

THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

VOL. LI

BATTLE CREEK, MICHIGAN, JUNE 11, 1903

No. 23



The World's Metropolis—II

London Tower

No other institution in England exceeds in historical interest the Tower of London. It is said to be of Roman origin. The accompanying illustration represents a portion of the Tower very accurately.

The buildings and courts cover about eighteen acres. In the center is the celebrated White Tower, built by William the Conqueror. At one time this was the royal residence of England. Beneath this Tower are the famous dungeons where Sir Walter Raleigh, Guy Fawkes, and many other celebrated prisoners were kept. Adjoining them is the Torture Chamber, where many such prisoners were tortured at midnight to force confessions and the revelation of plots. The walls of these dungeons are solid granite, sixteen feet in thickness. When the cells were used as prisons, there were no windows nor ventilators of any kind.

In the upper part of this building is the Armory, where many relics are preserved; such as armor-clad knights on horseback, the rack used for the torture of victims, the ax and block for executions, etc.

Beauchamp (pronounced Bē'cham) Tower, at the left of the White Tower, was the prison where many victims were imprisoned during the persecutions of the sixteenth century. Among these were Sir Thomas Moore, Bishop Fisher, Anna Boleyn, Catharine Howard, Lady Jane Grey and her husband, and many others. Several of these were executed on the block in the Tower Yard. The place is distinctly marked by a memorial plate in the pavement. In two places in Beauchamp Tower we find the name Jane cut in the solid rock. It was probably engraved by some prisoner who was confined here with the unfortunate Lady Jane Grey.

The Crown Jewels are exhibited in Wakefield Tower, among which is the crown of St. Edward, which has been used at the coronation of all the kings and queens of England since the time of Charles the Second.

The most interesting entrance to the Tower is the Traitor's Gate, which opens from the River Thames. Royal and princely prisoners were always brought into the Tower by boat through this gate. The Tower is cared for by the Yeomen of the Guard, commonly known as "the king's beef-eaters."

The Tower Bridge

The Tower Bridge crosses the Thames just below the Tower of London, and is one of the finest pieces of architecture in the city. It was built in 1871 by Sir Horace Jones, who was the first to conceive the idea of opening the central span by lifting it in two parts, as shown in the

picture on the next page. The mechanism is quite perfect. The great span of two hundred feet can be opened for the passage of vessels in two minutes. The total length of the bridge is nine hundred and forty feet; and the distance from high water to the upper span is one hundred and thirty-nine feet six inches; in other words, when the span is open, a ship having masts one hundred and thirty-nine feet six inches high above the water can pass beneath the bridge. Traffic is not hindered when the span is open; for the people are taken up to the higher bridge by elevators, and lowered in the same way on the other side.

London Bridge

Not far above the Tower Bridge is London Bridge. The traffic across this bridge is enormous. This is probably the busiest point in London, with the possible exception of the street in front of the Bank of England. London Bridge is

markets of brick and stone, paved streets, and long rows of shops and residences have obliterated the Smithfield of history. All that is left is a small square paved with stone where the marketmen feed their horses. Even the churchyard and cemetery of St. Bartholomew have been trespassed upon; for within the quaint old entrance-gate of the churchyard are small shops, liquor saloons, and other public buildings, which seem cruelly desecrating to the visitor.

St. Bartholomew the Grand

St. Bartholomew's Chapel is the oldest church in London. It was founded in 1102, nearly four hundred years before Columbus sailed across the Atlantic. Services are still held two or three times a week in this venerable old pile, the columns of which are more than half eaten in two by the action of time. We had the good fortune to visit the chapel when the Sunday morning service was about to begin, and one of the ush-



LONDON TOWER, WITH THE WHITE TOWER PROMINENT IN THE CENTER

built of granite, and was completed in 1831 at a cost of ten million dollars.

Smithfield

Smithfield is a familiar name to our young people who have read the History of the Reformation in Great Britain. In ancient times it was a large open space in front of the ancient little church of St. Bartholomew, commonly known as St. Bartholomew the Grand. It was on this open space, and directly in front of St. Bartholomew's Chapel, that over two hundred prisoners, among whom was John Rogers, were burned at the stake for their faith. These executions were largely during the reign of Queen Mary. It was here, also, that Walworth, mayor of London, slew Watt Tyler, the leader of a rebellion. The Scottish patriot, William Wallace, is also said to have been beheaded here. For many years this open space was used as a cattle market; but the Smithfield of then was not the Smithfield of to-day. Great

ers kindly explained to us many items of interest. As we stood beneath the crumbling arches of one of the old cloisters, and listened to the quaint service and the deep tones of the organ echoing along the time-worn roof, a strange solemnity came over us; for it was in this very building, and before this altar, that scores of noble men deliberately and fearlessly made the decision to lay down their lives by the ordeal of fire rather than prove untrue to the God whose light had shone into their hearts.

Such men are needed to carry the cause of truth to the world to-day.

Bunhill Fields

On the city road in Finsburg is a little plat of four acres of ground which is interesting to every traveler. This was used as a burying-place during the "great plague" of 1665, when over a thousand cart-loads of human bodies were deposited here from the charnel-house of St. Paul's.

It is said that over one hundred and thirty thousand persons were buried in this cemetery during the century preceding 1852. Here, in the midst of this great gathering of the bodies of the dead, rest the remains of John Bunyan, author of *Pilgrim's Progress*; Daniel De Foe, author of *Robinson Crusoe*; George Fox, the founder of the sect of Quakers; Dr. Isaac Watt, the author of so many beautiful hymns; Susannah Wesley, the mother of John and Charles Wesley; three of the grandsons of Oliver Cromwell; and many other noted personages.

John Wesley's Church

Across the street from Bunhill Fields is the little old church where John Wesley preached the grand and soul-stirring doctrine of sanctification and justification by faith. The caretaker permitted us to go through the church, and sit in the chair and in the pulpit once used by this devoted man. It seemed almost like sacrilege to sit in his pulpit simply from curiosity; for the memory of the great work accomplished under the blessing of God by this man leaves an atmosphere of awe and reverence about these historic relics.

In the yard behind the church are the graves of John Wesley and Dr. Adam Clarke. In front there is a fine statue of Wesley, on which are his memorable words, "The world is my parish."

E. R. PALMER.

Who Will Go to the Jews?

HERE is a neglected but promising field,—an especially promising field to those of the Advent faith,—and one that must be occupied ere long, if the approval of Jesus is to be won.

The Jews are the brethren of Jesus. To these he would have the cup of cold water given. These he would have fed and clothed, and to these, in the dark prison of ignorance and sin, our visits of mercy should be paid. They are thirsting for the water of life, starving for want of the Bread that came down from heaven, perishing for lack of the garment of righteousness that only Christ can give. They are "sick" and "in prison;" have we ministered unto them? "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Who among Adventists will start a mission to the Jews? We have heard no hint of such a thing; no interest has been shown in this direction. And yet the fields are white for harvest.

