

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

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OUR CONTRIBUTORS

Arise!

ARISE! ARISE! the early skies
Are glowing with streaks of gold;
The coming day is not far away,
The night is growing old.

O morning star, how pale you are,
How faint thy silvery beam,
While over the hills the glory thrills
Of joy in a living stream!

Arise! arise! the beaming skies
Are chasing away the night;
A living day has come this way,
And floods the world with light.

B. F. M. SOURS.

God Commanded the Light

(Continued)



K NOWING something of the nature and source of light, we see that if we were able to pick up a ray of sunlight anywhere in space, and follow it, as the spider follows its web, back to its source, it would lead us eventually to the sun, whence it came.

As sunlight comes to us from the sun, so spiritual light comes to us from God. And as we see that it is possible to follow the ray of sunlight back to its source, even so we should see that

every ray of wisdom, followed back to its origin, leads us indeed to the God of all wisdom, from whom it came.

All lines of truth are able thus to lead us back to God. Whether we study and investigate the things of the physical, mental, or spiritual worlds, we shall find each and all of these pointing us back to Him who is over all. Whatever line of investigation we pursue, by it we shall be led back to the unseen, unmeasured Intelligence of the universe. And if we follow no by-path of sin, but with sincere purpose seek only the truth, we shall at last be brought into communion with the Creator of all things.

The finite will meet the Infinite.

When the sunlight flashes to us as it is reflected from some window or roof or quiet pool, we do not mistake the origin of that light, and affirm that it is in the glass or the roof or the pool.

No, indeed.

We know that these are merely the reflectors of the light, and that the light itself comes from the great sun shining in the heavens.

So when any rays of knowledge or learning come to us from some of earth's great men, we should not glorify them, as if the light had come from them alone. They are merely the reflectors of the abundant light of God,—that light which lightens every man that cometh into the world.

There have been great minds, whose mental vision pierced with eagle-glance the wide-reaching fields of Truth. There have lived great teachers, whose words have provoked thought, and opened to the minds of men vast fields of knowledge.

But there is One who is greater than they. His wisdom is higher than the wisdom of the world, for he is the Light of the world. He giveth wisdom to all men liberally, and upbraideth not. His is the light that lighteth every man that cometh into the world.

"As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world."

The sun shines for all; for God makes it "rise on the evil and on the good." Even so the Light of truth shines for every man. We would not be content, to have only the few rays of light that are reflected to us by moon or stars, and forego the bright days, filled as they are with

That light shines for you and for me, and we ought to learn to be reflectors ourselves, taking the light direct from the great central Sun, and shedding it forth for the illumination of those who yet walk in darkness.

There is danger in shining by another's light. Light, once reflected, becomes polarized, and can not be again reflected in every direction. Only light from a self-luminous body can be universally reflected. If you get your light direct from God, you will be able to reflect it out over the world at every angle. If you get your light from man, sometime, somewhere, it will go out in utter darkness.

For this reason there can be no higher education than to direct men's minds to God's own revelation of himself. There can be no higher educational effort than to train minds to be thinkers indeed, and not mere reflectors of other men's thought.

A plant growing in the damp and dark of a cellar is pale, sickly, and weak. The same plant, given its place in the world of sunshine, soon becomes green, lusty, and strong.

Studying only that which men have said or written or taught, it is not strange that we have so many "educated weaklings." If, instead, students will go direct to the great sources of truth in nature and Revelation, if they will follow back every ray of light to its Source, they will learn the great purpose and destiny of life, their minds will expand and strengthen, and all their efforts will be crowned with victory.

Such men stand forth in the strength of unviolated principle. They are men whom even the world must recognize as masters, and whom God will most signally protect and honor.

In God's light should we see light. Starlight and moonlight can never compare with the days of sunshine. We love daylight better than darkness, and, if we are unperverted in heart and mind, we shall never love the fainter light that comes from the minds of men above the wonderful light that flows out from the infinite mind of God himself.

Of course there is a place for moonlight and starlight. They have guided many a pilgrim of earth, many a voyager of the seas, in the way that he should go; even as the teachings of men, under God, help and inspire many who otherwise might be overwhelmed in the darkness.

The greater the light, the more clearly do we see the way in which we should walk; and, if the fainter light is at all a guide, much more is the full and complete light of day a guide for the steps of men. Therefore, "If any man walk in the day, he stumbleth not, because he seeth the light of this world." John 11:9. And, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:6, 7.

L. A. REED.



the radiance of the sun. Moonlight and starlight are indeed often beautiful; and we love to look upon such skies, and think of their glory, and of him who made them. But more than these we love the day, and the sunlight that makes the day, and that brings to each of us our portion of labor.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. 11:7.

For a similar reason, we should not be content alone with the reflected rays of light that come from other men's minds; but we should remember that there is a Sun that shines for every man, and that it illumines every man.

Lessons From the Life of Daniel—XVI

God's Prophetic Word

WHEN Nebuchadnezzar's dream of the great image was revealed to Daniel in a night vision, his first act was to thank God for this revela-

tion. "Blessed be the name of God forever and ever," he exclaimed; "for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."

In past ages the Lord God of heaven revealed his secrets to his prophets. The present and the future are equally clear to him. The voice of God echoes down the ages, telling man what is to take place. Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word that God has spoken.

Paul declares that the records of God's dealings with mankind in the past "are written for our admonition, upon whom the ends of the world are come." Daniel's history is given us for our admonition. "The secret of the Lord is with them that fear him." Daniel's God still lives and reigns. He has not closed heaven against his people. As in the Jewish age, so in this age, God reveals his secrets to his servants the prophets.

The apostle Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The unbelieving and godless do not discern the importance of the signs of the times, foretold in the prophetic word. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the ways and means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired results.

Man's word fails. He who makes the assertions of men his dependence, may well tremble; for he will some day be as a shipwrecked vessel. God's word is infallible, and endures forever. Christ declares, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." God's word will endure throughout the ceaseless ages of eternity. MRS. E. G. WHITE.

History Stories—No. III Rome Victorious in Italy

THUS far Rome included but little more than the territory along the Tiber; but during the third century before Christ, the republic conquered her immediate neighbors, and was first noticed by that powerful city which was soon to be her greatest enemy, Carthage. It was the time when the great Macedonian conqueror, Alexander, finished his remarkable wars in the East, and the mention of his name has led historians to reflect upon what would have been the results if Alexander had marched against Rome. This, however, he did not have the opportunity of doing, for he died ere he returned from the East. With what might have been, we need not concern ourselves; God's hand has ever guided in the affairs of nations, and the destiny of Rome had been outlined long before by the angel Gabriel.

Just now we wish to consider what the Roman arms actually accomplished. Of all the inhabitants of Italy, the rough and warlike Samnites,

who held the Apennines, were the most powerful rivals of the "children of Mars." The great struggles between these two races are known as the First, Second, and Third Samnite wars. They lasted for a period of half a century, and in their course involved nearly every state in Italy. Many were the battles fought, and great is the honor attached to the names of heroes and patriots during these wars; but it is not our purpose to linger here. During the first war, the Latin cities which were the most powerful allies of Rome revolted because they were given no part in the government nor any share in the land gained by conquest. It took three years of hard fighting to put down this rebellion; and when peace was at length proclaimed, Rome was compelled to acknowledge the freedom of some, and to grant full Roman citizenship to others. Thus Rome was again taught that she must not withhold from others the rights she herself enjoyed.

