

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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OUR CONTRIBUTORS

The Creation of Light Part II



IN the beginning God created the heaven and the earth. And the earth was without form, and void." It hung amid impenetrable gloom; for

"darkness was upon the face of the abyss."

The shades of night enveloped the earth, and the dawn of the world seemed not like a birth, but like a funeral. Silence—as of the grave! darkness—as of the tomb! But across that inky blackness from the throne of God came the words of Divine Majesty, "Let there be light," and light was. Thus in a few words we have the history of the creation of light, and, so far as its appearance to man is concerned, this is all we know of its origin.

To ask further for the origin of light is to ask for the origin of God; for "God is light, and in him is no darkness at all." He dwells "in the light which no man can approach unto." From everlasting to everlasting he is God. And from eternity to eternity, light has co-existed with God. His light has never gone out; "for in him is no darkness at all."

From the presence of God emanates a visible glory that shames the moon and mocks the sun. All heaven is flooded with the effulgence; and even earth, in its far wanderings from God, is not left in utter darkness.

"God is light."

Once man dwelt in the presence of God, and held converse with his Maker face to face. He reveled in the light of God; he was enveloped in its radiance; he was shrouded in its splendor. There was no chill of evening, no frost of winter. Man lived amid the warmth of summer; for he abode in the presence of God, who is a sun and a shield,—a sun to give warmth and light and life; a shield to protect from biting cold and withering heat.

How much it meant for man to dwell in the presence of God!

"And God said unto them." How full the meaning of the words, "God said unto them"! God spoke with man! He talked with him face to face! As friend speaketh with friend, so God spoke with man. There indeed was a close communion!

We seek the presence of the learned of the land to-day to ask them questions, to listen to their words; but what a privilege was that! What an opportunity for study, for progress! What a school! Man could question God. With a mind that knew no fatigue, in a body that never knew pain, man communed with the all-wise God!

Nevertheless, man was not content. He was not satisfied with God's paradise; he must make himself a fool's paradise. Not pleased to receive all that God could give, not content to be all that

he possibly could be, he sought to be something else, different and inferior. Deluded, caught with the fool's bait that he could, by disobedience, be as a god, knowing good and evil, he left all, and lost all.

Leaving God, the source of light, his feeble taper immediately went out in a miserable darkness. Sin swept in between the creature and the Creator, and darkness of mind and soul became man's awful portion.

But still the sun, the light in the heavens, shone on, giving its radiant beams by day, its reflected light by night.

We have seen how it came into existence.

God spake, and lo! it was.

Then he commanded, and it stood fast. Ps. 33:9.

And by the divine energy of that word, it stands fast unto this day.

Let me say it all over again. There are but



A FOOL'S PARADISE

two steps: God first commanded light to exist, and, obedient to the word of command, it was. And even so, it was but energy from God, a manifestation of his power. Now mark the second step: God now commands that, as light had come, so it was to continue, and still it is energy from God. The power that caused it first to appear, now causes it to continue to appear.

The shining of light, then, is a continuing of the creative power—a prolonging of its energy. Light thus becomes a fact. And the work of creation, though finished then, becomes permanent for all coming time. The work of *creating* light was confined to the first day of time, but the *shining* of light continues on through all the days that follow.

L. A. REED.

Reading

How often is the thought expressed, O for more time to devote to reading, to storing the mind with thoughts that shall be of real service in the accomplishing of life's best efforts! The busy worker in life's field finds that his daily round of duties demands his attention to such an extent that often it seems there is little or no time to give to the cherished companionship of books. On the other hand, the bookworm persists in devoting his time so fully to his favorite pursuit that his real mission in life is neglected, and he becomes of little or no practical use in the service of humanity. One who is intemperate in his reading, who reads in spite of the legitimate demands upon his time, may become a sort of "walking encyclopedia;" but, after all, encyclopedias are of little worth in the proper shaping of human destinies. The printed story of one such life as that of Martin Luther, William Carey, or Adoniram Judson does more for the salvation of humanity than a whole set of encyclopedias.

The human encyclopedia may imagine himself an important factor among men; but the fact is, he employs very little time in active service in the great field of life. When a boy or a girl so loses all sense of obligation to others as to become metamorphosed into a bookworm, it is very evident that the God-given duties in the home and elsewhere are being sadly neglected.

"No man is born into the world whose work is not born with him;" and surely the proper accomplishing of that work in its every detail should be the absorbing theme of the life. But he who is careful to follow the path marked out for him by the finger of divinity will find time for reading not only "the law and the prophets," but whatever is necessary as an aid in the upward trend of life.

We often hear of the importance of economy, and almost unconsciously we narrow down the meaning of the term to the proper expenditure of money. But "as every thread of gold is valuable, so is every minute of time;" and every one is responsible for the manner in which he spends it. He who makes the most of life, studies to economize his time to the very best advantage. If the odd moments, so often wasted, were devoted to good reading, one might be surprised, after even a year's trial, to realize how much has been accomplished. A plowboy on a Western farm, finding the book which he wished to read too cumbersome to take with him to the field, procured a cheap edition, from which he removed the leaves as needed, and in this way he was enabled to read a few moments now and then while his tired horses rested at the end of a furrow.

Much space might be devoted to biographical sketches of those who, like Elihu Burritt, the "learned blacksmith," became scholars simply by devoting spare moments to study. "The Back-log Boy" was once the interesting theme of a lecture, which was illustrated with cheerful scenes of the good old days when the boy who thirsted for knowledge was found quenching his thirst stretched out before the open fireplace after the toils of the day were done. How familiar is

the story of Abraham Lincoln, of whom it is said that he first obtained "a tolerable knowledge of grammar from a borrowed book, studied by the light of burning shavings in a cooper's shop." How many of those whose names form the skeleton of history in our own country, knew what it was in early life to struggle with the disadvantages of poverty; but their indomitable perseverance was sufficient to surmount the obstacles which hindered their quaffing at the fountain of useful knowledge. If this has been true of many in the past, why should it not be true of every one so inclined to-day, when good books may be had at such trifling cost?

"There is nothing that so refines the face and mind as the presence of great thoughts." And one of the most powerful incentives to great thinking is the careful perusal of good books. A well-read mind is a thinking, active mind. Its possessor may not be noted for high-sounding phraseology, and the profuse use of polysyllables. His manner of expression may be noticeable because of its simplicity, but it reveals a depth of thought which is truly refreshing. What satisfaction is experienced in associating with such minds, either through the medium of the printed page or in verbal conversation. How pure and elevating the influence, urging one to higher and nobler attainments. On the other hand, how insipid the companionship of individuals or of books representing only the worthless materials to be found in the great printed quarries of the world. And yet there are multitudes of boys and girls to-day who are secretly cherishing the companionship of books of which they know their parents would not approve, and which are slowly robbing them of their frankness of expression, and their beauty and innocence of character.

Among the pleasant pastimes of Redondo, California, is that of searching for moonstones among the pebbles of the beach, many of which are beautiful in color, and worn smooth by the lashing of the ever-restless waves. Indeed, the pebbles are found to be so attractive that one is tempted to weigh himself down with them while looking for moonstones, although the latter are capable of receiving a polish, and consequently are considered of value.