"Where are the reapers? O who will come, And gather the sheaves for the harvest home?"

Frye was among the first of the Jewish converts in the last century, and his autobiography was what first drew our hearts in loving sympathy toward the Jews. The work among this people has steadily progressed from that time to the present.

The London Society for promoting Christianity among the Jews was formed in 1808; and much has been done in Protestant, papal, and Mohammedan countries toward giving them a knowledge of Christ as their Messiah. Many are ready to accept Christ.

"Sick unto death for a deeper saintliness," they propose in London to "supplement the Jewish worship" with "lessons from the New Testament." "Drawn by the simple gospel of Jesus," the Jewish mission hall in New York City "is filled to its utmost capacity." New

York is to have a Jewish theological seminary, where the old doctrines of the law will be taught, and the mystical interpretations of the Talmud will be ruled out.

"The momentous conflict in sight between the Jewish believers in the Old Testament and those represented by Rabbi Hirsch, who deny the books of Moses and the divine illumination and leading of the Hebrew race," shows that the Jew is to be tested as well as the Gentile, and that he must take his stand either on "the good or evil side."

The younger class of Jews in our country are turning away from Judaism. What is the meaning of this? What does it portend in the providence of God?—Just this, that if we grasp our opportunity, we can lead them to him "who taketh away the sin of the world." Shall we do it?

A recent letter to me, from a Jewish missionary in New York City, says there are six hundred thousand Jews in that city, hungry for the word of God. He also says: "Some Christians are inclined to think that the Jews know their Bible and also the New Testament Scriptures, and that they willingly and wilfully reject their Messiah and Saviour, Jesus Christ; but this is not so. All that the Jew knows about his God is in the

wakened in the morning at five o'clock by the peon who was to carry our breakfast out for us, and started on our journey while it was yet dark; but at this early hour on the principal street leading out from the city, we met scores of ox-teams hauling two-wheeled carts heavily loaded with sugar to make up the cargo of the boats in the harbor. These had been traveling all night, they told us, without rest or food.

We were entertained along the way by the interesting observations of our teacher, who was quite a naturalist. Among other things he called our attention to some trees, with here and there a branch so different from the other branches that we looked to see if some vine had not so completely covered the natural branch as to make it appear like another species. No vine stalk was to be seen, however, and our teacher explained that this was a method which nature has of grafting, and that the seed of the strange branch was carried into the tree by the birds, and grew there, becoming a real part of it.

The coffee plants were white with blossoms, and their perfume filled the air, but I was not allowed to pluck even one of them, because of their value to the owner. In our walk of three miles we crossed two pretty streams, and on each side saw women doing their washings by means of a paddle with which they beat the clothes, alternately beating and rinsing till the desired whiteness was attained.

As we reached our destination, and sat down to eat our breakfast, just as the sun was peeping over the mountains, the sight that met our eyes was one long to be remembered. The hills clad in everlasting green, the valleys flooded with the light which formed rainbows from the dewdrops, the songs of the birds, and the peace and quiet of the place, caused us to bow our heads in gratitude to God, and in our hearts there rose a prayer that as the shining of the sun had dispensed the darkness, and caused light and gladness to spring forth, so might the

rays from the Sun of righteousness shine into the darkened hearts about us, and cause light to shine which should bring forth fruit unto eternal life. Never had a lesson seemed so interesting, and best of all, it closed with a talk concerning Him who created the heavens and the earth, and we went home believing that our instructor received a lesson and a blessing from the word of God.

LILLIAN S. CONNERLY.

LET the morrow rest
In his beloved hand;
His good is better than our best
As we shall understand,—
If, trusting him who faileth never,
We rest on him, to-day, forever!
—Francis Ridley Havergal.

Gift and Giver

Not the gift the gift doth measure,
Be the boon how rich or rare;
But the giver's self we measure —
'Tis his love we long to share.

No mere dole from purse or basket
Ever yet true alms did make;
That is but the empty casket,
Little worth for its own sake.

More than money, men are needed
In this world that needs so much;
Men whose bounty is exceeded
By their hands' fraternal touch.

—Philip B. Strong.



THE NEW TOWER BRIDGE

traditional teachings of the Old Testament. All that he is allowed to read is the five books of Moses, and even these he must not read without the help of tradition and Talmudic explanation. Few of them have ever read the New Testament. They are entirely ignorant of the love of God and of his glorious gospel. O what a pity! It is heart-rending to think that the people through whom God gave to the world the Bible and a Saviour are without both!

"What a memorial would be built if two thousand Old Testaments and ten thousand New Testaments could be distributed to the Jews, who flock to this great city from all corners of the world in search of a resting-place far from their persecuting enemies, and if, in finding this place of refuge, they could also find here their long-awaited-for Saviour, our dear and precious Lord."

Who will help give them these Bibles and Testaments? Who will start an Advent mission to the Jews?

ROXANA WINCE.

A Nature Lesson

THE lessons were hard, our minds were dull, and our teacher seemed sorry for us (surely we were sorry for him!), when one day he said, "To-morrow we will walk into the country, and you shall recite your lesson under a tree; and as we walk by the way, we will converse in Spanish of the things we see."

According to this arrangement, we were



"There is Sorrow on the Sea." Jer. 49: 23

HEAR the moaning, groaning, crying, sobbing;
Listen to the voices weeping bitterly.
Every wave with unknown grief is throbbing:
There is always sorrow, sorrow on the sea.

O'er the sea in wailing accents sighing,
Mothers' prayers flit hither, thither, eagerly
Seeking unknown graves in ocean lying.
O, there's untold sorrow on the restless sea!

Love and hope launch out in early morning,
Blest with happy thoughts of morrow soon to
be;
But that night has for them no new dawning;
Thence their memory broods in sorrow on the
sea.

Many, many tales of anguish sadden
The dark, roaming, hissing billows free;
But the words of promise sweetly gladden
Every wail of sorrow on the sea.

By the unwritten tombstone cliffs are standing
Angel guards, who know where all love's treas-
ures be,
And the sea will yield its dead at their command-
ing.
There'll be no more sorrow, there'll be no more
sea.

G. C. TENNEY.

Pacific Ocean, April 25, 1903.

At the Setting of the Sun

As I watch the sun sinking from view below
the western horizon, I ask myself, What have I
accomplished to-day? Have I overcome that
evil trait in my character? Have I spoken a
word in season to some one who is weary with
the toils of life? Have I repressed the hasty
word, the unkind criticism, the evil thought?
Have I, by beholding his lovely character, be-
come more like the meek and lowly Jesus?