In the third war a powerful alliance was formed against Rome; but her courage rose, and the armies of the league met with final defeat. One after another they were all forced to acknowledge themselves subjects of Rome (290 B. C.); and within a few years almost all the Greek cities of Southern Italy, except Tarentum, came under the Roman yoke.

Ten years later, in the midst of a winter storm, a brave man was shipwrecked upon the shores of Southern Italy. Pyrrhus, king of Epirus, taking Alexander the Great as his model, was aiming to build up for himself a great empire. He had a counselor named Cineas, who asked him what he would do if he should be so fortunate as to overcome the Romans.

"The Romans overcome," replied the king, impressively, "no city, Greek or barbarian, would dare oppose me, and I should be master of all Italy."

"Well, Italy conquered, what next?"

"Sicily next would hold out its arms to receive me," Pyrrhus replied.

"And what next?"

"These would be but forerunners of greater victories. There are Libya and Carthage," said the king.

"Then?"

"Then," continued Pyrrhus, "I should be able to master all Greece."

"And then?" continued Cineas.

"Then I would live at ease, eat and drink all day, and enjoy pleasant conversation."

"And what hinders you from taking now the ease that you are planning to take after such hazards and so much bloodshed?"

Pyrrhus could not answer this question any better than thousands of other worldly wise men can tell why they have done the same thing, causing so great suffering and death, simply that their names might be honored.

Tarentum was a city of Southern Italy, and Pyrrhus had accepted an invitation to come over and help them in their struggle with the Romans. He brought with him twenty war-elephants, and in the first battle these won for him the victory. He had, however, lost thousands of his best soldiers, and as he looked over the battle-field, he is said to have remarked, "Another such victory, and I must go back to Epirus alone;" and, speaking of the Romans, he said, "Had I such soldiers, I should be master of the world." He then proposed a treaty of peace, but the Ro-

man senate would not "treat with a victorious foe."

After another victory, much like the first, Pyrrhus crossed over into Sicily to help the Grecians in war against the Carthaginians. He met success at first, but finally was glad to escape from the island. Back he came into Italy, and in the battle of Beneventum suffered final defeat at the hands of the Romans (247 B. C.), which sent him back to Epirus almost alone.

All Italy south of the Arnus and the Rubicon soon fell under the sway of Rome, and she strengthened her hold upon the peninsula by a splendid system of colonies and military roads.

ROY F. COTTRELL.

"As Ye Sow"

WHEN days are o'erburdened with trouble,
And life is o'erburdened with wo,
When pain and unkindness seem double,
'Tis because we deserve it, you know;
'Way back in the past we have planted
Unkindness and hatred to grow;
We gather the seed that we sow without heed;
For always we reap as we sow.

When life seems o'erburdened with sadness,
And hope on bright pinions has fled,
And all the sweet roses of gladness
Lie withered, forgotten, and dead,
Blame none but yourself for the shadows,



"THE DAYS OF SUNSHINE"—page 1

Blame none but yourself for the wo,
For sometime, somewhere, you have planted the
tare,
And always we reap as we sow.

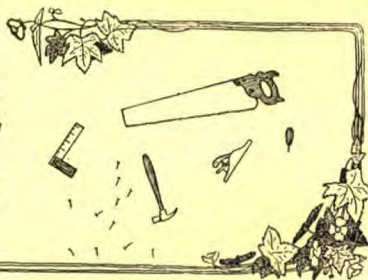
When every day holds a full measure
Of joy and of peace and content,
'Tis because we are reaping some treasure
That back in the past we have sent
On its mission of love and of kindness,
To find a heart where it may grow;
The rule is quite just, and believe it we must;
For always we reap as we sow.

O, which would you gather, to-morrow,—
The seed of contentment or wo?
The seed of forgiveness or sorrow—
The seed that will kindle love's glow?
The spirit of right and of justice
Will follow wherever we go;
And, cruel or kind, we shall certainly find
That always we reap as we sow.

—Benjamin B. Keech.

Two gospels lie side by side in the New Testament. There is the gospel of being helped, and the gospel of being helpful—good tidings of God's mercy upon us, God's salvation brought to us; and good tidings of how we can show mercy unto others, and bring the message of salvation near to them. Beside the parable of the Prodigal Son stands the parable of the Good Samaritan. Beside the blessed invitations stand the Beatitudes on service. We have only half the blessing if we stop short after hearing the first glad word. We have the full message when we hear the lips that whispered "Come unto me" saying also "Go ye" into all the world.—S. S. Times.

AROUND THE WORK=TABLE



How to Give a Chemical Lecture for Young People

UNDOUBTEDLY one of the sweetest and grandest promises in the Bible is that found in the first chapter of Isaiah, and the eighteenth verse. "Though your sins be as scarlet," it begins, "they shall be as white as snow." Why "scarlet"?—Because in the dyer's art of old, the cloth that was dyed with scarlet was dyed forever. The wonderful color penetrated every finest fiber; and, when fixed there by the mordant, no human art known to the Jews could remove it. It was inseparably fixed in the garment, and was spoken of in figure as a type of that which could not be changed.

And so it is with sins. They are as indelible as the deepest dye; and any amount of good works that men may perform is simply like washing the red garment with water. And yet, though they be red like that,—“though they be red like crimson,—they shall be as wool,” says the writer.

One of the most impressive lessons that can be given to a gathering of young people is a chemical demonstration of this verse and others that correspond to it. Such lectures have often been given with black and brown liquids, but it does not seem to the writer that these are nearly so striking as the real crimson. The only difficulty in making the crimson is in securing a certain coal-tar product called phenol-phthalein. This may be had from large drug houses, and any druggist can get it for you. A half-ounce will cost from fifteen to twenty-five cents.

Proceed as follows: Dissolve say half an ounce of phenol-phthalein in a two-ounce bottle of alcohol, and mark it No. 1. Dissolve an ounce of caustic soda in from four to six ounces of water, and label the bottle that contains it No. 2. Provide another bottle containing muriatic acid. Get the pure kind, which is white, and mark this bottle No. 3.

It is always well to go through the experiments by yourself before you come to the lecture, in order to be sure that everything will pass off smoothly. Into one of the narrow glass tubes that chemists use, called test-tubes, pour some of the No. 2 solution. This represents the pure, spotless life—a life in which sin has not entered.

Drop by drop into this liquid the No. 1 solution is poured. A fountain-pen dropper or medicine dropper is generally used by professional lecturers to do this. Notice that the phenol-phthalein is also clear and beautiful. There is nothing about it to alarm; nothing to indicate that, like sin, it has terrible power to stain. But, little by little, as it is added to the soda solution, it changes it to rosy pink, still beautiful, still attractive, like sin in its first stages. But at last the color begins to change, and the roseate hue gives place to an angry red, as deep and dark as clotted blood. In order to secure the best results, the liquid should be shaken after each addition, in order that the color may be evenly distributed through the glass.

