

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

VOL. LI

BATTLE CREEK, MICHIGAN, JUNE 4, 1903.

No. 22



## The World's Metropolis—I

Few people, even of those who are born there, know or appreciate the immensity of London. The old original city, around which a wall was built, and which was entered at Temple Bar, did not cover a large area; but as centuries have rolled by, the city's limits have been extended until it is beyond human comprehension to grasp the realities of the size and striking features of this grand old city. I say "grand" without any effort to praise London beyond its merits. No other city is like it. It has its own peculiar ways, which have existed for centuries. Every nook and corner is replete with interest to the careful observer. In nearly every street the shadows of a dim and almost forgotten past are blended with the busy hum and whirl of the enterprising, commercial present.

After visiting several of the fine cities on the Continent, I returned to London; and as I sat with Brother Sisley on the top of a 'bus, and went rolling up Fleet Street, I expressed my sincere conviction when I said, "After all the fine things we have seen, there is no place like London."

With its six and one-half millions of people, spread out through its almost innumerable short, crooked lanes and streets, London seems to the observer a hopeless network. No one tries to learn the names of all its streets.

True, one soon becomes familiar with such thoroughfares as the Strand, Fleet Street, Oxford Street, Picadilly, Cheapside, the Embankment, and Holborn; and could hardly forget, if he tried, some of the curious little streets, such as Bread Street, Milk Street (they are often called Bread and Milk streets), Wood Street, Threadneedle Street, etc. Instead of trying to learn the streets by name and location, people learn the various common centers and stopping-places of the 'buses; and go from one point to another without any regard to the streets. For example: If one were to go from the office of the International Tract Society, 451 Holloway Road, to the Bank of England, which is the busiest point in the city, he would walk two blocks down to Nag's Head, which is the nearest starting-point for the 'buses. There he would take a 'bus for King's Cross, which is another 'bus center; then from King's Cross to Holborn; and from Holborn

to the Bank of England. He would find his way back by reversing the order. A little study of the common centers enables one to travel through London with as much ease and with as little confusion as in New York City or Chicago.

London is a great world in itself. It is said that one may hide himself in London as completely as in the greatest forest or the wildest desert. The masses of humanity are so great, the streets are so many and so intricate, the extent of the city is so vast, that one seems as much lost as if he were alone on the wide ocean. "One's arrival in London is as a thin needle thrust into the surface of a boundless sea. His departure is its withdrawal. Looking to-day among the

or to any part of Europe, they pass through London. Even when we send missionaries to South America, lying so near us on the South, we send them through London, although when they reach that city, they are fully two thousand miles farther from their destination than when they left the United States. From every point of view imaginable, London is the world's great center. This fact has an important bearing on the work we have to do in carrying the third angel's message to the world.

## How to See London

If you wish to see London to the best advantage, pay your penny or two-penny fare, and climb to the top of an old-fashioned 'bus. To

be sure, there are underground trains and surface trains and underground electric cars, and many persons who are in a hurry use these modern arrangements for transportation; yet, comparatively speaking, the people of London still patronize the 'bus more extensively. Although it is a slow, expensive, and inconvenient mode of traveling, the Englishman clings to it with a persistence which is almost remarkable to a foreigner. Even the busiest Londoner prefers to climb to the top of his "dear old 'bus," and swing along in the old-fashioned way behind a good pair of horses, thus consuming an hour and a half in going to town, rather than to take the elevator, be lowered into the ground, and whirl along by electricity or steam to his place of business in fifteen minutes. This seems unaccountable at first; but when you have enjoyed a few rides through the streets of London on the 'bus, you will find yourself gradually conforming to the custom, and choosing this vehicle regardless of time, when the weather is fair.

## The 'Bus Driver

Get a seat, if you can, close to the driver; for he is an encyclopedia of facts, and from your elevated position he will point out to you hundreds of items of interest which are worth knowing, and which will add interest to your trip. He is the best horseman in the world, and knows it. There he sits stiffly erect, his heavy coat buttoned high under his chin, and his tall silk hat giving the last touch of dignity. When you are tired of looking at the buildings, watch him as he

holds his lines steady, and drives with a master hand through the most crowded portions of the busy streets, seemingly running within a hair's-breadth of everything, and never hitting anything. A friend of mine said that the first time he rode on a London 'bus, he grasped the arm of the driver, and the cold perspiration stood on his forehead all the way down the Strand and Fleet Street.

Although modern civilization is crowding the electric cars and steam cars into London, still



LUDGATE HILL, SEEN FROM FLEET STREET

London crowds to discover a face which you saw yesterday is as vain an endeavor as on a voyage across the Atlantic to try to locate some crested wave which rushed by the ship on a previous voyage."

It is the world's great center,—the center of its commerce, the center of its wealth, and the point from which its greatest shipping lines radiate. It is the one great circus through which all humanity passes in traveling the wide world. When our missionaries go to Africa, to India,



the Englishman clings to his horses. Nearly all the street-cars are still drawn by horses, and they are fine ones, too. Most of them are imported from Holland, and are selected with great care; for the laws of the city are very strict against using poor or lame horses. One may travel through London, and see thousands of horses without ever seeing one that is lame, or poor, or being misused by his master. It is said that a man in London may treat his family cruelly with much less liability of being arrested than if he kicks or whips his horse, or drives it when it is lame.

#### Ludgate Hill

The accompanying illustration gives an excellent view of a busy street in London. This is Ludgate Hill, seen from Fleet Street. On the extreme right-hand side of the picture is a London 'bus, which we have already described. Just behind the 'bus is a two-wheeled hansom cab. Nearly all the small vehicles have only two wheels, as you will observe. The street on each side is crowded with the great four-wheeled 'buses, with passengers inside and on top. This is London as you see it every day.

The buildings are plain and substantial, as you will observe from the picture. Few buildings in London are higher than these. Seven or eight stories is about the limit.

#### St. Paul's

In the center of the picture, on the top of the hill, can be seen the great dome of St. Paul's Cathedral, which is one of the great attractions of London, and is visited by thousands of persons every day. It was built by Sir Christopher Wren after the great London fire, in 1666, and is the third largest Christian church in the world, St. Peter's at Rome and the Cathedral of Milan being the only larger ones. The king and queen, and many of the great men of the nation, attend here; and the great Jubilee and Thanksgiving services are often held there. It is the burial-place of many of the nation's great and honored men, such as Wellington and Nelson.

#### Bow Church

Bow Church is in Cheapside. All who are born in London within the sound of the Bow Bells are called Cockneys.

A pretty story is told in connection with these Bells. It is said that years ago Dick Whittington, a poor boy who lived out in the country, went to London to seek his fortune. He fared hard; and finally becoming discouraged, decided to return home. He had gone as far as Highgate Hill, and when about half-way up the hill, sat down upon a stone with his pet cat to rest. While sitting here, the Bow Bells began to ring; and to his boyish fancy they seemed to say, "Turn again, Whittington; thrice mayor of London." Finally, he decided to throw down his cat, and either return to the city or go back to the country, according to the direction which the cat took. The cat started for London, Dick Whittington followed, and, as is well known, years afterward he was three times elected Lord Mayor of London. A stone with a little iron fence around it still marks the spot where he sat on Highgate Hill; and on a window of a public house opposite is a picture of Dick throwing down his cat to see which direction she would take. Near this spot are the Whittington Orphanages.

E. R. PALMER.

#### "That" Is Proper

THERE is one word in the English language, which can appear six times consecutively in a sentence, and make correct English.

