

THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

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Somewhere

SOMEWHERE to-day the kindly sun is shining,
And fragrant flowers are opening into bloom,
And life and light and happiness are kissing
The darksome shadows from the face of gloom.

Somewhere to-day refreshing showers are falling,
Falling so gently on the fallow field,
And birds are chirping 'mong the dripping
branches,
And nature's myriad voices, homage yield.

Somewhere to-day the sweet and fragrant ves-
pers
Are gently blowing o'er the sun-kissed lea,
And well-filled sails are gaily fluttering
Over the ships upon the billowy sea.

Somewhere, ah, yes, the choicest gifts of nature
Are ever dropping down, just like the dew,
And if, sad heart, you trust the Heavenly Father,
His choicest gifts will sometimes fall on you.

A. GORDON RIDDOCH.

Radium

RADIUM is a word unknown to the dictionaries, even to the Century, yet it is a word familiar to many a schoolboy of to-day. The reason lies in the fact that only recently was radium discovered, Professor and Madame Curie, of Paris, having the honor. It looks much like our common table salt, yet it is worth three thousand times its weight in gold, being the rarest of the seventy elementary substances. Barium and uranium have long been known to possess the properties, though in a much less degree, that have given radium its unique position among the chemical elements. Only a few ounces of radium have been separated from the rock in which it is found; yet, it is said, there are indications that it exists in considerable quantities in the earth. The water from mineral springs, and the air from deep borings in the earth, are found to be radio-active.

As one picks up a rock or some earth, he little knows what valuable thing it conceals, only waiting to reveal its secret some day to a searching chemist's eye. The dull clay brick, it would seem, ought to brilliantly shine with its fifty per cent of aluminum, the human skeleton with its eighteen thousand three hundred dollars of calcium ought not to appear so unattractive, especially to the avaricious eye; the ocean water which hides, it is said, in its crystal depths all

of earth's valuable chemicals, arouses but little thought of its worth as it surges, foams, and breaks upon the rocks at our feet. Each year of this age of increasing knowledge serves to give a little more penetration to the eye: yet we shall, after all, only see as through a glass darkly until the eternal gates are opened to us.

An article that appeared last autumn in *McClure's Magazine* gives some figures showing the rarity of the metal. The article says that "France has about one third of an ounce, Germany possibly has about the same amount, America has hardly as much as these countries, and the rest of the world may have perhaps about one sixth of an ounce; an

ounce and a third, therefore, would be a large estimate for the world's present output of radium. A teaspoon would hold it all." The students of Princeton University consider themselves fortunate, since the university recently received a gift of twelve and one-half grains of the new metal in honor of Prof. A. H. Phillips, who first extracted radium from American ore. It is estimated that with the very cheapest methods now known of purifying the crude material, nearly one and three-quarter million dollars would be required to obtain two pounds of radium.

Professor Curie has a piece about the size of a buckshot, which he says is worth twenty thousand dollars, the price depending much upon the purity of the specimen. Besides the heat and light rays given off by this metal, there are three kinds of invisible rays that move with nearly the velocity of light. These rays, like electricity, may be helpful or harmful, may destroy life or stimulate it,

the length of exposure affecting the result. The medical world is looking with much interest toward radium, hoping it may prove a successful remedy for the dreaded maladies of lupus, cancer, and kindred diseases.

Radium maintains a temperature two and seventh-tenths degrees Fahrenheit warmer than the surrounding atmosphere. Professor Curie says: "One hundred ten pounds of radium would

give out as much heat continuously as a stove would give out that burned twenty-two pounds of coal every twenty-four hours. Some have estimated that a given quantity of radium after throwing out heat, as I have stated, for one thousand million years, would have lost only one millionth part of its bulk. Others think the loss might be greater, an ounce, perhaps, to a ton in

one thousand years." The amount is at least too small for the most delicate instruments to measure; but the heat energy given off by a cold piece of radium is sufficient to produce definite results, even causing a piece of platinum wire to glow with a white heat.

Radium wrapped in thick paper and held to the closed eyelid, will give one the sensation of a soft diffused light outside the eye, the sensation caused by the penetrating of the rays into the eyeball. If the metal is placed on the forehead, and the eyes closed, a similar effect will be produced. This intense penetrating power of the rays makes it a dangerous substance to carry about, as it will cause serious burns without giving any personal inconvenience at the time of its evil working. Lead seems to be quite impervious to radium rays, making therefore a good case in which to carry the bit of metal.

The spinthariscopes, recently invented by Sir William Crooks, is a small microscope that permits one to observe a tiny piece of radium, not more than one sixtieth of the millionth of an ounce. The fragment of the metal is supported on a wire over a screen spread with sulphide of zinc. To the eye made sensitive by a darkened room "and looking intensely through the lenses the screen appears like a heaven of flashing meteors among which stars shine forth suddenly and die away. These myriad bursting, blazing stars" are assumed to be the radium emanations. This vision, contained within the area of a two-cent piece, Professor Curie says, "was one of the most beautiful and impressive he had ever witnessed; it was as if he had been allowed to assist at the birth of a universe—or at the death of a molecule."

The intensity of radium is measured by its power to render the air a better conductor of electricity. Uranium has been known for some time to possess this property, therefore its intensity is taken as the standard. The purer the radium, the greater is the intensity. As it comes from the purifying works, its intensity is about 2,000; and Mr. Curie prefers after that to give the finishing touches himself; so he treats it



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PROFESSOR CURIE EXPLAINING WONDERS OF RADIUM



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FINISHING PREPARATION OF RADIUM

until it is brought, perhaps, as high as 1,500,000. So complicated and laborious a process is the extraction of the metal, that a visit to the purifying works outside the city of Paris, reveals the fact that the true scientist is not daunted by prodigious undertakings, and that patience is allowed to have her perfect work, whatever the cost. For years the refuse powder from the uranium mines, after the metal had been removed, was regarded as worthless, and was left quite at the disposal of whoever wished to haul it away. Now this once worthless material is secured by the ton—eight tons being required to produce a gram of the metal—from Bohemia for the radium extraction; for it is this that hides in itself in infinitesimal quantities this rarest of metals. One person has said hunting for radium in this refuse "is like searching for specks of dust hidden in a sand heap, or for drops of perfume scattered in a river." Only recently "the news comes from Paris that the operation of extracting radium from the ores has been considerably shortened. The preliminary process, which reduces the material to laboratory dimensions, now occupies one month, whereas it has previously taken three months. It is estimated that up to the present about 730 tons of ore have been used to produce about one fifth of an ounce of radium."

We shall look to the future to reveal greater wonders in regard to this interesting metal; for it is hardly to be expected that radium has even yet disclosed all its secret charms and powers.

Sabbath Bells

SWEET Sabbath bells, sweet Sabbath bells,
What precious thoughts thy chiming tells,
Strains from the angel choir in heaven,
Foretaste of rest there to be given.

Ring in, sweet bells, a day of gladness,
Oh, bring the peace, the balm of sadness!
Ring out the thoughts of care and strife,
And help to form a nobler life.

MAY GILMAN COLE.