Now we come to the illustration of the second part of our verse, “They shall be as white as snow.” To this crimson, scarlet dye, we add

Of course the ingenuity of the speaker will suggest many other things that can be shown with these same liquids. A small quantity of muriatic acid, for instance, added to the solution without shaking it, will leave it spotted,—“partly converted.” A single shake of the tube makes it as bad as ever.

Now if one wishes to secure a heavy, deep brown-black to illustrate death, degradation, or anything of that kind, it is only necessary to add to the beautiful rosy liquid as above described, a few drops, according to the blackness desired, of a solution of iron chloride. This makes hydrate of iron, which is brown-black. To clear it away, add muriatic acid as before, and the color will soon disappear, leaving a yellow fluid. It may be remarked that it is not possible to altogether wash away the result of sin in this world; it may be forgiven; but, like the yellow in the liquid, the scars will often remain. Or, again, the black hydrate of iron may be compared to paganism as it existed in the days when Christianity first made its way through the Roman Empire. The changing of the black for the yellow may typify the putting on of the pale-yellow clothing worn extensively by the Christians of the early church.

Other solutions for producing changes of color are numerous, but few of them work quickly or decidedly enough to be very satisfactory.

EDISON DRIVER.

Grandpa Talks about Centrifugal Force

JOE and Jennie had just been to see Professor Balour perform the wonderful feat of “looping the loop” on his bicycle.

“They didn’t have loop the loops when you were a boy, did they, grandpa?” asked Joe.

As grandpa folded his newspaper, he said: “No—at least not for bicycles. But still many is the loop the loop I have made, children. Suppose now, you find me a spool,

the shears, some thin cardboard, and the mucilage.” Joe went one way, Jennie another, and presently both came back with all the needed articles.

“See,” said grandpa, “we first cut our cardboard into strips very slightly narrower than the spool is long.

“Then we paste them all together, making a strip over six feet long. Now we will let them dry.”

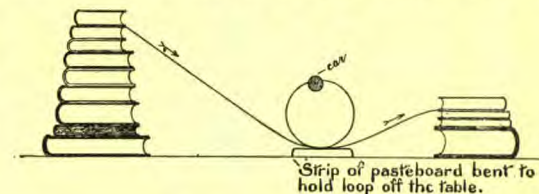
From another piece of cardboard he cut two circles the size of a half-dollar, and stuck them firmly on the ends of the spool.

“Now, children, get us two high stacks of books,” said grandpa. And when these were provided, he took the cardboard strip, bent it till there was a complete loop in it, and secured it across the table by means of the books. Placing the spool car on this ingenious railway at its highest point, he allowed it to go free. Gathering momentum as it went, the little car struck the loop with a rush, and turned it as neatly as ever did Professor Balour on his wheel.

“Why doesn’t it fall off?” asked the children.

“That,” said grandpa, “illustrates centrifugal force. You wonder what causes it to turn the loop without falling. It is the same power that

swings the world around our sun, or a ball at the end of a string. Everything tries to move, when it does move, in straight lines. If you swing a weight on a string, and the string breaks, the weight will fly straight from that very instant of breaking, just as a stone flies from a sling, and just as our world would fly, should the attraction of the sun snap some day. But of course that can never be; for our good Lord holds the



earth, though it pulls millions and billions of tons, as easily as a grain of dust.

“So this little spool-car, in trying to go straight, constantly presses outward against the paper track, and can not fall. It is for this reason that the bicyclist is able to stand on his head in the very air while looping the loop.”

EDISON DRIVER.

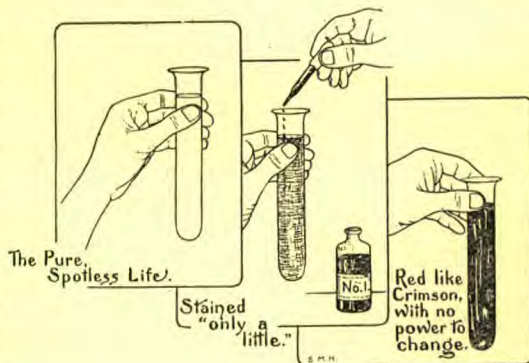
A Hallowe'en Prank

THE evening paper's cartoon was the first reminder that Hallowe'en was upon us. Secluded from village influence behind miles of country-stretch, and acquainted, more intimately than is everywhere common, with cabbages, ladders, signboards, and gates, the relation of these articles to the last night of October had failed to impress us as being other than usual. The quiet Sabbath services of school and church and Young People's Society had blended perfectly with the mild, sweet calm of a late Indian summer day. “Peace on earth, good will to men,” had been breathed in every zephyr, and smiled by every sunbeam through all the dreamy haze that hung over river and field and wood. All Saints' day it might have seemed, if the remembrance had come to any mind; yet never a day or night for revelry.

But scarcely had the dark mantle of night wrapped the scene, when down behind one of the big buildings, before the open door of the school store, there gathered around the Master Mechanic and the Farm Superintendent a growing knot of enthusiastic young men, for the Master Mechanic and the Farm Superintendent were planning deeds. Five minutes later there was marshaled, in work array, a little army of thirty, counting the laggards; and a line of march was taken up. Well equipped for service, with planks and shovels and coils of rope, the band struck out upon the doublequick, following their leaders out upon the beaten path, down the sunken road between the bluffs, and defiled upon the plain below.

The dancing lights of the lanterns here and there along the files played weirdly among the bushes and trees that lined the narrow, winding road, following the creek's course. The corn shocks upon the other side, anxious to maintain their assumption of Indian mysteries, whispered in the light breeze, and cast their shadows in the half-moonlight with cautious indistinctness; while the chance ray of a lantern here and there revealed, half hidden in the tepees' depths, a gleam of yellow teeth. The procession was nearing the peaty bog that lies against New Bashan's Hills, and already the foremost lanterns, like will-o'-the-wisps, danced over its slippery clumps, and lured the stragglers on.

At last the stage for action was reached, and the play was begun. Floundering shoulder-deep in the muck of the treacherous bog, a big draught-horse desperately pleaded for help. Behind him were two other horses in similar plight. A Florida log-roller and a Nebraska plainsman from either side worked their long arms down underneath, and dragged a rope through. The



end of a long line was fastened, with a bowline knot, around the neck, and twenty pairs of muscles strained and heaved to bring sixteen hundred pounds out from a sucking, clinging, miry bed. In vain!

The floundering of the other two horses whenever their heads were not held, was making their condition momentarily worse, and attention was quickly turned to them. Less badly mired, one was quickly lifted, only to fall helpless and exhausted upon the quaking, yielding ground. Then, with half a hundred hands holding the rope, the legs, and the tail, the inert mass is rushed ten paces,—a pause to give him breath, which his labored breathing loudly demands,—then another rush, another pause, and, with a tremendous effort the exhausted beast struggles to his feet, delivering a grateful kick squarely upon one man's mouth, and is propped up, and led a few steps to firmer ground.