My young friend, the banks of the river of time are thickly strewn with tinted literary pebbles, in themselves entirely worthless, but possessing a pleasing exterior, whose fascinations are so many and varied that if care is not exercised, many of them will be accepted in place of those of real worth,—those which are capable of taking a polish under the pumice-stone of truth. Remember that here, as elsewhere, "All is not gold that glitters;" that books, like friends, should be well chosen.

Choose your books as you would choose the atmosphere which is to surround your life. The printed word has its marshes and its uplands, its deserts and its oases. And often unwittingly the young reader, being tendered a pass by a friend (?), finds himself in some printed bog, far removed from where his Creator intended him to be; and a sad feature of it is that such passes are never good for a return trip. He who bids adieu to the innocent realm of childhood, to revel in the impure atmosphere of the stagnant literary districts, may come to the time when he will wish for a return passage, which it will be impossible for him to obtain. He may cease the forming of new acquaintances in the way of bad books; but he can never recall the precious hours that have been worse than wasted; he can never undo the influence which his life has had upon others; nor can he, of himself, erase from the tables of memory the lasting impressions of his earlier years.

Dear boys and girls, don't choose the deserts and the stagnant slums, when you may just as well enjoy the "green pastures" and the "still waters." Don't feed your starving souls upon husks, when in the Father's house there is food

enough and to spare. Seriously consider the questions, What is your reading doing for yourselves and others? Are you becoming better fitted every day to deal out bread to those who are hungering after righteousness? Are you gleaning fragrant blossoms from the field of truth to carry to the bedside of the sick and suffering,—blossoms whose beauty is immortal, and can never fade? Make the decision now that you will dwell in the uplands of life, under the divine rays of God's approval. MRS. M. A. LOPER.

Pasadena, California.

William Ewart Gladstone

In discussing the many problems of the day which perplex English statesmen, a prominent bishop recently exclaimed, "O, for one hour with Gladstone!" Though the "Grand Old Man" made political mistakes, and his predictions have not fulfilled in every case, yet the confidence expressed in these words is the sentiment of millions of Englishmen, and is a greater monument than any statue of bronze or stone.

William Ewart Gladstone was born in Liverpool in 1809. His mother was descended from the Plantagenets and Robert Bruce; his father traced his lineage back to the reign of Edward I. The family could therefore claim "blue blood," and the early tendencies of the boy William promised a life devoted to the interests of the upper classes. His parents were members of the Church of England; his father was a Conservative, or one who opposed radical changes in the government; he was surrounded by aristocratic influences while in college at Oxford, and, graduating in 1831, was sent to Parliament the next year as a Conservative. He knew but little, therefore, of the rights of the people; and even his first speech in Parliament was in favor of slavery. Public life, however, began to broaden his mind; and as he studied more earnestly the needs of the people, he found himself gradually separating from his old party. In 1865 he left the Conservatives, and became the Liberal leader in the House of Commons.

One of his first acts in behalf of the people was to secure a reduced railway fare of two cents a mile for third-class passengers. This was in 1844. Two years later he was active in bringing about the repeal of the Corn Laws. These, by placing a high duty on all grains from other countries, had raised the price of bread almost beyond the reach of the poor. The repeal brought great relief to thousands, and made its authors popular among the working classes. As is often the case, when reform works against the wealthy, the hatred of the land-owners and farmers fell upon the friends of the people. A bill enabling Jews to sit in Parliament, though temporarily defeated, received the support of Gladstone; and the next year, 1848, he voted for a bill enlarging the civil rights of Catholics. It was Gladstone, now Chancellor of the Exchequer, or chief minister of finance, who established the Post-Office Savings Banks. This was for the benefit of those who could save only a few pence each week. It has been so successful that its annual deposits now exceed four hundred million dollars.

In 1868 Gladstone was called to the highest position which England can bestow,—the Prime Ministry. Altogether he held the premiership three times, the last call coming in 1892, when he was eighty-three years of age.

But the world will best remember Gladstone by his efforts to obtain Home Rule for Ireland. Many of his plans to better the condition of the Irish were successful; but the great ambition of his life—an Irish Parliament for Ireland—was never gained. Whether this would have proved best for that people is still a matter of opinion, but it is certain to-day that every claim made for his bills which did pass, has been justified by the results. He was an old man when the fate of his Home Rule bill was decided in 1893; but

having learned to bear defeat as well as victory, he retired to private life without a word of complaint.

At last, after a long life, full of lofty purposes and noble deeds, he died, May 19, 1898.

If, as has been said, genius is a capacity for hard work, we have the secret of Gladstone's success. In his final college examinations, he received the unusual "double-first;" that is, honors both in the classics and mathematics. While chancellor, he was at the treasury office from ten to fifteen hours a day. In spite of this load of care, however, he found time to teach Latin to one of his children.

Another prominent characteristic was his strength of purpose. Walking was a favorite exercise, and it is said that if he planned to go a certain distance, no weather, however stormy, could turn him from the idea. When home from college one summer, he took part in an archery meet. Darkness came upon the competitors while they were searching for a lost arrow. The arrow was of no special value, but Gladstone had determined to find it; and early the next morning he was found by his friends, tramping about in the wet grass near where the missile had fallen. He found the arrow.

As an orator, Gladstone excelled. He had the power of clothing even familiar subjects with new beauty and meaning. His voice was clear and silvery, and he was spoken of as the only man in the House of Commons who could talk in italics. When he presented his first "Budget," or annual statement of the Exchequer, the dull reading of which was famous for its power of bringing drowsiness over the Commons, Gladstone held the members spellbound for five hours. Speaking of the occasion, a writer has said: "We find ourselves in the enchanted region of pure Gladstonism,—that terrible combination of relentless logic and dauntless imagination. We soar into the empyrean of finance." Perhaps his most touching speech was one of four words, made in bidding his final farewell to the House. Years before, an earldom had been offered, which would have taken him to the House of Lords. But the "Great Commoner" declined it, saying that he could better serve the people in the Lower House. The chamber, therefore, which for over sixty years had rung with his eloquence, and witnessed his victories and defeats, had become very dear. After saying a few words in reply to remarks of appreciation, he said, in a low, faltering voice, "God bless you all." The words were so impressive that as the members filed out of the room, not a word was uttered.

We have traced his political life. This was great because he was above all else a Christian. At college he was known as the most religious of students; in political life he was the most devout of statesmen; and he died true to his faith. The quiet retreat of his home, Hawarden Castle, situated in a wooded estate in North Wales, favored deep, spiritual growth; and in his home parish he was known as a diligent church worker, always ready to relieve the needy and to speak a kind word to the discouraged. It has been said of Gladstone that he was essentially a man of prayer. Each morning before breakfast he walked to the parish church, a mile distant, where he loved to commune with God.

How far the history of England has been influenced by such a life of faith and prayer, only He who hears and answers prayer can tell. We do know, however, that among those names which remain an inspiration to a noble, consecrated life, that of William Ewart Gladstone will occupy a foremost place.

T. C. O'DONNELL.

WHOEVER tries to do each day's work in the spirit of patient loyalty to God is weaving the texture whose other side is fairer than the one he sees.—Dean Stanley.



