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REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

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GOOD MANNERS

The Two Sides of It

THERE was a girl who always said
Her fate was very hard;
From the one thing she wanted most
She always was debarred.
There always was a cloudy spot
Somewhere within her sky;
Nothing was ever quite just right,
She used to say, and sigh.

And yet her sister, strange to say,
Whose lot was quite the same,
Found something pleasant for herself
In every day that came.
Of course, things tangled up sometimes
For just a little while;
But nothing ever stayed all wrong,
She used to say, and smile.

So one girl sighed, and one girl smiled,
Through all their lives together.
It didn't come from luck or fate,
From clear or cloudy weather.
The reason lay within their hearts,
And colored all outside;
One chose to hope, and one to mope,
And so they smiled and sighed.

— Selected.

Eating and Drinking

(Concluded)



IT is not the design of this article to discuss at length details of etiquette at table, about which so much has been said and written. However, no one who is well-bred will keep others waiting for him at meal-time when it can be avoided, nor will he leave the table before others are through eating, without asking to be excused. He will not be noisy even while eating soup, nor will he monopolize the conversation in which others would be glad to share. He will not eat with his knife. He will not reach over another's plate for something which he may desire, but will politely ask for what he wishes, or wait to be helped, as the case may be. When asked if he wishes a certain thing, he will reply by saying, "If you please," or "No, thank you." He will always present the handle of a pitcher in passing it to another. He will not first help himself from a dish that has been called for by some one else. He will not choose the largest orange, nor the largest piece of anything; because one whose life is in harmony with the Great Pattern, can never be happy in so doing. The happiest soul in the world is the one who, according to his ability, does the most for the happiness of others. And he who is constantly assisting others heavenward, need never worry about the trend of his own footsteps. The child who cheerfully chooses the "smaller half" of the apple which he divides

with another, and the difficult part of each little task, is the child that will scatter sunshine along the pathway of others all through life. The child who is neat and tidy in his habits, puts no fruit skins or seeds, or anything that will soil, upon the tablecloth, nor does he permit a soiled knife, fork, or spoon to touch it. He folds his napkin when done with it, and puts his chair in its proper place when he leaves the table. A child's conduct at meal-time is an epitome of his entire home training.

One who eats to the glory of God, takes time to masticate his food. He does not consider it a virtue to adopt at meal-time the prevailing business principle of to-day,— the greatest amount of work in the least possible time,— and as a result, he escapes the direful ills due to lack of thorough mastication. Boys and girls who are unselfish, who eat slowly and masticate thoroughly at home, may do much by their example for their playmates at school, even though they may miss some of the games of the playground because of their protracted time at lunch. If every one would thoroughly masticate his food, there would be less danger of overeating, and the impolite practise of chewing gum also would have nothing left to recommend it. But when gum is chewed as an aid to digestion, it should be for only a short time immediately after the meals; and be done noiselessly, with the lips closed. Protracted gum-chewing impairs digestion.

The fact that intemperance in eating and drinking, and intemperance in dress are among the leading sins of the age, is not sufficient reason for always worrying about, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Many professing Christians worry about how to dress, because they want to dress in a manner not in harmony with their profession. Many worry about what to eat and drink for the same reason, although they have the express command, "Harken diligently unto me, and eat ye that which is good."

It is no dispensation of Providence when one dies of fashionable dressing; nor is it any more a dispensation of Providence when one dies of fashionable eating and drinking. Many Adams and Eves in our world to-day are partaking of the forbidden fruit while they credulously listen to the same false declaration of the serpent, "Ye shall not surely die." And having done the wrong thing, how natural it is to seek to hide behind the example of some one else. When God spoke to Adam concerning his sin, he sought to excuse himself by laying the blame on Eve. When he spoke to Eve, she sought to excuse herself by blaming the serpent. And when he speaks to us to-day, how often we seek to excuse ourselves because we are imitating the example of some one else. But no one is excusable for following any human pattern in any wrong thing.

What others eat and drink is a question which some persons discuss not only to no profit, but to positive injury. He who says by his actions as well as by his words, "Stand by thyself, come not near to me; for I am holier than thou," simply because another does not eat and drink

just what he eats and drinks, is surely not taking the course which will win souls to Christ. A sister, prominent in the church, once took a dose, so to speak, when ill, of something which she would not have thought of using as a common article of diet, and people gossiped about it as though she had committed a sin by partaking of something not in harmony with *their idea* of her profession in matters of diet. Oh that the glorious principle of Christian liberty, about which we talk so much, might so permeate our souls that we would forever cease to gossip!