Our Trip to Central China

IN the great harvest field the Lord has a place for every worker; he is calling every believer to service. He gives to us the privilege of being the agents through whom he communicates this gospel of the kingdom. The Lord called us to the field where the needs seem the greatest. China, with its four hundred twenty-six millions of people, has been neglected all these years. The needs of China's millions was a call we must obey; one man out of every four in the world is a Chinaman, and this message must go to "every creature."

During the summer of 1903, six responded to China's call for help: Dr. A. C. Selmon and wife, who were connected with the Sanitarium work in Battle Creek; Dr. Miller and wife, and two nurses, Miss Carrie Erickson and Miss Charlotte Simpson, who were connected with the medical work in Chicago. The Lord soon provided the way to go.

The party of six met in Seattle, Washington, October 3, and after a few hours' ride northward, we bade farewell to our native land. Reaching Vancouver, we were joined by Mr. B. E. Reese and wife, who were on their way to Kobe, Japan, to join Dr. Lockwood in the work there.

About noon, October 5, our boat weighed anchor, and America soon vanished from sight. We were somewhat disappointed in the name Pacific, for the first two days out the ocean was

anything but pacific. The sea soon calmed down, however, and after a week's sailing we caught our first glimpse of land, some islands belonging to the Aleutian group. Their rocky, barren surface looked very uninviting, yet they are inhabited by a dwarfed race of people, the Aleutians.

Our boat, the "Empress of India," is one of the Royal Mail steamers plying between America, Japan, and China. She has a length of four hundred eighty feet, and a tonnage of six thousand. The two triple-expansion engines have a total of ten-thousand-horsepower. The two sixteen-foot screw propellers will in a favorable sea give the boat a speed of three hundred ninety-four miles per day; our longest day's run was four hundred six miles.

Occasionally off in the distance we saw a whale spouting, a stream of water being thrown up in the air about ten or twelve feet. The body of the whale lay just beneath the surface of the water.

As we went on from day to day with nothing in sight but ocean, ocean, ocean on every side of us, and miles of it beneath us, we sang the song, "There's a wideness in God's mercy like the wideness of the sea," with a new and deeper meaning than it ever had for us before.

When we were in longitude about one hundred sixty degrees west, our boat ran into a dense fog; we were crossing the warm Japan current. While passing through this warm water we saw a very pretty display of phosphorescence. At the stern of the boat, where the water is churned up by the propellers, great patches of phosphorescent light appeared.

We retired Monday evening, October 12, and awakened Wednesday morning, October 14, since during the night run we had crossed the one hundred eightieth meridian, which marks the division between the Eastern and Western hemispheres. It is the exact antipode of Greenwich, and is almost midway in the course across the Pacific. In going out to Japan a day is dropped in the calendar, while in moving eastward the day is doubled.

A shoal of porpoises varied the scenery for one day of the trip, and as they raced ahead of us, leaping in and out of the water, they looked like a drove of pigs running over one another. There were thousands of them, stretching out in a line at right angles to the boat as far as one could see.

October 19 we saw a very beautiful oriental sunrise. We were in sight of the coast of Japan, and standing out in bold relief was Mount Fujiyama. After passing several strongly fortified points, we anchored at the lighthouse outside Yokohama breakwater for the quarantine inspection.

Two Japanese medical inspectors came aboard. The first- and second-class passengers are counted to see if all are able to be up in the cabin, and a statement of the ship's officers relative to any of these passengers having a contagious disease, is taken. The multitude of steerage passengers are driven out on deck, and carefully looked over one at a time. As no evidences of a contagious disease were detected, we moved farther in, and

cast anchor about one half of a mile from the city. No sooner had we cast anchor, than we were surrounded by every conceivable kind of Japanese craft, from a sampan to a modern steam launch.

Our boat swarmed with the energetic little Japs, every man bent on securing a passenger or a piece of baggage.

The sampans are small flat boats, propelled from the stern by one, two, or three oars, depending on the size of the boat. The Japanese learned their method of propelling boats from studying the shape and movements of a fish's tail. The oars are moved from side to side in the water without being lifted.

Yokohama

At Yokohama we were expecting to meet our missionaries from Tokio, Professor Field and family, and Elder Burden and family. It was but a few minutes after we anchored until we caught sight of them on board our ship. Knowing we had but a few hours to stay, they had planned an instructive trip for us through the city of Yokohama.

We all went ashore with them, and had no sooner struck land than we were surrounded by a score or more of jinrikishas, the coolies dropping the shafts in a circle around us, inviting us to take a seat in their comfortable, cushioned vehicle. This to us was a new mode of travel,



A JINRIKISHA

but it was enjoyed, if only from its novelty. Stepping into the shafts, the wiry little man, in tights and mushroom hat, starts off at a trot down the narrow streets.

The jinrikisha is a two-wheeled vehicle, usually accommodating but one passenger. It has a cushioned seat and a top similar to that of an ordinary buggy. Very few other vehicles are used. In the city of Tokio fifty thousand jinrikishas are in use; they are to a Japanese city what cabs and street-cars are to an American city.

Having been accustomed to the sky-scrapers in Chicago, the one-story houses of the Japanese city seem to be veritable dwarfs. The streets have no sidewalks. Japanese shops are constructed in such a way that the front can be removed during business hours, and replaced at night. Inside upon a raised floor sits the merchant, surrounded by his goods. Along both sides of the street in front of the stores you will see a row of wooden sandals, having a check attached to each pair, as the customer is obliged to remove his sandals before he can enter the store to inspect and purchase goods.

Passing a carpenter shop, we saw the workmen sitting on the ground sawing with a square saw, which cuts on the up stroke instead of on the down. This is an illustration of many things

one sees in the Orient which appear upside down to those living in the West. In a restaurant the kitchen is in front and the dining-room in the rear; the fruit is picked several weeks before it is ripe; the women hang their washing in the front of the house; in building a house the roof is built before the walls.

Before leaving this little company of workers, Professor Field gave us a brief report of the work in Japan. They now have a church of fifty members. Ten were baptized last year, and already this year he has baptized twelve. They are publishing a paper in the Japanese language, and the native workers are selling a thousand copies each month. We are glad that the light is shining in this land of heathendom, and feel encouraged to continue our voyage to establish similar work in heathen China.

H. W. MILLER, M. D.

The Unmistakable King

Do something and be a *king*. Such is the real significance of the word as shown by its derivation from the German word "Koenig," and the Danish word "Canning," both of which signify: "The one who can," or "The able man." Since the dawn of history the world has been constantly engaged in bowing to the men of action who have come upon the stage of life at a crisis, and who, rightfully or wrongfully, have used the power which they have taken.

Recently I was discussing this subject with a class of street urchins in the Life Boat Mission Sunday-school, and they epitomized the entire subject in these terse words: "The leader of our bunch is a feller that can tell us how to do things, and lick us if we don't." In these coarse words the ragged philosophers expressed their version of the divine right of kings, and no scholarly dissertation ever came nearer the truth from the world's standpoint. They had demonstrated the principle in their own lives, and therefore they were qualified to speak with authority.