THE HOME CIRCLE

New Year Askings

We know so dimly how to ask aright,
Or if 'twere well that all our days be bright,
And so we ask, dear Christ, this New Year's day,
"Lord, teach us how to pray."

We know that Truth and Changelessness thou
art,
We lean our hearts upon thy faithful heart,
And this our prayer for all the New Year through:
"Lord, teach us to be true."

We know the Father-Heart is love indeed,
That thou wouldst have us live the simple creed
Of love to thee and all our fellow men.
Lord, make us loving, then.

—Selected.

Peculiar Birds

IN a preceding number of the INSTRUCTOR it was stated that many queer birds are found in the southern hemisphere. This is a fact at once noticed by all travelers and naturalists who cross the equator, but it is particularly noticeable in that part of the southern world known as Australasia.

The laughing jackass, before described, is classed as a kingfisher by naturalists, but he is quite different from the birds known by that name in England and America. The lyre-bird is another specimen, which, in the absence of any nearer relative, is called pheasant; but it is the only known species of its genus. It takes its name from the appearance of its long tail-feathers, whose arrangement resembles the stringed musical instrument of that name.

This bird has several peculiarities. It lives in secluded gulleys in Australian forests, and is very shy. Round hillocks, or mounds, are built by it, around which it dances morning and evening, uttering at the same time a loud musical whistle. It is insectivorous, never flies, but runs at an extraordinary speed, disappearing like a flash if discovered. The accompanying photograph shows five of these birds performing their morning waltz. They mock all other birds, but especially the magpie and the laughing jackass.

The cockatoo, often seen in captivity in all parts of the world, is a purely Australian bird. Once while on a visit to the forest of Gippsland, in southeastern Australia, unusual screeching sounds were heard; and on inquiry as to their source, the answer from one well acquainted with the country was, "Cockatoos." Immediately overhead, at such a height as to be at first scarcely discernible, several of these white birds were pointed out as they were flying round and round, apparently for exercise. The person who directed attention to them, a man of undoubted veracity, stated that he had seen flocks of the birds so dense that they formed a cloud, also that he had seen a flock of them alight in a tree, and literally make it white and pink with their plumage.

These birds like to hang by their beaks and claws. There is an overland telegraph line from Port Darwin in the northern territory of Australia to the southern part of the continent. At one time two wires were placed one above the other, about eighteen inches apart, on the poles, but for some reason, messages were frequently lost, and communication was very difficult. Investigation revealed the fact that the cockatoos, taking one

wire in their beaks and the other in their claws, made a connection between the wires, and thus disabled the line. It was found necessary to place the wires so far apart that the birds could not reach from one to the other.

The kiwi of New Zealand is a lonely bird, having no relative in the world. It sleeps during the day, and gathers its food during the night. It has a very long bill, but its wings are so small as to be of no use. It is supposed formerly to have been much larger than at present, as the female lays an egg out of all proportion to her size.

Although the kiwi is a very peculiar bird, New Zealand has, or did have, another that is even more odd,—the moa. As far as wings go, it was worse off than the kiwi, for it had not even a place for them. The bird is now extinct. The moa stood about twelve feet high, and could run faster than any other living animal. It had an enormous appetite, and could eat almost anything. In this respect it resembled the ostrich. There are legendary accounts among the Maoris that it swallowed men.

There is no record that any European ever saw one of these birds alive. They are supposed to have become extinct about four hundred years ago; and, this being so, some have even doubted whether such a bird ever existed. But there need be no doubt about the matter. In the natural history museum connected with the public library in



LYRE-BIRDS DANCING

Melbourne are two or three well-preserved skeletons of the moa. The head of the largest was several feet above the writer's head as he stood beside it. Its leg bones are much larger than those of a horse.

The emu, still quite common in Australia, probably comes from the same family as the moa, although it has wings. It differs from the ostrich of Africa in that it has three toes instead of two on each foot. It stands about four feet high, not quite as tall as its African cousin. A heart-shaped design, with an emu on one side of it and a kangaroo on the other, with a few symbols of the stock- and sheep-raising and mining industries interwoven between them, is the sign, or seal, of Federated Australia.

H. E. SIMKIN.

Won by a Bunch of Flowers

A FAITHFUL little Christian woman, who has charge of a day-nursery over on the East Side in the New York tenement-house district, was accustomed to visit a "shut-in" in one of the worst tenements. In the course of her visits to this

house she came to know about a most drunken and wretched woman, whose door she passed every time she went into the building.

The woman hated her because she was a Christian, and if she looked in at the door, or acted as if she would like to come in, the door was always slammed in her face with a series of vulgar oaths.

Notwithstanding such treatment the little nursery saint, who had come down from the country with a conviction that she had a call from God, and had started a day-nursery in New York City on fourteen dollars, backed up by her faith, and had won a great success, felt growing in her heart a deep pity for the wretched woman. This grew upon her as the neighbors of the woman told of her family, and how the husband and the three children were all being dragged down to ruin by her.

The visitor prayed for her every day, and also prayed for wisdom to devise a plan by which she might reach the woman's heart; for she was sure that, if she could only find the trail, down underneath all the oaths and brutality there was a woman's heart that would prove her salvation if she could only get hold upon it.

One day she decided to try an experiment.

She went and bought a most beautiful bouquet of flowers. She was careful to see that they were the very best in the shop. She had them arranged nicely, and she carried them with her to that slum tenement-house.

The door of the wretched little apartment was open, as usual; and, as its inmate leaped forward with an oath to close it in her face, the little day-nursery woman held up the beautiful bunch of flowers before her, and said, in her sweetest tones, "My dear, are they not beautiful?"

The woman stopped as if she had been shot.

The one good, bright spot in her wicked heart was a love for flowers. She had been brought up in the country, where as a little girl she gathered the beautiful blooms on the hill-sides, and all her life she had loved flowers. Though for years she had lived in the midst of squalid poverty and sin, there was a little green spot of memory left, when the flowers still bloomed.

She looked at the blossoms, then she timidly bent toward them, that she might smell their fragrance, and then, almost humbly, and with a new note of kindness in her voice, she said: "Yes, they are beautiful. They put me in mind of home when I was a little girl."

After a moment the Christian woman said: "Take them, my dear. They are yours."

There was a look of shocked and horrified excitement in the woman's face for a moment, and then she burst into tears, and sobbed as if her heart would break.

"Mine!" she said. "You don't mean these beautiful flowers are for me after the way I have treated you. I have been so mean to you. I have cursed you, and abused you, and hated you, and sometimes I felt like I could have killed you; and now you give me these flowers."

Well, that was the beginning of better days. The Christian woman was welcome in that tenement afterward. In the course of the next three months the wretched woman was happily converted. The husband and children followed, and it is now a happy Christian family.—Selected.



Live Always as Under the Eye of the Lord

When you think, when you speak, when you read,
when you write;
When you walk, when you talk, when you seek for
delight;
To be kept from all wrong when at home or
abroad,
Live always as under the eye of the Lord.

Whatever you think, never think what you feel
You would blush in the presence of God to reveal.
Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you write, though with haste or with
heed,
Write nothing you would not like Jesus to read.
Whatever you sing in the midst of your glees,
Sing nothing that his listening ear could displease.