To illustrate: A boy wrote on the blackboard, "The man that lies does wrong."

The teacher objected to the word "that," so the word "who" was substituted. And yet it must be evident to the reader, for all that, that that "that" that that teacher objected to, was right after all.—*Selected.*



#### A Word

It was but a word, a little word,  
But it soothed like a healing balm;  
It was but a word of kindness,  
But it seemed like a joyous psalm;

For it healed a weary, aching heart  
That burdened was, and sad;  
And it brightened all, like the beaming sun,  
For it made the spirit glad.

Like the golden gates of the dawn of day  
Its gentle accents seemed,  
And the sky grew bright with a silver light  
To the soul that had sadness dreamed.

Did it cost you much, did it spend your coin,—  
This balm that the spirit stirred?  
No! your own spirit glowed like the beaming sun;

As you spoke that loving word.

B. F. M. SOURS.

#### Lessons from the Life of Daniel—IV

##### Daniel's Temperance Principles—I

DANIEL early gave promise of the remarkable ability developed in later years. He and his three companions who were selected to serve in the court of the king, were of princely birth, and are described as "children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them." Perceiving the superior talents of these youthful captives, King Nebuchadnezzar determined to prepare them to fill important positions in his kingdom. That they might be fully qualified for their life at court, according to Oriental custom, they were to be taught the language of the Chaldeans, and to be subjected for three years to a thorough course of both physical and intellectual discipline.

The youth in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the food, and drink of the wine, which came from the king's table. In all this the king thought that he was not only showing them great honor, but securing for them the best physical and mental development.

In the food provided for the king's table were swine's flesh and other meats which were pronounced unclean by the law given through Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. Should he adhere to the divine teaching, offend the king, and probably lose not only his position but his life? or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects?

Daniel could have argued that, dependent as he was on the king's favor, and subject to his power, there was no other course for him to pursue than to eat of the king's meat and to drink of his wine. But Daniel and his fellows counseled together. They considered how their physical and mental powers would be affected by the use of wine. The wine, they decided, was a snare. They were acquainted with the history of Nadab and Abihu, the record of whose intemperance had been preserved in the parchments of the Pentateuch. They knew that by the constant use of wine these men had become addicted to the liquor habit, and that they had confused their senses by drinking just before engaging in the sacred service of the sanctuary. In their brain-numbed state, not being able to discern the difference between the sacred and the common, they had put common fire upon their censers,

instead of the sacred fire of the Lord's kindling, and for this sin they had been struck dead.

A second consideration with these youthful captives was the fact that the king, before eating, always asked the blessing of his gods upon the food. A portion of the food, and also of the wine, from his table was set apart as an offering to the false gods whom he worshiped. According to the religious ideas of the day, this act consecrated the whole to the heathen gods. Daniel and his three brethren thought that even if they should not actually partake of the king's bounties, a mere pretense of eating the food or drinking the wine, where such idolatry was practised, would be a denial of their faith. To do this would indeed be to implicate themselves with heathenism, and to dishonor the principles of the law of God.

Daniel did not long hesitate. He decided to stand firm in his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

In this decision there was much involved. The Hebrew captives were regarded as slaves, but Daniel and his companions were particularly favored because of their apparent intelligence and their comeliness of person. In making their decision they did not act presumptuously, but revealed a firm love for truth and righteousness. They did not choose to be singular, but they must be, else they would ruin their own characters, set a wrong example for others, and dishonor God.

Among professed Christians to-day there are many who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They regard the matter of eating and drinking as of too little consequence to require such a decided choice,—one involving the probable sacrifice of every earthly advantage. But in the day of judgment those who reason thus will find that they turned from God's express requirements, and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded by God. His requirements should be sacredly obeyed. Those who accept and obey one of his precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to regard lightly his holy law. A "Thus saith the Lord" is to be our rule in all things.

MRS. E. G. WHITE.

#### Never Knew Him

A TOUCHING story is told of the child of a well-known French painter. The little girl lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation on her eyes, and restored her sight.

Her mother had long been dead, and her father had been her only friend and companion. When she was told that her blindness could be cured, her one thought was that she could see him; and when the cure was complete, and the bandages were removed, she ran to him, and tremblingly pored over his features, shutting her eyes now and then, and passing her fingers over his face, as if to make sure that it was he.

The father had a noble head and presence, and his every look and motion was watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her, or even looked upon her kindly, it brought tears to her eyes.

"To think," she cried, holding his hand close in hers, "that I had this father so many years, and never knew him!"

How many of us are like the little blind girl? The Heavenly Father is so near in Jesus Christ, but our "eyes are holden."—*Selected.*





### A Question of Time

You say that you haven't the time for a word  
Of hope or of comfort or cheer?  
Your life with its care and its trouble is stirred  
Throughout every day of the year?  
The words you could say that would drive pain  
away  
Have never a chance to be said?  
You haven't the time to be good? But some day  
You'll have time to regret, I'm afraid.

You say that you haven't the time for a deed  
That's earnest and honest and true?  
You're hurried and worried with each passing  
need,—  
You always have so much to do?  
The word and the deed that would sow sunny  
seed  
In hearts quite as sad as your own,  
May never be said; but to this thought give heed:  
You'll have time to regret, all alone.

You haven't the time to say words that are kind?  
You say you can't help being rude?  
You always have duties to take up your mind,  
You haven't the time to be good?  
There are trouble and care to be  
found everywhere,—  
This fact you should never forget;  
And when you have nobody's troubles  
to share,  
You'll have plenty of time to  
regret.

You say that you can not find time  
to do right,  
But you certainly can, if you will.  
You can not find time? Then make  
time; and the fight  
Will steadily wage on, until  
You'll wonder that you could have  
been so untrue  
To needlessly worry and fret;  
The seeds of the deeds that from now  
on you'll do  
Will give you no cause for regret.  
BENJAMIN B. KEECH.

### How Diamonds Are Polished

THE diamond is the hardest of all substances, as well as the most valuable of all precious gems. The most noted diamond fields are found in South Africa. Sometimes diamonds are imported still enclosed in the soapy, clay matrix, just as they were taken from the mines. The triangular sides of a diamond are called its faces, or facets. In its natural state the gem has but few facets; but one that is perfectly cut has fifty-eight of these pretty three-sided faces. They are made by what is known as "cutting," which is done in at least two ways. One of these is by rubbing two diamonds against each other over a box, thus catching the dust, which is afterward mixed with olive oil to make a paste used in polishing the stone. Another method of "cutting" is by a "rapidly revolving tin disc, that has no teeth, but is perfectly smooth on its edge. These discs vary in size from the head of a pin up to twenty inches or more in diameter." When in use, they are placed upon the mandrel of an ordinary foot-lathe, and the surface of the disc is kept running in a bath of oil, in which is mixed a quantity of diamond dust. By this process the hardest of stones are easily cut.

The savings of the diamond dust are not nearly enough to do all the polishing, so large quantities of "bort," or imperfectly crystallized diamonds, and fragments made by cutting diamonds, are pulverized in a mortar, and used in the same way as the dust. Before they can be polished, the gems are fastened by means of cement into the end of

a stick four or five inches long, and then held against a slowly revolving wheel, which has been smeared with a mixture of water and diamond dust. Sometimes the diamond is fastened into a ball made of brass, the top of which is covered with lead. The ball is held over a gas-jet till the lead is softened, and then with pincers the diamond is inserted in the softened lead. When the lead hardens, the ball is placed in a sort of arm, or vise, fastening it in the machine in such a position that the gem is held firmly against a swiftly revolving polishing disc. Every time a facet is polished, the lead has to be melted and the stone turned, and inserted in the same manner as before, till the whole fifty-eight faces have been polished. The length of time required to polish a gem depends on the hardness of the stone. In some cases one hundred facets are polished in a day. Sometimes, however, defects are found in the stone, and then a longer time is required. A case is recorded where four years were consumed in perfecting one gem, and another where the gem was nearly polished away before the flaw was gone. In such a case the lapidary had the more polishing dust, and the owner less diamond.