The principle is as universal as humanity, and the world is full of uncrowned kings who have enthroned themselves by taking advantage of it. They are *wide-awake* men who saw Opportunity, and seized her, as she hurried along the road to fame and fortune; and they are able men who can use the power which they have assumed; for leadership belongs only to the men who have a goal, and a determination to reach it. Nothing happens by chance in this life or the life to come. Men reap what they sow, and the harvest is great or small according to the skill used in selecting the seed and propagating its growth. The stepping-stones to success are always tangible, and the successful man will invariably leave an indelible impression on his particular line of work.

At no time in the history of labor has there been such a demand for capable men. Tremendous vacancies are being made every day in business enterprises and professional ranks. These must be filled, and there is a constant call for men who are willing to work. In this age of unprecedented business activity we find men of thirty occupying positions that a generation ago could barely be held by men of double their age. The increased area of trade and numberless inventions have opened fields that were inaccessible, even undreamed of by our fathers and grandfathers. Never was the race for wealth and power more strenuously run than it is to-day, and its possibilities are unlimited, its end practically incomprehensible.

Holy Writ declares that "a man's gifts maketh room for him," and it is equally true that the world has no room for the man who has no inclination to use in some way his God-given gift. There are men whose lives consist of three epochs similar to those of the drones in a beehive. They are born and grow up with the conviction that the world owes them a living; they exist as long

as they can with the least possible amount of exertion; and they are finally stung to death by their industrious companions.

We experience no difficulty in finding men of this class. They comprise the population of scores of poor-farms and county workhouses, and our penal institutions absorb thousands of them every year. We find them tramping along the ties, or riding on the trucks of freight trains. Every barrel house and saloon will furnish a large quota, and in Chicago alone there are five thousand men who inhabit so-called "Workingmen's Homes." Few men of this class are *working* men, and most of them obtain their living by questionable means. Their only apparent ambition is to get what they want to eat and drink, and a place to sleep, with the least possible expenditure of energy.

The reason for such a state of affairs is obvious; these men are not disposed to do anything to help themselves or others. There seems to be no reason why men should be out of employment when work is so plentiful and so varied as it is at this time.

Like everything else in this world, success, as the term is often used, may be helpful or harmful, it may be legitimate or it may not, but the really successful or powerful man is he who accepts God's words, "Without me ye can do nothing."

The keynote of success is found in the command, "Whatsoever thy hand findeth to do, do it with thy might;" for the Word of God says that the man who is *diligent* in his business shall stand before the King. CLYDE LOWRY.

How People Lived in Rome

IN our glances backward through the history of Rome, we have seen only a few things recorded which were beautiful or uplifting to contemplate; on the contrary the historian's pen seems to have attempted only to record the great and sinful deeds of war and warriors. It is therefore with a sense of joy and rest that we turn aside for a time from the vile and dreadful deeds of these men to acquaint ourselves more fully with the domestic life of the common people.

At first the Romans were farmers, simple in their customs, rising early, laboring hard, and living close to the heart of nature. As long as they followed this simple life, we find them as quiet, saving, and kind-hearted a people as one could wish. The stranger always received a welcome, and was treated to the best the home afforded. But as time went on, the trophies of war provided slaves, who were placed under an overseer, and given the work to do, while their masters congregated in cities to enjoy a life of ease, excitement, and wickedness. Slave-owning soon became so universal that a man's rank was estimated by the number of slaves he kept. This shows us how one sin leads to another; God's natural order was reversed as they left their quiet lives of toil, and sat down to "eat, drink, and be merry" in the great centers of population.

If we had visited the city of Rome as late as seven hundred years after its establishment, we should doubtless have been disappointed to find the streets so narrow and crooked that a carriage could only get about on two of the streets; yet this was the case. The city was in darkness at night for want of suitable lights, and robbers and wicked men caused all respectable people to stay in their homes until daylight.

The first houses built in Rome were extremely simple, having but one main room, which had neither windows nor chimney. The smoke, which arose from the fire on the hearth, after wandering about the room, found vent in a hole in the roof: this opening admitted both light and rain, the latter being caught in a cistern that was formed in the center of the room. It was in this one room that the meals were prepared,

friends were entertained, sewing and spinning were done, and it was here that all retired for rest. The house was approached from the street by way of a small, open vestibule, leading to the entrance hall. It was in this vestibule that the gentleman of the house put on his "toga," or principal outer garment, when he went into the street, but which he did not wear while in the house or field. The knowledge of this custom helps us better to understand what Christ meant when he commanded him that was in the field not to return to take his clothes. If there was potted cypress in the vestibule, it was known by this that there had been a death in the house; but if the doors were decorated with myrtle or laurel, a marriage was indicated. In his own home the man at the head of the household was both priest and king. Children were taught to honor and obey their parents in the early times, not alone until grown to manhood and womanhood, but all through life. The daughters were confined quite closely until their marriage, after which time they might attend the many amusements of the city.

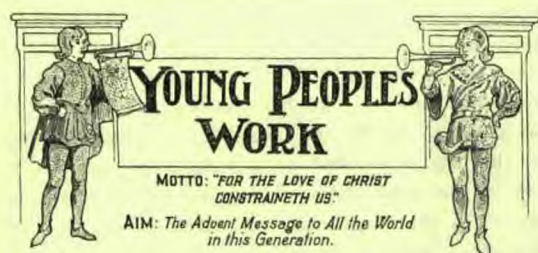
One favorite exercise in later times was swimming and bathing. Public baths and swimming-pools were constructed, and, being free, were indulged in by both rich and poor alike. They also enlarged their houses by building "wings," as they named the additions; and before the empire came, the houses were more like our own homes. Luxury and convenience both testified to the wealth of the owner; in the spacious saloons surrounded with galleries highly adorned; in the picture-rooms to delight the finer senses with art; in the book-rooms elegantly furnished with suitable cases and statuary; in the great dining-room; and lastly in the well-equipped bath-room. There were often as many as fifty rooms on a single floor, while above on the housetop terraces or gardens were constructed, where among their own shrubs, fruit-trees, or fish-ponds the owners might bask in the warm rays of the sun. The housetop seems to have been the favorite afternoon resort in our Saviour's time, and hence the references to it in the Bible.

The diet in the early days consisted mostly of porridge made from the nutritious pulse, fruit and vegetables. As men departed farther and farther from the right, their appetites demanded instead of healthful food all sorts of meats, until the more unwholesome and unclean it was, the greater luxury it seemed to be. Fish, oysters, crabs, mussels, and snails were brought to the table alive to show that they were fresh. The emperors devoured so much swine's flesh that it is said they were more like this animal than human beings. But as long as these unsavory things were served from massive gold and silver ware, their gluttony knew no bounds. Their dining-rooms were the largest rooms of the house, and the furniture was made of costly woods, inlaid with pearl and ivory. Around the table were placed couches, each accommodating three persons. On these couches, elevated above the table, the people reclined as they ate, each man lying almost flat on his breast, resting on his left elbow, and having his right hand free to use, thus putting the head of one near the breast of the man behind him, and making very natural the expression that he lay in the bosom of the other. This was similar to the custom which Christ and his disciples practised when John leaned on Jesus' breast. It might be of interest, had we time, to speak of the games and festivals which took so much of the Roman's time; for these things demonstrate what false principles in education lead to.