If nothing of good has been accomplished, no
help given to those about me, no progress made
in character building, the work of the day has
been a failure. Let us take to heart the lessons
that each sunset should bring, and strive for
constant progress, for greater usefulness, for a
higher plane of thought and action.

Though our hearts are often made sad because
of neglected opportunities and misspent moments,
we are encouraged by the thought that it may be
God will grant us another day. But the time will
come, we know not how soon, when the sun will
set upon all the opportunities and possibilities of
this life, never to rise again; and when it comes,
our eternal destiny will have been decided.

Shall we drift thoughtlessly onward, heeding
not the angel voices of each passing moment,
making no effort to rise above the trifling, fleet-
ing pleasures of earth, "killing time" by list-
less inaction, or by amusements that are worse
than useless, and at last find ourselves but cum-
berers of the ground, fit only for eternal destruc-
tion with the tares and thorns and rubbish of
earth, and with all the hosts of evil? Or shall
we, on the other hand, with divine help, so
improve the precious moments of probation, so
fill each day with acts of kindness, with words
of holy comfort and cheer, and with victories
over our besetting sins, that it may be our privi-
lege to hear that sweetest of all voices saying
to us, Come, thou faithful child; enter into the
joy that I have prepared for you?

To-day—now—is the deciding time.

B. E. CRAWFORD.

Corn

CORN, or maize, is so
common a pro-
duction throughout the
world nowadays that it
seems superfluous to
speak of it; yet the ori-
gin of common things
is not always understood
by the casual reader.

However, many know

that as far back as when the ships of Columbus
plowed the deep blue sea in quest of new discov-
eries in 1492, when he landed on Cuban soil, he
found the people there subsisting largely on "ma-
his," as it was called, and among the many things
he took back to his native country as trophies of
his voyage were a few ears of corn. To the eyes
of King Ferdinand and Queen Isabella these
were of little value, as compared with the great
mass of rich plunder in gold, and gems, and
copper-skinned captives, which was presented to
them; but in the centuries that have followed,
those golden ears have yielded far more treasure
to the world than all that has been gathered into
men's coffers from that island domain.

Gradually at first the people became acquainted
with the merits of the beautiful grain, till suffi-
cient seed was produced, and then very rapidly
its use spread all over Europe, Asia, and Africa.
But many years before this it had been the main
support of the natives of Mexico and the Amer-
ican Indians.

It is a beautiful plant. Who does not admire
the broad fields of this thrifty grain, growing
by day and by night so fast that one can almost
"hear it grow"? See its broad leaves waving
to each passing breeze, and its feathery, tasseled
head bowing to every passer-by! Is it not ma-
jestic in its rapid growth? There is no grain
that equals it in beauty of form in its perfect
state. But how many recognize its nativity?
True, the world has become its dwelling-place,
and it has adapted itself to almost every clime,
though in some places, it has become but a pigmy
of its former self. Compare it with other plants
of a succulent nature. Do not the broad, clinging
leaf, and the tall, luxuriant growth proclaim it
a child of the tropics? Its home is found in
the table-lands of Mexico or Peru, where it de-
lights in the "growing" days and the cool, moist
nights of that equable climate.

J. A. CORLISS.

Leicester, England.

Roses and Raphael

THE salesman paused, and looked from the roll
of wall-paper he had just thrown over the show-
rack to the boy who was watching him.

"Like that?" he asked.

"First-rate. At least I think my sister would.
Don't girls always like pink and white?"

"They're likely to," said the man.

Jim Brainard's eyes sparkled with appreciation.
He stood gazing admiringly at the roll of paper.
Pink and white it was, certainly,—pink roses as
big as coffee-cups, with equally large green
leaves, on a white ground. The salesman brought
the border; more roses, as large as tea-plates, and
a shine of gilt on the edge.

"Look here," Jim said, confidentially, "I'm
doing this to surprise my sister. She's coming
home next month. She's been away four years,
except in summer. She's pretty sure to like those
roses, don't you think?"

"Yes. It's one of our handsomest patterns,
and only thirty cents a roll."

"I'll take it. Do up enough for a room twelve
by—" Jim consulted a rumpled piece of paper—
"twelve by sixteen, eight feet high, two windows
and two doors out. Put the bundle in the back
of my wagon there. That's the one—with the
gray horses. I'm going to a carpet-store next."

In the carpet-store Jim had a bad quarter of an

hour. His idea was a cream-colored carpet with
pink roses. He had a notion that girls—and his
sister Frances especially—liked to have things
match. But he could find no carpet of such de-
scription among the ingrain. He felt obliged to
confine himself to ingrain, because, although
he had twenty-five dollars to spend on that room,
—twenty-five dollars which he had been four
months in saving from the wages his father paid
him for his work on the farm,—that sum would
not allow extravagance in any one item.

"I've got to buy some furniture," mused Jim,
sitting on a roll of linoleum, "so I can't go in
very heavy on the floor."

"Why not get matting?" suggested the clerk.

"Matting!" repeated Jim, contemptuously.
"It's got matting on now—plain, dust-colored
matting, three-quarters worn out. My sister had
to change it all around and patch it to death when
she was home last summer. No, sir, it's going
to be something better than matting, if I have
to go without a new winter suit."

"You might use a rug for the middle of the
floor, and paint the edge, or stain it," said the
clerk, with interest. "We have a remnant of
about ten yards here you could have cheap. It
has the roses in, too."

"Fetch it out," commanded Jim.

It was a piece of "tapestry Brussels," of a
vivid pattern; red roses on a mixed ground of
green, tan, brown, and gray. Jim eyed it doubt-
fully.

"I don't think the roses are exactly the same
color as the paper I picked out," he considered.

"Oh, well, you don't want the wall and the
floor exactly alike," said his ready adviser. "Are
the roses in the paper pink?"

"Yes."

"Then they'll go all right with this carpet.
These roses are just a deeper pink. That's all
right. This piece of carpet's a bargain. Worth
a dollar a yard. I'll let you have the remnant
at seventy-five cents. And it'll please your sister.
It's a handsome thing."

So the carpet went into the back of the farm
wagon, and Jim departed, well pleased, to the
larger of the two furniture stores in the village.
Although only seventeen years old, he was used
to being sent by his father for the purchase of
farm implements, and even of sheep and cows,
and he had acquired excellent discernment in
such matters. He went at his present buying
with precisely the same decision of manner.

"Got any pink bedroom sets?" he inquired.

"What—er—pink? Well, not exactly. We
have a bedstead in pink enamel, with brass trim-
mings."

"Let me see it," said Jim.