Christ never compels any one to do right or wrong. He places before every soul life and death, and leaves every one to make the voluntary choice. "The wages of sin is death;" and "God will not work in a miraculous manner to preserve the health of persons who are by their careless inattention to the laws of health, taking a sure course to make themselves sick." But sickness is not always an evidence that one has committed sin. There may be instances now as well as when Jesus was upon earth, when "neither . . . this man sinned, nor his parents; but that the works of God should be made manifest in him." So we should be very careful how we censure one who is suffering affliction. We know not how soon we may be called to pass through a similar experience.

We have not the power to compel any one to eat just what we do; and if we had, it would be very unwise to exercise it. "You may lead a horse to water, but you can't make him drink," is an old saying which admits of a wider application. It is not profitable to try to persuade everybody to adopt the same diet, inasmuch as there is no certain diet that is adapted to everybody's needs. The subject of proper diet, however, especially as pertains to the individual, should receive serious consideration.

As has been suggested, one should eat to live, and not live to eat. It is an individual duty to keep the body, the "temple of God," in good condition; and this can be done only by supplying individual needs. Anything that impairs one's health should surely be ruled out of his diet. One should always select for himself such articles of food as will best supply the demands of his own physical system. It is not possible for every stomach to thrive equally well on the same articles of diet, any more than it is possible for every brain to succeed equally well at the same kind of work. Christian manners do not require that every individual eat the same thing, even when being entertained. "What is one man's meat is another man's poison" is often true. Soup is disastrous to some stomachs, while many find boiled cabbage, roasted peanuts, breakfast mushes (especially when insufficiently cooked), etc., very difficult of digestion. All who are properly informed know that meat was not included in the original diet of man, and that it is not to be commended as a common article of food, especially as much of it is badly diseased. Some persons thrive on a milk diet, while others can not use milk in any form.

So when eating a meal, select for yourself

such available articles of diet as will best nourish your own system, and having eaten them, let them alone. Don't speculate as to whether the meal will agree with you or not. It is not good manners to always be suspicious of your stomach. It will do better work if you will repose confidence in it. A stomach that is always watched is much like a child that is always watched—it lacks the courage and stamina to make a record equal to the one that is placed upon its own responsibility.

Solomon must have been well informed upon the subject of diet when he wrote the Proverbs, and Daniel and his fellows adhered to the same stanch principles. "When thou sittest to eat with a ruler, consider diligently what is before thee. . . . Be not desirous of his dainties, for they are deceitful meat. . . . Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

One trouble with us is we choose to become creatures of circumstances. When at home, we try "in our own weak way" to live healthfully, and "when in Rome, we do as the Romans do," because we have not the courage of Daniel to live by principle—to "do right because it is right." Many a boy takes his first glass of poisonous liquor, his first cigarette, in the same way.

The reason why the blue-grass simply nods, while the foxtail bows low to the passing breeze, is because the blue-grass grows more sand into its structure. Human souls need to grow more sand into their structures, so that they may be able to withstand the winds of temptation that to-day are sweeping the world.

Boys and girls, do not pass by the subject of healthful living as of minor importance. Study the life of Daniel, and imitate his example in being true to principle. Let every one of the INSTRUCTOR family read carefully that excellent treatise upon "Christian Temperance and Bible Hygiene," for sale by the Review and Herald. This is a thorough exposition of Bible principles that will aid you greatly in your study of the Bible itself. Cherish every ray of light that comes to you, and day by day "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

MRS. M. A. LOPER.



Bird Study

(Concluded)



OF all the subjects that may be considered a part of nature study, I know of none more interesting than the study of birds. There is so much that might be said on this subject that I find it difficult to know just what to say and what to leave unsaid in the space that I have at my disposal. There seems to be in almost every one a responsive chord when birds or their habits or life histories are mentioned,—a dormant interest, if you please, which is at once aroused. There is probably no other object in nature that appeals so strongly to most persons as do the numerous species of the feathered tribe, and yet few realize how much these graceful, winning, light-hearted creatures do to gladden life. We see them soaring far above the earth, sometimes at so great a height that they disappear from our view, and we are almost involuntarily led to exclaim, as did David, "O that I had wings like a dove! for then

would I fly away, and be at rest." We see them flitting from tree to tree, running or hopping about upon the lawn, or swimming gracefully through the water, ever contented, usually joyous, chattering softly over their every-day duties, or warbling their sweet and varied songs of praise.

Whether we study them with reference to their structure, their plumage, their nesting habits, their songs, their life histories, or their migrations, we find them a constant source of pleasure and instruction. When weary with the toils and cares of life, when sick at heart over the corrupt condition of the world, a season spent with the birds in the solitude of nature will bring peace and courage to the saddened heart. "In the song of the bird . . . we may still hear His voice who talked with Adam in Eden in the cool of the day."

