

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH



"HAIL, holy light! offspring of heaven, first born, Or, of the Eternal, co-eternal beam! Bright effluence of bright essence increate: Whose fountain who shall tell! Before the sun, Before the heavens, thou wert; and at the voice Of God as with a mantle didst invest The rising world of waters dark and deep, Won from the void and formless infinite."



**B**EFORE life or character had been given to the chaotic world, God commanded the light to shine. And this command marks the first step in the great

work of creation. Light is the first letter in the marvelous alphabet of nature. It is the keynote in the great harmony of the universe.

God lays the foundations of a world, and frames it with the glittering beams of light. He spoke, saying, "Let light be," and light was. This is God's first commandment in the world. It contains the first recorded words of God, a simple statement, yet full of inexhaustible power and meaning.

And this brief account gives us the first example of perfect obedience. God commanded the light to shine; and, obedient to his word, light came, and the formless world lay bathed in glory. He said, "Light, be;" and light was.

This was the first entrance of light into the world. And concise as the account is, containing in all but two or three words, it tells us more about the cause, nature, and existence of light than do all the scientific treatises of all the ages. All that scientific investigation has done falls short of this great but simple truth from the word of God.

What is light?

"Knowest thou the place where light dwelleth, that thou shouldst take it to its bound, or understand the path to its house?" Job 38:19, 20,

literal rendering. This is God's challenge to the littleness of man's knowledge; and the intelligent child, who first reads the question, knows as much of the true answer as the most scientific man of the age.

What is light?

All that science can do is to tell us of rays, or fluids, or projections, or vibrations, or undulations. And all this is but the conditions, if the statements of scientists are true, under which mysterious light manifests itself in the material world. Man knows light as an effect, as sensation, upon the nerves of sight.

Strange as it may seem, paradoxical as it may sound, light itself is invisible. That which makes all things manifest is itself unseen. It is made manifest to the senses only by making something else manifest. Light has much to say about other things of God's universe, bringing to us messages and marvelous revelations from even far-distant stars; but it has practically nothing to say about itself.

Of course man examines the phenomena of light, but he finds more mystery there than fact. He may measure quite accurately the velocity of the transfer of light; he may consider light as a vibration, and count the number of these vibrations, though they amount to hundreds of millions of millions a second; and he may even learn the length and character of these waves. But all this is only answering the question of how light travels, and how it manifests itself.

What is this energy which we call light? How did it originate? How does it travel across the realms of space? How can it continue through the ages to pour its flood of light across the abyss of worlds?

What can science do with such questions as these? As common as light is, as well as we

may think we understand it, light is, notwithstanding, a profound, impenetrable mystery. And into this dark mystery of the nature and origin of light comes the light of Revelation. It is a second light, throwing light upon even the subject of light itself, and clearing up much of its mystery.

God commanded the light to shine. 2 Cor. 4:6. God said, "Light, be;" and light was. These words explain the otherwise unexplainable.

Light is the garment of God (Ps. 104:2); and the fluttering fringes of his glorious robe forever irradiate the darkness of the world.

Light is God's character,—a holy influence flooding the world.

Light is the life of heaven, flowing out in blessing to the children of men. L. A. REED.

(To be continued)

## Wash-Day Reflections

MONDAY is wash-day at our house, and as I have opportunity, I help the washerwoman at her work. I do not understand her Portuguese-English, nor does she always comprehend my English-Portuguese; nevertheless we get along very well. I fill the boiler early; so that when she comes, there is plenty of hot water ready, and she can go right to work. After the clothes are rubbed and boiled, I make myself useful pumping rain-water. I work the washer, turn the wringer, empty out wash-water; put things away, and do such other odds and ends as may help along the good work of making everything clean.

But as I work, I keep my eyes open, and observe closely, so that, if necessary, I can do the washing myself some day. I notice that she washes out the white things first, when the wash-water is very clean. As the work proceeds, the water becomes darker and darker. If real white goods were washed in this dark water, they would come out stained and muddy—and that would never do. There are some goods, however, such as underwear and colored dresses, that will not be changed much in color even if the water is a little dark; and, again, there are some things that Mrs. Santos will not allow to come into contact with the other clothes at all. "Eet mak dem a' brack," says the conscientious woman; and they are saved to the last, and washed by themselves. After the washing comes the rinsing, then the bluing, and last of all the hanging out to dry.

Like the wash-water, like the bluing-bag, like the sunshine in its bleaching properties, like the dark clothes that stain the others, every one of us has an influence. "Surrounding every soul there is an atmosphere as real as is the air we breathe." There are chill, dark souls as blue as the bluing-bag, into whose presence we come with dread. They are not only blue themselves, but they make everybody blue who comes near them. It is thought that a little blue makes the clothes look more fresh and clean on wash-day; but I must confess to a tiny suspicion of the clothes which are tinged with blue. Just so I am suspicious of the soul that has a tinge of melancholy in his disposition. It is the atmosphere of doubt and fear, as sunshine is the atmosphere of





faith and love. Doubt is the great depressor. Let us throw it off, and come out of the cloud into God's sunshine of love. If we know a thing to be true, let us believe it, and hold fast to it, and live up to our belief. God has not left us in darkness, that we should fear. The evidences of truth are clear at all times.

When a garment is stained so that it will not wash clean, my washer-woman wets it and spreads it out on the hedge or upon the grass, and lets the dew and the sunshine work out their bleaching powers upon it. In two or three days the spots come out, and the muddy color leaves it, and the garment is as clean and white as ever. The dew of repentance and the sunshine of God's love and mercy will likewise change the darkest garment of character. "Though your sins be as scarlet, they shall be as white as snow." This is God's influence. This influence will fill our souls with the sunshine that will warm and cheer and help every one about us.

Not so the one who is content to wear the dark garment of sin; who turns his back on God's sunshine of love and mercy, and lives for the gratification of self; who walks after the flesh; who is stained with sin himself, and cares little how much he may stain others. To come under his influence is to be stained by him. "Keep thyself pure," was Paul's advice to Timothy; but if Paul had seen Timothy seeking the company of a "hard set;" entering into the laugh at the unclean joke or story; taking part in games of strife for the mastery; he would have said, "I'm afraid that boy Timothy is not keeping his garments clean." Now, if ever, we should "come out from among them," that we be not partakers of their sins. E. L. PAULDING.

### The Boy Astronomer

THE first transit of Venus ever seen by human eye was predicted by a boy, Jeremiah Horrox, and was observed by him just as he reached the age of manhood. He lived in an obscure village near Liverpool, England. He was a lover of books of science, and before he reached the age of eighteen, had mastered the astronomical knowledge of the day. He studied the problems of Kepler, and made the discovery that the tables of Kepler indicated the near approach of the transit of Venus across the sun's center. This was about 1635.

Often on midsummer nights the boy Horrox might have been seen in the fields watching the planet Venus. The desire sprang up in his heart to see the transit of the beautiful planet across the disc of the sun, for it was a sight that no eye had ever seen, and one that would tend to solve some of the greatest problems ever presented to the mind of an astronomer. So he began to examine the astronomical tables of Kepler, and by their aid endeavored to demonstrate at what time the next transit would occur. He found an error in the tables; and then he, being the first of all the astronomers to make the precise calculation, discovered the exact date when the next transit would take place. He told his secret to one intimate friend, a boy, who like himself loved science. The young astronomer then awaited the event which he had predicted for a number of years, never seeing the loved planet in the shady evening sky without dreaming of the day when the transit should occur.

