, if Moses' hands had not become so weary that he had to let them drop: Then they saw what it was; for "Amalek prevailed" until the rod was raised again. This showed them that it was all by the power of God, and not at all by their own might or skill.

When Moses held up the rod of God, his people had the victory. God the Father says of Christ the Son: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." And again: "A scepter of righteousness is the scepter of thy kingdom." So we see that the rod of his strength by which he rules over his enemies, is his righteousness, his pure and holy character. And his righteousness is the only thing that can make us conquerors.

### Questions

1. When God satisfied the hunger of the Israelites, what was their next trouble? Ex. 17: 1. How did they meet it? Why did they always murmur? Heb. 3: 8-10.
2. How did the Israelites treat Moses? Ex. 17: 2. What did he do? Verse 4.
3. What did God tell Moses to do? Verses 5, 6. What happened when Moses struck the rock?
4. Where did the water come from? Ps. 114: 8. Of what, then, did the children of Israel drink? 1 Cor. 10: 4.
5. Of what are all things formed? What, then, can change the form of all things? Tell of some such changes that are now being made by this word.
6. Who was the Rock of which Israel drank? 1 Cor. 10: 4. What is he called in Jer. 2: 13?

7. What water is Christ able to give? John 4: 10. What will this water become? John 4: 14.
8. What lesson was taught by Moses' striking the rock? How has Christ, the Rock, been smitten? Why was he thus smitten?
9. Of what should every drink of water remind us?
10. Who came and fought against Israel in Rephidim? Ex. 17: 8. What orders did Moses give to Joshua? Verse 9.
11. What did Moses himself do? What did he take in his hand? Who went with him?
12. What effect did the rod of God have upon the battle? Verse 11. What did Aaron and Hur have to do for Moses before the day was over?
13. What were the children of Israel taught by this? What did God afterward say to his people in like trouble? 2 Chron. 20: 15-17.
14. From where must the enemies first be cast? Who only can do this?
15. When our hearts are cleansed, and all the Lord's enemies there subdued, what will then be our comfort and strength? Ps. 23: 4.



## IX—Experiences in the Wilderness

(February 28)

LESSON SCRIPTURE: Psalm 106: 21-33.

MEMORY VERSE: Psalm 106: 21, 22.

They forgot God their Saviour,  
Who had done great things in Egypt,  
Wondrous works in the land of Ham,  
And terrible things by the Red Sea.  
Therefore he said that he would destroy them,  
Had not Moses his chosen stood before him in the breach,

To turn away his wrath, lest he should destroy them.

Yea, they despised the pleasant land,  
They believed not his word,  
But murmured in their tents,  
And harkened not unto the voice of Jehovah.  
Therefore he swore unto them,  
That he would overthrow them in the wilderness,

And that he would overthrow their seed among the nations,

And scatter them in the lands.  
They joined themselves unto Baal-peor,  
And ate the sacrifices of the dead.  
Thus they provoked him to anger with their doings;

And the plague brake in upon them.  
Then stood up Phinehas, and executed judgment;

And so the plague was stayed.  
And that was reckoned unto him for righteousness,

Unto all generations forevermore.  
They angered him also at the waters of Meribah,

So that it went ill with Moses for their sakes;  
Because they were rebellious against his Spirit,  
And he spake unadvisedly with his lips.

### Questions

1. How far did the children of Israel go in their iniquity at this time?
2. What had God done for them that should have led them to remember him? Describe some of his wondrous works. (Note the words of the psalmist describing each experience.)
3. What did God say he would do? See also Ex. 32: 9, 10.
4. Why was this judgment averted? How did Moses plead for Israel?
5. How did the people regard the promised land? What did they do?
6. What lack of confidence did they manifest in God's word?
7. What did they do? How did they treat the voice of Jehovah?
8. What did God swear that he would do to them?
9. What did he say would become of their seed?
10. When did this experience occur? Under what circumstances? Numbers 14.
11. What idolatrous worship did they next engage in? See Numbers 25.
12. What did the Lord do because of their evil course?
13. What was the result of this plague? Num. 25: 9.
14. How was the plague stayed?
15. What blessing did his course bring upon Phineas and his household? Num. 25: 11-13.
16. What wicked course is next mentioned? Relate the circumstances.
17. What experience did this bring to Moses?
18. What did Moses do? See Num. 20: 10, 11.
19. What kind of man was Moses? Num. 12: 3.
20. What sad experience came as the result of his course at this time? Num. 20: 12. What practical lesson do you derive from this?