The bedstead took his eye. It was very gay.
It cost six dollars and a half. Jim bought it on
the instant.

"It's prettier than anything else they've got,"
he reflected. "It's so pretty she won't mind
using the old bureau and wash-stand. Or I
could—I could paint 'em this same color—and
—yes—I could paint the woodwork in her room
pink, too. Then it would all match. I'll do it—
yes, sir, I'll do it!"

He paid for his latest purchase with enthusi-
asm, and was rushing from the store when he
caught sight of a row of framed pictures hanging
on the wall above a collection of dining-tables.
One was a bright-hued representation of a smil-
ing girl dressed in a trailing pink gown, with an
enormous bunch of lilies in her arms. The frame
was wide and very gilt. Jim paused thoughtfully.

"Those are a bargain, sir," said the alert
salesman. "We're making a special sale of them
at cost. You can have your choice at a dollar
ninety-eight. If you're thinking of furnishing
a lady's room, you couldn't find a neater thing
to put on the wall than"—with a glance at the
direction of Jim's eyes—"that girl in pink, say."

"Guess I'll take it," said Jim, feeling reck-
less. That picture certainly would add the finish-

ing touch. And thinking of finishing touches, his remaining money. He had five dollars left.

"I could get some lace curtains for part of that," he considered. He went into three of the four village dry-goods stores, however, before his critical taste was satisfied. He wanted those curtains to have a pattern of roses.

"Guess a girl couldn't have done it any better!" he chuckled, as he gave the rein to the gray horses and drove home at a spanking trot through the May twilight. "Why, everything matches! Roses—and roses; all pink and white—except that carpet; and I expect it's better, as the man said, not to have too much of a sameness everywhere."

There was nobody at home to interfere with Jim's plans. He and his father, their house-keeper and a small maid servant, lived there alone. It was a pleasant old farmhouse from which the one daughter had gone away to school and college. When Jim had announced that he meant to refurnish Frances' room out of his own savings, his father had no objection.

"I'd like to fix that room so she would sort of want to stay in it," Jim had explained, with a certain shyness, when he broached the subject. "Girls think a lot of having their rooms look pretty. I've got about the idea."

"Yes, fix it up, fix it up, if you think you can do it to suit her," agreed his father. "I suppose it does look plain and shabby to her when she comes home, and now that she's coming to stay, it would be a good idea to furbish things up a bit. Go ahead, Jimmy. She'll be pleased to think you care enough about her to do it."

"I guess I care!" murmured Jim; and he went out without delay to harness the grays, and to drive the two miles to the village, where he could do his purchasing.

On the first rainy day, which came soon, Jim went to work. He bribed Betty, the small maid of all work, to help him, and the two made a great clearing out of Frances' room. Before they began, Jim stood in the doorway and surveyed the place. "Plain and ugly as mud!" he said, with supreme contempt.

The room was in the perfect, shut-away order in which Frances had left it; but it was plain, certainly, and even shabby, yet not quite ugly, although the boy did not know that. Curtains made of thin old embroidered muslin, carefully mended, hung at the windows; ruffled covers of the same material lay on the bureau and wash-stand; a big rocking-chair clad in dull-blue denim stood by one of the windows—the one which looked out on the river and the mountains beyond. The bed was covered with an old hand-made blue-and-white spread, of a fashion which in Jim's eyes was beneath contempt. On the wall hung two pictures, tastefully framed, although only in passe-partout. One was a photograph of Raphael's "Madonna of the Chair," the other a little print of Michelangelo's "David." Jim looked especially at these, and grinned at their obvious lack of value.

"May as well heave those things out," he thought. They'll look pretty small beside the picture I've bought. No use in keeping truck."

Then the work began in earnest. Jim never did things by halves. When the room was empty, and while Betty cleaned it after his directions, he went down to the barn with his pails of paint and a roll of wall-paper, and mixed the color for the woodwork. This he made of a vigorous tint, as nearly like that of the enamel bed as possible. As the bed had not been delivered, he had to trust to his eye for color, but Jim's eye was accurate. If there was any failure to match the enamel perfectly, it was not on the side of paleness.

It rained all that May week, and Jim worked unceasingly. He got the village paper-hanger to come and work for him, because he could not risk an amateurish job; but he did everything else himself. When it came to painting the floor,

he found that he had spent all but ten cents of his money.

"I don't suppose the floor really ought to be pink," he mused. "Seems as if that would look nice, though, and match." He was possessed with the idea of "matching." "But maybe that would be carrying it a bit too far. I've got just about enough pink paint left. I wonder what putting in a little black paint would do. There's some out at the barn."

The black made the pink paint into a purplish drab, and Jim felt that it would do. The floor was not of so much consequence, anyway. Who would look at the edge of it, with that beautiful rose-strewn rug in the middle?

But he did commit one extravagance. The furniture when painted—it was solid old mahogany, and it took several coats to cover it—did not approach the pink-enamel bed in finish. So Jim borrowed a dollar of his father on his next week's wages,—he would accept no help in any other way,—and bought several cans of bath-tub enamel of a salmon hue. When this was on, the rejuvenated pieces shone forth with a polish which satisfied him completely. There was no doubt that they had ceased to look old.

It was all done in time, with a day to spare. Before Jim drove away to the train to meet his sister, he stood looking in for a long time at the door of her room. In fact, he had hardly been able to keep away from that door for two consecutive hours since the room had been finally finished.

Probably no happier boy of seventeen ever surveyed the work of his hands. His father had expressed his hearty approbation of the changes Jim had made, and little Betty had said again and again that it was the loveliest room that ever was, and would not Miss Frances be that pleased? Jim could ask nothing more except Frances' own approval, and of that he was confident. Could a room all pink and white—mostly pink, too—fail to please a girl?

It did not fail. Frances, just home from college, fresh from four years of association with all that is best in science and literature and art, stood in the doorway of her old room, Jim's eager, happy face looking down at her, and did not flinch. She took in everything at a glance—the pink-enamel bed, the rose-patterned lace curtains, the gilt-framed picture of the girl with the lilies, the new rug with its gay red roses on the purplish-drab floor—Frances took all this in with one sweeping glance, and comprehended instantly that it was the devoted work of a big, loving, blundering boy, whose affection she would make any sacrifice to retain.

For an instant she found it difficult to speak, for various antagonistic reasons. Then she turned, put up both arms, and clasped them round her brother's neck,—Jim gladly bent low on purpose,—and said, with all the warmth of delight he had hoped for, "Why, you dear, dear boy! Why, Jim! Did you do all this—yourself—for me?"

"You're right, I did!" declared Jim, returning the embrace with interest. "Do you think I could have a sister like you coming home to such an old frizzle of a room as this was, when I could fix it up for you? How do you like the furniture? Isn't that enamel paint great?"