There are many reasons why one should become acquainted with the birds. They enliven our woods and fields and gardens and orchards by their beautiful forms, varied colors, and graceful motions; they revive our spirits by their joyous songs; they furnish a delightful and inexhaustible field for inquiry, and last, but not least, they protect our farms and gardens, and forest, shade, and fruit trees from the ravages of the vast armies of insects which are brought into existence every year. Without the birds, our farms, gardens, and orchards would be overrun with insects, and the country would be quickly devastated.

The birds are deserving of protection at our hands. The small boy and the sportsman who have a large degree of the killing propensity, who delight in taking the lives of God's innocent and harmless creatures, should be taught that they are committing a sin against heaven and against their fellow men in ruthlessly killing the birds, and destroying their nests and eggs. If this were done, there would soon be a great army of people in favor of bird protection.

There is another factor connected with the destruction of birds which is perhaps even more difficult to deal with than that of the small boy and the sportsman. Shall I say that the fault rests upon our sisters, possibly upon our mothers, those who, above all others, are best fitted to be the protectors of innocent, helpless creatures? How perverted must be the fine organization of woman that will lead her to display upon her hat the mangled bodies of innocent victims. It savors of the cruel and barbarous, which should find no place in civilized society. The following words I quote from "The Desire of Ages:"—

"Satan's hatred against God leads him to hate every object of the Saviour's care. He seeks to mar the handiwork of God, and he delights in destroying even the dumb creatures. It is only through God's protecting care that the birds are preserved to gladden us with their songs of joy."

Since God has such great care for the birds, it seems eminently fitting that we should co-operate with him in their protection.

The matter of bird protection is receiving considerable attention in the public schools at the present time, and bird study is being introduced as a part of the curriculum. I believe this is as it should be, and that we, as reformers, ought not to lag behind in this matter. It should be made a part of our church-school work. Our denominational schools stand as centers of reform in many things, and they should also take the lead in the matter of bird protection. Wilson Tout, a member of the Nebraska Ornithologists' Union, says:—

"The time is passing rapidly. Every year hundreds of boys and girls are finishing the courses and leaving the schools of Nebraska. They know nothing of the value of our bird fauna, and in their strivings to become real men and women they imitate their vices as well as

their virtues, and join the ranks of bird destroyers, the men for sport and pleasure, the women for decoration. As students of bird life and champions of its protection, our duty is plain; and if future generations censure us, and we attempt an excuse, they will mock us by repeating our big words and showing our little deeds. The school is the field, and we are responsible for the harvest. What shall it be?"

It has been said that birds can not be studied from books, and while this is partly true, yet the person who pursues a course of reading in connection with personal observation, will make the most rapid strides in the knowledge of birds, and he who has access to a large, well-mounted collection enjoys exceptional opportunities. In studying birds a note-book is necessary, in which to record observations made in the woods or fields. Among the points that should be noted are the time of arrival, the time in which each kind is found nesting, the food habits, acts of depredation, song, value to man, and the time of departure. In order to be of the greatest value, all notes that are made should be properly dated.

In your daily walks or bicycle rides you will be sure to see a variety of birds, and if you make a note of what is seen each time, you will soon be the possessor of a valuable store of bird knowledge. To one interested in birds, every note is a call to attention, and he soon becomes able to recognize all the common birds by their calls or by their songs.

In seeking to get acquainted with our feathered friends, it is sometimes necessary to use strategy, and to make ourselves as little obvious as possible. It will not do to be rude or boisterous, for birds will resent this. It is not generally advisable to pry into every tree or bush or tuft of grass in search of nests, but it is possible to show ourselves so perfectly harmless that the birds will often show us their nests, or at least the leafy screens or tufts of grass behind which they are hidden. If one wishes to examine the eggs or the nest, he should do it as a friend, and during the absence of the mother. He may not in this way be able to find so many nests as those to whom nothing is sacred, but he can enjoy what he does find with a clear conscience.

In the earth made new the birds will warble sweeter songs than any we have heard in this world. If we get acquainted with their songs here, we shall enjoy them more in the better world.

B. E. CRAWFORD.



A New Religion

IN all ages Satan has opposed the spread of the gospel; and when one plan does not succeed, he tries another. During long years of persecution the Christians kept themselves and their faith pure and spotless; and while many yielded up their lives as martyrs, multitudes sprang up to fill their places. Open warfare had failed, therefore Satan sought by artful and cunning plans to deceive the church and lead them astray.