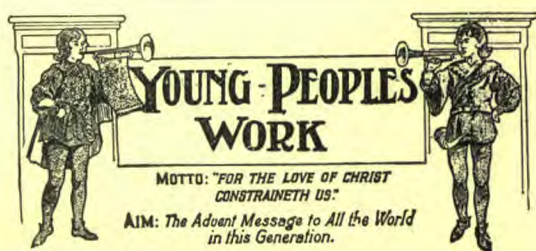
The second horse goes through the same process, and then attention is given to the big black. The shovels are plied upon one side; he is found to be kneeling, it is thought, upon all four knees; ropes are again attached, and a tremendous side-wise pull is put forth in a vain endeavor to extract him from the vise-like grip of the yielding soil. But the effort brings only groans and snorts from the victim, and does not relieve him. Another investigation shows one leg extended straight beneath, and a reversal of direction is ordered.

Again a mighty pull from thirty strong young human engines, and the weight gives—moves—is out! A rod away, firmer ground is reached, and the lines are cast off, while a dozen pairs of hands begin to rub warmth into the cold, stiff limbs. With a quick rush the group scatters as the big fellow leaps to his feet, and then closes in again to keep him up.

An advance corps of engineers is detailed to mark a path for a safe road across the marsh, and shortly the procession takes up its homeward march, the three rescued creatures in the van.

Mustered at the barns, the party distributed implements, acknowledged the thanks of the Farm Superintendent, and mutually agreed that it had been a most profitable "lark." In darkness the disintegrating host climbed the steep paths that lead to the various domiciles on "The Heights of Abraham," and with their disappearance ended the first and last disturbances of Hallowe'en at Emmanuel Missionary College.

A. W. SPAULDING.



Cheering Words from Kingston, Jamaica

We have two excellent reports from the Young People's Society at Kingston, Jamaica, this week. The first was received a few weeks ago, and speaks of the organization of the work in that place. It is written by Rhoda Rashford, the secretary of the Society:—

"In the latter part of 1899 the young people of our church met together, and formed a Young People's Society. Not having any knowledge as to the way in which the work was carried on in the older churches, we started out the best we knew, having Bible studies on the prophecies of Daniel and the Revelation; distributing tracts, books, and papers; and visiting the sick and the distressed. Some time later we learned that Societies of the same order had been formed in the United States. We soon adopted the same plans, and are now doing the same kind of work. We

meet twice each month, and have a Bible study that will fit us to present the truth in an intelligent manner. Since our Society was organized, we have sold over three thousand periodicals (*Missionary Magazines, Signs, etc.*). More than sixty thousand pages of tracts have been distributed, and many books loaned. The meetings are usually encouraging, reports being made of work done, etc. We are all of good courage, and mean to keep working with the Lord, and to be faithful till he comes."

The following extracts from a recent letter to the Secretary show that the spirit of work is indeed animating the hearts of the young people in Jamaica, and that they are taking up the tasks that lie nearest at hand. If all would do the same thing, there would be less sighing for opportunity, and far more accomplished:—

"Your letter of September 4 is received. I was much pleased with the inclosed pamphlet, 'Save the Boys,' and handed it to the superintendent of our Young People's Society for consideration. We met and counseled over the advisability of sending for some copies, with which our young people could work; but we find that they can not use them now. Our young people have all been selling the *Caribbean Watchman*, and are doing well. Just before receiving your letter, we gave orders for the *Good Health*, from England, and shall begin to sell them along with the *Caribbean Watchman* in the coming month; so we can not work on 'Save the Boys.'

"We are not asleep to the evil of the tobacco and alcohol habit, and have just sent to the Mission Board for a large supply of tracts on the subject. My heart is made sad to see the havoc wrought by the cursed thing in the ranks of the youth of our city. We are up, and as soon as we receive our tracts, we shall begin to storm the battlements of the enemy in that direction, and in the name of the Lord we shall march forward to the salvation of the boys.

"Your fellow laborer in the Lord,
"NORMAN JOHNSTON."

DECEMBER FIELD STUDY

Our Attitude to the Great Commission

(December 12)

Opening Exercises.

Scripture Reading: Matt. 9:37, 38; 28:18-20;

Acts 1:8; Rev. 14:6-12; Matt. 24:14.

Reading:—

1. The All-Comprehending Missionary Circle.
Review and Herald, November 19.

2. Tidings from the Field.

Consecration Service, in which all should have a part.

Notes

This study falls upon the opening Sabbath of the week of prayer, and should mean more, if possible, than any other field study during the year. This is a day of prayer, and we can do nothing more profitable than to spend the study hour in a prayer service. The Scripture readings and the article from Brother Anderson present very vividly the attitude we should occupy in this closing work. Let the service be a consecration service, in which we renew our consecration to our Father and his great closing work. Let it be a meeting of heart-searching among our young people everywhere. A crisis has come in our work. Confusion has entered the ranks, and we are safe only as we know the Lord, and are fully established in his word.

Beginning the first Sabbath, let us make this week of prayer the best week of prayer that has ever come to us. May it date the beginning of a new and living experience to many of our young people, and a greater consecration to the closing work on the part of every one of us.

Tidings from the field may be gathered from the numerous encouraging articles and reports that have appeared in the *Review* during the last four weeks.

E. H.

Hope Villa, Louisiana

OUR Young People's Society is progressing nicely in its blessed work. On Sabbath afternoon, October 24, after the consecration service a Tract and Paper Band was organized by the unanimous vote of the Society. An interested brother offered to supply us with all the tracts we could make use of. We expect to go to work as never before. With hearts filled with the love of Christ, we are inspired to fulfil our aim,—“The Advent Message to all the world in this generation.”

As the leader, I am glad to notice the spiritual growth of our Society. The lessons outlined in the *YOUTH'S INSTRUCTOR* are grand,—just what we as young people need in our day and time.

May God bless all efforts put forth by the young people is my prayer. STELLA M. PERDUE.

An Opportunity for Home Study

DURING the last few years, courses in study by correspondence have been organized by various educational institutions. At first only special studies were offered in this way; but as the plan was tried, and its success demonstrated, wider fields were entered, until now one may carry on almost any line of study at home, without interfering with his regular work.

While the first thought might be of the things that would be missed by one taking a course of study in this way, rather than of the advantages he would enjoy, still there are a number of very decided advantages. President Harper, of the Chicago University, which offers an extensive correspondence course, says, speaking of the person who is studying to improve himself in the line of work that he is doing, that he “gets his knowledge, like his daily bread, when he can make best use of it. Consequently it is better assimilated than if he acquired at one time a larger mass of information, and stored it, more or less securely, up for future use.”

Besides, the correspondence student has the advantage, in the first place, of studying what he needs most. He also has the personal attention of his instructor in a much larger degree than would be possible in the class-room. Accuracy and definiteness are encouraged as would not be possible in a large class, and abundant opportunity is given for the expression of the thought developed by the study. Moreover, the expenses are much lighter than is possible when a student leaves his home, and must meet the expenses of living, besides the various fees for instruction.

Realizing the advantages that a course of home study would be to many of our young people, and others who for various reasons can not leave their homes, the Emmanuel Missionary College has for some time been planning to open a regular school of correspondence. This work was formally begun the first of October, under the name of The Missionary School of Correspondence. The purpose of this school is “to give students an opportunity to co-ordinate physical, intellectual, and spiritual growth, by offering a course of instruction which is based upon the Scriptures, and which will tend to develop in the student a desire to assist in the evangelization of the world. In brief, it is the object in this school of correspondence, to educate for missionary work.”