"It is, indeed," murmured Frances.

"I was pretty sure you'd like the roses," Jim went on, enthusiastically. "Look at that border! Don't you think it's immense?"

"It certainly is, Jim, dear." It was—she could agree to that truthfully. It was two feet wide—and the room was but eight feet high. "And it all looks so—so—clean and—fresh, Jim. And to think you did it! That's what pleases me so."

But when the boy had gone, radiant with satisfaction, to do the evening "chores," Frances went over and sank down in a little heap, with her head on the window-sill. She looked out

through Jim's lace curtains at the old, lovely view of the river and the mountains. Then she said aloud, very softly, "O Jimmy, boy!" and laughed. Then she said, "O Jimmy, Jimmy!" and cried. Then she laughed again, and then she cried again. "He's even taken away my little 'David' and the 'Madonna,'" she said, and turned her wet eyes from the girl with the lilies.

She had been thinking about that room all the way home. It had been shabby, but it was very dear to her, because she had grown up in it. She had had a dozen plans concerning it, plans for simple changes which, instead of touching the old mahogany furniture, should give it an environment befitting its fine simplicity. She sat staring out at the mountains for a long time; but when she turned to the room again, it was with a radiant face.

That evening, on the porch, she said, "Jim, do you know what I've been planning? I've thought of it all this year, and now this surprise of yours makes me settled in it. You must go to college, Jim. Yes, dear, you must. I've talked it over with father, and he's willing—if you want to go. You do want to go, don't you, Jim?"

"Me?" Jim was astounded.

"Yes, you. I can tutor you in one year so you can enter the next. We'll study in that room. I'm not going to have everything. You're just as bright as I was—far brighter, I'm sure, Jim, dear, and we can manage it. You simply must go! Yes, Jim, and I'm going to send you."

He went. The year of his sister's tutoring enabled him to pass his entrance examinations. Frances sent him half across the continent, that he might have that additional and most valuable education which would come from life among conditions as different as possible from the old ones. She wanted him to find out what was amiss with the pink-and-white room. He did not come back for four years; and when he came back, he knew.

But he found the room unchanged. Next door to it his sister had arranged one for Jim's own use whenever he might be at home. When he had looked at it, with an eye appreciative of its beauties,—beauties which he would not have recognized four years ago,—he said, with some curiosity:—

"I've often thought, Frances, of that gorgeous horror of a room I fixed up for you so long ago. Of course when I got away, you made it over into what it ought to be. You took the shock like an angel. I remember that—poor girl!"

"Come and see," Frances returned, smiling, and opened the door.

Jim—the new Jim—looked in over her shoulder.

"Why, you dear girl!" he said, and stood still in surprise, while something closely resembling moisture crept into his bright eyes, and the laughter on his lips gave way to a touched gravity.

"I've lived mostly in the room I've furnished for you," Frances explained, with her arm in her brother's. "But I couldn't bear to touch this one until you came home. It meant too much to me. It meant that I had 'gained my brother,' dear, and you don't know how I came home four years ago hoping I might be able to do that."

"You've kept him, too," he answered, soberly. "Frances, if it hadn't been for your letters—But I've four straight, clean years to offer you, whatever else I've done or failed to do, and perhaps you know that means a good deal."

She knew it, and was thankful in her inmost soul. But she let him begin at once to tell her how he meant to help her furnish that room now, because that was easier to talk of.

"Frances, that room is going to have two things in it, anyway," said Jim, happily. "I brought them home in my trunk. They are two of the best copies I could find of Michelangelo's 'David' and 'Raphael's 'Madonna of the Chair.'—Grace S. Richmond, in the *Youth's Companion*.

CHILDREN'S



PAGE



The Curious Clock

By Elizabeth Rosser.



I know a curious little clock,
Which goes about its work
As if some hours were full of joy,
And some 'twould gladly shirk.
Each morning just at half-past six
It hangs both hands straight down,
And yawns, because 'tis rising time
For little Billy Brown.



But when 'tis twelve, it shouts in glee,
"Tis dinner time, my boy,"



And smiles, and throws both hands straight up,
In its excessive joy.

Nine in the morning! O, that clock!
It wears a dreadful frown,

For that's the time that school begins
For little Billy Brown.



At four P.M. that funny clock
Displays a grin of glee,
Because from school and lesson books
Its master then is free.
But, O, dear me! at nine at night
It dons a doleful frown,
And sadly tolls the sleepy time
Of little Billy Brown.



The Real Young People's Work

(Continued from page 8)

anything. Do what your hand finds to do, with all your might.

The salvation of your own soul is the credentials of heaven that you have been called to carry the glad tidings of salvation to others; the fact that your sins are forgiven is a commission for you to proclaim forgiveness and remission of sins to others in the name of the Lord Jesus.

If you are planning to attend school, all well and good. If you are desirous of preparing yourself for medical missionary work or any other branch of the organized work of the third angel's message, all well; but I beseech you not to overlook your opportunity and privilege of *working for God to-day*.

If you are daily neglecting to perform the work Heaven sends you to do right where you are to-day, have you any assurance that you would not neglect your sacred responsibilities if you were a minister, an editor, a doctor, or a nurse?

May the Lord help us to be earnest and faithful even in the smallest details of our daily life.

I truly believe there is a work for every Seventh-day Adventist youth to do, and I earnestly desire to help one and all in every way I possibly can to find their work, and make a complete and glorious success of it.

From a Far Country

WE have often wondered what the young people of our denomination in other lands are doing, and if they are organizing bands of workers as we are doing here in the United States. In a recent number of the *Australasian Signs of the Times*, Brother W. W. Fletcher writes of the work of the young people of North Fitzroy. Speaking of the work of distributing the *Signs*, he says:—

"Our *Signs* worker is devoting the whole of her time to a district that is being systematically worked with tracts by the young people of our company. About four hundred tracts are loaned in this district every week, and we trust that this work, combined with the efforts of our *Signs* worker, will result in bringing many souls to a knowledge of the truth."

We would be very glad of reports or interesting items concerning the work in other lands. So if those who read the *INSTRUCTOR* know of work being done, will they not please send us a report? So far Australia, India, and Japan are the only places that have reported of which we have any knowledge.

The Work in the Upper Columbia Conference

REPORTS have been received from four Societies in the Upper Columbia Conference.

The number of members at Natchez, Washington, is not reported, but the Society meets weekly, and the *INSTRUCTOR* studies form a part of the program of each meeting. The leader, Miss Lydia Kime, writes: "Last Sabbath we had the field study, and after the meeting some of the visitors came to me, and said, 'You have such a nice young people's meeting. I wish we could attend all the time.'"