It has been said that this world is a workshop where the Lord is preparing precious jewels to be gems in the crown of his rejoicing. These gems lie hidden in the deep mines of the sin

plant beside the back porch. He welcomed the gift, set out the vines and watered them, and enriched the soil about them; then, seeing them well started, he gave his attention for the next few weeks to other parts of his grounds.

When he came to view his morning-glories, he could hardly find them. A closer investigation showed that they had grown, indeed, but only in creeping fashion, tangling themselves with the adjacent grass and weeds. Friends had advised that the new grass should not be cut the first year, but allowed to go to seed. There was a rank growth close to the back porch, and through it the morning-glory vines were running.

The owner of the house then stretched some strings from the top of the porch to the roots of the vines, and sought to change the habits of his plants; but he found that every tendril which was meant to help them climb now helped only to fasten them down.

At length, and not without damage to the plants, and patient watching of them afterward, he succeeded in starting them upward, winding the vines about the strings, and replacing them when they fell, until new tendrils had grown and developed sufficient strength to cling. So at last the vines grew upward, and the back porch became a bower of beauty.

"I thought of it as a parable," he said. "Man's growth is not always upward, although he is possessed of spiritual impulses and aspirations. The very qualities which, under right guidance and direction, might make him useful and honored may, if perverted, render him a menace and a scorn."

The truly blessed life is the one which, rooted in sincerity and faith and God, grows erect and strong and beautiful in the sunshine of true living, bearing as its justification and crown the blossom of high service to its fellows.—*Companion*.

### Is Christ Seen in Us

I AM told that Dannecker, a celebrated sculptor, spent eight years upon a statue of Jesus. After having spent two years upon it, he brought into his studio a little child, and, turning to her, he said:—  
"My dear, who is that?"

She looked up at the wonderful work, and, after a moment, replied:  
"It is a great man."

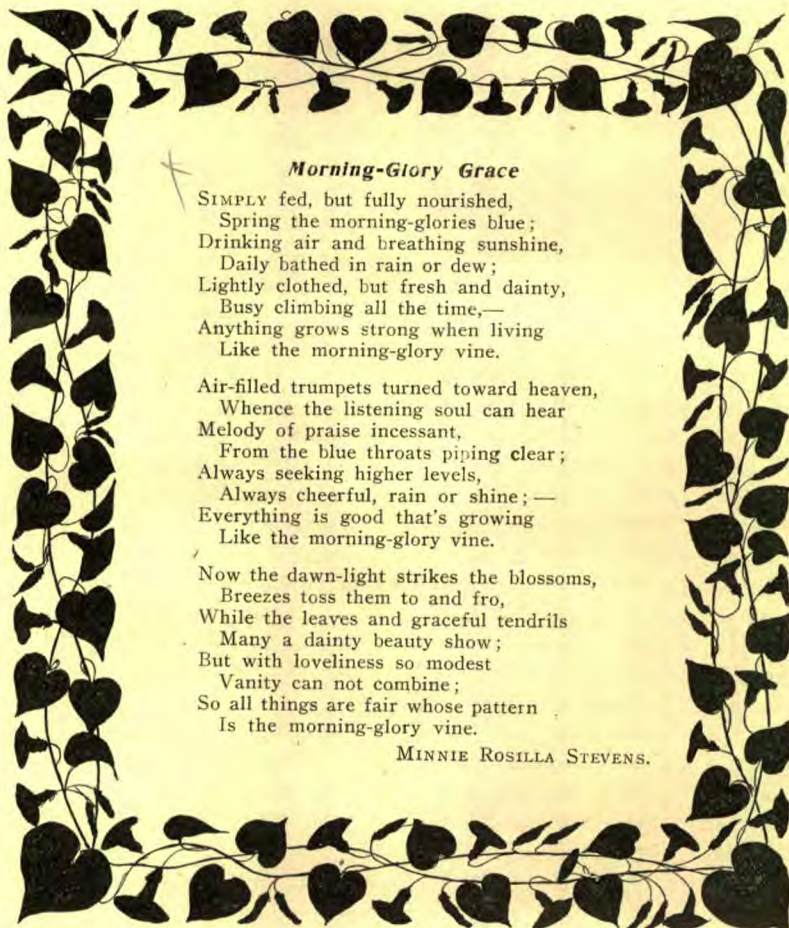
The sculptor saw that his artistic eye had been deceived, and he was smitten with disappointment. He said to himself: "This will never do. The statue must be a truer likeness than this."

Without loss of time he worked with chisel and mallet for two or three years longer. He prayed about it in the vigils of the night, asking God to help him, that he might reproduce the likeness of Christ in the face of the marble.

The second time he paused. Once more he brought a little child into his studio, and asked:  
"Who is that?"

The child looked at the masterpiece in silence, and, bursting into tears, said: "Suffer little children to come unto me."

My friends, when people look at you, when they watch with critical eye your life, and examine with careful gaze your actions, whom do they see? Do they find an example of the world, or do they see an exemplification of Jesus Christ? Do they see something which belongs to self and pride and worldliness? or do they find something which belongs to the other world—divine love and faith and true Christianity? We should never forget that we are His epistles, known and read of all men.—*Selected*.



### Morning-Glory Grace

SIMPLY fed, but fully nourished,  
Spring the morning-glories blue;  
Drinking air and breathing sunshine,  
Daily bathed in rain or dew;  
Lightly clothed, but fresh and dainty,  
Busy climbing all the time,—  
Anything grows strong when living  
Like the morning-glory vine.

Air-filled trumpets turned toward heaven,  
Whence the listening soul can hear  
Melody of praise incessant,  
From the blue throats piping clear;  
Always seeking higher levels,  
Always cheerful, rain or shine;—  
Everything is good that's growing  
Like the morning-glory vine.

Now the dawn-light strikes the blossoms,  
Breezes toss them to and fro,  
While the leaves and graceful tendrils  
Many a dainty beauty show;  
But with loveliness so modest  
Vanity can not combine;  
So all things are fair whose pattern  
Is the morning-glory vine.

MINNIE ROSILLA STEVENS.

and pollution of this world, and the Lord has reached down into the depths to raise them out. Now is the time of cutting and polishing, and soon he will have all ready to be taken to the place where they will shine with such brilliancy as no eye in this world has ever seen. We wonder if all who read these lines are being thus polished and refined. Let us not murmur if sometimes we suffer pain of body or mind, through having to be separated from those things which mar the luster of the precious jewel.

MRS. J. A. CORLISS.

Leicester, England.

### Morning-Glories

A MAN who had built a new house was particularly anxious to make a fine lawn and garden for a setting to his home, and to that task he gave much of his spare time. One of his neighbors brought him some wild morning-glory vines to





### What Hath God Wrought!

WHEN you open a great metropolitan daily to learn what the world was doing yesterday, it may not occur to you that the words on those pages are the gleanings of more than three million miles of wire. Yet that is just so, and it is all the growth of less than sixty years. Fifty-nine years ago, after almost insurmountable difficulty, Professor Morse succeeded in getting a trial line put through from Washington, D. C., to Baltimore. With trembling hands he touched the key. Back came the response. And then he sent the first message ever wired on this earth, "What hath God wrought!"