Young people seeking a general education, teachers who wish to prepare for advanced work, and Bible workers who wish to gain a greater degree of efficiency in their work, will find the courses offered by this school a great help to them.

As the Bible is the basis of all instruction in this school, a general course of forty lessons in Bible is the first subject taken up in the correspondence course. Other subjects will be offered later.

All who are interested are invited to write for full particulars to the Missionary Training School of Correspondence, Berrien Springs, Michigan.

CHILDREN'S PAGE



Three Little Friends

PLEASE, dear little brother, please sit very still,
And come, doggie Doidle, come here;
Now look very wise in your funny old eyes,—
We are having our picture, my dear.

Hold tight to him, Edgar, and don't let him jump;
He is only a doggie, you know,
And if he should run, he would spoil all our fun,—
If he should get frightened and go.

So be very kind, Mr. Artist, indeed,—
I am sure you'd be kind if you knew,—
He can "speak" and shake hands, and I'm sure
understands
Every word I am saying to you.

O, yes, little girl, with your sunny brown eyes,
I will picture you all with my lens,
And we'll send one away to dear
grandma to-day,
And will call it the THREE LITTLE
FRIENDS.

MRS. L. D. AVERY-STUTTLE.

Scares That Are Useless

I THINK it was King James II who said to one of his soldiers, when he was boasting that he did not know what fear was, "Hech, mon! then you never snuffed a candle with your fingers." We jerk our fingers away from anything hot because we know they will get burned. This is a proper scare. We are saving our personal property; our fingers belong to us. It is always right, and never cowardly, to keep ourselves and others from being hurt.

It is a good thing to think about what we would do in different kinds of danger; because if we should ever be in the kinds of danger we have studied, we would know what to do, having already made up our minds.

If we know what to do or say instantly, it is called presence of mind. The English comic paper, *Punch*, once said: "There is but one thing better than presence of mind, in danger; that is, absence of body." This is true, but we do not always know when to be absent.

A great many persons, young and old, think they are in danger when they are not. They get scared. These scares are useless. As they are very uncomfortable to the person getting scared, and often frighten other persons, it is well to know how to avoid them.

Mice come first as the makers of scares. Yet mice are the smallest and prettiest animal we have. They are shy, easily frightened, and scamper to their holes on hearing the least noise or seeing the least motion. A mouse never hurt any one. If mice happen to be white, and have pink eyes, we make pets of them. If their fur is brown, we prance about, get on the piano, and scream. There is a consolation in all this,—the mouse is scared as badly as we are. The best plan is to sit still, make a little noise if the presence of the mouse is unpleasant, and it will quickly disappear. Exactly the same thing can be said of rats, excepting that as they are a few times larger than mice, the scare is bigger. Another very good plan to avoid these scares is to think for five minutes how very uncomfort-

able it must make the little animals to frighten them badly.

Next, spiders. How exquisite their webs are when strung with dew-beads, or when sparkling with raindrops, or stretched as perfectly made nets to catch their maker's food. Then, too, how exquisitely decorated spiders are when examined under a magnifying-glass! How neatly joined are their legs! How delicate their spinners! How wonderful their eyes! How industriously they attend to their own business! How many flies, mosquitoes, gnats, bugs, they capture, and take from bothering us!

Yet, oh, horrors! Let one—even a timid daddy-long-legs—come anywhere near, and great big human bodies will jump, strike, shoo, screech,

does not fly; it floats or sails from one tree to another. It always lights lower down than the place it starts from. The bat flies to catch insects. Attracted by a light, it comes into a room. Then it flies about wildly, trying to get out. The way to get it out of a room is to take the light out; the bat will follow the light. Really, now, who ever knew of a bat getting in any one's hair? And if one did, did it carry the hair off? Bats do not bite unless they are taken hold of. Their ugly, wrinkled faces are very much like those of pug dogs. Yet who is afraid of pugs? Brace up, and keep braced, when a bat is about. The bat should be honored; its squeak is the highest sound we can hear.

The most of us do not like snakes. The dislike is bred in us. We do not try to stop it. We either scamper as fast as we can from a snake, or kill the poor creature, and are frightened all the time we are doing it. Stand still when you see a snake; it will slowly, bashfully, steal away. It will live to do more good for the farmers than any other wild creature. It eats mice and insects that injure their crops, and it kills the insects in cellars, gardens, and about the milk-houses. Very few snakes bite. Our common snakes never do. Their tongues are soft, and can hurt no one. The rattlesnake lives in wild places, and it is polite enough to tell you to stand a little farther off. No snake in America will chase you. The copperhead, viper, puff-adder, are all cowards.

Not one of the beetles that come buzzing into the light at night, and drop on the floor with a bang and straddle, will bite. Pick it up fearlessly. When bees, wasps, hornets, come about, keep perfectly still, and they will not sting. Make a quick motion, strike at them, and they probably will. Almost every year I have two or three pet hornets. I stroke them, and they like it. They are very interesting. I would as soon think of stepping on my watch as I would of stepping on an insect; they are so perfectly made, such fine pieces of machinery.

Before you get scared by anything, always think how much scared that other thing is.—Charles McIlwaine, in *S. S. Times*.



THE THREE LITTLE FRIENDS

grab the broom, and be in mortal terror. A useless scare. Few spiders will bite any one unless coaxed to do it. If, then, they do bite, their bite is no more than that of a mosquito or flea. There are but two spiders whose bite is severely poisonous: that of the tarantula, a native of hot countries; and the female of a pretty, black, polished, red-spotted spider, which belongs to a family noted for staying at home. There is no use in being frightened by spiders.

There is nothing that will stir up more racket, and make the girls—young girls, old girls, and grandmother girls—get their heads covered quicker with newspapers, sewing, aprons, even coal scuttles and dustpans, than a bat in the room.

The bat is not a bird; it rears its little ones as the cow does her calf. The bat is the only four-footed animal that flies. The flying-squirrel

Monkey Discipline

ONE of the monkey cages in the New York "Zoo" contains a mother monkey and her baby. Some visitors one day gave the mother a chocolate peppermint. She tasted it, smacked her lips, winked, and put it all into her mouth—only to remove it at once, and smack and wink much harder. After a second she repeated her experiment, and again hastily removed the peppermint.

Once more she put the dainty in her mouth, but once more took it out. Then, with watery eyes, she laid the candy carefully on the ledge of her cage, turned her back, walked over to the opposite side, seized the rails with both hands, and gazed out as if she had never seen a peppermint.

Meanwhile the baby, which had been engaged with visitors in a corner, had returned to the front. Seeing the peppermint, he picked it up and

tasted it. But his mother's three experiments had left only a nibble for him. That disposed of, he, too, walked to the opposite side, seized the rails, and stood gazing out with the same air of utter absorption as his mother's.