Wherever you go, never go where you fear
Lest the great God should ask you, "How camest
thou here?"
Turn away from each pleasure you'd shrink from
pursuing,
If God should look down, and say, "What are you
doing?"

To be kept from all wrong both at home and
abroad,
Live always as under the eye of the Lord.

—Selected.

THE Young People's work is making progress in Southern California. At the time of the recent camp-meeting, a union meeting of the different Societies represented was held, and a general superintendent of the Young People's Societies of Southern California was appointed.

From St. Johns, Newfoundland

OUR society was organized about two years ago; but as there were not many youth in our church, we encouraged the older ones of the children to come. This put us to work on the material there was in the church, and we kept the interest up by giving Bible readings in the meetings, and teaching the children.

We now have a growing and working Society of about ten youth and seventeen children, under the leadership of Dr. Carrie Lemon. Several of the older members have been converted, most of the children say they want to be Christians, and all are at work selling our books, using the money earned in this way to buy pews for the church.

While this is being accomplished, the people are receiving our literature, and the children are gaining an experience.

When the part of the meeting devoted to the children is over, we take up the studies prepared in the INSTRUCTOR, and find them interesting and beneficial. We pray that God's blessing may rest upon all our Young People's Societies.

A. MEMBER.

From the Young People's Society at Battle Creek

IN a letter from the president of the Battle Creek Young People's Society, Brother O. R. Staines, we note the following items that will be of general interest to the young people everywhere:—

"Our Young People's work is progressing very nicely. You no doubt have learned of our Young People's Convention to be held here between December 31 and January 4. We have a Convention Committee appointed, and they are actively at work making definite plans for the Convention. We are hoping for excellent results from these meetings. The church is offering free

entertainment to all delegates, and we are expecting some substantial help. Elder Warren, Professor Lamson, and nearly all the ministers in the West Michigan Conference will be here.

"We are also at work on the matter of reorganizing our work locally. At present we are holding meetings at the Marshall jail each Sabbath afternoon, and also with the small company of Sabbath-school workers who live in Marshall. My wife and I go over about every other week, and Brother Quinn goes nearly every Sabbath. Different ones go with us to assist in the singing, and giving such other help as they can. We are meeting with good results in the work, and are ourselves receiving a blessing from our efforts. We find that it is only in doing something for others that we receive definite blessings."

JANUARY FIELD STUDY

The World in Review

(January 9)

Opening Exercises:—

Singing.

Prayer.

Scripture Reading. Isa. 61:1-11.

Field Study:—

Central and South America. *Review and Herald*, November 19, pages 14, 17; November 26, page 15; December 10, pages 13, 16; December 17, pages 14, 15, 16.

Europe. *Review and Herald*, November 19, page 17; November 26, pages 14, 18; December 3, pages 15, 16; December 10, page 15; December 17, page 13.

Asia. *Review and Herald*, November 26, page 14; December 3, page 14; December 10, pages 13, 15.

Africa. *Review and Herald*, November 19, page 15; December 3, page 17; December 24, page 15.

Island Fields. *Review and Herald*, November 19, pages 17, 18; November 26, pages 18, 19; December 3, pages 14, 18; December 10, page 15; December 17, pages 15, 16.

Remarks by Leader:—

What We Shall Do During 1904.

Closing Exercises.

Suggestions

Very brief indeed must be the consideration of each field, if our work in the world is reviewed in one hour. And yet this is possible, if each one gathers just the facts about the field assigned him, and presents them in the few minutes given him, in a clear, concise manner. The *Reviews* suggested, and other late numbers, will afford much material. A map will add very much to the interest of the meeting. Those who do not have access to a large map of the world can easily provide one in outline which gives very clearly a picture of our field, and the few places that have thus far been reached with the message.

The following statistical outline may aid somewhat in intelligently reviewing our work in the short time allotted to each speaker:—

	POPULATION	SABBATH-KEEPERS	TOTAL LABORERS
Central and South America			
Central America	2,587,000	159	6
Central America, South	1,000,000	71	3
British and Dutch Guiana	225,000	310	6
Brazil	15,000,000	742	16
River Plate	6,400,000	460	17
West Coast South America	10,000,000	150	4
Europe			
German Union	255,365,000	4,079	280
Scandinavian	12,506,503	2,215	101
British Union	40,695,432	858	79
French-Latin Mission	78,643,078	571	19
Oriental Mission	30,623,900	201	16
Asia			
India	294,000,000	75	23
Japan	45,000,000	43	12
China	425,000,000	22	13
Africa			
	170,000,000	725	43
Islands			
Fiji	121,798	136	4
Jamaica	175,000	1,188	13
Lesser Antilles	400,000	101	11
Pitcairn	154	60	1
Porto Rico	954,000	2	2
Raratonga	7,500	50	3
Samoa	35,000	10	4
Society Islands	8,000	111	9
Sumatra	2,750,000	12	3
Tonga	25,000	20	2
Trinidad	208,030	260	5

What We Shall Do During 1904

Study the Field.—Knowledge precedes interest, and interest precedes sacrifice. One thing that is needed to-day is a higher degree of missionary intelligence. The person who knows about missions is the person who prays about missions; and the person who prays about missions is the person who gives, first himself, and then all that has been intrusted to him. Ample opportunities to study the fields in which we are operating are afforded through the columns of the *Review and Herald*, and the INSTRUCTOR.

Pray for the Work and Workers.—One way designated by our Lord Jesus, by which his work was to be forwarded in the earth, was through the medium of prayer. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." An army of informed young people set to pray daily about this great need in the Lord's work to-day, will bring results. "The effectual fervent prayer of a righteous man availeth much."

Give to Missions.—Familiarity with our mission fields, followed by earnest prayer for the laborers and those for whom they labor, will always be followed by personal sacrifice for the work. And this must be our attitude during 1904. With Livingstone, every young man and young woman, as we stand upon the threshold of 1904, ought to be able to say, "I place no value on anything I possess except in relation to the kingdom of God." The simple plan of weekly offerings is an excellent means of carrying out our good resolution to support the work in the worldwide field. Giving regularly, as we pray and study, serves to deepen our interest in the Lord's work, and will fit us for more active service in the closing hours of the message. E. H.

Harvest Ingathering Service

THE church school at Rock Hall, Maryland, helped the Young People's Society to give an interesting Harvest Ingathering Service. A number of the children had missionary gardens during the summer, and when harvest-time came, they found that God had indeed given the increase. The church was prettily decorated with evergreen and holly, together with a few potted plants and the ripe fruit. The older ones seemed as much interested in the work as the younger ones. We were reminded of the work which we must all be doing to prepare the world for the harvest-time so near at hand, as we heard the words,—

"Go forth, reapers! gather, gleaners!
And beside all waters sow;
God is with you, angels aid you,
Heaven protects you as you go."

Our Young People's Society hold our meetings Sunday evening. We find that visitors attend our church at this time, who can be reached in no other way.

We are enjoying the interesting studies found in the INSTRUCTOR, and are trying to sound forth in a clear, strong note the principles which governed the early Reformers. At our last meeting we conducted an interesting exercise on temperance, and thus presented to the young people the principles underlying this subject.