About ten years after the destruction of Jerusalem, there was a great eruption of Mt. Vesuvius, and the cities of Pompeii and Herculaneum were buried beneath ashes, cinders, and molten lava. So quickly and unexpectedly were they destroyed, that the inhabitants were entombed alive just as they were,—about their work, or engaging in the pleasures of these fashionable resorts. Even the

sites of these cities were forgotten until about one hundred fifty years ago some ruins were discovered by men who were digging a well. Since then a large part of Pompeii has been uncovered, and in this has been preserved a vivid picture of Roman life as it was eighteen centuries ago.

ROY F. COTTRELL.



All Our Giving

ALL our giving, all our loving,
Happy thoughts and tender words
Take their meaning, bear a blessing,
Just because of Christ, our Lord.

S. R. WINCE.

APRIL STUDY OF THE FIELD

(April 9)

OPENING EXERCISES:—

Singing.

Responsive Scripture Reading. Isaiah 49.

Prayer.

WHAT HAS BEEN DONE. By the Leader. *Review*, February 18, January 21.

FIELD STUDY:—

Mission Work in Samoa. *Review*, February 25.

Korea, An Unentered Field. *Review*, March 3.

A Journey in Northwestern Rhodesia. *Review*, March 10, 17.

THREE-MINUTE REPORTS:—

Call from Chile. *Review*, February 18.

The Mission at Buluwayo. *Review*, February 18.

Last Words from Brother Watson. *Review*, February 25.

Answer to China's Call, and Its Meaning. *Review*, February 25.

5. Word from Fiji. *Review*, March 3.

CLOSING EXERCISES.

Suggestions

There is so much material in the recent *Reviews* that it is difficult to decide which to choose. The program may be varied, according to the company and their general information on the fields. It will be profitable to close with a season of prayer, in which a number take part. Our missionaries need our prayers, and we need the blessing that comes with knowing their needs so definitely that we shall enjoy talking to the Lord about them. In all the missionary meetings, make it a point to be definite. Arrange your program so that those who attend will always carry away definite information concerning the fields, and shall we not add—definite determination to share in the work until every nation, kindred, tongue, and people has been warned? E. H.

America and Australia Join Hands in a Good Work

THE Young People's work in Australia is taking on definite form. A committee of five was recently appointed by the Union Conference to have charge of the work. Mrs. Anna L. Hindson, the secretary, writes: "We have been laying definite plans in harmony with the work in the States. We have our Membership Cards printed, and expect to take hold of the work in earnest. In a few of our larger churches Young People's Societies are now successfully started, but we wish to extend the work to our smaller churches. In most cases the meetings are held on Sabbath afternoon, when various lines of instruction from the Bible are given, and reports received. The young people engage in various

kinds of missionary work similar to what is being done in America. Hospital work, ship work, selling papers on the street and from house to house, missionary correspondence, and missionary gardening are all receiving attention. Useful articles are also made and sold, and the proceeds given to the mission field.

"One of our brethren who was interested in the children's work gave a sum of money to two Societies, to be divided among the members, and to be known as 'talents.' The members were to trade with these talents, and give the increase to the Lord. This plan worked well, and all put forth earnest efforts to improve their talent. It was interesting to see the different ways that were devised by the members for increasing the original sum entrusted to them." L. F. P.

Pennsylvania

THE following summary of the work of the Societies reporting from Pennsylvania is of interest. The items are compiled from report blanks, and of necessity are brief:—

Williamsport.—Ten members. The sum of \$5.81 has been collected during the last quarter, and used for benevolent purposes in the city. The study of the early Reformers as given in "Great Controversy" and the various missionary fields as presented in the INSTRUCTOR have occupied a large share of the time in the meetings. The members have been visiting the sick in hospitals and private houses, and distributing literature in some of the public institutions in the city.

Pittsburg.—Sixteen members. Weekly meetings are held, and the lessons in "Great Controversy" studied. The members have been selling literature. One girl sold twenty copies of the book "Story of Joseph;" another sold ten copies. Three barrels of clothing have been sent to the needy South. The secretary says, "The interest is good, and the young people are growing in their work."

North Philadelphia.—Ten members. Weekly meetings are held, and the INSTRUCTOR lessons are used in the meetings. The following work is reported: four hundred four *Signs* sold, five given away, forty-six visits made, two Bible readings held, ten missionary letters written. The report states: "Our Society was organized October 24, and this is our first report. We feel that God has blessed us in the efforts put forth, and we are encouraged to go forward."

East Philadelphia.—Fifteen members. Meetings are held each Sabbath afternoon. The sum of \$5.30 has been spent in buying tracts for missionary purposes. Besides the distribution of tracts and papers, the members are visiting the sick, holding Bible readings, and engaging in different lines of missionary work.

Conneautville.—Five members. Although the Society is small, weekly meetings are held, and the regular studies taken up. The members are active in distributing literature.

Wrights.—Twelve members. These young people are only able to hold monthly meetings, yet they report an excellent interest. The secretary says: "I believe the young people of this church are improving their talents, and are awakening to the responsibility that rests upon them in this closing work."

Lebanon.—Ten members. They have collected \$4.25, a portion of which is reserved to build up a small library, and the remainder has been expended for tracts. Reading-matter is regularly distributed among the hospital patients, prisoners at the jail, in the stations, barber shops, and markets. The secretary writes: "We each take turns in leading our meetings. Our leader has asked each one to write a paper on the third angel's message, to be read at our Society meeting."

North Warren.—Eight members. Meetings are held every two weeks. The members are

aiding the sewing circle in Christian Help work, and distributing reading-matter.

Kingston.—Eighteen members. Jail work, distribution of literature, Bible readings, and selling the *Signs* are the principal lines of missionary work carried on. "The members of the Society take a deep interest in the work, and the meetings are interesting and profitable."

MRS. L. FLORA PLUMMER.

Young People's Work in Nebraska

OUR Young People's work is taking an advance step. We now have four Young People's Societies fully organized, and there are five other companies which we hope soon to have ready for organization. The Societies organized are as follows: Omaha, thirty members; Decatur, twenty-three; Lincoln, twenty-one; College View, thirty-one, making a total membership of one hundred five. There are about fifty young people scattered throughout the State who have been brought in touch with the work by correspondence, and as I have the names of about two hundred seventy-five others, I hope that this phase of the work may be extended to many more. We are planning to reach every young person in our conference, either through the Societies or by personal correspondence.

A Young People's convention was recently held at Blair. We had a good attendance from quite a number of the churches in eastern Nebraska. Practical topics were considered, and excellent thoughts presented.