No man can tell—fully. But we do know that a piece of news can now be sent to over one hundred and three thousand telegraph stations in less than twenty-four hours. Think what that will mean when God's witnesses are doing their complete work in the earth,—when the message flashes from shore to shore like this:—

The days of Christ have come again. Preachers of the coming of Jesus heal all the sick who apply to them. Blind, deaf, dumb, and lame are all restored, and it is reported that even the dead are raised.

Would not such a message crowd its way over the wires quickly! And what a stir it would make in the earth! Every home would hear it. Every heart would be swayed by it.

The wires are up. What an encouragement to us who bear the motto, "*The Advent message to all the world in this generation.*"

EDISON J. DRIVER.

### Our Young People's Work in Tokyo, Japan

THE readers of this department will be interested to learn that a beginning has been made in the Young People's work in Japan. A number of our young men have organized a Society for study and Christian work, much after the plan followed in America. They are few in number, barely half a dozen; but their earnestness will certainly insure success.

Their meetings are held once a month. A presiding officer and a secretary are chosen for each meeting, thus giving all an experience in this work. With so few members, there is time for all to take some part at every meeting. Each one chooses some Bible verse or topic, and gives a brief talk or study on the subject chosen. Their older brethren join them in this work, and also aid them by their counsel and prayers.

These young men are also earnest workers. They are all young in experience as well as in years, and have much to learn about the best methods of labor; but they are doing what they can, and we hope to see them develop into strong, useful laborers.

Some of their experiences may be of interest to INSTRUCTOR readers. Whenever opportunity offers, they go out canvassing for papers, tracts, and pamphlets. They also sell Scripture portions, especially the Gospels, printed in cheap form so as to sell for about one cent apiece. Our tracts and papers are correspondingly cheap, so that profits are not very great. In their work they meet much indifference on the part of some, prejudice and antagonism on the part of others. This opposition is not especially against our church, but against Christianity in general. Yet often the people are very kind to them; and some

are willing to listen, and buy the tracts and Scripture portions.

Sometimes, instead of going from house to house, two or more of the young men take a position on the street, and speak to the people about their faith, finally offering their tracts and papers for sale. In this work they have been several times interrupted by the police. There seems to be no law against such work, and street sales of almost everything imaginable are common. Much seems to depend upon the temper of the individual policeman. Some of them seem to have a spite against religion. One such interrupted one of our young men, who replied that he was simply exposing some books for sale. Whereupon the man with the sword remonstrated, "But your *tone* sounds just like preaching." From this it would appear that a "ministerial tone" is recognized the world around, and that it has its disadvantages wherever heard. We hope that our young men will profit by this experience.

There is a great work to be done among the forty-two millions of Japanese; and we look to our young men as our future workers. We hope soon to be able to offer them better advantages for securing the necessary preparation for the work that awaits them.

F. W. FIELD.

Tokyo, Japan,

April 19, 1903.

### Busy Workers

WE take the liberty of extracting from a private letter from Mrs. A. R. Hawkins the following very interesting items concerning the young people's work at Stockton, California. She says:—

"The motto for our 'Lookout Work' is 'The cause that I knew not, I sought out.' The divisions of our work are as follows: Department of Spiritual Work; Department of Mercy and Christian Help; Department of Circulation of Literature; Department of Social Work, including committee on invitations and welcome, introducing strangers, etc.; Department of Missionary Correspondence. The heads of these departments are all older members, and they have the supervision of the work which is performed by the youth.

"We have also a Floral Committee, whose duty it is to see that flowers are placed on the altar and organ for our services, after which they are to be taken to the sick or to the hospital, or given to those who have not the privilege of enjoying these tokens of God's love. It is also the duty of this committee to see that our place of meeting is kept nice and neat, fit for the heavenly guests whose presence we are promised when we meet in His name.

"The object in arranging the work in this manner was to get the greatest number possible into active service, and to have them feel a direct responsibility for some portion of the work. The plan has worked well. The Department of Mercy and Christian Help has started a Dorcas Society, and gifts of clothing have poured in from those not of our faith. In our Department of Circulation of Literature all our members engage, even the children, who are full of zeal and greatly enjoy the distribution of tracts, in which work they are sometimes more successful than the grown-ups. One little girl of nine years has secured the attention of a middle-aged gentleman, who has promised to buy all the tracts she will bring him. We are using the envelope plan."

In commenting upon the work in general, Sister Hawkins remarks: "How many of our people make the mistake of looking upon the church as the field instead of the force to work the field." And that is a serious mistake to make in these days when the gospel is to go to all the world in this generation.

L. F. P.

### June Study of the Field

(June 13)

#### 1. OPENING EXERCISES:—

Singing.

Prayer.

Responsive Scripture Reading:—

Leader	In Concert
Isa. 44:10, 11	Psalms 119:5, 6
Isa. 44:12	John 4:13, 14
Isa. 44:13, 14	Job 5:8-10
Isa. 44:15-17	Joel 2:32
Psalms 115:4	Psalms 115:3
Psalms 115:5	Psalms 85:8
Psalms 115:6	Isa. 65:24
Psalms 115:7, 8	Psalms 115:9-13

#### 2. Field Study:—

- Our First Church in China. (*Review* of May 5.)
- The Island of Nevis. (*Review* of May 5.)
- Report from Pitcairn. (*Review* of May 12.)
- A Glimpse of the Holy Week in Rome. (*Review* of May 26.)
- The Young People's Work in Tokyo, Japan. (This page.)
- Cities of Iceland. (*Review* of May 19.)
- The Closed Continent—Tibet. A paper by leader. (See this page.)
- Sentence-reports from India, Spain, Argentina, British Honduras, Bermuda, South Africa, Cook Islands, Porto Rico, Scotland, Danish West Indies, Chile. (To be gleaned from the *Review* and the INSTRUCTOR.)

#### 3. Closing Exercises.

### From New York

MRS. J. R. CALKINS, State Sabbath-school Secretary of the New York Conference, writes: "We have now four Young People's Societies in our Conference. We have just organized one here at Rome in my home church. We have not many young people here, but have started out with six. An excellent spirit of earnestness prevails.

"We had some hesitation about starting the work here, and seemed to see the evils that might result, unless we started right. Now we are sorry we did not start sooner, although I do feel that we have never before been ready for it. I am so sorry it takes so long to do God's bidding. We studied the Membership Card together very carefully before we invited the young people to become members. We hold our meetings at 4 P. M. on Sundays. We hope to conduct these meetings in such a way as to make the young people more efficient in any line of God's work to which they may be called. There seems to be a desire on the part of all to do the right thing, and as the other youth of our Sabbath-keeping families come in and join us, we hope to have their hearty co-operation. We shall encourage the members to bring in their friends.

"I do not expect our experiences will be all sunshine, but we hope to avoid any unnecessary openings for the enemy to come in."

### On the Frontiers of Tibet

THE Tibetan tableland lies in the heart of Asia, at an elevation of from ten to seventeen thousand feet above the sea, with an average height equal to that of Mount Blanc, surrounded on all sides by gigantic snow-crowned mountains. This "Great Closed Land" has an area of over seven hundred thousand square miles. Tibet, girded by these barriers of eternal snow, "where the silence lives," remains up to the present time more shrouded in mystery than any other land.