We are having a good attendance at our meetings, and are of good courage in our work.

LULA I. TARBELL, *President*.

INDIVIDUAL organization is the first essential. In the organization of the successful Young People's Society, if the standard is not held high, there is no incentive to progress. In our churches there are many young people who have no purpose in life; and for such to organize a Society while in that attitude would never do; but whenever they become individually organized, they will work from the right motive, and much good will result from their association and labor together.

MRS. BELL EMERSON.

Childrens

Page.

A Good Riddance

WHEN the New Year in at the front door peeps,
And out at the back door the Old Year creeps,
I hope he will carry away on his back
A load as big as a pedler's pack;
And we'll stow away in his baggage then
Some things that we never shall want again.
We will put in the puckery little pout
That drives all the merry dimples out,
And the creasy scowls that up and down
Fold nice little foreheads right into a frown;
And the little quarrels that spoil the plays,
And the little grumbles on rainy days,
And the bent-up pins, and the teasing jokes
That never seem funny to other folks;
And the stones that are tossed—be sure of
that—
At robin redbreast and pussy cat.
And we'll throw in the bag some cross little
"don'ts,"
And most of the "can'ts," and all of the "won'ts,"
And the grumpy words that should not be said
When mama calls, "It is time for bed."
If we get all these in the Old Year's pack,
And shut it so tight that they can't come back,
To-morrow morning we'll surely see
A Happy New Year for you and me.

— Companion.

A Happy New Year

Do you want to know how you may have a happy new year, not for one day only, but for a whole year? We do not mean that you may have a *happy* year only, but that from January first to December thirty-first, it may be a *new* year also.

Your parents love to make you happy. They are always thinking of you and planning for you, and doing things to make you happy. But your Heavenly Father loves you much more than the earthly parents to whose care he has entrusted you. Before he brought any of his human family into the world, he provided everything that they could possibly need to make them happy.

He knew that their greatest happiness could come only through knowing him, so he made for them a wonderful and beautiful book in which they might learn of him. We call it the Book of Nature. He taught his children to read in this book, so that they might learn to know and love him. But his word, which is written there, is infinite, like himself; and so if one should read there for millions of years, he would not come to the end of it, for there is none.

A great philosopher who had read more in this book than most men, said at the close of his life that he felt like a child on the beach picking up a few shining shells and pebbles cast up by the tide, while the great ocean of truth lay beyond, waiting to be explored.

There are many things that people learn from

books written by men, which they must leave behind when Jesus comes; for they will not be of any use to them in the world to come. But it is not so with anything that we learn in God's book. The lessons from it that we learn here will prepare our minds to continue the study of the wonderful works of God in the new earth throughout eternity.

The pages of God's book have been marred by sin, and the minds of men are blinded, so that they can not safely study the works of God, without the Bible, which he has given us for our guide. Here Jesus tells us to consider the lilies, to behold the birds, to ask the beasts, the fishes, and the fowls of the air, and they shall all teach us of God. Job tells us to "stand still, and consider the wondrous works of God."

It is for this purpose that God has given us the Sabbath; that we may cease from all our work, and think of him who in the beginning made the new earth. The Sabbath is to teach us constantly, every day, to consider the wondrous works of God, and this will remind us always of the beginning—of God who in the beginning made all things new.

This will teach us of his power to create in us clean hearts, to make us day by day new creatures in Christ Jesus. "If any man be in

happiness; for "in his presence is fulness of joy." It is this that makes heaven, and that is the joy of the angels. So everything that reminds us of his constant presence is to make us happy; and this is why he has surrounded us with all the wonderful and beautiful works of his hands.

Then will you not every day read in the book of God's works some lesson of his wisdom, love, and power? Let all the things you see remind you of him who made them, and who made you, and is with you, giving you life and breath and all things. Thus will his abiding presence with you through all the days give you indeed a happy New Year.

EDITH E. ADAMS.

The Wood Piles

"Ho, hum!" sighed Roy Miller, as he sauntered out to the back yard, and stood looking at the wood which had just been drawn there. "That all has to be sawed and split and piled. For once I wish I had an elder brother." And he shrugged his shoulders as he started toward the shed for the saw.

Roy was not the only boy in the neighborhood who had to face a pile of wood that afternoon. As he came out from the shed, he noticed that Luke Stafford and James Brent were both at the same kind of work. These two boys lived just across the street from each other; and before Roy went to work, he stood and watched them a few minutes.

James was busy piling the wood he had already sawed and split, and it made an even, regular pile that any boy might have been proud of.

"That's the way Jim always works," Roy thought, with an admiring glance at the result of his friend's labors.

Just then the minister passed by the Brent's front gate. "All done but sandpapering, James?" he inquired, with a smile.

James blushed at the implied compliment, and answered pleasantly:

"Pretty nearly, thank you, sir."

Roy's attention was attracted by the voice of Luke Stafford, across the way. Luke's load of wood had been in the yard for about a week; but none of it was piled, and only a heap beside him had been sawed. Now he called out, in drawling tones: "Maw! how many sticks do you need to-day?"

The sharp contrast between the two boys he was watching struck Roy as decidedly comical, and he sat down upon his load of wood and laughed. Then he picked up the saw, and went to work with a will.

"I may not be able to rival Jim," he said to himself, "but I won't be like Luke."



THEY'RE ALL READY — TAKE THEM QUICK!

Christ, he is a new creature: old things are passed away; behold, *all things are become new.*" And all things are of God.

Now do you not see how you may have a happy new year all through the year? It is by being yourself made new every morning by that power which in the beginning made the new heavens and the new earth, and the new man, and which will soon restore and again "make all things new." And all the works of God, which he tells you to consider, will teach you and remind you every day of his power to do this. And this will make a happy new year for you all the time.

The presence of God is the whole secret of

When Mrs. Miller came out to call Roy for supper, she looked in surprise at the wood which he had put in order. "Why, Roy, how much you have done!"

"Oh," replied Roy, "I didn't relish the undertaking when I began, but I had an object-lesson which did me good."

"What was that?" asked his mother.

"It was the contrast between Jim's and Luke's wood," replied Roy, pointing as he spoke.

And Mrs. Miller, who knew the boys, said: "I like the choice you made of patterns."

And the pattern proved to be one which lasted Roy all his life. If he was tempted to shirk any task after that, he was sure to hear Luke's lazy tones as he asked: "How many sticks do you need?"—*Selected.*



The Second Coming of Christ—No. VI **Signs in the Earth**

IN addition to the signs in the heavens the Lord promised to place "signs in the earth beneath." Acts 2:19. They are placed everywhere, so that all will be without excuse if they are taken unawares. "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 21:25-27.

As we look at events in the earth around us, we behold a perfect picture of the words of the Saviour. The mighty nations of the earth are distressed, and not only distressed, but "perplexed" as well. The very atmosphere seems to be surcharged with war. The nations are building immense fleets, and constructing gigantic guns, each seeking to surpass the other in preparation for a terrible conflict. Each nation is increasing its standing army, and training its young men for scenes of carnage. The storm is gathering, and the dark clouds and muttering thunders betoken a storm of unwonted power, and such scenes of slaughter as the world has never yet witnessed. The leading men in the nations see the inevitable conflict hastening on, and are perplexed to know how to stay its progress. Truly the nations are "angry," just as the Bible says they will be before the coming of Christ. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18. "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw nigh; let them come up." Joel 3:7. By reading the connection all will see that this language applies especially to the last days.