Paul in his last meeting with the elders of Ephesus, warned the believers: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." In his second letter to the Thesalonians Paul wrote, "The mystery of iniquity doth already work;" and within twenty years

after the death of the last apostle, it was bearing fruit.

The difference between Christianity and heathenism is great; one is the light of noonday, the other the darkness of midnight. It meant everything for a person to forsake the latter and embrace the former. So, in order to make it easier to convert the heathen, and thus to increase their own influence, the bishops began to use heathen forms and customs in the church. The Christians had been called "atheists" because they had no temples, altars, victims, priests, nor any of the pomp and splendor that was the glory of pagan worship. Many things, therefore, were brought into the church simply to please the eye. This was the first step away from the gospel of Christ,—it was certainly a long one.

The Greeks and many other people held their "mysteries" as the most sacred and important part of their religion. Everything about them was kept a mystery, a secret, from those who did not join in them; and yet they amounted to nothing but foolish and shameful forms and practises. So the Christians must have their "mysteries" to be like the world. Baptism was made the first, or lesser, mystery; and after being baptized, all persons must wait a certain length of time before they were admitted to celebrate the Lord's supper, which was the greater mystery. Surely the "mystery of iniquity" was at work in the church.

From very ancient times sun-worship (Baal-worship) was the most common form of idolatry. The custom was to worship the rising sun with faces turned toward the east; but the Lord had forbidden his people to pray with their faces in that direction, and had called it an abomination. The Christians not only adopted this custom, but began also to observe the *day* of the sun as a weekly festival.

The followers of Christ had continued to celebrate the passover in remembrance of the death of Christ. It had always been kept by the Jews on the fourteenth day of the first month, and the Christians used the same day. Now this day would fall on different days of the week as the years went round. But in Rome it was made a rule always to celebrate Easter upon Sunday, and so become more and more like the heathen, and less like the Jews. The church in Asia did not choose to follow this new rule; so the Bishop of Rome, the pope, made his first attempt to compel all to follow his command. It was not his last one. Alexandria, in Egypt, was at this time a great center of learning. The teachings of the heathen philosopher Plato, who had lived in the fourth century before Christ, were given the first place in the pagan schools. The writings of this same man soon found a place in the Christian schools, so that in time there was very little difference between the two. Indeed, they became so nearly alike that it could never be fully decided whether Ammonius Saccas, one of their great teachers, was a pagan or a Christian. The study of the Bible was taken up in much the same way as science. It was taught that every text has from three to six meanings; that the hidden meaning was the only one of real value; and that the Scriptures are of little use to those who understand them as they are written. In this way the Bible could be made to teach anything they wanted it to, and the truth of God was changed into a lie.

Soon after Constantine became emperor, the persecutions ceased, and he himself joined the Christian church; yes, even the empire became Christian in name, while in reality it was as pagan as ever. The pure gospel of Christ had been cast aside; gradually the church had lowered her standard until she was like the world; the world then united with the church, and the union made a new religion, even the Church of Rome.

ROY F. COTTRELL.



Apostolic Example Concerning the Sabbath

BESIDES those previously examined, there are but two other times in the New Testament when the first day of the week is mentioned. One is by Luke, who wrote the book of Acts, and the other is by the apostle Paul. In Acts 20:7 we read: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." But this contains no evidence of Sunday sacredness. It calls it simply the first day of the week, and Luke, who wrote his Gospel before writing the book of Acts, states that the "Sabbath day according to the commandment" was *past* before the first day came. Luke 23:56; 24:1. Paul preached upon this day; but this certainly would not remove the blessing from the seventh day, neither would it sanctify the first day. Doubtless, Paul preached every day, but this does not make every day the Sabbath. It is true that they broke bread upon this particular occasion, but elsewhere in the same book we are informed that it was a daily custom to do this. Acts 2:46.

This meeting was held in the dark portion of the first day, for there were "many lights in the upper chamber" (verse 8), and Paul continued his instruction "till break of day." Verse 11. The day begins with the going down of the sun (Lev. 23:32; Mark 1:32), so the dark part of the first day, or Sunday, is on what we now call Saturday night. He had been with them over the Sabbath (verse 6), and as he was making them all a farewell visit (verse 25), the services were continued during the evening. A notable miracle was performed (verses 9, 10), and at "break of day," or on Sunday morning, Paul started on foot from Troas to Assos, nearly twenty miles distant, where he was to meet Luke and others, who, while Paul was holding this evening service, had started, at the close of the Sabbath, to row the boat around the promontory to Assos. Verse 13. The disciples *working* while Paul preached, and Paul himself traveling all day Sunday to meet his next appointment, show clearly that they did not have the faintest idea of regarding the day as the Sabbath.