The largest Society in the Conference is that of College Place, which reports a membership of one hundred and seventy. These members are especially interested in the raising of means for the support of missionaries in foreign fields. Mrs. J. L. Kay, the State secretary, writes thus of the work of the young people there: "The Young People's Society is composed largely of students. These same students have an organized missionary society, holding weekly meetings. They take a club of *Signs*, and are also doing tract work, and several of them have been out

canvassing for 'Christ's Object Lessons.' The present leader of the Young People's Society is the librarian of the church, and is not only a student, but also an active worker in the church missionary society. Two other of the young men have taken such an active part in the meetings of the Walla Walla church during the past year that at the last election one was chosen as elder and the other as deacon of that church. They with several helpers spend the entire day Sabbath conducting the regular Sabbath meetings with the church in the forenoon and cottage meetings in the city in the afternoon. They frequently go in again on Sunday, and continue the work."

At Boise City, Idaho, there are twenty members holding weekly meetings. The secretary says: "The interest is very good, better than at the beginning. I think all the young people are having a better experience."

THE WEEKLY STUDY

The Working of Spiritualism

(June 14-20)

SHALL we not make South Africa the prayer topic at the opening of our meeting this week? All know more or less of the great work our brethren there have on hand, and the great country open for the message, now that war times are over. The brethren in Matabeleland report danger of a famine and much suffering among the natives. Lack of means, it seems evident, will make it necessary to defer opening a mission in Barotseland, planned for this year, in response to the call of the king of that country. Pray that the way may remain open till God gives us the burden that shall cause the means to flow in. The workers are ready to go.

Now to the study for the week. The light that showed the early pioneers the special part this country was to act in warring against the law of God, forewarned them also of the agency of Spiritualism. The Spirit of prophecy was quick to point out the tremendous issue enfolded in those first manifestations in Rochester, at which the world merely smiled. We can see how every word has been fulfilled, save only the final manifestations.

Let some members tell of the rise and early development of this evil agency, as outlined in "Rise and Progress," pages 144-146, and pages 173-175; also "Early Writings," pages 49, and 124, 125. Four paragraphs from the last two pages cited would make a good selection to read.

Let another give a Bible reading on the subject. Material for it will be found in chapters XXXIII and XXXIV of "Great Controversy."

This must necessarily be a short study, but a very short reading will often accomplish more in bringing the truth before people than a long one, with many texts. In all our exercises, we are but learning how to teach the truth to others. We must study to make our Bible readings or talks concise and clear, so that one who did not know the truth might get a definite outline of it if listening. The danger in these meetings is that the leader of a study will think that he need not be very precise and definite in presenting a subject because he takes it for granted that all the members of the Society understand it as well as himself. But he as well as others will learn more about the subject, the more carefully he studies to present it just as he would wish to do if dealing with an audience to whom it was altogether new.

Spiritualism is not restricted to the question of man's nature and state in death. See in "Early Writings," pages 66, 67, how the new-thought ideas about God and his person, that are sweeping over the world and into the church,

are but the product of Spiritualism. This agency stands for all that would obscure the definite message that God has for this day. Our hearts must be clean, and our minds illuminated by the Spirit of light, if we would be kept in the pathway to the holy city in these times when the evil one has come down to deceive, if possible, even the very elect.

W. A. S.

Bauer, Michigan

FROM the *West Michigan Herald* we quote the following good report, written by Sister Mildred Wilson, of the work of the Bauer young people:—

May 31, 1902, a Society was organized, the members ranging in age from eight to twenty-three years. One of the older sisters was chosen as the vice-president. We now have twenty-one members, who are willing to do all they can to help carry on the work of the Society. It has ever been our object to keep before the minds of the members that we should be a working Society,—one that will benefit both ourselves and those around us.

The distribution of literature has constituted a large part of our aggressive labor. Since June 1, 1902, we have circulated over five thousand pages of books and papers. Each week we take a collection, which is used to pay postage on papers and other matter sent through the mails. Two donations have been forwarded to Chicago to aid in the work among the poor children of that city. We also send the *Little Friend* and the *INSTRUCTOR* to Chicago for use in the mission Sunday-school.

Those who read the December *Life Boat* will recall the story of little "Tommy." The members of our Society became much interested in him, and we felt very sad when we learned of his death. Some of our money went to assist his poor family, and that is probably one reason that we became so much interested in him. Those who have never tried helping the worthy poor will find, if they will make the experiment, that "it is more blessed to give than to receive."

We pray that God will bless our work, and that we may see souls in the kingdom as the result of our efforts.

Question Hints

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

WHEN were the first deceptive workings of Spiritualism manifested in the world? Outline the story briefly.

What doctrine and what method is Satan using to-day to accomplish man's destruction?

What theory forms the foundation of Spiritualism? Give some of the plain statements of Scripture on this point.

In the absence of a prophet among God's people, what prominent king of Israel called upon a Spiritualist medium to bring up before him the so-called spirit of a dead man to give advice to Israel? What was the result of seeking to familiar spirits? Cite promises from God's word showing that he is always willing to guide his children in judgment, and to give wisdom in time of perplexity.

Show from Rev. 16: 13, 14, and Isa. 28: 17, 18, how this great delusion will terminate.

At the recent meetings of the General Conference Committee held in Battle Creek, a resolution was passed to the effect that Elder Luther Warren be made a member of the Sabbath-school Department Committee, to give special attention to the Young People's work. We are pleased to say that Brother Warren has closed up his work in the East, and recently passed through this city on his way to some of the Western camp-meetings, which he is attending in the interests of the Young People's work.



INTERMEDIATE LESSON

XII—Crossing the Jordan

(June 20)

LESSON SCRIPTURE: Joshua 3, 4.

MEMORY VERSE: "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain." Isa. 57:13.

Israel was still encamped in the Vale of Shittim. Moses was dead, but God's people were not left without a leader, for Joshua had been divinely appointed to succeed Moses and lead the people into the promised land.

Now the word of the Lord came to Joshua: "Arise, go over this Jordan, thou, and all this people, unto the land which I do give to them."

The river at this season of the year was swollen, and overflowed its banks. From a human point of view, it would seem impossible to cross it with the great multitude. But Joshua was strong in faith, and courageous; and, feeling his own weakness, but trusting in the strong arm of the Lord, he was ready to obey.

To reassure him, the word came, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them." The admonition was given, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Orders were given that food for three days be prepared, and that they prepare for battle. They were about to enter Canaan, but they themselves were to have a part in conquering the wicked inhabitants. Two men were also sent to Jericho, to "view the land," and the report they brought back gave fresh courage; for they said that the inhabitants of the land were terrified, on account of the wondrous things which the Lord had done for Israel.