As soon as the latter had cooled down, she came back again, and looked for the peppermint. Not seeing it, she swept with one paw all along the ledge where she had left it, but in vain. Suddenly she ran to the baby, and twisting his head to face herself, put one hand on each of his jaws, pulled his mouth wide open, stuck her head in, and gave a big sniff. Then she turned him over and spanked him soundly.—*Selected.*



Do as You'd Be Done By

If you'd help the world a bit,
Do as you'd be done by;
If you'd help to brighten it,
Do as you'd be done by;
If you have a blessing, let
Some one share it; don't forget,
Selfishness will bring regret,—
Do as you'd be done by.

If you'd help the world along,
Do as you'd be done by;
If you'd help to fight the wrong,
Do as you'd be done by;
Sing a happy, glad some song,
Sing it steady, sing it long,
Sing it to the listening throng,—
Do as you'd be done by.

If you'd help the world to-day,
Do as you'd be done by;
If you would its grief allay,
Do as you'd be done by;
Say your kind words while you may,
Do your good deeds right away,
Peace shall come, with you to stay,—
Do as you'd be done by.

Let the old world sneer at you,—
Do as you'd be done by;
Keep your purpose strong and true,—
Do as you'd be done by;
Every unkind deed you do
Bears its seed of bitter rue;
Don't expect the good in lieu,—
Do as you'd be done by.

— Benjamin B. Keech.

The Second Coming of Christ—No. 4 Signs in the Sun and Moon

THE Saviour's promise to his disciples that he would "come again" (John 14:1-3) has not yet been fulfilled. But his word is sure. "Heaven and earth shall pass away: but my words shall not pass away." Luke 21:33. Those who have trusted in this cheering promise have not leaned upon a broken reed. Those who during the past fifty years have been cheered with the hope of soon seeing their Redeemer, and have given life and treasure to extend the warning to earth's remotest bounds, have not followed "cunningly devised fables." He is coming soon.

"Lift up the trumpet, and loud let it ring;
Jesus is coming again!
Cheer up, ye pilgrims, be joyful and sing;
Jesus is coming again!"

That his children might know when this grand and thrilling event was near, the Lord promised to hang out signs that would herald his coming. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:19, 20. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty

wind." Rev. 6:12, 13. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25, 26. In these verses God has not only told us what the signs would be, but has hung them out in the most conspicuous position possible, and in every possible place. Sun, moon, and stars,—where else could one sign be placed in the heavens? on the earth, in the sea, among the nations, and in the hearts of men,—what more absorbing topic could engage our attention than a study of signs which are to appear as precursors of the close of human history? God is not trifling with us. These signs will surely appear; and, once seen, though unbelief may cavil, they bear the solemn tidings. And the next thing seen will be our Lord.

The signs in the heavens were ushered in by a mighty earthquake, doubtless the one known in history as the "Lisbon earthquake," which occurred in 1755, laying the city of Lisbon in ruins, causing the death of fifty thousand persons, and destroying property worth many millions of dollars. It was then that the Lamb opened the sixth seal, and the heralds of the end were soon to appear.

A Definite Sign

"The sun shall be darkened." This occurred on May 19, 1780. Last-day scoffers are on hand who say: "O, the sun has been darkened many times." But while history does record eclipses of the sun, and other phenomena occurring at other times, when "the dark day" is referred to, the mind invariably reverts to the darkening, mentioned above. A brief study of the Bible will reveal the fact that the sign here mentioned was to occur at a certain time, and in a certain way; and if the sun were darkened a thousand other times, that could not constitute the sign of the end here spoken of. Let us note carefully the language of the different inspired writers who have mentioned this sign, and thus be better able to see how definitely the Lord has located it:—

1. It was to be *after* a certain tribulation, known as the "tribulation of those days."

2. It was to be darkened "*immediately after*" this tribulation. "Immediately after the tribulation of those days shall the sun be darkened." Matt. 24:29.

3. It was to be darkened in the forenoon, or while rising in the heavens. "The sun shall be darkened in his *going forth*, and the moon shall not cause her light to shine." Isa. 13:10. By reference to Gen. 19:23 (margin), we learn that "going forth" and rising are synonymous.

4. The darkness would be the most dense at midday.

5. The day would be clear. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Amos 8:9.

6. The darkness was to occur "*in those days*, after that tribulation." Mark 13:24.

"In Those Days"

The tribulation here spoken of is that prophesied of by Daniel (chapter 7:25), when the papal power for twelve hundred and sixty long, dreary years was to wear out the saints of the Most High. During this time, history records that at least fifty millions of the elect perished by every means of torture and destruction which evil men could invent. The total number will never be known till the "earth shall disclose her blood,

and no more cover her slain." This bloody period, known in history as the Dark Ages, began in A. D. 538, when the bishop of Rome was made by imperial decree the head of all the churches, and corrector of heretics. So terrible was the relentless warfare waged against the elect, that Jesus declared that "except those days should be shortened" no flesh would be saved; every saint of God would have been slain. Matt. 24:22.

The days ended in A. D. 1798, when the pope was taken prisoner by the French general, Berthier, and banished. But the *tribulation* ended about twenty years earlier. Thus was brought about by the power of the Reformation under Luther and others, the influence of whose writings and preaching led prominent men and nations in Europe to espouse the cause of the Reformation. In 1776 the United States declared herself a free and independent country, and offered a refuge to the persecuted of the Old World. Thus the long, bloody persecution, which for over a thousand years had held sway, came to an end. The last act of public burning was in 1779, as recorded by at least one writer. Now the sun was to be darkened *in those days*, or before 1798, and *after* the persecution had ceased. Hence any darkening of the sun taking place *before* the persecution of "those days" ended, would not be the one here mentioned. Neither could it be a fulfilment of the Saviour's words if it occurred after 1798, when the "days" had ended. So we are shut up to a short period of about twenty years between the ending of the *persecution* and the ending of the *days*, in which this sign must occur. Then, too, it must be immediately after the persecution ceased. The persecution ceased in 1778 or 1779; and May 19, 1780, the remarkable "dark day" occurred. A simple diagram will make this plain:—



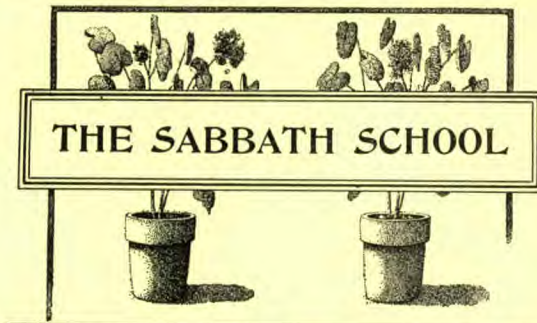
Much historical data can be given, showing that this remarkable sign in the sun occurred in all particulars just as the Bible declared it would, and that no scientific reason can be assigned for it. It was not an eclipse; "for the moon was more than one hundred and fifty degrees from the sun all that day, and more than forty hours' motion past her opposition."—"Great Events of the Greatest Century," page 46. Note the following clear historical statement from an eyewitness:—

"The 19th of May, in the year 1780, I well remember. I was then in my sixteenth year. The morning was *clear and pleasant*, but somewhere about eight o'clock my father came into the house, and said there was an uncommon appearance in the sun. *There were not any clouds*, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker until it was hid from sight. *At noon* we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles."—Milo Bostwick, Camden, N. J., March 3, 1848.