The missionary work done by the Societies has not yet been very fully reported. At Omaha they have raised seventeen dollars for the support of a colored missionary in the South. This money was secured by the making and selling of gingham aprons and crocheted slippers. The members have also been doing quite a large amount of work in distributing and selling the *Signs*, in holding cottage meetings, and in Christian Help work. The young people at Decatur have sold a number of the *Signs*, and have also given quite a number of Bible readings. At Lincoln they have been working in a similar way. In College View they have been doing Christian Help work, making quilts, holding prayer-meetings, and engaging in general missionary work.

My interests are with the young people, and I pray that God will help us to enlist the talent bound up in their ranks in carrying forward the last message to the world.

C. R. KITE.

News From Other Societies

EIGHT Young People's Societies in the California Conference reported for the quarter ending in December. The entire membership is two hundred eighty-one. During the quarter \$184.19 was collected by these Societies. The money has been used to educate a Fiji missionary, to help the work in India, China, and other countries, and in home missionary work.

In a recent meeting of the Young People's Society at Battle Creek, Michigan, the question of the continual support of Dr. John Keichline in Egypt was considered. This brother was formerly a member of the Battle Creek Society, and the expense of his transportation to his chosen mission field was borne by that Society. When the young people were asked which they preferred to do, send for this worker to return home or increase their donations sufficiently to maintain him in Egypt, there was a hearty response given to the plan of continuing his support. A collection amounting to twenty-five dollars was taken, and over one hundred fifty persons signified their willingness to donate ten cents each week for missionary effort.

MRS. F. L. PLUMMER.

"THE error of a moment is often the sorrow of a whole life."

Children's

Page.

To a Nuthatch



SHREW little haunter of woods,
all gray,
Whom I meet on my walk of a
winter day:
You're busy inspecting each cranny
and hole
In the ragged bark of yon hick-
ory bole,—
You intent on your task, and I on
the law
Of your wonderful head and gym-
nastic claw!

The woodpecker well may despair of this feat:
Only the fly with you can compete!
So much is clear; but I fain would know
How you can so reckless and fearless go,—
Head upward, head downward, all one to you,
Zenith and nadir the same in your view.

—Edith M. Thomas.

With the Birds

White-Breasted Nuthatch and Belted Kingfisher

Just outside the little village of Poultney, beyond the old mill, that clatters noisily all day long, is a quiet nook, where drooping willows bend low over the stream which flows quietly on its way, bathing the roots of stately trees, and refreshing hundreds of wild flowers that grow along its banks. Here the bright goldenrod hangs heavy with blossoms, and the curling pods of the touch-me-not snap as they are moved by the wind. Here, too, the bur marigold raises its leafy stem from the shallow water near the shore, the yellow flowers nodding to their own reflection in the stream. Reeds and rushes grow out into the river, and the blue sky and fleecy clouds are pictured on its tranquil waves. Tiny minnows are playing beneath the surface, and the occasional croak of a frog or hum of a bumblebee throws an air of sociability about the place.

On the trunk of a large beech tree a white-breasted nuthatch clambers up and down, pecking the bark for insects, and looking for nuts. He is a noted nut-cracker, wedging a nut into a crevice, and striking it with his dark beak until he breaks the shell. He is about six inches in length, and is a resident, braving the coldest weather with little apparent inconvenience. His back is of a gray-blue color, and the crown of his head and back of his neck are black. Beneath, he is a dull white, as are also his cheeks and breast. His wings are dark, with a light edge to many of the feathers; and the middle of his well-shaped tail is gray-blue, the outer feathers being marked with black and white. He climbs over the tree, sometimes head downward, hanging by his dark feet to the under side of a limb. Last spring he had a nest in an old stump up the stream, where his harsh, quick note was heard as he guarded his little ones.

Suddenly a loud, clear rattle is heard, with almost startling distinctness, coming nearer and nearer from the thicket up the stream. Sharper and clearer it comes, until a belted kingfisher emerges from a group of elms, and settles on the low branches of a willow that hang over the water from the opposite bank. He is about thirteen inches long. His back is an ashy-blue color, and a strip of the same forms a belt across his white breast. His square tail is spotted and banded with white, and there is a spot of white just in front of his full bright eye. He has a large crested head and dark feet.

He settles comfortably on a branch, and sits

gazing downward into the water. One is almost beginning to wonder if he is admiring his beautiful crest in the mirror of the stream, when, like a flash, he darts into the water with a heavy splash, and comes up with a small fish in his long black beak. He returns again to his perch, and after beating the poor fish on the branch, proceeds to swallow it whole,—which feat he accomplishes after several vain attempts. Then away he flies with a shrill rattle, and perches near the steep bank where, not long ago, he had a nest of little ones in a hole dug in the dry sand. O tell us, pretty bird, why you eat the fish instead of the sweet fruits, ripe seed, and nuts, which your Creator provided for your food? Has the one who was a murderer from the beginning, who has darkened this fair world of ours, put it within your breast to kill and to eat your neighbors?

But suddenly a sharp cry of fear comes from the kingfisher. Ah, the tide has turned, and an enemy is pursuing him. Round and round over the stream flies the affrighted bird, with another, larger than himself, in close pursuit. At last the kingfisher escapes, and a large hawk, with heavy wings, a broad tail, and a murderous heart, sails steadily by just above the water, and alights on a fallen tree farther down the stream.

No wonder the whole creation groans to be delivered, when each creature is an enemy to those who are weaker than himself, and the most dreaded and bloodthirsty of them all is man.

When will the

Prince of Peace begin his reign, when "they shall not hurt nor destroy," when "the earth shall be full of the knowledge of the Lord as the waters cover the sea"? Of his kingdom and "peace there shall be no end."

EVA A. JENKS.

Peculiar Things About Monkeys

DID you ever notice how much like human beings monkeys are in many of their ways?

There are various species of monkeys, but the peculiar feature of each is the power of opposing the great toe to the other toes, thus making the hind feet become hands, and the animal quadrumanous, or four handed. The so-called sacred monkey of India receives divine honors from the people, and their laws provide that should one of these be killed, the crime is punishable by death, while a small fine compounds for the murder of a man. And so these sacred monkeys are permitted to do much damage to gardens and flowers without danger of molestation.

Then there is the Bear Howler and the Guenon. The former has the power of dilating the larynx

to such an extent that its voice is louder than the roar of a lion, having been heard at a distance of two miles. The Guenon is considered the fop of the monkeys. Its cheek pouches will contain two days' food. Sometimes, when they become very hungry, they descend into the fields and commit great havoc. Being of a docile nature, they are easily tamed, but are arrant thieves. While gratefully receiving caresses, they will pick the pockets of their admirers.

One way in which monkeys are sometimes captured may be interesting to you. The families are, as a rule, remarkably cunning. Pitfalls will take a lion, and the famished monarch will, after a few days' starvation, dart into a cage containing food, and thus be secured. But how are monkeys caught? The ape family resembles man. Their vices are human. They have a fondness for liquor, and yield readily to the influences of the "cup." In Darfour and Senor, the natives make a fermented beer, of which the monkeys are passionately fond. Aware of this, the natives

go to the parts of the forest frequented by the monkeys, and set on the ground, calabashes full of enticing liquor. As soon as the monkey sees and tastes it, he utters loud cries of joy, that soon attract his comrades. Then an orgie begins, and then in a short time they show all degrees of intoxication. The negroes now appear. The few monkeys who came too late to get bewildered escape.