The memorable year came at last—1639. The predicted day of the transit came, too, at the end of the year. It was Sunday. Horrox could then be found intently watching a sheet of paper in a private room on which lay the sun's reflected image. Over this reflection of the sun's disc on the paper he expected momentarily to see the planet pass like a moving spot or shadow. Suddenly the church bells rang, and, being a very religious youth, he was accustomed to heed the bells as a call from heaven. The paper was still spotless; no shadow broke the outer edge of the sun's luminous circle.

Still the church bells rang. Should he go? A cloud might hide the sun before his return, and the expected disclosure be lost for a century! "I must not neglect the worship of the Creator to see the wonderful things the Creator has made," said the youth, leaving the reflected image of the sun on the paper, and going into the sanctuary.

When he returned from the service, he hurried to the room. The sun was still shining, and there, like a shadow on the bright circle of the paper, was the image of the planet Venus! It crept slowly along the bright center, like the finger of the Invisible.

Then the boy astronomer knew that the great problems of astronomy were correct, and the thought filled his pure heart with religious joy.

Horrox died at the age of twenty-two. Nearly one hundred and thirty years afterward, Venus was again seen crossing the sun. The whole astronomical world was then interested in the event, and expeditions of observation were fitted out by the principal European governments.

ARTHUR FOX.

### The Second Coming of Christ—No. 3 The Manner of His Coming

It is important that we understand the manner of Christ's coming; for many will be deceived on this point. While professing to believe in the coming of the Saviour, they are not informed concerning the *manner* of his appearing, and thus they are led away. A noted American clergyman once said that he would not be surprised at any time to receive a cablegram stating that Christ had descended on the Mount of Olives. Such a message might be received, of course; but if we believe the Bible, we shall know that it is not true. "For many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 24:5. Surely we need to inform ourselves on this point; the Saviour would not give the warning if it were not necessary. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Verse 24. A power will attend this deception to the extent that miracles and wonderful things of various kinds will be done; but we must not allow even these to deceive us.

"As the crowning act in the great drama of deception, Satan himself will attempt to personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come.' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth."—"Great Controversy," Vol. IV.

This will be an almost overmastering delusion, and only those who, from a study of God's word, understand the manner of the Saviour's coming, will escape. Foreseeing the deception which the enemy would practise in this matter, is doubtless the reason Jesus made the manner of his coming so plain. His coming will be attended with glory such as mortal eyes have never seen since Adam crossed the threshold of his Eden home. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

Luke 9:26. Think of the surpassing, indescribable glory which surrounds the eternal God, whose very throne is like a fiery flame. No finite man can behold it and live; for he is a consuming fire. Then think of the glory, light, and power with which the sinless Saviour is clothed,—a glory of which human beings can form no true conception. Then add to this the brilliant glory which attends the angelic host, who come with the King when he returns to gather home the reward of the travail of his soul. When Gabriel appeared to Daniel, those who were with him quaked and fled, and Daniel fell as one dead. So with John on Patmos. And when the angel descended to call forth the crucified Lord from Joseph's new tomb, the Roman guard surrounding it fell as dead men. Then what will it be when *all* the angels come in glory! This, indeed, will be a grand and glorious event! And it is at this time that the graves will be opened, and every saint of the Most High will come forth. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. The sea gives up its dead; every cemetery is visited, and all the entombed saints arise. The voice of Jesus reverberates through the long galleries of *hades*, and all his children awake to immortality.

Picture to yourself this awful yet glorious scene! This is an attendant event of the Saviour's coming, and any so-called appearing of Jesus without dead saints being brought forth from rent sepulchers, is a counterfeit. This is one thing Satan can not counterfeit,—he can not raise the dead. He "opened not the house of his prisoners." Isa. 14:17.

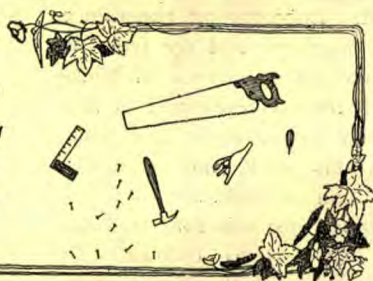
It will need no cablegram to announce to the world that Jesus has come. He comes with a "shout," with the voice of the Archangel, and with the trump of God. "And when he had spoken these things, when they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. This is plain instruction. The *same* Jesus, coming in *like manner* as he went away. He left bodily, bearing the marks of the crucifixion in his hands and feet, in his side, and upon his brow, and a cloud of angels received him out of sight. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7. This is a personal, visible coming of the Redeemer. All see him; and the text shows that those who were responsible for his humiliation on the cross, and heaped shame upon him, will have a special resurrection to behold him coming in glory and power. Just who will comprise this company we do not know, except one. Jesus told Caiaphas that he should be one of the number. Matt. 27:64. When Jesus comes on the cloud, the resplendent glory which attends him will be visible to all. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

Dear reader, the wicked on the earth then will pray for the rocks and mountains to fall upon them, and hide them from the glorious face of him who sits on the throne. Failing to hide while opportunity offered, under the shadow of the Almighty, they seek it, but in vain, in the holes of the rocks, and in caves of the earth, when the Lord arises to shake terribly the earth. "Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

G. B. THOMPSON.



# AROUND THE WORK-TABLE



## The Climbing Sailor, and How Sailors Make Him

VERY often on board ships that ply between distant ports, the sailors find themselves without work. They have painted the decks, scoured the paint off, and painted them again, over and over; they have polished the masts; they have played games, told stories, tied knots, wrestled, and done anything and everything to keep themselves busy. With so many spare hours on their hands, it is not surprising that their ingenuity should manifest itself now and then in making ingenious mechanical contrivances. So it was that the "climbing sailor" came into existence. Given the side of an old box, a few nails from the same source, a scrap of tin, and some bits of rubber pulled out of an old pair of suspenders, many a sailor with sharp knife and cunning hand has fashioned these little climbing men, and made them shin up strings often ten, twenty, or even forty feet.

This week we will make one of these little fellows, exactly following the sailor's model; and if any one asks us what we are making it for, we will answer something like this: "For the joy that comes in seeing him grow under our eyes; for the pleasure and entertainment he affords both ourselves and the children in ascending the string; and because, though his practical utility may not be inexhaustible, the making of him is excellent discipline, training our eyes to be more true, our hands to be more steady, and our judgment to be better. And he who obtains perfect control of his hands as a boy will certainly know how to make them useful when he becomes a man. That's why!"

feet long. Almost any boy can get these.

Next as to tools. A knife, a pair of old shears, a lead-pencil, a small nail to punch holes in tin,—these are all that will be needed.

### Cutting out the Pieces

Lay a piece of thin paper over our patterns, and mark out the body, arm, and leg thereon with your pencil. Cut the figures out after you have traced them, and lay each piece on some thin, smooth wood, never over one fourth of an inch thick, and much better only one eighth, especially if the wood is fairly tough and hard. Lay the patterns on so as to take advantage of the way the grain of the wood runs, because it is very embarrassing to have a leg or an arm break in two after everything is put together.

Cut out one body, two arms, two legs; both arms just the same, and the two legs just alike.