After arriving at the River Jordan, messengers were sent throughout the camp to tell the people to put away their sins, for the Lord would the next day "do wonders" among them. When they should see the ark of the covenant borne by the Levites, they were to follow, at a distance of about half a mile.

Again the Lord spoke to Joshua, who imparted his words to the people. As a sign that he would be with them when they entered Canaan, and would drive out the wicked inhabitants from before them, the waters of Jordan would separate as soon as the soles of the priests' feet touched the river.

The next day, at the command of the leader, the priests took up the ark. As soon as their feet touched the river's brim, "the waters which came down from above stood and rose up upon an heap," and the waters below flowed on toward the Salt Sea, leaving a dry channel.

The bearers of the ark stood on the dry ground in the midst of the Jordan, until all the people passed over. Then, according to the command of the Lord, Joshua bade the twelve men previously chosen by the people—one from each tribe—to take each a stone from the channel, and carry it over to their next encampment. He also took twelve stones, and set them up in the place where the priests stood.

When the priests had passed over, the waters returned to their place, as before.

At Gilgal the twelve stones were set up as a memorial. When future generations should ask,

"What mean ye by these stones?" the story of how God had so miraculously opened the way for them through the Jordan was to be told, that all the earth might know of the mighty God, and that they themselves might fear the Lord forever.

Questions

1. Where was Israel still encamped?
2. What command did Joshua here receive from God? How did he realize that he would be enabled to obey? From what source will the strength come to us to do God's bidding?
3. To whom was the promise of the inheritance of Canaan first made? Gen. 15:18-21. Name some others to whom it was afterward repeated. Gen. 26:3; 35:12; Ex. 3:7, 8. Why did these men not receive the inheritance? Gen. 15:13-16. Why had not the promise been fulfilled to the children of Israel years before this time?
4. How did the people prepare for the onward march?
5. What report gave the people further courage to go forward?
6. At the Jordan, what message was sent to the people by the Lord?
7. What sign was given as an assurance that the Lord would be with the Israelites in Canaan?
8. How and when was this sign fulfilled?
9. Tell how the people passed over the river. Had they ever had a similar experience?
10. What did Joshua set up in the midst of Jordan?
11. How many stones were carried up out of the river-bed? Where were these set up? Of what use would they be in future generations?

My Father, when the cares
Press hard upon my weary heart and soul,
When all is dark below, bid me look up,
And with delight drink all my bitter cup.
O help me then to think of thee
Who drank the bitter cup of gall for me.
When earthly friends grow cold, forsake,
And cast a glance of scorn or hate,
Then let me hide in thee. Thy smile
Will comfort and protect,
And make me more like thee.

MRS. P. ALDERMAN.



XII—The Chosen of God

(June 20)

LESSON SCRIPTURE: 2 Thess. 2:13-17; 3:1-5.

MEMORY VERSE: "But the Lord is faithful, who shall stablish you, and keep you from evil." 2 Thess. 3:3.

But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours. Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith. But the Lord is faithful, who shall establish you, and guard you from the evil one. And we have confidence in the Lord touching you, that ye both do and will do the things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.—*American Standard Revised Version.*

Questions

1. Why did the apostles feel bound to give thanks for the Thessalonian brethren? What

course on their part had brought this blessing to them?

2. What part had Paul borne in bringing them to a belief of the truth? What blessing had this gospel brought to them? Verse 14.

3. What is every one who has received the truth admonished to do?

4. What prayer is offered for us? How have God, our Father, and our Lord Jesus Christ, shown their love for us?

5. What have they given us? Through what?

6. In what will they establish us?

7. What is one of the final admonitions of the apostle? Why did he desire their prayers?

8. From whom did they wish to be delivered? Why? How are those who have no faith described in our last Sabbath's lesson?

9. What testimony does the apostle bear to the faithfulness of the Lord? What will he do for his people?

10. Through whom did the apostle have confidence in the Thessalonians? What did he expect of them?

11. What prayer did he offer for them?

12. What will be one of the characteristics of those who wait for their Lord? Heb. 10:36, 37.

Notes

1. "Stand fast and hold." Stand fast for service; hold faithful to the orders. The word "tradition" does not mean a body of laws or instructions handed down from generation to generation, with no other authority behind it than age and what men have said. The word is used in its literal meaning, "delivery; handing over; what is transmitted; intrusted to." By word or epistle, Paul committed, or intrusted, to the Thessalonians the word of the gospel. It was their duty to hold it to the end.—*S. S. Lesson Quarterly.*

2. "Pray" not simply for ourselves, but for the servants of God; "pray" that God's word may go freely, swiftly, mightily, and be glorified by fruit; "pray" that other souls may be searched out and saved, even as it searched you out. Thus does God speak to all his children. Thus will his Spirit lead us to do.—*Id.*

ONE of the most remarkable characteristics of gentlemanliness lies in the fact that it is not so very far removed from womanliness. It has a sacred modesty, a tender regard and respect for weakness and loneliness and inferiority, a deep and genuine reverence for the innocence and purity of womanhood. But, you say, how about manliness? I reply by asking another question, Do you know what manliness means?—It signifies *virtue*. When Garfield said, "I shall try and become a man; if I do not succeed in that, I shall be good for nothing," he did not mean that his ambition was to be merely big and boisterous and robust; he desired to become gentle and strong and good. Vice is no mark of cleverness or manliness. It is a shameful, devilish thing that scars the soul, wounds the heart, rends the whole life asunder, and turns the future into darkness.—*Atkins.*

The Youth's Instructor

PUBLISHED BY THE

REVIEW AND HERALD PUBLISHING COMPANY
BATTLE CREEK, MICHIGAN

ADELAIDE BEE COOPER - - - EDITOR

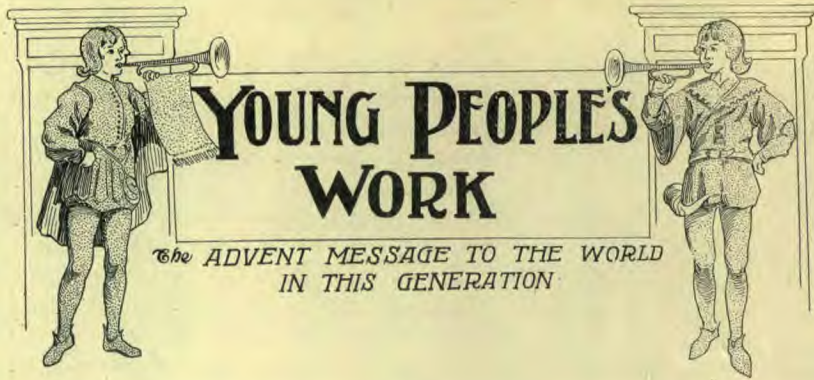
Subscription Rates:

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.