The drinkers are too far gone to distrust the negro, but apparently regard him as a larger

species of their own genus. The negroes take some of them up, and the monkeys begin to weep and cover their captors with maudlin kisses. When a negro takes one by the hand to lead him off, the nearest monkey will cling to his misguided friend who is being enticed away, seemingly determined to share his coming joys or sorrows. Another will grasp at the second one, and so on, until the negro leads a straggling line of ten or a dozen tipsy monkeys.

When finally brought to the village, they are securely caged and sobered down; but for two or three days a gradually diminishing supply of liquor is given them, in order to reconcile them by degrees to their state of captivity.

ARTHUR FOX.

"ONE thing helped me very much while I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."



PANCHO IS A TEMPERANCE MONKEY



"In the Cross of Christ I Glory"

THERE are "no creeds in heaven," as a popular poem teaches us. Certainly there are no creeds in song, for men of all forms of Christian faith sing with equal delight the hymns of a Wesleyan, a Calvinist, a Churchman, or a Unitarian. A conspicuous illustration of this is the hymn, "In the Cross of Christ I glory," which, though it is one of the most evangelical of hymns, was nevertheless written by a Unitarian.

The author was a remarkable man, Sir John Bowring, LL. D., F. R. S., who was born at Exeter, England, in 1792, and died in 1872. He was a very learned man. He could speak fluently twenty-two languages, and converse in one hundred. He was pupil and literary executor of Jeremy Bentham, the philosopher and publicist. He edited at one time *The Westminster Review*. He was consul at Hongkong when the Opium War broke out, and was afterward governor of that colony. He was twice a Radical member of Parliament, and he negotiated treaties for Siam and Hawaii with six European countries. He was an ardent student of the songs of Europe, and published several volumes of translations from more than twenty languages. His little book, "Matins and Vespers," is especially rich in devotional poems. He was apparently a sincere Christian, and lived a devoted, Christlike life. The words he wrote, "In the Cross of Christ I glory," were no unmeaning words to him, and they are fittingly inscribed in bold characters upon his tombstone.

We owe to Bowring other hymns that are a part of the spiritual life of all Christians. Notable among these are: "God is love, his mercy brightens," "From the recesses of a lowly spirit," and "Watchman, tell us of the night." The last-named was written in 1825, and Bowring did not know that it was used as a hymn till ten years later, when he heard it sung in a prayer-meeting of American missionaries in Asiatic Turkey. "No one," says Horder, "can without prejudice read hymns like these and not feel that, beneath great diversities as to doctrine, there may be and often is a real unity of Christian spirit."

But of course Bowring's most famous hymn is the one we are to commit to memory this month:—

"In the Cross of Christ I glory:
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the Cross forsake me;
Lo, it glows with peace and joy.

"When the sun of bliss is beaming
Light and love upon my way,
From the Cross the radiance streaming
Adds new luster to the day.

"Bane and blessing, pain and pleasure,
By the Cross are sanctified:
Peace is there that knows no measure,
Joys that through all time abide.

"In the Cross of Christ I glory:
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

One noteworthy incident of the siege of Peking during the Boxer massacres illustrates the hold this hymn has upon the Christian church. After the raising of the siege, and the terrible strain was over, the missionaries gathered in the Temple of Heaven,—that mysterious shrine which no one but the emperor of China had been allowed to visit, and he only once a year. Around

the royal marble altar in that heathen temple gathered the missionaries of the Cross, and sang the hymn which expressed the spirit that had sustained them during those dreadful weeks of suffering and danger—"In the Cross of Christ I glory." Let us never again sing the second stanza without thinking of that inspiring scene—

"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the Cross forsake me;
Lo, it glows with peace and joy."
—Amos R. Wells, in *The S. S. Times*.

A Favorite of Mr. Sankey

THE whole world has sung the "Ninety and Nine," and listened with pleasure and delight to the cheering words that tell of a Saviour's care for the one that "was out on the hills away." It only remains to tell the simple, strange little story of the song itself. Songs seem nearer and dearer when we know something of their history.

Thirty years ago those famous evangelists, Moody and Sankey, were preaching and singing together in old England. One day they were going from Glasgow, Scotland, to Edinburgh for a great meeting there, and Mr. Sankey as he stepped aboard the train, purchased a penny religious paper. As he settled down in the car to read, his eye caught the lines of a poem, away in an obscure corner of the paper,—

"There were ninety
and nine
that safely lay
In the shelter of
the fold."

The great singer read on, till the entire poem had been perused, and then he exclaimed, with a note of triumph in his voice, "Mr. Moody, I have found the hymn I have been looking for years!"

"What is it?" asked Moody, looking up from the letter he was reading.

His friend explained that it was about the lost sheep.

"Read it to me," said Mr. Moody, his eyes still fixed on the letter.

So Mr. Sankey read it, putting much expression into his voice, trying hard to do justice to the beauty of the sentiment. But alas! when he looked up, Mr. Moody was absorbed in meditation over his letter, and had heard scarcely a word.

"All right," said Mr. Sankey to himself, with a smile, "you won't get off so easy, my friend; you'll hear this song later." He cut out the poem, and stored it away in his pocket scrapbook.

So on their second day in Edinburgh before a great audience Mr. Moody had spoken eloquently and touchingly on the Good Shepherd, when he said, "Mr. Sankey, have you a solo to sing on this subject?"

The great singer was at a loss for once. Three times that day the congregation had sung the twenty-third psalm. So that would not do, and he could think of no other. And then those verses he had read on the train came before him like a flash, with the thought, "Sing those, by all means." "But," he objected, "how can I sing without a tune?" The audience was waiting. Mr. Sankey took the little scrap from his note-book, struck a full chord on the organ, and then, note by note, never sung before, came the first stanza. The thought flooded upon the singer, Could he remember to sing the second in the same way? But concentrating his mind, the second stanza, the third, and on through the fifth he sang, while the delighted audience sat

still as death, little dreaming that the wonderful melody had never been heard before, even by the singer himself.

"Mr. Sankey," exclaimed Moody, coming down where he sat, "where did you get that song? It's wonderful! I never heard anything like it!"

"O, that," said Mr. Sankey, to his friend's evident confusion, "that is the hymn I read to you on the train the other day!"

EDISON DRIVER.

Power of Song

THE melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,—"thanksgiving, and the voice of melody."

Above the new-created earth, as it lay, fair and unblemished, under the smile of God, "the morning stars sang together, and all the sons of God shouted for joy." So human hearts, in sympathy with heaven, have responded to God's goodness in notes of praise. Many of the events of human history have been linked with sacred song.

The history of the songs of the Bible is full of suggestion as to the uses and benefits of music

and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. As the



MR. SANKEY COMPOSING A HYMN

children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children to-day gladden their pilgrim life. There are few means more effective for fixing his word in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and forboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, and courage and gladness are imparted to other souls!

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the schools, and the pupils will be drawn closer to God, to their teachers, and to one another.