When we compare this statement with the scriptures quoted, we see how accurately God has fulfilled his word, and most certainly we know that this sign stands as a sure evidence of his near coming.

"And the moon shall not give her light." The moon depends for its light upon the sun, and the rays of the sun being interfered with, it affected the moon, and on the following night when it appeared, it looked as the seer had said it would—like blood. The night was uncommonly dark, so much so that white paper held a few inches from the eyes was as invisible as the blackest velvet.

G. B. THOMPSON.



INTERMEDIATE LESSON

XI—David a Fugitive

(December 12)

LESSON SCRIPTURE: 1 Samuel 24 and 26.

MEMORY VERSE: "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." Luke 6: 27, 28.

This week's lesson shows the difference between the Spirit of God and the spirit of Satan. The evil spirit that was on Saul made him hate David, who had done him no harm, and pursue him to kill him. But the Spirit of God in the heart of David made him forgive Saul, his enemy, and spare him when he had it in his power to do him harm.

When Saul came into the cave where David was hiding, the men who were with David said, "Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee."

God was trying David, to see what he would do to his enemy when he had him in his power. David's men advised him to kill Saul. David might have thought that God had given him the kingdom, and now it was in his power to put forth his hand and take it. But he said, "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him." David waited for the Lord, who had put Saul on the throne of Israel, to remove him from it, and to bring him to the kingdom in his own time and way.

David cut off a piece of Saul's robe because he wanted to show him how near he had been to him, and how easily he could have killed him. He wanted Saul to know that it was not in his heart to do him any harm. But his conscience smote him, even for cutting the king's robe. His heart was tender, and easily influenced by the Spirit of God.

When David called to Saul, and told him all that had happened in the cave, and that he would not put forth his hand against the Lord's anointed, Saul's own conscience must have troubled him. He had cruelly slain all the anointed priests of the Lord, who were innocent. But David spared him, although he was even then hunting after him, who was also the Lord's anointed, to kill him. Saul wept, and said to David: "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil." The Spirit of God touched his heart as he saw the difference between David's character and his own. He said, "I know well that thou shalt surely be king;" and he made David swear that when he took the throne, he would spare the lives of his children.

Saul's repentance did not last long: the evil spirit soon got control over him again, and drove him out to kill David. God gave him one more opportunity to stop his evil course. David went down by night into the camp of Saul, and found all the people fast asleep. Abishai, who was with him, asked for permission to smite Saul and slay him. But again David refused, saying, "The Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish." He knew that God's time would come to put Saul out of the way, and he was content to wait.

David carried away Saul's spear that was stuck in the ground by his head, and the cruse of water that was by him. He stood on the top of a mountain a long way from the camp, and called to Abner, the captain of Saul's host, and reproved him for not taking better care of his master. How easily David could have come and taken Saul's life while he slept was shown by the spear and the cruse of water in his hand. Again Saul had had an opportunity to see that David did not wish to do him any harm. Why, then, should he hunt him "as when one doth hunt a partridge in the mountains"? For the last time David reasoned with Saul. He showed him that in driving him out from Israel, it was as though they were saying to him, "Go, serve other gods;" for there was no resting-place for him except he could find it among the heathen.

Saul acknowledged that he had sinned, and that he would no more do David any harm. But David would not trust himself with one who changed so quickly. He would not even take back the cruse and spear, but asked Saul to send a man to fetch it. Saul was convinced of David's innocence, and the greatness of his character. His last words to him were: "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail."

But David was discouraged. He felt that if he stayed where he was, he would surely perish by the hand of Saul. So he went and took refuge with the Lord's enemies, the Philistines.

Questions

1. How did David get an opportunity to render good for evil? When God gave Saul into his hand, how did he treat him?
2. What made David so forgiving? What made Saul hunt David and try to kill him? How did Saul get into the power of the evil spirit?
3. What did the men with David want him to do? Who was really speaking through them? What does Jesus tell us to do? (Memory Verse.)
4. How did Saul find out that he had been in David's power? What had Saul done to the Lord's anointed? What was he even then trying to do? Yet what would not David do?
5. What did Saul say to David? How did he contrast David with himself? What did he feel sure would come to David? What did he make him swear?
6. Did this end Saul's pursuit of David? Where was their next meeting?
7. Who went with David to the camp of Saul? What did they find there? What would Abishai have done? How did David prevent him?
8. What did David take away from Saul's pillow? Where did he go? To whom did he call? What did he say to Abner?
9. What did David tell Saul he was doing by hunting him out of the land of Israel? What did Saul say about his own conduct?
10. Did David trust the king's word? Where did he go for refuge?

THE YOUTH'S LESSON

XI—The Second Angel's Message—
The Fall of Babylon

(December 12)

MEMORY TEXT: "We would have healed Babylon, but she is not healed: . . . for her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 5:9.

Questions

1. What message is given by the second angel? Rev. 14:8.
2. To what is the term "Babylon" applied in Revelation 17? Verses 4 and 5.
3. What does woman represent in prophecy? Rev. 12:1, 6, 17. Note.
4. Then what is the import of the second

angel's message of Rev. 14:8?—The church has fallen.

5. How is the condition of the same church in the last days described in 2 Timothy 3? Verses 1-5.

6. What evidence do we have that this is in the church and not in the world? Verse 5. Because these sins are among the people who have the form of godliness but deny the power thereof.

7. Do leading churchmen sense this condition? Note.

8. How was this fallen church presented to John in Revelation 18? Verse 2.

9. Where will many of God's people be found when the second message is given? Rev. 18:4.

10. In the description in 2 Timothy 3, what admonition is given? Verse 5.

11. In what does the admonition become a warning?—In the second angel's message.

12. What is the second angel's message? Rev. 14:8.

13. Just before the close, how will the second angel's message be strengthened? Rev. 18:1, 2.

14. What final appeal will be made? Verses 4 and 5.

15. How will the earth be affected by this message? Verse 1.

Notes

1. A woman in prophecy denotes a church. Frequently in the New Testament we find the illustration used. In Revelation 12 the history of the church is described under the symbol of a woman. This is the true church. A glance at the chapter will make the matter plain. First, verse 2, the birth of Christ is described; then, verse 6, the 1260 years of papal supremacy; then the Reformation, near the close of that period; and the last verse describes the church, under the symbol of a woman, just before the coming of the Lord. In chapter 17, verse 3, the apostate church is described, and this church is called Babylon. It is the fall of Babylon that the second angel's message announces.

2. Leading churchmen to-day deplore the condition of the church, and are urging the people back to the simplicity of the gospel. A short time ago a prominent bishop in the Methodist Church described their condition in the words of 2 Tim. 3:1-5. Mr. George F. Pentecost is authority for the statement that the church has degenerated into a great, strong, social, fashionable organization.

Robert Atkins, in a sermon preached in London, said: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. *Apostasy, apostasy, apostasy*, is engraved on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, 'We are rich, and increased in goods, and have need of nothing.'" It is important that we do not apply this text entirely to other churches, and neglect to examine our own hearts in the light of this scripture.