The gripper is cut out of our thin tin (or, still better, spring brass) just the size the pattern indicates. Then double it, punch two holes with a nail, and tack it on the inside of one of the arms, exactly where the picture shows it. The other arm needs none. In practise you will have to bend the gripper around some to make it catch the string just right.

### Putting Together

For this purpose, tacks and pins are used. The latter should be stiff and strong; otherwise they will bend and cause trouble.

Tack the arms in place; then drive or push two pins through the hands, as shown; and double down. As you see in the figure, force a nail between the pins, to make a round hole, barely large enough for the string. If you want to be sure about the lasting qualities of this job, you would better wrap

some strong thread about the pins at *a* and *b*. And, as much depends on it, I must caution you again not to make the string hole too large—just a nice loose fit is right.

Put the legs on in the proper place. These must work on a pivot, and it ought to be a strong one. A pin will do, but a small nail with two tin washers is better, driving the nail clear through, and bending down sharply. Rivet it if necessary, and work the joint till the legs move with perfect freedom.

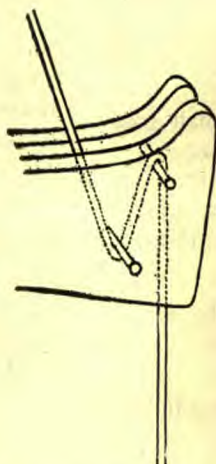
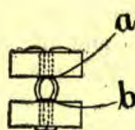
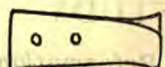
Through the feet at the points shown pass two pins, small

nails, or long tacks. Be sure to get these right as to place. Double them down if they are too long; and if weak pins are used, you may put two or three in each place instead of one. This latter suggestion applies to the hand hole as well.

Into the body's edge at the point marked *x* drive two pins or a small nail to make a hook. On this fasten your rubber bands (if you have none, pull some elastic out of old suspenders or garters, and tie together). In the legs at *x*



Tin



put another pin or two. This must be in such a place, and the rubber must be doubled so short, that it is constantly stretched, even when the legs are drawn up as far as need be.

### The Artistic Work

With a lead-pencil or water colors or ink, or in any way you choose, make the little figure look more lifelike. You can make him a Chinaman, an American, or a monkey.

### Stringing and Working

A piece of ordinary grocer's twine is the thing for this climber. Pass it through the feet and hands, as shown in the dotted line.

Pull on the string, holding it by both ends; and if the gripper has been adjusted right, the little figure will climb nimbly and well.

Figure 5 shows the climber before the string is pulled.

Figure 6 is the result of a pull; the legs are drawn downward, and the string is forced into the gripper.

Figure 7. Lessen your pull; the rubber bands draw up the legs, but the gripper still holds fast to the string, and keeps the contrivance from slipping down the line,—just as a man's hands grip a rope while he is drawing up his legs.

Figure 5 shows the result of a new pull; the string is released from the springs, the arms and body glide upward, the legs are then drawn downward, and the string is gripped again.

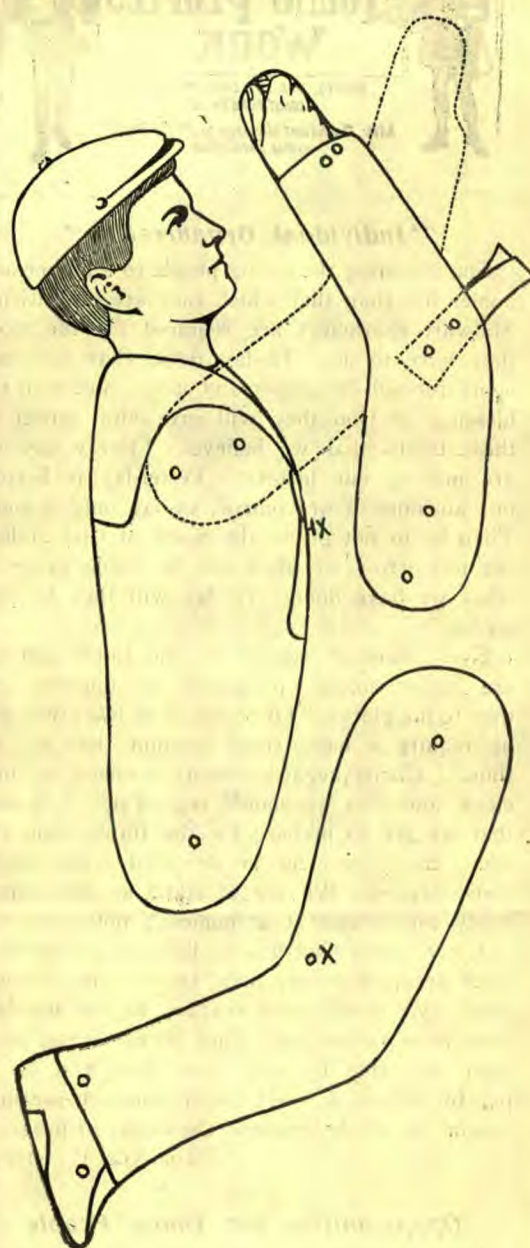


Fig. 5.

Position at starting.

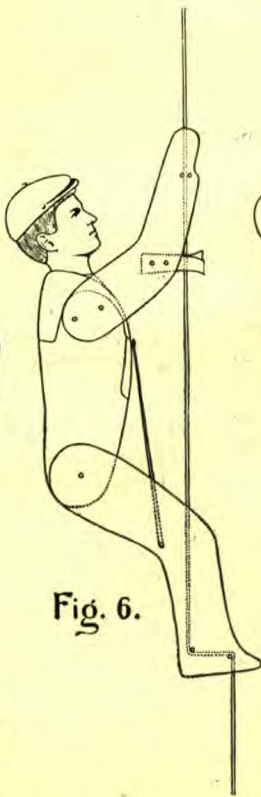


Fig. 6.

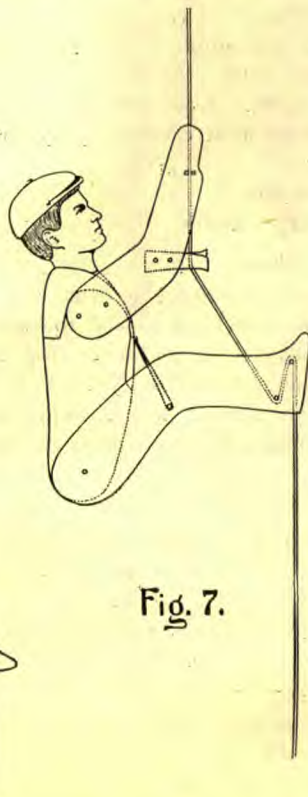


Fig. 7.



By fastening one end of a long string to some solid object on the ground, and passing the other end over a high tree limb, and back down to your hand, you can stand on the ground, and, by pulling the string, make the climber go as high as you wish.

EDISON DRIVER.



### "Individual Organization"

God is calling the young people to a higher and nobler life than that which they are now living. Stalwart characters are required for the work they have to do. To-day those characters are being formed, by prayer and study; and with the blessing of God they will give vital power to these truths that we believe. "Every day we are making our history. Yesterday is beyond our amendment or control; to-day only is ours. Then let us not grieve the Spirit of God to-day; for to-morrow we shall not be "able to recall what we have done. To-day will then be yesterday."

Every moment belongs to the Lord, and we are under solemn obligation to improve our time to his glory. "Of no talent he has given will he require a more strict account than of our time." Christ regarded every moment as precious, and thus we should regard it. It is now that we are to prepare for the future immortal life. Every moment is freighted with eternal consequences. We are to stand as minutemen, ready for service at a moment's notice.