England, Germany, France, Russia, Japan, the United States, and other nations are equipping vast armies with the most improved weapons. The treasures of the earth are being poured into the lap of the war-god, to meet the expenses necessary in the warlike preparations. Millions are spent for the most improved guns. Armed cruisers and war-ships are equipped with fearful engines of destruction, that when the conflict comes, they will be prepared for the crisis. Imagine what a terrible scene it will be when all nations meet on the field of battle, with the implements of destruction now used in their hands! Jeremiah beheld the horrible scene, and exclaimed, "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me: I can not hold my peace,

because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Chapter 4:19. This marshaling of armies, and preparation for a terrible war does not indicate peace, but a time of trouble such as never was, and speaks to us in the clearest tones that the Lord is at the door.

Then, too, violence fills the earth. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. Of that time we are told that every thought and imagination of man's heart was evil continually, and that violence filled the earth. Gen. 6:5, 11. This is a dark picture; but it is even so now. Wickedness fills the earth. Murder is on the increase. Last year nearly fifteen thousand murders were committed in the United States alone, and half as many more committed suicide. The population of a city swept away in one year, in one nation! The news of the day is but a recital of the revolting crimes perpetrated. Mobs, and lynchings, burning at the stake, and crimes too terrible to tell, happen everywhere. No one is safe, only as he trusts in the Lord. Men are indeed "fierce" (2 Tim. 3:3), and hearts quake with fear as these things continue to increase. Intemperance fills the earth, and its victims, by the tens of thousands, reel to destruction. Saloons and gambling dens increase, filling the land with widows and orphans, and populating to overflowing the almshouses, insane asylums, and jails. The spectacle is appalling. The days are like the days of Lot. "Even thus shall it be in the day when the Son of man is revealed." Luke 17:30. The dark specter of sin about us, with all its wretchedness, misery, and woe, tells us that the Lord is soon coming. Not much longer will he wait; for the limit of his forbearance is almost reached. How thankful we should be that he is soon coming, to put an eternal period to sin and sorrow, and usher in righteousness and joy.

Famine and pestilence (Matt. 24:7), and cyclones, "stormy wind fulfilling his word" (Ps. 148:8), and "earthquakes in divers places," are all mentioned by the Saviour as signs of the end, and throughout the earth they lift up a warning voice. The sea is lashed to fury by the raging storm; the sea and the waves roar, and great tidal waves destroy life and property. A tornado swept over St. Louis, Missouri, a few years ago; objects weighing tons were hurled through the air, and indescribable desolation was left in its track. The destruction of Galveston, Texas, by a tidal disturbance is still fresh in the minds of all. Last year on the island of Martinique, West Indies, a volcano belched forth molten lava, and a large city, with thousands of inhabitants, was destroyed in an instant.

The heaping up of riches of the present day is a marked fulfilment of the prediction of the apostle James. "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days." Chapter 5:1-3.

Such colossal fortunes were never accumulated in so short a time as at the present. A few years ago a millionaire was a rare thing, but now there are those who control hundreds of millions, and the *billions* is not an improbability. Men with enormous capital "heap" their wealth together in trusts and various combines, and by this means can control the prices, and wring from the pockets of the poor tens of thousands of dollars. It is withdrawn from circulation, for we are told that it is "rusted," and money in circulation does not rust. The *New York World* some time ago gave the following as the *income* in round numbers of one well-known financier in the United States:—

Total income	\$26,000,000
Income each month	2,166,666
Income each week	500,000
Income each day	71,428
Income each hour	2,976
Income each minute	49

Nearly one dollar for every clock-tick!

Thomas G. Shearman, of New York, the political economist and statistician, says that there are in this country:—

Two hundred persons worth	\$20,000,000
Four hundred persons worth	10,000,000
One thousand persons worth	5,000,000
Two thousand persons worth	2,500,000
Six thousand persons worth	1,000,000

The same authority also estimates that twenty-five thousand persons own one half of the wealth in the United States. Surely this is "heaping up treasures," and all this was to be "in the last days." Surely we can see that the end approaches.

And while the rich are amassing, through injustice (James 5:4), such fabulous fortunes, the poor, by the thousands, suffer for the necessities of life within the shadow of their homes. Discontent is increasing, and a mighty struggle is imminent between labor and capital. But the Lord says, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verse 8.

The apostle Paul speaks of a time when the end will be so apparent that we can "see the day approaching." Heb. 10:25. Truly, as we study the evidence the Lord has given us of the nearness of his coming, we can not fail to "see" the approaching end of all earthly things.

G. B. THOMPSON.

Prosperience

BEFORE our feet, untrodden, lies

Another year;

And in our hearts grave thoughts arise,
Imbued with fear.

We know not what for us it holds
In coming days;

If we shall walk through dreary wolds,
Or pleasant ways;

If we shall waken to dismay,

Or glad surprise;

If o'er us shall be gloom of gray,
Or azure skies;

If we shall pleased survey at eve

Our work well done,

Or o'er our bootless task shall grieve
At set of sun;

If we shall mourn o'er quenched resolves—

As in the past;

Or joy to think, to *know* ourselves

Grown true at last;

If we shall weep o'er Christ denied

By deed or word;

Or find us, walking at his side,

Grown like our Lord.

All this is shrouded from our ken;

Hid are our ways

With Him who opened not to men

His book of days.

And so we dread this stranger year,

And from it shrink;

Yea, fain would pause reluctant here

Upon the brink.

But hark! across the unknown way

No foot hath trod,

Comes to the fainting soul to-day

The voice of God!

And courage kindles at the words,

And dread is fought;

For Faith and Doubt will "measure swords"

At God's "Fear not!"

"For I, the Lord thy God, will hold

E'en thy right hand;"

We shrink no more from brake or wold

Or desert land!

Dear Lord, since 'tis thy voice divine

That bids us go,

We lay our trembling hands in thine,

And face each foe;

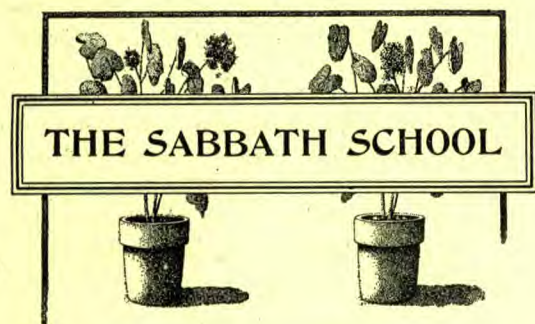
With thee into the opening year

We bravely tread;

Our wandering feet shall know no fear,

Divinely led.

—Mrs. M. A. Maitland, in *Christian at Work*.



INTERMEDIATE LESSON

II—Bringing Home the Ark

(January 9)

LESSON SCRIPTURE: 2 Samuel 6 and 7.

MEMORY VERSE: "Arise, O Lord, into thy rest; thou, and the ark of thy strength." Ps. 132: 8.