As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here its keynote.

MRS. E. G. WHITE.

THE INTERMEDIATE LESSON

II—Israel Worships Idols—The Disobedient Prophet

(April 9)

LESSON SCRIPTURE: 1 Kings 12:26-33; chapter 13.

MEMORY VERSE: "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." Prov. 15:18.

The Lord had made Jeroboam ruler of Israel; but as soon as he had secured the kingdom, he began to plan how he might keep it by his own wisdom. The Bible tells us that the wisdom of men is foolishness with God; and it is certain that Jeroboam acted in a very foolish way.

He feared that if the people of Israel went to Jerusalem to worship, they would turn away from him, and join the kingdom of Judah. So he made two calves of gold, and said to the people: "It is too much for you to go up to Jerusalem: Behold thy gods, O Israel, which brought thee up out of the land of Egypt."

Jeroboam put one of these golden calves in Bethel, and one in Dan. He chose men from the different tribes to serve as priests, and ordained a feast day. He himself offered sacrifices and burnt incense. Then the priests and the Levites left Jeroboam, and went to Jerusalem, with many other faithful ones from all the tribes who "set their hearts to know the Lord." These good men made the kingdom of Judah strong.

One day when Jeroboam was standing by the altar in Bethel, to burn incense, there came to him a man of God out of Judah. "And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee." And he gave a sign, saying, "Behold, the altar shall be rent, and the ashes that are upon it shall be poured out."

When the king heard these words, he put forth his hand, saying, "Lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him."

The altar also was rent, and the ashes poured out, as the man of God had said. Jeroboam asked the man of God to pray that his hand might be healed; "and the man of God besought the Lord, and the king's hand was restored him again, and became as it was before."

"And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Bethel."

There was an old man living in Bethel, who had been a prophet. When he heard the things that had happened, he rode after the man of God, and overtook him. He found him sitting under an oak, no doubt spent and weary, and he said, "Come home with me, and eat bread."

But the man of God answered as he had answered the king, that the Lord had charged him not to eat bread, nor drink water in that place. Then the old prophet said: "An angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water."

This was a lie; but the man of God listened, and went back to Bethel. While he sat at the table, the word of the Lord came to him that because he had disobeyed the Lord, he should not

return to Jerusalem alive. And when he set forth on his journey again, a lion met him in the way, and slew him.

The Lord has put the sad story of the disobedient prophet in his book to teach us once more how important it is to know for ourselves what his commands are, and then to obey them exactly.

Questions

1. Why did Jeroboam fear to have Israel go up to Jerusalem to worship? What did he make? Where did he set up these idols? What did he say to the people? Who had brought Israel up out of Egypt? Repeat Ex. 20:2.

2. What kind of men did Jeroboam choose for priests? What did he himself do? Where did the priests and the Levites go? Who else went to Jerusalem? What did these men do for the kingdom of Judah? Read 2 Chron. 11:16, 17.

3. Who is it that rules in the kingdom of men? Dan. 4:17, 25, 32. What are in his hand? 1 Chron. 29:12. What does he give to all? Can you tell why it was foolish as well as wicked for Jeroboam to lead his people to worship idols?

4. Who came to Jeroboam one day as he stood by the altar in Bethel? What did the man of God say? What sign did he say would be given to show that his words were true?

5. Tell what Jeroboam did and said when he heard these words. What happened to his hand? What to the altar? How was the king's hand healed?

6. Where did Jeroboam invite the man of God to go? What did he say he would give him? Why did the man refuse to go home with the king?

7. Who rode after the man of God when he started home? What lying words did the old prophet speak? How did the man show that he believed them?

8. What word came to the man of God as he sat at the table? What dreadful thing happened when he had started again on his journey? Tell one lesson that we may learn from this story.

THE YOUTH'S LESSON

II—The Seven Churches—Ephesus and Smyrna

(April 9)

LESSON SCRIPTURE: Rev. 2:1-11.

MEMORY VERSE: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Questions

1. Name the seven churches to whom the book of Revelation is addressed. Rev. 1:11. Why were just seven churches chosen? Note 1.

2. By what name was the first period of the church designated? Rev. 2:1. To about what time did this period extend? Note 2.

3. What is the meaning of the word "Ephesus"? What was there "desirable" at that period of the church? Note 3.

4. Who is the author of this message? Verse 1. What assurance have we that Jesus still walks among his people? Rev. 1:20, last part; Matt. 28:20.

5. For what is this church commended? Verses 2, 3.

6. Why is it reproved? Verse 4. What naturally follows the entrance into the heart of the first love for God and his truth? See John 1:43-46; Luke 8:38-40; 2 Peter 1:5-9.

7. What earnest appeal is sent to those who have left their first love? What will be the result if such do not repent? Verse 5; note 4.

8. What position had this church taken against wrong teaching? Verse 6; note 5.

9. What call is made to every one? What promise to him that overcometh? Verse 7; note 6.

10. By what term is the next church described? Verse 8. What is the meaning of the word "Smyrna"? Note 7.

11. Who is the author of the message to the church at Smyrna? Verse 8.

12. What does he know of this church? Verse 9.

13. What experience does he say awaits them? What comforting assurance is sent? Verse 10; note 8.

14. What promise is given not only to the church at Smyrna, but to all who have ears to hear the message of the Spirit to the churches? Verse 11.

15. What special period of time is covered by this second stage in the history of the church?—The time from early in the second century, through the days of pagan persecution, to the time of Constantine, whose professed conversion, in A. D. 323, opened a distinctly third era in the history of the church.

16. Where are those who have passed through great tribulation next seen by the prophet in vision? Rev. 7:13-17.

Notes

1. The number seven is used repeatedly in the Scriptures, evidently to denote fullness and completion. So just seven churches represent the complete history of God's people from the time of the apostles to the close of probation.

2. The first period extends from the beginning of the early church to the time when the apostolic leaders had passed away, or about the closing of the first century and the early days of the second, the natural boundary of the first, or apostolic, era of the church, though no specific year may be given.

3. The word "Ephesus" means "desirable." This well describes the character and condition of the first church. During the period of apostolic labor, they had received the doctrines of Christ in its purity. They had also enjoyed the blessings resulting from the outpouring of the Holy Spirit.

4. There is a warmth of affection and an earnest enthusiasm that is experienced when Jesus is first accepted as the Saviour, that sometimes fades out of the life after a while. The appeal to the church of Ephesus is for every soul who is passing through a similar experience. Our love may be renewed by coming to Jesus for the forgiveness of sin, and by the consecration of all to him. This must be done day by day, if we would live in the joy of his presence. Even now, if the way seems less desirable than when we first gave our hearts to him, he waits to renew his love in our hearts. Then labor for him will be pleasure. Still, we must guard against the tendency of the flesh to become careless. Just here was the failure of the early church.

5. The sect of Nicolaitanes was one of the first that sprang up within the church, undermining the truth by mysticism and fanciful teaching.

6. This and other references show that the garden of Eden, once on earth, has been transplanted to heaven.

7. "Smyrna" signifies "myrrh," fit appellation for the church of God while passing through the fiery furnace of persecution and proving herself a "sweet-smelling savor" unto him.—"Thoughts on Revelation."