Many whom God has qualified to do excellent work accomplish very little, because they attempt little. We shall never reach a higher standard than we ourselves set. Then let us set our mark high, and step by step, even though it be by painful effort, by self-denial and self-sacrifice, ascend the whole length of the ladder of progress.

FLORENCE P. RICE.

### Opportunities for Young People

DURING the past three months I have had the privilege of meeting with many of our young people, both privately and in their Societies; and the increased interest they are manifesting in carrying forward the message is most cheering. In California and Upper Columbia a good force of bright young men have entered the canvassing field with the best of success. In Salt Lake I found our young people helping Elder Alway to make a success of his tent-meeting by singing and inviting people to attend. In other places they were taking hold of the Sabbath-school work with a determination to make it a success. In Missouri a good work is being done by mailing tracts and papers, and corresponding with persons living in towns where the truth for this time has no representatives.

At the Newton, Kansas, camp-meeting this desire to work for the Master was particularly noticeable. Brother N. P. Dixon, whom many of you know as a pioneer in the circulation of literature, districted the city. Leaders from the young people were selected to take charge of these districts, and a call was then made for volunteers to visit the people in their homes with invitations to meeting, and also tracts bearing on the subjects treated by the speakers. About every other day the city was thoroughly worked, and as a result the attendance was quite large. So far as possible we arranged so that each worker would only have from ten to fifteen houses to visit, so he would soon become acquainted with

the inmates of each. Encouraging experiences were related by the workers, and we feel sure many of them secured an experience in house-to-house work which they have carried to their homes. From seventy-five to eighty-five young people took part in this work, and we always had more volunteers than we could use.

There is an opportunity just now for our Young People's Societies, which is as follows: The Labor and Capital number of the *Signs of the Times* will soon be ready. The publishers have made a price of only \$3.50 a hundred for wrapping, addressing, and mailing copies of this paper to lists of names which may be furnished them.

Will not a large number of our Young People's Societies secure names of people living beyond the reach of our church-members, and send in their names for this special paper?

H. H. HALL.

## THE WEEKLY STUDY

### The Elements of a Great Reformation Definite, Strong Convictions

Scripture Study:—

#### PERSONAL EXPERIENCE

- Conviction of sin. Luke 18: 10-14; Rom. 7: 24.
- A definite knowledge of forgiveness and of God's acceptance. Isa. 38: 17; Ps. 40: 1-3; Rom. 8: 1-4; John 9: 25.
- A knowledge of personal weakness. John 5: 30, first clause.
- A knowledge of God's strength—his victorious, all-conquering power *in us*. Phil. 4: 13; Col. 1: 9-13.

#### LIFE WORK

- A conviction of duty. Dan. 1: 8.
- An ear that can hear the "still, small voice." Rev. 2: 7, 11, 17, 29; 3: 6, 13, 22.
- Recognition of the call. Gal. 1: 11-17.
- A definite knowledge of the work to which he calls. John 1: 19-23; Luke 4: 16-21.

Parallel Reading:—

- Romans, chapters seven and eight.
- "Great Controversy," Chapter Nine.

#### To the Leader

In several lessons we have subdivided the reading lesson in the hope of assisting the leaders and all the members of the Societies in obtaining a clear grasp of the principal points, and in such form as to facilitate the presentation of them. It will be well to let your members try their hands at analysis. One week before this lesson is to be given, request each member to bring to the meeting on the following Sabbath an analysis of Chapter Nine of "Great Controversy." Collect these at the beginning of the meeting; then, after the Bible study, conduct a general exercise on that chapter. Read several of the analyses that have been most carefully prepared.

Program for Study:—

- Bible study, 25 minutes.
- General exercise, 15 minutes.

#### Notes

It is not a pleasant experience to learn your own sins. We are more inclined to wish to know the sins of other people. It is humiliating to learn that we are vile and helpless; yet the dear Lord can not save us without first showing us our sins. By this means he urges upon us our need of salvation.

There are only two steps from helplessness to power, from the Old Covenant to the New:—

- First, I can of mine own self do nothing.
- Second, I can do all things through Christ which strengtheneth me.

"Lord, make me to know mine end, and the measure of my days, what it is; *that I may know how frail I am.*" Ps. 39: 4.

"Acquaint now thyself with him, and be at

peace: thereby good shall come unto thee." Job 22: 21.

Clear, deep convictions are a strong anchor. They are the Watchmen—the guardians of our spiritual stronghold. A conscience which has been trifled with and badly worn is not reliable as a sentinel. An old Indian chief once said that conscience is a three-cornered piece of steel in the human breast. When we do wrong, the piece of steel turns around, and pricks us. But if turned too often, the corners become worn until it does not prick.

Ears that have not been trained to listen to the Spirit will not recognize the true voice. It is a "still, small voice," and the ear must, by long practise, learn to catch the sound. "He that hath an ear, let him hear what the Spirit saith." It requires an ear to hear.

Several years ago, when a great international musical convention was held in Boston, and fully six thousand of the world's best singers had assembled, an incident occurred which illustrates this spiritual truth. One man, the chosen leader, had labored untiringly to perfect arrangements for the great concert; but when leading in the grand opening chorus, his overtaxed mind gave way, and he was taken helpless from the hall. A new leader must be selected—a man who, without preparation, could fill a great position. A master of the art was elected, and took his place.

Before the first evening's program was completed, when the six thousand voices were all united in rendering a difficult passage, the leader suddenly stopped the chorus, and, pointing to a singer, directed him to strike a certain note. He did so, and struck it flat. "Yes," said the teacher, "I knew you were flat. We have no time now for practise. We will excuse you from the chorus." What an ear was that, to detect that one discordant note among six thousand voices!

But there are many more than six thousand voices in the Babel of this world, and our ears must be so trained that we can distinguish the voice of the Good Shepherd, and the "still, small voice" of the Spirit, as it speaks to "the churches."

John the Baptist *knew* that he was "the voice of one crying in the wilderness." Christ knew that he was the One of whom the prophets had written. All the great leaders whom God had raised up have known their mission; and that knowledge has been a power.

God has called us to act in the closing scene of his greatest drama. Shall we recognize his call? shall we understand our work? and shall we do the work?

E. R. P.

### One-Cat Power

"AN engine of one-cat power," said George William Curtis, "running all the time, is more effective than one of forty-horse power standing idle." People generally do not have forty-horse power ability; probably one-cat power would represent their capacity more nearly. The temptation of those who have this lower degree of power is to do nothing with it. That was the trouble in the parable with the servant who had only one talent given into his keeping by his lord. If he had received the five talents, or even two, he would also have tried to do something with them. But what can one with only one talent—*one-cat power*—do? So the one-cat power does no work at all, and in the aggregate the loss to the world is immense; for if the one-cat powers were all running, and running all the while, they would do more work than the forty-horse power people, inasmuch as they so greatly outnumber them. And a one-cat power alone can do a tremendous amount of work simply by keeping at it.—*Well Spring.*



# CHILDREN'S PAGE



### To a Sad Little Girl

You say you are ugly, and you are afraid  
That nobody loves you, sad little maid;  
For people whisper, with lip a-curl  
As you pass by, "What an ugly girl!"  
Ah, well, dear, if you mope and fret,  
Your ugly face will be uglier yet.