A Synopsis of the Plan of Organization and Work of the Young People's Society of Seventh-day Adventists

RECENTLY so many inquiries have come to this Office relative to the principles underlying the work, and the plan of organization, of the Young People's Societies, that we give again the plan of the organization with a brief history of the work.

Previously to the Conference of 1901, a committee composed of some of our leading Conference workers was chosen, to formulate plans and present the matter for definite action at the Conference. The following extracts from the Testimonies on this subject furnished the basis of the organization that was recommended:—

"Young men and young women, can not you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?"

"Let young men and women and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Can not you form a band of workers, and have set times to pray together, and ask the Lord to give you his grace, and put forth united action?"

The plan of organization is as follows:—

Young People's Society of Seventh-day Adventists

OBJECT.—Association for Bible study and mutual encouragement in every good work.

MEMBERS.—Young people who love Jesus and desire to engage in active service in his cause may be members. Membership implies the duty of faithfulness in all that tends to promote the object of the Society.

MANAGEMENT.—The church and Sabbath-school officers shall form an Advisory Committee to act with the officers elected by the Young People's Society, in arranging for the meetings and work of the Society.

OFFICERS.—The officers of each Society shall be a leader, an assistant, a secretary, and a treasurer. If desired, one person may be elected both secretary and treasurer. In large companies, where divisions of the Society are necessary, department officers may be elected as may be necessary.

TERM OF OFFICE AND MANNER OF ELECTION.—The terms of office shall not be for a longer period than six months. Two weeks before the expiration of the term, a Nominating Committee shall be appointed to bring before the Society at the next meeting nominations for officers for the ensuing term. This Committee shall be expected to counsel with the elder of the church and the superintendent of the Sabbath-school, in making up its report, so that in all things the work of the Society may be under the guidance of the church with which it is associated.

REPORTING.—The Secretary of the local society shall report to the State Secretary of the Young People's Department, who shall, in turn, report to the Corresponding Secretary of the Sabbath-school Department of the General Conference.

This plan guards carefully the relationship of the Young People's Society to the church with which it is connected, and is flexible enough to be adapted to the needs of large or small companies.

A Membership Card has also been provided, as follows:—

Membership Card

No. _____

Young People's Society of Seventh-day Adventists

Motto.—"For the love of Christ constraineth us."

Aim.—The Advent Message to all the world in this generation.

Loving the Lord Jesus, and desiring to be of service in his cause, I associate myself with the Young People's Society, to take an active part in its work, and, by the grace of Christ, to do what I can to help others, and to send the gospel of the kingdom to all peoples, at home and abroad.

Dated _____ Name _____
Address _____

The conditions of membership are as simple as the statements used in the Testimonies quoted. It is to the young people "who really love Jesus" that this call is made. They are asked to "organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those not of our faith." Those signing the Membership Card simply identify themselves with the company who love Jesus, and desire to work for him. The one signing the card should retain it, and a complete list of the members should be kept in the secretary's book; or two sets of cards may be used, those signed being kept by the secretary, and duplicates issued to the members.

These membership cards, with the form of organization printed on the back, may be obtained, postpaid, at a cost of one cent a card, from the General Secretary, Mrs. L. Flora Plummer, 821 Northwestern Building, Minneapolis, Minn. The secretary of each Society should order a supply.

At the late General Conference held in Oakland, California, the matter of the Young People's work received definite attention from the Conference itself in the form of the following recommendations:—

"That the General Conference Sabbath-school Department be directed to lay plans that shall foster, improve, and build up the Young People's work.

"That the ministers and other workers throughout the field be urged to give this work their hearty support and co-operation."

The Secretary of the Sabbath-school Department, Sister L. Flora Plummer, presented to the Conference an interesting general report of the work of the Young People's Societies during the past two years. We quote the following paragraphs:—

"There is not a wonderful growth to report, yet surely a substantial beginning has been made. The system of reporting recommended has not been well carried out, yet we have an actual record of 186 Societies, with a membership of 3,478. In addition to these Societies, the State workers report that about one thousand additional young people have been brought into touch with the movement by personal correspondence. This number includes many who are isolated, and others who are so situated that they can not connect with a regular Society.

"THE YOUTH'S INSTRUCTOR has been the recognized organ of the Young People's Work. A special department has contained Bible and missionary studies well adapted for use in young people's meetings. Reports from Societies and much interesting general matter pertaining to this work have been given. The help thus afforded has been invaluable, and the majority of the Societies have made use of it.

"Some magnificent work has been done by our Young People's Societies. Their efforts have extended into almost every line of missionary work. Books, tracts, and papers have been sold; branch Sabbath-schools held; jail work done; Christian Help work of all kinds undertaken; Bible readings and cottage meetings conducted; money collected for church debts, church repairs, and local missionary enterprises; the young people of Iowa have collected \$372.85 in support of the work in France; the Battle Creek Society has raised a fund of over \$400 for the purpose of supporting one of their number in the Syrian field; the Upper Columbia Societies are supporting a native missionary in China, \$183 having been contributed already for work at home and abroad. In the aggregate the Societies have accomplished much that is worthy of commendation."

That this movement of the young people is destined to become world-wide in its influence is evident from the statements, so often repeated, that the burden of the work of the message must soon be borne by the young people. May we so realize this important truth that we shall faithfully discharge to-day the little duty that lies nearest our hand. Let us rally to the standard, and lift high the banner of truth, ever ready for action when our Captain gives command.

C. A. H.

The Real Young People's Work

UNDER this heading, Brother W. S. Sadler writes a stirring article in the *Pacific Union Recorder*. We reprint it for the benefit of those who have not read it:—

The real young people's work is the work which the young people ought to be doing for others, and not the work which others are trying to do for the young people. The less our youth work for the salvation of lost souls, the more some one will have to work for them; on the other hand, the more earnestly our young people engage in sincere effort really to help those who know not the Lord Jesus, the less the effort that will have to be put forth to keep them near the Lord.

Life-saving effort is the greatest and grandest work young men and young women can engage in. What a barren experience to look forward to a life of money-making, fame-seeking, or selfish ease and gratification! Souls for whom Christ died are perishing in darkness all about us. Has the Spirit of God touched your heart, and spoken to your conscience? Have you heard the voice of heaven calling to you, asking, "Why stand ye here all the day idle? Go work in my vineyard to-day?" There is a work for the young to do that can not be done by the older members of the church. We may secure counsel and help from those of larger experience, and then, in humility and by the grace of God, let us go forth in the name of the Lord of hosts to fight the good fight of faith.

Do you want to get into the Lord's work? If you do, then go to work for your fellow men to-day, right now, right where you are. Don't wait for

(Concluded on page 6)