The most precious possession of Israel was the ark of God, in which was kept his holy law, written with his own finger upon tables of stone. This sacred chest had been sanctified by the overshadowing glory of the divine Presence. As soon as David was settled in his kingdom, he desired to have the ark, the symbol of God's presence, in his own royal city. When the men of Bethshemesh were smitten because they dared lift the cover of the ark and look inside, they sent to the men of Kirjath-jearim, a neighboring city, and asked them to take the ark away. It was put into the house of Abinadab, and there it remained until the reign of David.

The king consulted with the captains and leaders of the people, and sent through all the land of Israel to gather the priests and the people together at Kirjath-jearim, that they might with gladness bring the ark to Jerusalem. He forgot the instructions given through Moses for moving the sacred furniture of the tabernacle, and the ark was set upon a new cart, which was driven by Uzzah and Ahio, the two sons of Abinadab.

It was a time of great rejoicing, and David and all the children of Israel played before the Lord, with singing and all kinds of musical instruments. But suddenly their joy was turned into mourning. The oxen which drew the cart stumbled, and shook the ark. In spite of the terrible warning given to the men of Bethshemesh, Uzzah rashly put forth his hand upon the ark, to steady it, although God had forbidden the people to touch it. "And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God."

Uzzah did not realize the sacredness of the work he was doing in handling holy things. David was surprised and grieved at this token of God's displeasure, when they were trying to serve him. He was afraid to have the ark with him, and it was carried aside, to the house of Obed-Edom.

It was in love that God afflicted Israel that day, that they might be led to search their hearts and put away their sins, so that God might dwell among them, without destroying them. When God visits his people, the first work of his Spirit is to show them their sins, that by putting them away they may prepare the way for him to bless them. This was shown by the special blessing of God that was upon the house of Obed-Edom and all that he had, during the three months that the ark of God was with him. King David heard of this, and it encouraged him to fetch the ark to his own city.

This time David was very careful that everything should be done according to God's instruction. He first prepared a place for the ark, and pitched a tent for it. Then he said to the people: "None ought to carry the ark of God but the Levites; for them hath the Lord chosen to carry the ark of God." So he sent for the chief priests, and said to them: "Sanctify yourselves, both ye and your brethren, that ye may bring up the

ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." So the Levites bore the ark upon their shoulders, as Moses commanded. When they had gone six paces in safety, sacrifices were offered unto the Lord—seven bullocks and seven rams.

The Levites were appointed to praise the Lord, some sounding with cymbals of brass, some with psalteries, some with harps, and some with singing. Everything was done with perfect order. All Israel brought up the ark with great rejoicing, and it was set in the midst of the tent that David had prepared for it.

But David was not yet satisfied that he had done quite as he ought to have done with the ark of God. For himself he had built a strong house of cedar, but for the ark he had pitched only a tent. He sent for the prophet Nathan, and said to him: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." The prophet read what was passing in the king's mind, and he encouraged him to build a house for the ark. But that night the Lord spoke to Nathan, and told him to tell David he did not require him to build him a house, but that the Lord's house should be built by his son. Nevertheless, because this had been in David's heart, God said to him, "I will build thee an house;" and "thine house and thy kingdom shall be established forever."

Questions

1. What was the most precious possession of the Israelites? Where was it at the beginning of David's reign? Tell how it came to be there.
2. Where did David desire to have the ark? Tell what arrangements he made for bringing it to his own city. Who drove the cart that bore the ark? Was it right that the ark should be carried in this way?
3. What happened as they were going along? Why should not Uzzah put his hand on the ark? How was his rashness punished?
4. Why did not David bring the ark to Jerusalem? Where was it put? What was the experience of the household where the ark was kept? What was God showing by this? When David heard of it, what did he do?
5. Tell what preparation was made the second time. Who only were allowed to bear the ark? Why did David say they had been troubled before? What was done when they had gone a little way? What were the Levites appointed to do?
6. Where was the ark placed? Why was not David satisfied with this arrangement? What did he purpose to do? Whom did he tell this? What did God say to Nathan about it? What did God promise to do for David?

THE YOUTH'S LESSON

II—The History of the Nations Foretold

(January 9)

MEMORY VERSE: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

Questions

1. In whose reign did Daniel have the vision recorded in Dan. 7: 1? Note.
2. Briefly relate the vision. Verses 2-14.
3. What do winds symbolize in prophecy? Jer. 25: 32, 33.
4. What is represented by the sea, or waters? Rev. 17: 15; Isa. 17: 12, 13.
5. As a result of the strife and commotion

among the nations, what did Daniel see in his vision? Verse 3. What was symbolized by the four great beasts? Verse 17.

6. By what was the first kingdom represented? Verse 4.

7. How does the lion compare with other beasts? Prov. 30: 30. How did Babylon compare with other nations? Isa. 13: 19.

8. What characteristic of Babylon was symbolized by eagle's wings? Deut. 28: 49.

9. What changes came over this symbol? Dan. 7: 4. What did this represent? Jer. 51: 30; note 2.

10. How was the kingdom that subdued Babylon represented? Dan. 7: 5. What was this kingdom? Dan. 5: 28, 30, 31.

11. What was the significance of the bear's raising itself up on one side? See note 3, also marginal reading.

12. What did the three ribs in its mouth represent? Note 4.

13. What kingdom followed Media and Persia? Dan. 8: 21. How was it represented? Dan. 7: 6. What is the significance of a leopard to which wings have been given?

14. How truly did this symbolize the course of the Grecian empire? Note 4. What was represented by the four heads? Dan. 8: 22; note 4.

15. By what was the fourth universal kingdom symbolized? Dan. 7: 7, 8. What is said of this kingdom? Here, as in the second chapter, the symbol designates Rome, the mighty power that followed Grecia. What did the ten horns represent? Verse 24; note 5.

16. Concerning which kingdom did Daniel desire to know more? Verses 19, 20.

17. How was his desire granted? Verses 23-25.

18. How long is this kingdom to bear rule? Verses 21, 22.

19. Whose kingdom will follow the kingdom represented by these four beasts? Verses 26, 27.

Notes

1. Belshazzar reigned conjointly with his father, Nabonadius, during the last three years of the Babylonian empire. He was slain B. C. 538 (see Dan. 5: 30, 31, margin); so this vision was given in B. C. 541, the first year of his reign.

2. It was during the reign of Nebuchadnezzar that Babylon made all its mighty conquests. His successors were less and less bold and aggressive, until Belshazzar, out of whose hands the kingdom was easily taken. From the strength of a lion, the kingdom was finally represented by a man, weak, and helpless to stand before the kingdoms that followed.

3. Darius the Mede and Cyrus the Persian were associated together in the conquest and overthrow of Babylon. As an act of courtesy on the part of Cyrus, the rulership of the newly formed kingdom was given his uncle, Darius. But in a short time the Persian became the ruling element in the kingdom. Thus the dual kingdom represented by the bear is said to have raised up one dominion above the other.

4. The overthrow of the three provinces of Babylon, Lydia, and Egypt, is represented by the three ribs in the mouth of the bear. The four wings upon the leopard most fittingly represent the unparalleled rapidity and celerity of the movements of the Grecians, under the reign of the intrepid Alexander the Great, who, after conquering the then known world, died, at the age of thirty-two years. The four heads of this beast undoubtedly symbolize the division of Alexander's kingdom, about twenty years after his death, among his four leading generals.