Let me tell you the secret without delay,  
Of growing beautiful day by day.  
'Tis a secret old as the world is old,  
But worth itself a mine of gold:  
Beauty of soul is beauty of face,  
For inward sweetness makes outward grace.

There is a secret, simple and true,  
Now prove what its wisdom can do for you.  
Fill up your heart with thoughts most sweet,  
Bidding all others at once retreat,  
And these sweet thoughts will grow like seeds,  
And bloom into beautiful words and deeds.

And soon, very soon, they will leave their trace  
Of loveliness on your ugly face;  
The lines will be softer on cheek and brow,  
Bright smiles will shine where tears are now,  
Your eyes will sparkle, and some blest power  
Will make you lovelier every hour.

Just try it, my dear; begin to-day  
To do kind things in the kindest way—  
To kindly think and to kindly speak,  
To be sweet-tempered, gentle, and meek.  
Then never again shall you need be afraid  
That nobody loves you, sad little maid.  
Opinions will change, with a pleasant whirl,  
And all will think, "What a charming girl!"  
—Selected.

### Honey and Perfume



ONE dewy morning an ill-natured bumblebee flew grumbling over a clover field. Looking into so many cheerful faces, as the clovers turned their heads up to look at him, made him crosser than ever; and the bee finally made a spiteful dart at a jolly, red-faced clover, who seemed especially happy, and mumbled in her ear,—

"You ridiculous thing! You wouldn't look so pleasant if I should sting you. What *would* you do, if such a thing should happen?"

The clover seemed not in the least disturbed. "I should give you a smell of the perfume of the meadows," she replied.

"Perfume," boomed the indignant bee; "perfume! What do I care for perfume?"

"Then I should offer you a taste of honey; it is good to sweeten things," innocently replied the red-faced clover, bowing to a passing butterfly, who was a good friend of hers.

"Honey! honey! Do you suppose anything of consequence can waste time on such trifles? Honey and perfume, indeed! I shall have no more to do with you till you learn something of life."

The red-faced clover continued to smile as serenely as ever, and began rocking the grasshopper that had settled on her stalk. But for all its color, her face bore a knowing expression, as she watched the bee disappear, and she nodded wisely to some of her neighbors who leaned their heads together with an air of understanding.

Meanwhile, the bumblebee winged his way out of the clover meadow, to the side of an old mossy well, where a great tabby cat was lapping water.



"Ah!" said the bee, "here is a creature worth talking to. He no doubt knows something more of life than honey and perfume. I think I shall take a sip of water with him, in order to make his acquaintance."

But no sooner had the bee given his first obsequious hum in puss's ear, than the latter started fiercely, and instead of the flattering welcome expected, gave his visitor a blow from his paw, which landed him, dazed and helpless, under a clump of ferns, growing where the water trickled from the spout. It was quite a moment before the bewildered bee recovered from the shock, but finally he gathered up wits and wings, and, much crestfallen, flew slowly away again, just in time to escape additional punishment for his impertinence.

Flight through the fresh air soon revived the strength and spirits of the conceited bee, and by the time he had reached the river bank, his ill-nature had returned to comfort his wounded pride.

"The rude beast, to treat a stranger so!" he droned, indignantly; "I shall never attempt to be friends with him again. But here is a kind-faced cow, sleeping in the shade. I'm sure she'll be glad of my company, while I rest on her ear a minute, in this cool place."

But he had only just alighted on his chosen perch when the mild-appearing cow uttered an angry snort, and, giving her ear a vigorous twitch, flung the bee into the water. He floated for a time helplessly, and no doubt would have drowned if he had not drifted near a bunch of leaves, upon which he crawled to regain breath. But when, at last, the sunshine had dried his wings, and he flew back to shore, it could be seen that he went more slowly.

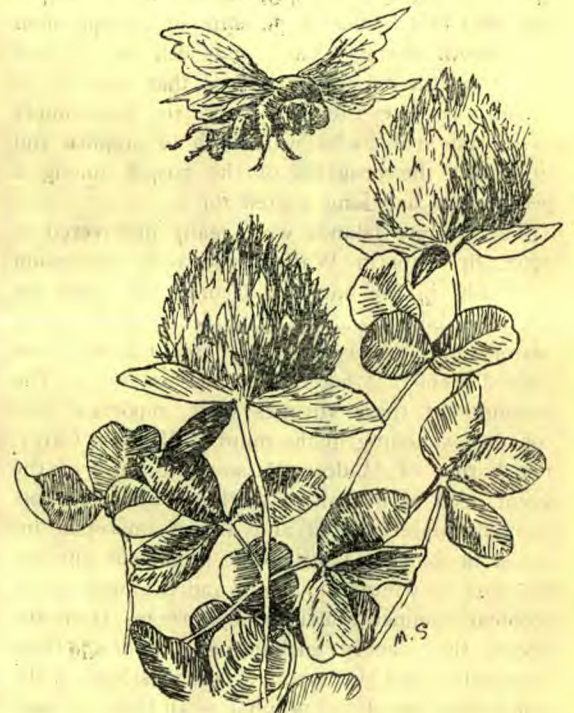
Nevertheless, the proud fellow still had something to learn. He would persist in constantly striving to do that for which he was unfitted, or desiring something that could only bring him harm; consequently he was always in trouble. A hawk chased him into a tree; a cart jostled him in the dust; a teamster struck at him; a blue-jay pecked him, injuring one wing; then he was forced to lie idle for a time, nursing his hurt in a thistle-bloom hospital by the highway.

Being scarcely able to fly at all, he one day fell into the hands of a cruel boy, who wanted a swarm of bees of his own, in order that he might always have all the honey he could eat. He carried a large empty bottle, into which he put all the bees, of all sorts, that he could capture about the fields and waysides, and into which went our poor, humbled bumblebee, along with the rest.

Here, forced to mingle with creatures whom, in prouder days, he would have scorned, the bumblebee began to see how he had wasted the golden summer days, together with their greatest beauties and sweetest charms. An old honey-bee, whose work was nearly done, told him things he had never dreamed, of joys that were safe and innocent, but only found in buckwheat fields, the rose-tree thickets, the clover meadows, or other places where honey and perfume

abounded. From her he at last began to understand that in such spots life was at its best, and that honey and perfume would bring him happiness and rest. Then he began to long for one more chance to fly in the balmy air, and see if it all were true.

For several days, the captured bees were imprisoned in a dark hive, under some trees, until they were so hungry, the boy said, that, when released, they would gladly proceed at once in search of the coveted honey. Then one evening, the hive door was opened, and the bees, smelling the fresh air once more, crept joyously out of their prison. The bumblebee's wing had become quite well, and he was very happy as he made a short trial flight in the orchard, then rising high, flew swiftly off toward the pink evening sky. His conceit and arrogance were gone. He had lost all desire for the society of the proud and lofty. He was hungry, thirsty, and weary, and



eager only to test the truth of the honey-bee's tale of the clover meadows, so away he went, without a pause, and strange to say, without a grumble, but humming a little song of thankfulness for life and freedom.

In the clover meadows, the first thing the bumblebee did was to seek out the red-faced clover, who smiled at him as kindly as ever, but waited for him to speak.

"I'm so tired, dear clover," said the bee, creeping close to her heart.

"Poor fellow!" she answered, softly; "smell the meadow perfume; it will revive you."