(Concluded on page 6)





# • • CHILDREN'S • • PAGE • •



## Glimpses of Child Life in Japan

(Concluded)

JAPAN fairly swarms with children, and among the most amusing sights, to a stranger, are the numerous small boys and girls that are met with everywhere, carrying babies on their backs. Sometimes these little tots are not much larger than the babies themselves, but they cheerfully assume this burden, for among the lower classes it is considered to be the duty of brothers and sisters to take charge of the next youngest. This does not interfere as much as one would suppose with their childish pastimes, for I have often seen them playing and romping while the baby, whose head wobbled about in all directions, was sound asleep.

As Kumataro's parents belonged to the



A Japanese shoe store. Shows little girl's dress, also two boys at work. At the left are straw sandals; to the right, wooden clogs, or geta. About the only work done in such a store is to fasten the straps on the wooden shoes or straw sandals.

wealthier class of Japanese, they employed a nurse, a country girl named Otake-san, whose sole duty was to care for and carry Kumataro about. Otake-san, or "Miss Bamboo," gave her entire time and attention to Master Bear, and good-naturedly submitted to his childish whims, and never scolded, though at times he ordered her about in a most lordly manner.

On one occasion she appeared with Matsujiro on her back, and was about to go out on an errand with him, when Kumataro insisted upon going along. As there was no putting him off, Otake-san placed Master Pine-tree on the ground, and after helping Kumataro upon his back, she picked up both boys and carried them off. Master Bear had a doll strapped upon his back, and this gave a most comical three-story appearance to Otake-san's burden.

The Japanese seem to consider the children in almost everything that they do. Wonderful and picturesque processions, known as *matsuri*, are frequent in the large cities, and great two-wheeled carts and floats are most gorgeously decorated and drawn through the streets by oxen. Models of these carts on a smaller scale, and drawn by crowds of happy children, usually form a part of these processions. Toy temples, built especially for children, are often seen alongside of the large ones.

Peddlers of all kinds who trade altogether with children are met with everywhere. One of the special favorites of this class is the *amea*, or candy man. He wanders about through the streets with two boxes slung on a pole which he carries on his shoulders. Every once in a while he puts down his burden and blows a tin horn, whereupon the children of that neighborhood come trooping up to him from all directions.

Kumataro and his brother rarely failed to get a few copper coins, worth about one tenth of a cent apiece, wherewith to buy candy.

The stock in trade of this popular tradesman usually consists of a quantity of soft molasses candy. A lump of this is fastened to the end of a thin bamboo tube, and then he proceeds to blow into it very much after the manner of a glass-blower, forming, at the same time, with his fingers, very clever representations of animals, masks, birds, fruits, and flowers—in fact, anything that his little patrons chance to order. I have often amused myself, at an outlay of ten cents, by treating a crowd of ten or twenty children that had gathered around one of these candy men. Nothing could be funnier than the critical attitude that these little men sometimes assumed;

for they were always ready to point out faults in these works of art, and to insist on having them corrected before paying for the wares.

Another favorite of the children is the pancake man. Like the candy man, he carries two boxes, the tops of which are covered with sheets of polished copper, underneath which are braziers filled with burning charcoal. The children gather about him, and for a small copper coin each one buys a cupful of soft dough.

They then proceed to make pancakes by pouring out a little of the dough onto the hot copper plates. The pancakes are made about as large as a silver dollar, and the process is continued until the supply of dough is exhausted.

Two holidays especially for children are observed by the Japanese during the year. Oneknew that wine would make him weak. He occurs on May 5, and is called "Boys' Day," and the other, on March 3, is known as "Girls' Day," or the "Feast of Dolls." On Boys' Day the streets present a very bright and festive appearance, as almost every house is decorated with a tall bamboo pole to which one or more large paper fish are attached. The number of fish hung from each pole corresponds to the number of boys in the family.

These fish are very cleverly constructed, and are painted so as to present a very natural appearance. They are fastened to the pole by a cord passed through the jaws, and openings at the mouth and tail allow the wind to blow through, filling them out and causing them to plunge about in a most lifelike manner. These paper fish vary in length from three to twenty feet.

In many houses, on this occasion, miniature stands of arms, containing swords, spears, bows, banners, and suits of armor, are brought out of the *kura*, or storehouse, and placed on view. Some of these toy weapons are as carefully made as the real things, and are often very old, having served on Boys' Day in the same family for many generations. On Girls' Day almost every household has more or less of a collection of dolls on view. These dolls are carefully packed

away, each in its own wooden case, during the year, and are only brought out on these special occasions, when it is the custom for little girls to pay visits to one another, exchange the compliments of the season, and admire one another's dolls. In addition to these dolls, all sorts of miniature household articles, consisting of dressing-cases, toilet-sets, furniture, and kitchen utensils, etc., made of silver and lacquer, are displayed. The principal dolls imitate the mikado and his empress in ancient court dress. Many of these collections of dolls are centuries old.

It will thus be seen that Japan has not without reason been called a "children's paradise." While my own observations have proved to me that Japanese children are about the happiest I know, I have also observed that they always display the greatest respect for their parents and elders, who are thus more than repaid for the unfailing love and attention they bestow upon the little ones of the "Sunrise Kingdom."—*Theodore Wores, in St. Nicholas.*

## Charley's Reform

CHARLEY had learned to chew gum, and papa and mama did not approve of the habit, but what to do to break it they could not tell. Every method seemed to fail; for Charley still persisted in chewing. When he could not have gum, he chewed beeswax or pieces of paraffin that his sister used in modeling.

One evening as he was tucked into bed ready for his sleepy-time story, papa held Charley's little hand in his while he told the beautiful story of the boy Daniel. He gave a vivid description of how Daniel was taken away from his Judean home to the great palace. There he was offered rich food to eat and wine to drink. The food from the king's table no doubt tasted better than the plain pulse and water, but Daniel wished to become a strong, wise man, and he



Japanese children, who have left their play to have their pictures taken. Notice the babies on backs, and the little lad wearing a school cap.

remembered, too, that his body was God's temple, and whosoever defiles the temple of God, him will God destroy. So "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."

The next evening at story-time papa asked: "Shall I tell you about Daniel?"

Charley said, "Yes, papa;" and the story was again told.

Several evenings the same story was repeated,



and each time it was made more clear that Daniel would not eat anything or do anything that would injure his health. Charley became an admirer of Daniel, so much so that during the day he played he was Daniel the captive, in the palace of Babylon.

At length papa received his reward. After the story was finished one evening, Charley was lying so quiet that papa thought he was sleeping. Suddenly two bright eyes opened, and Charley cried: "Say, papa, do you think Daniel would 'a' chewed gum?"

"No, son, I am quite sure that he would not."

"Well, then, you can say, 'Charley has purposed in his heart that he will not defile himself with any more chewing-gum,'" replied the little boy, and he kept his word. EDITH O. KING.

#### Mother's Motto

I GIVE you a motto, my little child,  
To take with you everywhere—  
Into the play world, into the real world,  
Into the world of care:—

"Not the things that I like to do,  
But the things that are right to do;  
Not everything that I want to do,  
But whatever I ought to do."

This is the way to be good and great,  
This is the way to master your fate;  
This is the beautiful, blessed way  
That will make you glad at the end of the day:—

"Not the things that I like to do,  
But the things that are right to do;  
Not everything that I want to do,  
But whatever I ought to do."

—Grace C. Littlefield.

#### Why Minnie Could Not Sleep

She sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were frowning at her.