8. The prophecy speaks of "ten days." The last and severest persecution of this period was a sustained effort to suppress Christianity, lasting ten years. Ten days prophetic time—a day for a year—would be ten years literal time. "It was not till A. D. 311," says Lecky, "ten years after the first measure against the Christians, that the Eastern persecution ceased. Galerius, the arch enemy of the Christians, was struck down by a fearful disease." He suspended his edict, and besought Christians to pray for his recovery.



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ST. LOUIS will have two hundred fifty conventions during the World's Fair, an average of two a day.

THE Catholic population of the United States is 11,877,317. There are 7 Catholic universities, 75 seminaries, 179 boys' colleges, 646 girls' colleges, and 4,000 parochial schools.

A SHIP, says Van Dyke, might as well try to sail north with her jib, east with her foresail, and south with her mainsail, as a man to go one way in conduct, and another way in character, and another way in destiny.

"THE American ambassador at St. Petersburg has cabled to the State Department at Washington that the Russian government has notified him of its intention to withdraw from participation in the St. Louis Fair. A similar notice of withdrawal has been sent by Korea."

"To, prevent further disasters, such as that which visited Galveston, Texas, in 1900, when three thousand houses were destroyed and eight thousand lives were lost in the floods, it is proposed to raise the whole of the city. According to the present plan, earth is to be brought from along the coasts of the Gulf and banked upon the site of the city, so that it shall be at level from seventeen to twenty feet above the sea."

"AMONG the exhibits intended for the St. Louis World's Fair is a device for feeding and removing sheets to and from a platen job printing-press, which is described as a startlingly uncanny machine. It consists of two arms, which possess a reaching and retracting movement resembling that of a human arm, and each of which terminates in five long, crooked fingers, the grasping power of which depends upon an automatic suction force in the finger-tips. The arms work alternately; one delivers the blank sheets, and the other removes them as they are printed, and deposits them on a platform."

A Sixty-Three Mile Fence

ACCORDING to the Kansas City Journal, one of the longest fences in the Northwest is being constructed, running entirely around the Lower Brule Indian Reservation, on the Missouri River, in the central portion of South Dakota. This remarkable fence will be sixty-three miles in length. It is composed of four wires placed on posts set a rod apart, cedar and ash posts alternating. In its construction 250 miles of wire will be used, or 76,000 pounds. To erect the fence required an aggregate of 19,000 posts. In this long fence there will be only three gateways, which will be guarded when the fence is completed.

The fence is being constructed by the Indians themselves under the direction of the agency authorities, the Indians receiving \$2.50 per day for man and team and \$1.25 per day for men. It is understood that next spring the government will issue stock cattle to the Indians, to be grazed inside this huge enclosure, the purpose of the government being to encourage the Indians in stock-raising, so that they can ultimately support themselves.—*Scientific American*.

The Deadliest Poison

FOR some time past prussic acid has been considered to be the most deadly poison extant. Mr. Lascelles Scott, of Little Ilford, England, however, has now discovered a far more deadly poison—the substance scientifically known as dimethylarsine cyanide, or more familiarly as cyanide of cacodyl. Three grains of this substance diffused in a room full of people would kill all present, so powerful is it. So deadly is this poison, that it is highly dangerous to handle it. It is a white powder melting at thirty-three degrees and boiling at one hundred forty degrees. When exposed to the air, it emits a slight vapor, to inhale which is death. Mr. Lascelles Scott has experienced the deadly nature of this poison, for while he was assisting Sir B. W. Richardson in the compilation of his work "On the Causes of the Coagulation of the Blood," he tried its effect upon animals. One-millionth part of cyanide of cacodyl in the atmosphere of an air-tight cage killed a dog almost instantaneously, and then its power was by no means exhausted; for a second, third, and fourth dog, placed in the same cage, instantaneously died from the effect of that single infinitesimal dose. Although so little of the properties of this poison are known, it was first made many years ago. Cadet, the famous French chemist, by combining acetate of potassium with white arsenic, produced a fuming liquid which, although he did not know it, was oxide of cacodyl. The German chemist Bunsen combined this with cyanogen, a radical of prussic acid, and made cyanide of cacodyl, the formula of which is AsMe_2Cy .—*Scientific American*.

Hard Winter for Deer

OWING to the severity of the winter and lack of sufficient nourishment, the deer are dying by hundreds in the Adirondacks. Old guides pronounce it one of the hardest winters they have ever experienced. The deer have been driven to the heart of the woods by the cold, and only an occasional animal is seen in the open country. A party of hunters found a big buck so weak from hunger and exposure that he could hardly stand. Literally he was nothing but hide and bones. In such a severe winter the animals have little to feed upon except balsam boughs and moss, and in their weakened condition they can not withstand the cold.—*Young People's Weekly*.

Do a Little More than Duty

ANDREW CARNEGIE in an address to a graduating class at the Mechanics' Institute in New York, said: "There are several classes of young men. There are those who do not do all their duty; there are those who profess to do their duty; and there is a third class, far better than the other two, that do their duty and a little more. There is a difference between talent and genius: Talent does what it can; genius what it must. But it is the little more that makes the difference. There are many great pianists, but Paderewski is at the head because he does a little more than the others. So it is with the young and the old men who do a little more than their duty. The youth who spends his night after his daily toil in improving himself is the one that succeeds. It is to encourage such that I am here to-night. Such youth as these are

the salt of society and the salt of the nation. Now what do these graduates seek? I suppose some of them want to be millionaires. Others, I suppose, are looking for fame. The man who works for money alone will not find happiness, nor will he be a useful citizen. Money never buys satisfaction or happiness, but it does bring many disappointments and creates many jealousies. I believe it to be the duty of every young man to acquire a competence. But having secured this, his aim should not be to obtain additional wealth or fame, but to endeavor to see of what use he can be to his fellow beings. If he will do this, his reward will be ample. There is nothing more gratifying than self-approval. You may cheat others, but you can not cheat yourself. There are many who are lauded to-day who would be condemned by others if they were known by them as they know themselves. No one can cheat a young man out of success in life. You young men have begun well. Keep on. Don't bother about the future. Do your duty and a little more, and the future will take care of itself."—*Selected*.

Tell It Again

TELL them this, in language simple,
That the Saviour died for them;
Tell them he, their Lord and Master,
Suffered, died, and rose again.
Then, while visions grand and glorious
Fill their hearts with holy love,
Tell them that he's watching o'er us
From his throne with God above.

Tell the gospel to the heathen;
Sound it loud in every land;
Tell it to the poor and needy
Pressing in on every hand.
Tell it to the wise, the simple,
To the noble, rich, and grand;
In a language fresh from heaven,
In a way they understand.

Cry aloud, and never sparing,
The blessed message from his throne:
Soon we'll see the Saviour coming;
Soon our work will all be done.
Then will ring our shouts of "alleluia!"
As the chariot rolls above
Where we'll sit on thrones with Jesus,
And forever know his love.

ARTHUR FOX.

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