"Thank you!" he said, gratefully; "and just a sip of your honey, dear clover, for I am hungry. O, how good it is!"

And the red-faced clover laughed, contentedly, and replied, "Yes, the honey is good, and so is the meadow perfume. I knew you would say so some day."

"How did you know?" asked the bee.

"Because," said the red-faced clover, "I have seen the same thing before."

And ever since then, bees have loved clover meadows, and can not be happy without a share of their honey and fragrance.

MINNIE ROSILLA STEVENS.





*Come Ye Apart*

THOU sayest, "The work is great, the night draws nigh,"

And feverishly thy tired hands grasp the plow,  
Panting, "The rest comes after; here and now  
God must be served before the daylight die."

And so the trampling feet and strenuous cry  
Drown the sweet voice that with most loving  
grace

Rebukes the energies which would efface  
The finer sense, and cloud the inward eye.

Listen, O worker, faint and overwrought!

It is the voice that called the twelve of old,  
And led them where, upon their fret of thought,

Peace from the lake's calm and the sunset's gold  
Slid softly, and the hillside whispers taught

Deep things of God that words could ne'er un-  
fold.

—Horace G. Groser.

**Island Missions in the South Seas—  
The Society Islands—Early Missionary Effort  
in Tahiti**

LITTLE did Balboa, as he gazed with delight upon the mighty waters of the Pacific, or Magellan, who first launched the ships of Europe upon its smooth surface, have any idea of its vast extent or the numerous islands that studded its bosom. And yet these men were the forerunners of a vast army, who were both to prepare and to hinder the progress of the gospel among a people who had long waited for it.

The Society Islands were really discovered in 1767, by Captain Wallis, who took possession of Tahiti in the name of George III. But we are indebted for our best knowledge of the early history of these islands to Captain Cook, who visited them in 1769, 1773, 1774, and 1777. The accounts of these voyages were important factors in awakening in the mind of William Carey, the Father of Modern Missions, a sense of the great need of the island world. These accounts excited unprecedented and almost universal interest in the new lands. The salubrious climate, the cold of winter unknown, and the heat of the tropical summer alleviated by breezes from the ocean, the scenery enchanting, the productions wonderful, and the manners and customs of the inhabitants novel and peculiar—all these aroused an interest unparalleled.

Captain Cook called the group "Society Islands" in honor of the Royal Society, under whose auspices he sailed. The largest island, Tahiti, was by him included in another group, The Georgian Islands, although to-day all are parts of the one group.

When the news of the discovery of these islands reached England, the founders of the London Missionary Society decided to send the gospel to them. Their first effort was on rather an extensive scale. They purchased a ship, and after considerable effort secured thirty men who were willing to go, four of them ministers, and the rest tradesmen. Six of them were married. This memorable mission band left the Thames, August 10, 1796, in a ship called "Duff," in charge of Captain Wilson.

Just at this point two facts are worthy of note. Scarcely six weeks prior to the date of the sailing of this party, a helpless baby boy looked for the first time into the eyes of his parents. This little one was destined to become the Apostle to the South Seas, and was none other than John Williams, who, when but a young man, laid down his life for some of these same savages. No doubt the missionary enterprise begun with his life history, had its influence upon his future work.

Another interesting circumstance in connection with this first party was the experience of "pious" Captain Wilson, as the historian calls him, in mentioning the personnel of the missionary party. Through a series of experiences in India almost incredible, a mighty Hand had preserved him; but he knew it not. Thrown into the company of Mr. Thomas, a Baptist missionary returning to England, he had frequent disputes, until Mr. Thomas was led to remark that the conversion of Mr. Wilson seemed well-nigh impossible. But God moves in mysterious ways, and these very conversations were doing his work. After a series of interesting circumstances, Captain Wilson was converted, and became a devoted Christian. Several years later the embryo plans of the mission to the South Sea Islands fell into his hands. These immediately gave rise to the suggestion that if his services were either needful of acceptable, he would sacrifice his comforts, and without any prospect of worldly advantage, embark once more upon the stormy ocean. Thus was this wonderful man raised up and prepared to assume command of this novel and important undertaking.

The ship "Duff," with her precious cargo, sailed out of the harbor with a purple flag floating in the breeze, upon which were designed three doves bearing olive branches. As they set sail, the missionaries sang, "Jesus, at thy command we launch into the deep."

"A seven-months' voyage brought them to the shores of Tahiti, and they were welcomed by about seventy-five canoes, whence natives clambered over the ship's side, having brought with them hogs and fruit to barter for knives and axes and other useful implements. But as it was Sunday, the missionaries neither sold nor bought."

They found two white men already at Tahiti, one of whom had been shipwrecked, and the other had been put ashore a few years before. They were clad like the savages, and being able to speak some Tahitian, served at first as interpreters. Upon their arrival on the beach, the missionaries found themselves surrounded by many strange customs. The king and his queen were riding upon men's shoulders, and when changing from one carrier to the other, the royal feet were not permitted to touch the ground, but instead, they jumped from the shoulders of one man to those of another. And when they visited the ship, they refused to go on deck. Later it was learned that the reason for this queer custom was that whatever they touched became their own, and so had they stepped on the ground in changing carriers, the land would have been theirs; or had they gone on to the ship's deck, it would from henceforth have been their possession. Everything they touched became sacred to their exclusive use.

The first night after landing, in the presence of the natives the missionaries sang and prayed, and thanked God for inclining these strangers to receive them so kindly. And the next Sunday they turned their dwelling into a chapel, one of the men preaching, being interpreted by the Swede, one of the white men they found on arriving at the island. Although these men were wicked, yet through such a channel the Lord was opening the way for the missionaries to begin to preach the gospel to these natives after being with them but a few days.

ESTELLA HOUSER.

**The Resurrection of the Dead**

ABIJAH POWERS felt moderately sure nobody would recognize him when he registered under an assumed name at the little inn. It was more than twenty years since he left the town—a hard, reckless boy, running away from a good father and a devoted mother because he hated goodness and loved lawlessness and his own way.

For years he had led the life of a vagabond. Then the spirit of adventure was roused in him

by the stories of the wealth in the Klondike. He joined one of the earliest parties in that hazardous search for gold, and succeeded beyond his dreams. Now he had come back, with his old instincts, but with the wealth of a millionaire, and some strange compulsion led him to the village where he first drew breath.

He did not even know whether his parents were living or dead. It was altogether likely they were dead. With that conviction, and without asking a question, he made his way in the August twilight to the graveyard, and to the spot where for three generations his ancestors had been laid.

Yes, there were new stones placed since he had been there. The sight moved him strangely. He bent to read the inscription on the first one. It was to the memory of his father. "Died, 1884. 'Blessed are the dead who die in the Lord.'"

The date cut the man to the heart. His father had died a year after the only son had run away! And his mother had been left alone! But perhaps she had followed her husband mercifully soon. Again he bent to read, this time with tear-filled eyes. "Died, 1902. 'And God shall wipe away all tears from their eyes.'"

His mother had been alone for eighteen years! She was but just dead—in poverty, perhaps; certainly in loneliness. He drew himself up as if to shake off a hideous dream.

But the other stone—whose grave could that mark? They had had no relatives except some distant cousins. Perhaps some one of them had done for his mother what he ought to have done in her long, desolate years. Again he stooped to read—his own name. "Abijah Powers. Born 1866; died—. 'The only son of his mother, and she was a widow.'"