"You need not look at me, Moon," she said: "you don't know about it; you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it, but to-night it sounded just as if it said, "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there; you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing, and cried out, "Polly did!"

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek, and then began to "pur-r-r-r, pur-r-r-r." It was very queer, but it sounded as if pussy said, "I know, I know."

"Yes, you do know, kitty," said Minnie, and then she threw her arms around kitty's neck and cried bitterly. "And—I—want—to—see—my—mama!"

Mama opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"I was awfully naughty, mama, but I did want the custard pie so bad, and so I ate it up, almost a whole pie, and then I—I—shut kitty in the pantry to make you think she did it. But I'm truly sorry, mama."

Then mama told Minnie that she had known all about it, but she had hoped that the little daughter would be brave enough to tell her all about it herself.—*Little Men and Women.*

(Continued from page 4)

#### On the Frontiers of Tibet

The country, which has been a dependency of China since 1720, is cold and uninviting. Some few travelers, from Thomas Manning, an Englishman, who went in 1811, to Dr. Sven Hedin, the Swedish explorer, who has just returned, have in recent years essayed to penetrate the "Forbidden Land," to Lhasa. The sacred city is strictly guarded against foreign approach, on religious grounds.

This stronghold of Buddhism has been besieged by missionary heralds for many years, but with little success. Noble as the record is, it is still one of "working and waiting." Perhaps the most notable of these struggles to enter Tibet belongs to the Moravians. The story of their mission to Tibetan-speaking natives, in the provinces of Lahul and Kunawar, on the borders of British India, in the Western Himalayas, is a perennial inspiration. After nearly fifty years' toil, their converts are not numerous, but they have prepared the ground for assured harvests. No stone have these dauntless pioneers left unturned to win a people sunk in indifference and degradation. One of their number writes that any missionary working on the borders of Tibet would almost be prepared to start for Lhasa at five minutes' notice if the way were unexpectedly opened. Such is the intrepidity of the Moravian missionaries at these Himalayan outposts, eleven thousand feet above the sea. They are sowing the word of life in perilous journeys across the bleak plains of Rupshu, Ladak, Nubra, and other lands.

In 1856 the Moravian Church made its earliest assault on Tibet, and although foiled in their attempt to enter, the pioneers Heyde and Pagell settled in the great valley of Lahul at Kyelang. This station, together with Poo, a village of Kunawar, and Leh, the capital of Ladak, the highest mission station in the world, are the oldest mission settlements of the Moravians. Five other stations are likewise occupied, and, lately, Shipki, the first village in Tibet proper, seventeen thousand feet above the level of the sea. When Chinese Tibet is opened, the plowshare is ready in the form of a Tibetan dictionary and grammar, and the seed is prepared in the translated New Testament and several books of the Old Testament.

Never has the Moravian Church lacked heroes. The devotion of Pagell and Heyde, of Heinrich Jaeschke, a man of marvelous perseverance and extraordinary linguistic faculty, first translator of the Tibetan New Testament, and pronounced by Max Muller as the highest authority on Tibetan matters, or of Drs. Marx and Redslob; of Mr. Ribbach, present senior missionary at Leh, and the tireless medical worker, Dr. E. Shawe—these and other representatives of the Tibetan missions are of undisputed ability and character.

And there have not been wanting in these regions women endued with the heavenly fire of love. In the first decade the lone mission saw the arrival of three brides, women of intrepid heart, one of whom was Emilie Auguste Rosenhauer, the future wife of Jaeschke, and destined to survive him. Strenuously did the sisters fulfill their part in those deep, untrodden, and silent valleys, where not infrequently the buds of the household withered before the piercing winds and terrible climate of "bleak, sterile, and desolate Tibet." Reading the narratives of these faithful toilers, one's heart warms itself at the fires which glow upon it from such consecrated lives.

At present the Rev. A. W. Heyde, loaned by the Moravian Missionary Society to the British and Foreign Bible Society, is engaged as the chief reviser of the Tibetan New Testament, together with a small company of expert co-workers. This Tibetan veteran, associated with the New Testament version from its commencement, is devoting his ripe years

to making the translation still more perfect.

Of recent missions on the Tibetan frontier, besides the Moravians and Scandinavians on the western border, must be named the Kashgarian Mission of the Swedish Missionary Society (1891), with stations at Kashgar and Yarkand, on the northwest, and the Church-Scholard's Mission at Kalimpong, on the southern border. The London Missionary Society occupies Almora as a strategic point, and has commenced work among the Bhotiyas, hill tribes on the southern slopes of the mighty Himalayas. In addition to intercepting Tibetan traders with copies of God's word, the Rev. G. M. Bulloch writes that they mean to be among those who are first in Tibet, and help to bring its wild nomads to the feet of Christ.

The unswerving persistence of Miss Anna R. Taylor to enter Tibet is widely known. She is now stationed at Yatung, and has tried again and again in vain to secure an entrance into Tibet. Meanwhile she gives medical treatment to travelers, and circulates portions of the Bible in their own tongue to the Tibetans passing through with caravans. Miss Taylor's toils and endurance are remarkable. After occupying her station for three years, save during a brief furlough, in a mountain hut, three thousand feet above Yatung, Miss Taylor left for Calcutta in December, 1901, in order to reinforce her stock of provisions and stores, having previously vaccinated hundreds of the natives to prevent further epidemic from smallpox. Large crowds of the natives awaited the return of their good physician and friend.

Along the southern border, the Assam Frontier Pioneer Mission has broken ground at Sadiya, among the wild Abor tribe, where Messrs. Lorrain and Savidge have exhibited much daring to evangelize these savage and degraded tribes.

To the east and northeast the Tibet Prayer Union (C. I. M.), at Ta-chien-lu and surrounding country, has been ably represented by Mr. and Mrs. Polihill-Turner. At Min-cheo, in Kansuh, China, the Christian and Missionary Alliance has distant toilers amid the darkness, and so long ago as 1856 the Roman Catholics began work on the eastern borders, continuing the same amid much suffering and persecution to the present day. One of the most heroic endeavors to enter Tibet will always be identified with the Rijnhart family. Probably no more thrilling and pathetic story has ever been written than Dr. Susie Rijnhart's "With the Tibetans in Tent and Temple."

Although Tibet remains barred to the torchbearers of the gospel, no doubt by means of the Scriptures distributed among the traders, God is giving into the hands of his servants one of the keys with which to unlock the closed doors to carry the light to the six million souls under the blighting system of Buddhism, which for centuries has held sway over the Tibetans.

The celebrated explorer, Dr. Sven Hedin, a Swede, returned to Europe in December, 1902, after three years and three days of what may justly be described as the most remarkable land journey of modern times. He had traversed at least six thousand miles of land in Central Asia unknown to Europeans. The intrepid traveler made two attempts to reach Lhasa, disguised as a Mongolian pilgrim, and succeeded in reaching within one day's journey of that mysterious city, but was discovered and turned back. The doctor now thinks it impossible, under existing conditions, for any European to penetrate to Lhasa even in disguise.—*James Johnston, in the Missionary Review of the World.*

"THE only cure for shame is at the cross. No counterfeit can live at Calvary. There the hypocrisy is pierced, the mask falls off, and all is revealed. There also we find forgiveness; there all the wild and bitter past is blotted out; there we learn to love; there we learn to live."





## INTERMEDIATE LESSON

### XI—The Call of Joshua and the Death of Moses

(June 13)

LESSON SCRIPTURE: Deut. 31:1-13; 34.