5. In the breaking up of the Roman dominion by the incursion of the tribes from the northward, ten kingdoms were established upon its ruins, within the boundaries of the old empire.

PERFECT rest, in perfect work; that surely is the rest of blessed spirits, till the final consummation of all things.—C. Kingsley.



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The Youth's Instructor for 1904

It is not possible, at this time, to make a complete announcement of all the good things we have in store for the readers of the INSTRUCTOR during the coming year; but all may be assured that we hope to make the paper more indispensable than ever for the young.

In and Around the National Capital

Now that the home of the INSTRUCTOR is in Washington, we are planning that many of the historic places of interest which center here shall be pleasingly and instructively described for this paper.

The following are a few of the points which we hope to have written up and fully illustrated in early numbers:—

Mount Vernon, the Home of General Washington.

Arlington, the National Cemetery.

The Capitol and Its Grounds.

The Congressional Library.

The Zoological Gardens.

The National Museum.

The Treasury—Where the Nation's Wealth Is Stored.

The Fisheries, the Agricultural Gardens, etc.

Around the Work-Table

This series of articles by Mr. Edison Driver, is attracting much attention, and we are sure that the boys who read the INSTRUCTOR are following his experiments, and making the articles which he describes, with much pleasure and profit.

This series will run through several months of 1904, and the purpose of the writer—a grown-up boy—is to tell boys who are growing up how to make the very things they would like to make if they only knew how. Only simple tools are necessary, and such materials as most boys have or can easily get.

These "Work-Table" articles began in November, and in addition to those which have already appeared, Mr. Driver will describe and illustrate:

How to Make a Hand Bracket Saw.

How Ice Is Made.

How to Do a Job of Soldering.

A Match Puzzle.

Knots and Strings.

The Enchanted Egg.

The Game of States, etc., etc., etc.

Light and Its Similitudes

Dr. L. A. Reed will continue his beautifully illustrated articles on "Light," showing how the

study of the natural and the spiritual may be combined, and that the Bible and science, when properly understood, each throw light on the other.

Island Missions in the South Seas

The "Island Missions" series, prepared by Miss Estella Houser, will be of the greatest interest, and all who so thoroughly enjoyed "The Story of Our Matabele Mission" will be equally pleased with this new series by the same author.

What Says the Bible?

Do you know what the Bible teaches in regard to the testing truths for this time? If not, it is important that you should, and Pastor Thompson's articles on these various points of Bible truth now appearing in the INSTRUCTOR should be studied carefully, that our young people may "be ready always to give to every man that asketh" a reason of their hope, "with meekness and fear."

Other Features

"The History Series," the "Travel Sketches," and the "Weekly Study," will be continued, and many other features as interesting and important as these here announced, will make the INSTRUCTOR indispensable to the young who desire good, wholesome, instructive reading.

Seven Weeks Free

To all new subscribers who send us 75 cents for their subscription for 1904, we will send free the last seven papers of 1903, containing the articles already published in the "Work-Table" and "Island Missions" series. This offer can be continued only so long as our supply of papers lasts; therefore orders should be sent in at once.

A Free Bible for Five New Subscribers

To any one who will secure five new yearly subscribers for the INSTRUCTOR, sending us therefor \$3.75, we will send free a nice, thin Reference Bible of convenient size. It is bound in leather, with the overlapping edges (divinity circuit), is leather lined, and has round corners, red under gold edges. The type is minion—a size sufficiently large for any one who has ordinarily good eyesight. The Bible measures 4½ by 6¾ inches, and being printed on India paper, is less than ¾ inch thick, and weighs less than a pound. It contains no "Helps" except the Scripture References and Maps, and so is not bulky, but so thin it can be easily put in the coat pocket. Just the Bible a young person will appreciate because of its size.

In a letter just received from a gentleman who sent us five new subscriptions, and thus secured one of these Bibles, he says:—

"The Bible is received, and my wife is very much pleased with it. Not only she, but all who have seen it, are highly pleased with it."

Send for circular giving full particulars in regard to this liberal offer, and slip showing size of type.

We want five thousand new subscribers for the YOUTH'S INSTRUCTOR in the next sixty days. We believe the paper merits a much larger circulation, and that it will win its way into many new homes, if only our readers will introduce it.

If you, dear reader, will take hold and help us, with the enthusiasm which youth always puts into the work it loves, the five thousand subscribers can be secured.

Will you not try to interest your schoolmates

and friends in the good things which the INSTRUCTOR contains, and secure their subscriptions?

Sample copies, circulars, order blanks, and return envelopes will be furnished to any who will try to get subscribers. Please begin at once, and let us hear from you soon. Address—

THE YOUTH'S INSTRUCTOR,
222 North Capitol St., Washington, D. C.

Happy New Year

SAY it with a bounding heart,
Happy New Year!
Bright-winged birds will skyward dart,
Happy New Year!
Daily mercies wait for you,
Sweet flowers, fresh with morning dew;
Hopeful be, and pure and true;
Happy New Year!

Say it with a loving heart,
Happy New Year!
Joy to other lives impart,
Happy New Year!
Keep a bright smile always near;
Let the voice ring out good cheer;
Let the helpful hand appear;
Happy New Year!

Say it with a grateful heart,
Happy New Year!
Never will God's love depart,
Happy New Year!
Has "Our Father" been your Guide,
Freely every need supplied?
Still will he be close beside;
Happy New Year!

—Eliza E. Hewitt.

Ten Resolutions for the New Year

FIRST: I will not permit myself, if possible, to speak while angry. If I must speak before I can control my anger, I will force myself to speak in a low tone of voice; and I will not make a bitter retort to another person who speaks to me in anger.

Second: I will neither gossip about the failings of another, nor will I permit any other person to speak such gossip to me. Gossip will die, with all its hateful, deadly train of slander and broken hearts and blighted lives, when it can not find a listener.

Third: I will respect weakness and defer to it on the street-car, on the elevated train, in the store, and in the home, whether it be in man or woman.

Fourth: I will always express gratitude for any favor or service rendered to me, on the spot and at once. If prevented from so doing, I will seek an early opportunity to give utterance to it in the most gracious way within my power.

Fifth: I will not fail to express sympathy with another's sorrow, or to give hearty utterance to my appreciation of good work by another, whether the person be friendly to me or not. One buttonhole bouquet offered amid life's stress of trial is worth a thousand wreaths of roses laid on the coffin of a man who died discouraged and broken-hearted.

Sixth: I will not talk about my personal ailments. If my shoulder is rheumatic, or my knee joint is stiff, it will be one of the subjects on which I am silent, and not open to interview.

Seventh: I will look on the bright side of the circumstances of my daily life, and will seek to carry a cheerful face and speak cheerfully and hopefully to all whom I meet.

Eighth: I will neither eat nor drink what I know will detract from my ability to do my best work and be of the most service to myself or others.

Ninth: I will speak and act truthfully, living with sincerity toward God and man.

Tenth: I will strive to be always ready for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place, which God and my abilities permit.—Banks.