It was his own gravestone, set up by his mother when her hope of his return was dead. Out of the depth of his memory there flashed up the story of the widow of Nain, and the gracious presence which spoke the word of life to her dead son. How many times his mother must have read and reread the page, and how frequently she must have prayed that her boy, bone of her bone and flesh of her flesh, might be given back to her arms!

The thought was anguish to the graceless son, and it brought him to his knees beside his own empty grave. With his hand resting over his mother's head, he wept as he had not wept since he was a child. They were gracious drops. Out of the mother's love, which had found its cold comfort in the words of Scripture for the grave that was no grave, there came, indeed, the resurrection of the real, living soul.

The widow's son went out of the graveyard that night a new man. The world wondered what had happened to him. Money did not often make a man over from a devil to a saint; but that miracle seemed to have been worked in Abijah Powers. Nobody knew that the transformation did not come from the touch of Klondike gold, but from the power of love—reaching from beyond the veil and speaking from the cold marble of a gravestone.—*Youth's Companion.*

**A True Helper**

Is the work difficult?

Jesus directs thee.

Is the path dangerous?

Jesus protects thee.

Fear not and falter not;

Let this word cheer thee:

All through the coming year

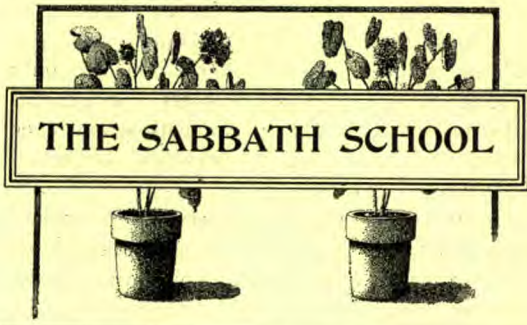
He will be with thee.

—Selected.

SWEET are the thoughts that savor of content;  
The quiet mind is richer than a crown:  
Sweet are the nights in careless slumber spent;  
The poor estate scorns fortune's angry frown.  
Such sweet content, such minds, such sleep, such  
bliss,  
Beggars enjoy, while princes oft do miss.

—Selected.





**INTERMEDIATE LESSON**

**IX—David and Jonathan**

(November 28)

LESSON SCRIPTURE: 1 Sam. 18: 1-4 and chapter 20.

MEMORY VERSE: "In lowliness of mind let each esteem other better than themselves." Phil. 2: 3.

The life of Jonathan, the son of Saul, is the most beautiful example given us in the Scriptures of unselfish love and faithful friendship. If Saul had been true to God, Jonathan would, at his death, have become the king of Israel. But because of Saul's sin, God rejected his family, and chose another man. Yet there was not the least feeling of envy in the heart of Jonathan. From the time when David slew the giant, and delivered Israel, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." 1 Sam. 18: 1. He took of his own princely garments, and clothed David with them, giving him his own sword and bow. It may be that he saw in David one better fitted to rule the Lord's people than he felt himself to be. And the giving of his garments to David was the sign that he willingly gave up all that was thought to be his.

God used the love of Jonathan for David to protect him from the anger of Saul. When he saw that David's life was in danger, he warned him, saying, "Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself."

Then Jonathan spoke good of David to Saul his father, and said: "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?"

When Jonathan talked thus to him, Saul saw his folly and sin in hating David. He swore, "As the Lord liveth, he shall not be slain." Jonathan told David the word of his father, and brought him before Saul, and David was in his presence as before. But it was not long before the evil spirit again moved Saul against David, and he tried to kill him. Then it was that David left the court, and took refuge with Samuel at Ramah. Saul followed him there to kill him, but the Spirit of God came upon him, and prevented him. Although he promised not to do any harm to David, David was afraid to trust him again. He fled from Ramah, and went to see Jonathan. The Lesson Scripture is the story of their meeting.

Verses 13-15 show Jonathan's faith in God and in David. David said, "There is but a step between me and death." But Jonathan knew that David was to take Saul's place; and he prayed that God would be with him as he had been with his father. He made David promise to spare his life, and to show kindness to him and to his house forever, "when the Lord hath cut off the enemies of David every one from the face of the earth."

Saul's hatred of David, and his jealousy of him, were now so great that he was very angry

with Jonathan when he pleaded for him, and even cast a javelin at him. So Jonathan put his own life in danger for the sake of his friend. When he made known to David that it would not be safe for him to live at the court any longer, they were both very much grieved, and wept bitterly. We are told many times that Jonathan loved David, even as he loved his own soul, and it was like death to part with him. He might have left the court also, and gone with his beloved friend, to whom he knew God had given the kingdom. But he was true to his father, and stood by him to the last, to help him in the affairs of the kingdom.

Only once after this did David and Jonathan meet. When David was fleeing from Saul, and Jonathan knew where he was, he "went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." In these words shone out the sweet, unselfish spirit of Jonathan, his love for his friend making him wish to see him in the highest place, and himself next to him. In his lament over Jonathan after his death, David said: "Thy love to me was wonderful, passing the love of women."

**Questions**

1. If Saul had been true to God, who would have been king after him? Did Jonathan feel any jealousy of David on that account? How did he feel toward him from the first?
2. What did Jonathan give David? What did he make with him? How great was his love for David?
3. How did God use Jonathan's love for David? With what words did Jonathan defend David?
4. What did Jonathan assure David that God would do for him? What did Jonathan ask David to do for him?
5. What sign did he give to David in the field, so that he might know if he was to flee? What did both Jonathan and David do when they found that they must part? Why did not Jonathan go with his friend?
6. Was this the last meeting of David and Jonathan? Where did they meet again?
7. What did Jonathan tell David at that time? What was it that made him willing that David should have the throne? What did he expect his own position would be?
8. What did David say at Jonathan's death about his love? Why was Jonathan's love for David more wonderful than David's love for him?



**IX—The Re-establishment of David's Throne and Kingdom**

(November 28)

MEMORY VERSE: "Behold, a king shall reign in righteousness and princes shall rule in judgment." Isa. 32: 1.

**Questions**

1. How long did the Lord promise that David's throne should continue? 2 Sam. 7: 16.
2. Whose in reality was this throne? 1 Chron. 29: 23.
3. Who was the last king to sit upon it? Jer. 52: 5-9.
4. How long did the Lord say it would be before that throne would be occupied again? Eze. 21: 26, 27.
5. Why was it that God could not fulfil his promises to literal Israel concerning the kingdom? Note 1.
6. Since their disobedience prevented it, what provision was made that these promises should be fulfilled? Acts 15: 13-16.

7. Where do we find this prophecy of God's plan concerning the Gentiles? Amos 9: 11, 12.
8. What does the term "Israel" mean? Gen. 32: 28.
9. What is the character of a true Israelite? John 1: 47.
10. What is the chief characteristic of the company that will follow the Lamb whithersoever he goeth? Rev. 14: 5.
11. Who will compose this company? Verses 1 and 4.
12. Then when may we expect David's kingdom to be re-established?
13. Who will occupy the throne? Luke 1: 32, 33.

**Notes**

1. Although because of the iniquity of his people, the Lord could not fulfil his promise to Israel, but had to remove the king from his throne, still he did not abolish his kingdom. We find the prophecies pointing forward to its re-establishment (Amos 9: 11), and the apostles understanding that the Lord would visit the Gentiles "to take out of them a people for his name." But since true Israel had fallen, an opportunity was extended to the Gentiles to be partakers with God's chosen people of his promises.