### Notes

Do not fail to commit the Lesson Scripture. This can be accomplished if two verses are committed each day.

Unsanctified memory is a treacherous thing. Notice how continually the people forgot God and his deliverances, and remembered the trials and difficulties. They remembered the leeks and onions of Egypt, but forgot the bitterness of their bondage. Let us not forget the Lord's benefits.

When Moses pleaded with God for the people, he based his plea for pardon upon the covenant with Abraham (Ex. 32: 11-13), the promise of forgiveness and righteousness by faith in Christ.

Many of the people, as they journeyed, lost sight of the aim of the movement, and did not believe the promise of an inheritance, hence the murmuring by the way. Now, with the inheritance just before us, let no one murmur in his tent.

At Baal-peor they ate the sacrifices that had been offered to the dead, joined in the heathen rites of ancient spiritualism. As ancient Israel had to contend with this delusion, so in these last days the deceptive doctrines of spiritualism, theosophy, and such like, are spreading abroad to ensnare souls. But the very increase of Satan's deceptions is evidence that the time is short.—*Lesson Pamphlet.*

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### Choose!

"CHOOSE you this day whom ye will serve," was the command to Israel. The people had entered the land of Canaan, and God had given them rest from their enemies; but in spite of his heaped-up benefits, there were those whose hearts still clung to the gods that their fathers had served when they were "beyond the river, and in Egypt." In his farewell exhortation, Joshua urged them to decision; and they responded by solemnly pledging themselves to the service of Jehovah. But their subsequent history proves only too sadly that they did not choose that service day by day.

The choice that was urged upon Israel is urged no less upon every one who is of God's household to-day. That choice can not be made at one time for all time: "*this day*" must mark a decision to service,—a decision made with renewed confidence and faith in our Leader, and renewed zeal in his service.

For it is only as the choice is made "*this day*," and so on every day, that the life will show a faithful record. There can be no drifting, no dreaming, no yielding to the influences that would distract the attention or divert the purpose. No! the choice is definite, distinct, decisive,—choose, and choose this day. No choice is the wrong choice. No choice places one on the side of weakness. No choice brings defeat beforehand in the day's battle, and disaster and wreck in the life history.

Does your heart still cling to the idols you worshiped in Egypt—choose! Do you sometimes think with longing of some of the things that do not belong in the life of those who serve under your Captain? No man can serve two masters—choose! Do you face with fear the temptations in the way, and the weakness of your own heart? Choose, and He will be your strength. Consider the way he has led you—his past mercies, present blessings, and all his promises for the future: then—

"Choose you *this day* whom ye will serve."

### Ready

If you have ever passed the open door of a fire station, you have no doubt been impressed with the appearance of readiness that characterizes everything about the place. The trucks and engines are always clean and shining, the harness is suspended in position to fall in place on the horses the moment the alarm is sounded; the men sitting about the door or in the offices, or working about the building, are never so occupied that they do not spring instantly to their places at the call of "Fire!" They do not know when the call will come—morning or noon or night; but whenever it sounds, they are *ready*.

A great deal is said in these days about being ready to meet Jesus when he comes. Again and again we have been told to "get ready!" But

what does it mean? Should we stop all our study, lay aside our work, and do nothing? Should we then be ready to meet him?—No; in the parable, teaching of his second coming, the Saviour used the familiar illustration of a man who made his servant ruler over his house, then went away, expecting his servant to carry out his wishes faithfully during his absence. "Blessed is that servant," said Jesus, "whom his lord when he cometh, shall find so *doing*." If the servant had been idle, he would surely not have been ready to meet his lord.

So we are to be *doing*—doing the things that need to be done—studying in the time to study, working busily and happily at the tasks we are given to do, or resting when the hours of rest have been earned; but whatever we are doing, we should do "as unto the Lord." When we live with this high aim in our hearts, we shall be ready for whatever work he has for us to do, and ready to meet him with joy when he comes.

Shall we not do our part in getting ready to meet him in peace by confessing our sins, consecrating our lives to his service, and then, with our lights burning, be as those "that wait for their Lord"?