MEMORY VERSE: "Be strong and of a good courage, fear not, nor be afraid." Deut. 31:6.

"For the last time, Moses stood in the assembly of his people. Again the Spirit of God rested upon him, and in the most sublime and touching language he pronounced a blessing upon each of the tribes, closing with a benediction upon them all."

"Moses turned from the congregation, and in silence and alone made his way up the mountain-side. He went to 'the mountain of Nebo, to the top of Pisgah.' Upon that lonely height he stood, and gazed with undimmed eye upon the scene spread out before him. Far away to the west lay the blue waters of the Great Sea; in the north, Mount Hermon stood out against the sky; to the east was the tableland of Moab, and beyond lay Bashan, the scene of Israel's triumph; and away to the south stretched the desert of their long wanderings."

"And now a panoramic view of the land of promise was presented to him. Every part of the country was spread out before him, not faint and uncertain in the dim distance, but standing out clear, distinct, and beautiful to his delighted vision."

"Moses saw the chosen people established in Canaan, each of the tribes in its own possession."

"He was permitted to look down the stream of time, and behold the first advent of our Saviour."

"He followed the Saviour to Gethsemane, and beheld the agony in the garden, the betrayal, the mockery and scourging,—the crucifixion."

"Moses beheld the disciples of Jesus as they went forth to carry his gospel to the world."

"And now another scene passed before him. He had been shown the work of Satan in leading the Jews to reject Christ, while they professed to honor his Father's law. He now saw the Christian world under a similar deception in professing to accept Christ while they rejected God's law."

"Still another scene opens to his view,—the earth freed from the curse, lovelier than the fair land of promise so lately spread out before him. There is no sin, and death can not enter. There the nations of the saved find their eternal home. With joy unutterable, Moses looks upon the scene,—the fulfilment of a more glorious deliverance than his brightest hopes have ever pictured. Their earthly wanderings forever past, the Israel of God have at last entered the goodly land. Again the vision faded, and his eyes rested upon the land of Canaan as it spread out in the distance. Then, like a tired warrior, he lay down to rest."

"Upon the mount of transfiguration, Moses was present with Elijah, who had been translated. They were sent as the bearers of light and glory from the Father to his Son."

#### Questions

1. How old was Moses when the time came that the children of Israel should cross over Jordan?
2. What did he tell the people that the Lord had said to him?
3. What did Moses do when he first knew that he could not go into the promised land?
4. How did the Lord answer him? Deut. 3:26-29.

5. Why could Moses not go into the promised land?

6. Who did he say would go with the people and fight for them? Chap. 31:3. Who was to be their leader?

7. How did Moses encourage the people?

8. What did he say to Joshua? How had Joshua shown his faithfulness before this time?

9. What did Moses tell the people that they should do after his death?

10. When everything had been completed, where did Moses go? Deut. 34:1. How did he know that he was to go to this place? Deut. 3:27.

11. What did Moses see? Deut. 34:2-4.

12. Who buried Moses in the mount? Was his burial place known?

13. What does the Bible say about Moses' strength when he died?

14. What did the children of Israel do after Moses' death?

15. How did they heed his instruction?

16. What is said of Moses in verses 10-12?

#### Come Unto Me

Of all our Saviour's tender promises,  
It seems to me the sweetest one is this—  
Sweeter than balm to souls with sin opprest—  
"Come unto me, and I will give you rest!"

"Come unto me," he whispers as he stands,  
And shows the nail prints in his bleeding hands.

"O weary sinner! come and be my guest.  
Come unto me, and taste of heavenly rest."

"Come unto me!" O words divinely sweet!  
My soul remembers, and my lips repeat,  
The promise of the love that follows me  
Through life, through death, and all eternity!

—Eben E. Rexford.



### XI—The Lawless One

(June 13)

LESSON SCRIPTURE: 2 Thess. 2:1-12.

MEMORY VERSES: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God sendeth them

a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.—*American Standard Revised Version.*

#### Questions

1. What two things seemed to be troubling the minds of the Thessalonians?

2. Why were they especially exercised over the coming of the Lord? Had the apostle given them this impression?

3. What warning is given concerning the time of Christ's coming?

4. What power would be revealed before this event? What would occur even before the man of sin was revealed? First part of verse 3.

5. What is this man of sin called?

6. What is his attitude toward God? How does he manifest this attitude?

7. Had the Thessalonians been warned of this before?

8. What power was then working in the church? Verse 7.

9. Why had its workings not been fully revealed already? Verses 6, 7.

10. What is the leading power in the mystery of iniquity? Verse 3.

11. When all restraint is removed, what will occur? Verse 8.

12. What will immediately follow the revelation of the mystery of iniquity?

13. What effect will the coming of the Lord have upon this iniquitous power wherever it is found?

14. What events in the development of the mystery of iniquity mark the time of Christ's second coming?

15. How will Satan work at this time? Through whom will he work?

16. Why is he permitted to work in these?

17. Then what follows the rejection of truth?

18. What will be the sure result of the rejection of truth?

19. What is God's will concerning every one? 2 Peter 3:9. To what time does this statement especially refer?

#### Notes

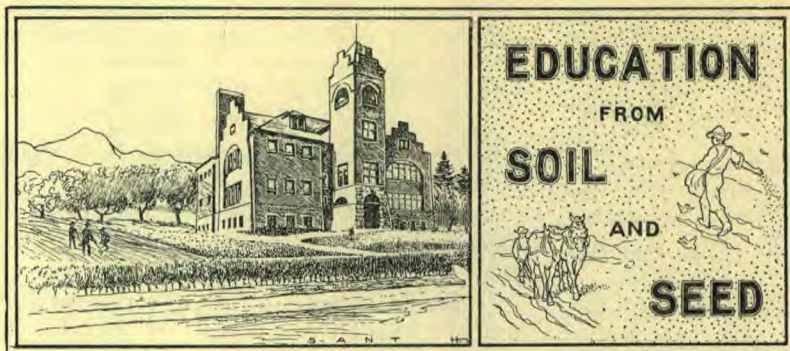
1. Not against God alone does the man of sin exalt himself, but against all that oppose him. He assumes to be the true God. He places himself in the church of God (1 Cor. 3:16; Eph. 2:19-22) as its director. The one power which has done this pre-eminently is the papacy; and in whomever it is done in a limited degree, the same spirit rules.—*S. S. Quarterly.*

2. God would not permit the development of this power in his church till the time came when the church refused to be longer guided by him. Then it would be the time of the papacy, "the lawless one." See a fuller description in Dan. 11:36-39.—*Id.*

3. "One that restraineth." The body of the individual is designed to be a temple of God, filled with his Spirit. 1 Cor. 6:19, 20. No lesser power can keep man from sin and preserve him from the power of the enemy. Gal. 2:20. This is as true of the church as it is of the individuals who compose the church. As long as Christ reigns within, as long as his word is the law, his Spirit the sanctifier, no power can set its throne there or have any control over the life. And as long as faith bids Christ dwell in the heart in a sufficient number of his people, the lawless one will be restrained in the church. Not until the heart shall say, I prefer my way to God's way, not until Christ is shut out, taken out of the way, can the lawless one—of whom the highest type is Satan—reign in the place of God. "Keep thy heart above all keeping."—*Id.*

4. God sends no arbitrary punishment, no delusion to destroy. It is Satan who seeks to destroy, and not until men reject every means of salvation, does God give them over to Satan's delusions. But that soul who receives the love of the truth can never be deceived to destruction.—*Id.*





"Let the children and youth prepare the soil and sow the seed"

### X—Lessons from Common Seeds

HAVE you ever planted squash seeds? Did you ever watch one of them to see how the plant gets out of the ground? No doubt every reader is acquainted with the squash family. Very likely you have planted the seeds, watched the vines grow, and seen the fruit a thousand times. At least you have enjoyed the delicately flavored, richly colored Hubbard or other squash, tastily served upon your mother's table. It may be that you have squash plants growing in your garden to-day. Have you ever observed their growth?