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Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

THE Correspondence Course connected with the Emmanuel Missionary College at Berrien Springs, Michigan, opened its work on October 1. We hope to give a further notice of this school later. Meanwhile those interested can receive all desired information by addressing a card of inquiry to Miss M. Bessie De Graw, Berrien Springs, Michigan.

ONE of the most decided evidences of the nearness of the coming of the Lord is the fact that many who profess to be Christians have only a form of godliness. From his long experience, Satan knows only too well that he who is satisfied with the form, denying the power, is safely in his hands, and he need not bring upon him the temptations that he will crowd upon the child of God, who yearns to know him better. This accounts for the temptations, so unexpected, so unlike any that have before assailed, some who have this year renewed their consecration to the Master.

But the very fact that Satan has followed in this way is proof that he detects the devotion to the Saviour, and would lead away. The temptation is not sin. It is but the reminder that in the Lord Jehovah is everlasting strength, that all his promises are at our demand rather than that we shall be overcome.

With this truth burned home upon our hearts, we can rejoice even in the hour of temptation, knowing that it will only drive us to know better our dearest Friend.

E. H.

"WE search the world for capable men," is the catch phrase that a certain extensive employment bureau has adopted in its advertising, illustrating it with search-lights turned on a globe. The world does need capable men; and schools and colleges and universities, working day and night, supplemented with aptitude gained by experience in mill and shop and office, in laboratory and hospital and on the frontier, are turning out capable men, to supply the demand. And yet the demand exceeds the supply, as it always has, and as it always will.

But if the world needs capable men, for its work, how much more need is there for them in every department of the cause we love, to give the truth to the world? Are they not needed as teachers, mission workers, and ministers of the word; and not alone in these fields, but as colporteurs, Bible workers, and canvassers; as visitors from house to house, selling papers, distributing tracts, and speaking the simple, cheering word that shall be as a cup of cold water to thirsting souls that are ready to perish?

The Lord is calling for workers in his vineyard; and to those who accept the call he will give an experience that will make them valuable and "capable" in winning souls. He took his

disciples from the humblest callings in life; and he has the same power to-day to make of the poor and the humble efficient laborers in his vineyard as he had then. It is not altogether a question of preparation—it is largely a question of consecration; not wholly a question of your efficiency as measured by the standards of men, but the completeness of your surrender, your "giving up," in order that you may the more perfectly "learn Christ."

Jesus calls for such to become workers together with him. Who will answer the call?

**"Wasn't Hired To!"**

"I SHALL not sweep this floor. I wasn't hired to, and I don't have to," said a young man in my hearing the other day. Then, as if half ashamed of his words, he added, excusingly: "Of course Mr. Blank," naming his employer, "likes to keep the place looking nice; but it makes my hands rough to dust with a damp cloth all the time,—and I don't like to sweep. There ought to be somebody hired to do that work. I have enough to do, anyway, without musing around with a broom and a mop."

That is the very spirit that is keeping a great many boys and girls from "climbing way up to the top," where they feel sure in their hearts their talents are particularly fitted to shine. They will do their specified tasks—perhaps. And perhaps not. Ask the men who hire them. More than nine times in a dozen you will find that the young person who is so afraid that he will go a single inch beyond the line that marks off what he was "hired to" do from what he was not specifically employed to look after, that he will walk around in the dirt rather than take a little exercise with a broom, is very likely to skip and slight and shirk the very things he was hired to do. And, as likely as not, you will learn, further, that he does a good many questionable things that he certainly "wasn't hired to,"—to quote his own favorite phrase.

Any boy or girl who accepts a position, who sells his time to his employer for certain tasks, should remember that that time belongs to his employer for the very best performance of those tasks that lies in his power to give. That is the first thing. But if he finds that he has more or less leisure on his hands, and that his employer's interests will be forwarded by his giving attention to some of the little details that mean so much in business economy, he will be wise if he occupies his spare moments that way, rather than in lounging about, looking out of the window, yawning, or reading the sort of books that too often find their way to the person of idle hands.

And, be it said, the boy who is faithful to his employer's interests is at the same time faithful to his own interests as well. The men who are paying money for time are not going about with their eyes closed; and, whatever may be said to the contrary, they usually have a very keen appreciation of the services of the employee who does his best all the time, and who is not afraid now and then to do a bit of work that needs to be done, even if he "wasn't hired to."

**A Missionary Rally**

NOVEMBER 21 and 22 have been set apart for a general missionary rally all over the United States. Readings on various phases of missionary work have been prepared, and will be furnished free to those requesting them. They are as follows:—

- "A Call to Service," by Mrs. E. G. White.
- "Value and Uses of Tracts," by various writers.
- "Our Periodicals a Continual Blessing," by H. H. Hall.
- "Home Workers with Small Books," by I. A. Ford.
- "A Missionary Follow-up System," by S. N. Curtiss.

"Mission and Results of 'Christ's Object Lessons' work," by P. T. Magan.

These readings are all short, and are only expected to open up the subject for general discussion after the plan of Sabbath-school conventions; in fact, these services will be called Missionary Conventions.

The plan is to devote three services to them,—two on the Sabbath and one Sunday evening, or evening after the Sabbath. This will allow about fifteen minutes for the study and discussion of each topic. The third meeting, coming upon time other than the Sabbath, enables the church to transact the business connected with the ordering of supplies and arranging for work.

Let us pray that this may be a season of extraordinary blessing to us all, and in the meantime study how we can make it so

H. H. HALL.

**What Have I Done?**

DAY after day Heaven, listening, hears men cry:  
"What have I done, that such a fate as this  
Should follow me? What have I done amiss,  
That clouds of care should darken all my sky?  
That pain should pierce, and that shrewd poverty  
Should pinch me in that grievous grip of his,  
What time I tremble over the abyss,  
And long for death, yet, longing, dare not die?"

But when does Heaven, listening, hear men say:  
"What have I done that in the blue-domed  
skies

The evening star should shine, the spring clouds  
move,  
The world be white with innocence that May  
Has set afield, and God in children's eyes,  
To win our hearts to wonder at his love?"

—Julia M. Lippman.

**Lessons in New Testament History**

THIS is a new work, in three volumes, published by M. E. Kern, of Union College, College View, Nebraska, and designed for use in the academic departments of our training-schools, the industrial academies, and the higher grades of our church schools. The lessons are arranged in chronological order, following the plan of "Desire of Ages." The written-answer method is followed, space being left after each question in which the students write the answers.

"Definiteness of assignment of the lesson and constructive effort on the part of the student are pedagogical principles that should be recognized in Bible study as elsewhere. There is an excellent training in the effort to master the thought of the answer, and express it in the most concise language. The careful thought necessary to frame brief, comprehensive answers is also helpful in producing a definiteness of idea which is absolutely essential to thoroughness."

This book, besides being used as a text-book in our schools, will be of special help to church-school teachers in preparing their work for the younger classes, and to put in the hands of the older classes for study, and to those, who, for various reasons, can not be in school and desire to do private study at home. It furnishes a plan for a thorough and systematic study of the word of God. These lessons have been used in Union College for two years, and were recommended by the Educational Convention.

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"EVERY new experience is a new opportunity of knowing God. Every new experience is like a jewel set into the texture of our life, on which God shines, and makes interpretation and revelation of himself."