"Blessed is that servant, whom the Lord when he cometh shall find so *doing*."

### Things That Are Worth While

EVERY little while we read of some feat of danger or daring, that has been performed to win the applause of men. Some one has passed over Niagara Falls in a barrel, and lived to tell the tale; another has attempted to swim the English Channel; and still another risks his life in a foolhardy mountain ascent.

But not alone in feats of this kind do men seek after popularity or to gain for a moment a fraction of the world's attention. One engraves the alphabet on a pin-head, and is pleased that the performance is told far and wide; another unites all the letters of the alphabet in an intricate monogram; and a famous artist paints a complete landscape on a grain of corn. One of the most conspicuous examples of this sort of time-frittering was chronicled the other day in a serious item which stated that the son of one of the half-dozen richest families in all the world,—a family whose name is almost a household word in six continents,—had "a queer hobby." You will agree that it is a queer hobby when you learn that this young man, at whose feet have been laid all the treasures of art and literature and music, with every opportunity for study and research and travel, has a fancy for—collecting fleas! He already has over ten thousand different kinds, and whenever he hears of an expedition going to some new country, he hastens to engage one of the party to gather specimens for his collection.

The lesson to be drawn from this last true incident is so plain that it is not necessary to write it out. Surely in this age of the world, as in no other, young people need to take to heart the wise counsel of Paul: "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil."

"I BELIEVE the YOUTH'S INSTRUCTOR to be the best paper printed for young people," writes a faithful friend to the paper, in a note inclosing a new subscription. If all who love the INSTRUCTOR would work for it to the extent of even *one* new subscription, its field of usefulness would be greatly increased.

WHY not take a club of INSTRUCTORS to distribute in the orphans' home or hospital nearest you? If there is no such institution in your vicinity, the papers could be sent by mail, and would brighten many a lonely hour.



THE stage line between White Horse and Dawson, in Alaska, three hundred and twenty-three miles in length, is the longest in the world. Stages carrying mail, express, and passengers, start once a week from both terminals.

It is stated on authority that the bubonic plague is found in San Francisco, and that there is danger of its spreading to other parts of the country unless the strongest preventive steps shall be taken by the health officials of that State.

ACCORDING to the report of an exploring party that spent the past season in Alaska, Mt. McKinley definitely exceeds twenty thousand feet in height. If this is true, the claim that this mountain is the highest point in North America will be sustained.

A NEW design for a five-cent postage stamp has lately been passed upon favorably by the Post-office Department. The oval is occupied with a portrait of Lincoln; and on each side stand two figures, representing the North and the South, their hands clasped above the president's head, and each bearing the American flag.

OWING to crop failures and a scarcity of fish and game, over seventy thousand persons are suffering from famine in the northern part of Sweden. The people are living on a sort of "famine bread" made from moss and pine bark, while the only available fodder for the cattle is chopped twigs. A fund is being raised to relieve the situation of these suffering people.

At the recent dedication of the Washington Public Library, Mr. Carnegie took occasion to say that within the last two years he had supplied the funds for building seven hundred and thirty libraries in different parts of the United States. At the present time he has on hand more than eight hundred applications for libraries, "the great majority of which," he said, "will no doubt be given."

THE repaired White House has been given over during the past summer to an army of electrical workers. It now contains thirty-one miles of electric light wire, and one of the most complete electric plants ever installed, the cost of which was ninety-five thousand dollars. Besides the lighting apparatus there is an automatic electric elevator, an electric warming plant, and an automatic electric watchman's clock, burglar alarm outfit, and fire alarm.

MR. MARCONI is still busily at work perfecting his system of wireless telegraphy, and preparing to put it on a financial basis. Not long ago he transmitted a lengthy message from President Roosevelt to King Edward, and a response to the same. The president's message was sent from the station at Wellfleet, Massachusetts, to the one at Poldhu, Cornwall, England, three thousand miles away, and six hundred miles farther than any message had been sent by this means before that time. The daily papers are busy trying to find a name for a "wireless" message, and "teletograph," "telectograph," "spaceograph," "airword," "marconigraph," "marcograph," are some that have been suggested. Needless to say, the final choice will be decided and settled by the people who use the name.