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CONFESSION that is acceptable with the Lord makes no reserves. It does not say, "I am sorry, but—" It does not plan to keep one little corner of the heart for some favorite sin. No; it makes a full surrender, holding nothing back. For such confession, and only for such, "the pardoning blood availeth to cleanse the mortal stain."

MEETING JESUS! We talk a great deal about the day when we shall meet Jesus, and shall be with him; but do we often stop to think what it will mean to meet him, really? Are we getting ready to meet him? Do we truly desire to meet him? Then we need not put it off a single day or another hour. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And it is "this same Jesus" who makes this promise, and holds out this invitation, who will one day come in the clouds, with all the holy angels. Shall we be glad and rejoice in that day of his appearing? Then we must know him now, we must become acquainted with him; we must have his presence dwelling in our hearts. If we welcome his presence now, we shall surely meet him with joy then.

\$50,000 for Missions

THIS is what we are expecting as an annual offering this year. Work, pray, and plan to reach this amount, and make the annual offering for 1903 the largest one we have ever given. The very fact that our time for work is rapidly growing shorter, is sufficient evidence that our gifts to hasten this message must continually grow larger. Our work will increase in proportions until every nation, kindred, tongue, and people is reached. While many will go in person to carry this gospel, a larger number will remain behind, and these must provide the necessary supplies. As more go, and more fields are entered, more funds will be required. Fifty thousand dollars will enable us to answer some of the many calls that 1903 has brought. What do you say? Shall we not begin to plan to-day to bind about our wants, and give to God's cause, until we really feel the giving this year? In just a little while "he that shall come will come," and we can no longer lay up treasures in heaven. Now is our day of opportunity.

E. H.

New Every Morning

THE daily returning morning watch is the time to renew our strength for the day's duties. To-day events are occurring so rapidly; God's work is hastening so surely; Satan is sending out his deceptions so stealthily; and confusion is fastening its grip upon the unwary so securely, that safety, individual safety, lies only in individual

experience. Yesterday's victories will not conquer to-day's battles. What need there is for meditation and prayer morning by morning to get a true vision of God's work in the world, his plan for its accomplishment, and our place in that plan,—your place and my place. Nothing less than this should be the attitude of every young man and young woman in the issues of to-day. We can not afford to allow another to dictate where we shall stand in this crisis, what our attitude toward God's work shall be in these closing days; neither can we afford to choose for ourselves. The enemy, the arch-deceiver, will not miss an opportunity to turn us into the wrong path. But morning by morning there is safety in watching with Him, in communion with him, in yielding anew to him, and in listening to his voice, who gave up all that we might enjoy this precious privilege. Here is our strength and our boldness in the issues of to-day, and our inspiration to lead others into this same experience. "It is God that energizeth you both to will and then to work for his good pleasure."

E. H.

A Means of Self-Improvement

ABOUT seventy-five years ago there lived a young boy who was destined to occupy one of the most prominent positions in the history of the United States. His father was extremely poor. More than once the only article of food on the table was Irish potatoes. He wore trousers of roughly tanned deer-skin; his foot-covering was a home-made moccasin; and his cap was a coon skin. This young boy had an intense desire to learn to read. He used to sleep in the loft, to which he climbed by pegs in the wall of the log cabin. He slept on a pile of leaves in the loft. The books which he read were usually borrowed from the neighbors, and these he would read as long as daylight lasted. He would often lie on the floor in front of the fireplace. The wooden shovel was his usual slate, and on its back he ciphered with a charred stick, shaving it off when it had become too grimy for use. It was his custom to make long extracts from the books he read. He used a turkey-buzzard pen and brier-root ink.

I presume you recognize this description as applying to the young Abraham Lincoln. The Lord used that young man because he was diligent, and because he was always searching for truth. Through him God did a great work for this nation.

I can not help wondering how many of our young people would be willing to put forth one half as much time and effort as Abraham Lincoln did in order to obtain an education. Do you not think that if we were as zealous for the cause of Christ as that young man was to fit himself for a position in the world, the gospel would be preached to all the world in a very short time?

The Lord is calling you to do some work, and yet you allow hours to go to waste when you might be improving your mind. I know this is true, for I have watched young people. I do not say this to condemn you, but I want to call your attention to the fact. We must wake up. It is time for us to have an ambition. It is possible for every young person in the church to have a good education.

You know something about the schools which the Lord has provided for the training of workers. There is another means of education which you should know about. I refer to the Correspondence School. I presume that it is impossible for some young people to become resident students of one of our schools this winter, but if I were in your place, I would not let the winter go by without doing some systematic studying. The Correspondence School will guide you in that study so that at home you can do good, thorough work. When you enter school, you will be that much ahead.

I wish I could say something to you to really make you feel the need of workers, and to show you that if you will put forth an effort, you might quickly occupy a position of responsibility. The Lord wants you to do it. He has a high standard for you. Why is it that you will go on, month after month, and be no better off by the end of the season than you were when the season began? If you can not attend school, my advice would be to begin work by correspondence, and begin it at once. You know that the home is the ideal school. In the course that is offered by correspondence, not only every child in the family may be students, but fathers and mothers may unite with their children in a study which will make every one of them stronger and more efficient workers.

If you will give yourself up to this work, I believe God can use you to bring light and strength into your home church. Do you desire to become an active worker? Have you looked forward to the time when you would be a worker? If you have, the thing for you to do is to begin now. I therefore urge upon you to write me that I may have the privilege of telling you what I know of the Correspondence School, and helping you to get started in a work that will help you.

M. BESSIE DE GRAW.

Berrien Springs, Michigan.

"Our Paradise Home"

THIS is the title of a new book by Elder S. H. Lane, which is having a good sale. When it had been printed only three months, a third edition of ten thousand copies was demanded, and it is still selling. To read the book is like listening to a sermon by its author; and there are thousands who will find a special pleasure in it for this reason. But the book is full of instruction, is daintily illustrated, and treats of a subject that is of the deepest interest to every heart, especially to those who "desire a better country, that is, an heavenly."

The book is bound in blue cloth, and sells for fifty cents. Address the publishers or your State tract society.

Thought

IN these times when so much is being said and written about Hypnotism, Mind-reading, Christian Science, and all forms of mind power, it is fortunate that one of our people has been impressed with the importance of these questions, and has written a book upon—

Thought, Its Origin and Power,

in which the most important mental conditions are portrayed; invaluable instruction is given to guide the reader in a proper conception of the divine purpose in bestowing upon man a wonderful power through the mental forces; and excellent directions are offered for the proper care and training of the mind, the discernment between the right and the wrong uses of the power of the mind over one's own body, and the exerting of influence over others. Many heretofore perplexing and uncomprehended conditions in the thought-life are made plain, and the reader is placed in possession of important facts that will encourage him to appropriate his birthright, and use it in directing his own life and administering to the happiness of his fellow men.

Every one should have a copy of this book as soon as it is ready for delivery, December 10. It will be put up in a neat, plain, inexpensive, cloth binding. The design is to make it as cheap as possible, so it will be within the reach of all. It will contain about 250 large pages, and will sell for \$1, postpaid.

Those having young people in the family should procure this book at once. It will help them to avoid the snares of the isms of the times. It will make one of the best holiday presents for a friend or relative.

Order of your State tract society.