Look at this peculiar, white-coated seed! Is it possible that from this one seed can come a great vine with many branches,—a hundred feet in length, more or less, climbing over walls, fences, and trees; leaves spreading like sunshades over yards of ground; tendrils enwrapping everything they chance to find in their way; and last of all, a half-dozen or more matured fruits weighing scores of pounds? If this were not such a common thing, it would seem a miracle. On one of my walks last fall I came across one



Fig. 10.

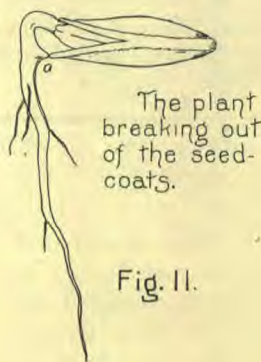


Fig. 11.

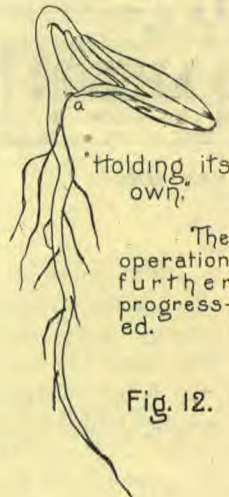


Fig. 12.

of these vines which had managed to cover nearly everything in its vicinity. But the ambitious activity of this plant was not satisfied with its success in going over a fence, and spreading its foliage and fruit over the ground. It had climbed into a tree, and hung up there among the branches a fine squash of about twenty pounds' weight.

The squash plant is a wonderful worker from the start. I have some seeds growing in a box here in my room, and will tell you, as well as I can, how they act in their growth. Few things have been more interesting to me than watching how the plant gets out of its seed-coat. I have fitted a glass in one side of my box, so I can see the movement of the growing seed. It has a hard, woody shell to get rid of before it can rise out of the ground to spread its two leaves in the sunlight.

These first days of growth are so vividly described by Professor Bailey in a Nature Study leaflet that I will let him tell you the secret:—

"We are curious to know why one of these squash plants brings its seed up out of the ground, while all the others do not. In order to find out why it is, we must ask the plant, and this asking is what we call an experiment. We will plant a dozen or more seeds, so that we shall have enough to examine two or three times a day for several days. A day or two after the seeds are planted, we shall find a little point, or root-like portion, breaking out of the sharp end of

the seed. A day later this root portion has grown as long as the seed itself (Fig. 10), and it has turned directly downward into the soil. But there is another curious thing about this germinating seed. Just where the root is breaking out of the seed (shown at *a*, Fig. 10), there is a little peg, or projection. About a day later, the root has grown still longer, and this peg seems to be forcing the seed apart. In Fig. 11, however, it will be seen that the seed is really being forced apart by the stem or stalk above the peg; for this stem is now growing longer. The lower lobe of the seed has attached to the peg (seen at *a*, Fig. 11), and the seed leaves are trying to back out of the seed. Figure 12 shows the seed still a day later. The root has now produced many branches, and has thoroughly established itself in the soil. The top is also growing rapidly, and is still backing out of the seed, and the seed-coats are still firmly held by the obstinate peg. The seed is tugging away, trying to get its head out of the bonnet which is pegged down under the soil, and it has 'got its back up' in the operation."

Figure 13 shows one little plant which has failed to leave its seed-coat in the ground because the peg did not "hang on" firmly enough.

The squash belongs to the gourd family—a plant family of seven members. It includes all the varieties of pumpkin, melon, gourd, and cucumber. The plants from all these seeds go through the same peculiar process in getting out of their seed-coats. You can watch this process for yourself by planting seeds in the ground and digging up one each day after germination begins. Or you can place seeds between blotting-paper laid on a plate. The paper must be wet, and kept moist by covering the plate, when it should be set in a warm place. The seeds can be more easily examined in the plate.

While observing the growth of my squash seeds, Paul's words have come to mind, "Who shall deliver me from the body of this death?" It is the power of God in the growing seed which enables the plant to cast off the seed-coat which would hinder its growth. So it is with us. Only God's power in us can enable us to cast away the evils that hinder our spiritual growth.

J. C. ROGERS.

### Seeds, Bulbs, and Tubers

ONE writer has said of a seed that it is a plant packed away for transportation. This is literally a fact. First we note that in it is wrapped up the germ of life, placed there by the Creator of all things; and when the conditions laid down in his laws are met, he causes it to germinate and grow. The third day of creation the Lord spoke all manner of good plants into existence; and though we may till the soil and plant the seed, it still is the Creator who causes it to spring forth and grow.

There are different means by which the various seeds are distributed. Some, like those of the willow, poplar, thistle, and cotton plant, are enclosed in fiber or down, and are easily caught up

and carried long distances by the wind. Others, such as seeds of the ash, elm, and maple, are furnished with thin appendages, like wings, by which they are carried about from place to place. Birds eat many berries, and thereby carry their seeds far and near. Still other seeds, such as the "beggar's lice," hoarhound, and the various burs, become attached to animals or persons, and in this way are carried to different localities. Nuts, fruits, and grain are largely distributed by rodents and man.

Within the seeds are stored albumens and starches, besides the germ of life; and when the plant begins to grow, these materials feed it until it gets root and top enough so it can draw sustenance from soil, water, sunlight, and air.



Fig. 13.



Fig. 14.

Many of our plants are annuals; that is, they grow from the seed, reproduce new seeds, and die the same year. Others, such as our shrubs and trees, are perennials—living for many years. Some of our herbs have perennial roots, while the tops die down each season. Others, again, are termed biennials because they grow from seed one year, and produce a flesh root, like the parsnip, turnip, or onion; or a fleshy head, like the cabbage, which, if preserved through the winter, will produce seed the following year, when the old plant will die. Certain plants are seldom grown from seed, except to obtain new varieties, but are propagated by planting the tuber, or plants raised from it each year, such as the potato, sweet potato, and Jerusalem artichoke. Some of our onions we grow from "sets," and the onions replanted the following year to raise more sets; others are grown from seed, and these in turn produce seeds.

These tubers, bulbs, and fleshy roots are of different forms. The parsnip, beet, and radish are usually fusiform, or spindle-shaped. Others are napiform, like the turnip and certain beets and radishes. Carrots are usually cone-shaped. These, too, store away within their thickened roots, starch or farinaceous matter for the future use in the exhausting process of fruit-bearing in its second year.

Shall we not be students of nature, and learn lessons from the plants? For you know that Christ, who made all these things, also said, "Consider the lilies of the field, how they grow."

S. H. CARNAHAN.

## The Youth's Instructor

PUBLISHED BY THE

REVIEW AND HERALD PUBLISHING COMPANY  
BATTLE CREEK, MICHIGAN

ADELAIDE BEE COOPER - - - EDITOR

### Subscription Rates:

YEARLY SUBSCRIPTION	\$ .75
SIX MONTHS	.40
THREE MONTHS	.20
To Foreign Countries	1.25

### CLUB RATES:

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

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