The next Scripture used in support of Sunday sacredness is 1 Cor. 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This is the only place in his writings that Paul makes mention of the day. The text does not say it is a holy day, or a Sabbath; neither does it contain any command for its religious observance. The essential facts necessary to make a Sabbath are all omitted. But because the phrase "first day of week" is found in the text, and mention made of a "collection," the inference is drawn that the day was used for religious assembly.

But the reasoning is fallacious. Instead of this instruction being for a public assembly, it was to be carried out *at home*. Greenfield translates the term "by him," "with one's self, *i. e., at home*." Two Latin versions render it, "*a pud se, with one's self; at home*." Three French translations, *chez soi*, at his own house; at home." The German of Luther, "*bei sich selbst, by himself; at home*." The Syriac, "Let every one of you lay aside and preserve at home." Albert Barnes in his notes says, "Let him designate a

certain portion; let him do this by himself when he is at home, when he can calmly look at the evidence of his prosperity."

Other testimony of like import might be given, but the above is sufficient to define clearly the meaning of the text. This text, it is true, tells us something about how the day should be observed; but instead of its enjoining *rest*, it commands *work*. Having labored all through the week, there was no time before the Sabbath began for an examination of accounts or circumstances, to ascertain how much God had prospered them during the past week. But having kept the Sabbath "according to the commandment," the seventh day, before beginning the regular work of the week they were to engage in the *secular work* of determining how much God had prospered them during the week, and lay by accordingly, that when Paul came, they could hand him the amount without delay. Nothing relative to Sunday sacredness is mentioned. Instead of this, Paul exhorts the Corinthian brethren to *work*, attend to secular affairs, examine accounts pertaining to worldly business, make a study of financial matters, and thus classifies the day among the "six working days." Eze. 46:1. This concludes the examination of all the texts in the Bible that mention the first day of the week, and not a scrap of evidence is found anywhere authorizing its observance as a holy day.

The record concerning the life and labors of the apostle Paul shows that he observed the seventh day. Having made a tour of various cities, Paul and those who were with him came to Antioch. Here they "went into the synagogue on the Sabbath day, and sat down." Acts 13:14. Then Paul, by invitation, preached unto them, and the Holy Spirit wrought mightily upon the assembly; many were convicted of sin, "and when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." Verses 42, 44. Here two consecutive Sabbaths were kept, showing clearly that there was a Sabbath.

The next mention is where Paul and Silas visited Phillippi, where the jailer and his household were converted. They abode here for a time; "and on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13. Here again we find them assembled for worship on the holy Sabbath. It was not because they could best teach in the synagogue on that day, for they met by a "riverside."

After being released from their imprisonment which befell them here, they came to Thessalonica. "And Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1, 2. Note, it was Paul's "manner," or custom, to keep the Sabbath. Nothing is said about its being the "Jewish Sabbath," or that it *used* to be the Sabbath, but it was *then* the Sabbath, and observed by the apostles.

From here they went to Berea, and thence to Athens, where, from Mars Hill, Paul declared the "Unknown God" to them, in a learned discourse. Leaving Athens, he came to Corinth, where he abode with a Jew and worked at his trade, making tents. "And he reasoned in the synagogue *every Sabbath*, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." See Acts 18:1-11. Eighteen months would contain seventy-six Sabbaths, which, added to those mentioned in the previous citations, make eighty-four Sabbaths we have a particular record of Paul's keeping, being especially informed as to what he did on these days, and telling us what his "manner" was. The record of the

number of times he kept the first day of the week can be expressed by a cipher standing alone.

Inspiration has doubtless merely mentioned these incidentally, in giving the "acts of the apostles," and not to furnish evidence for the observance of a day. But it is passing strange that if the Sabbath was changed, no record can be found concerning this important matter in the Word of God, and that the great apostle to the Gentiles should continue to observe the original Sabbath of creation instead of the first day. The fact that he did this demonstrates that he knew nothing concerning a change, and that there has been no change of the Sabbatic institution. G. B. THOMPSON.



"God's love runneth faster than our feet,
To meet us stealing back to him and peace."

THE WEEKLY STUDY

Some Secrets of Paul's Missionary Success

OPENING EXERCISES.

REVIEW: Name in their order the places visited in Paul's first missionary tour, and some of the leading events in the work.

MEMORY TEXTS FOR WORKERS: John 15:5; Phil. 4:13, 19.

REFERENCE STUDY: "Sketches from the Life of Paul," chapter 27.

TOPICS FOR STUDY:

Paul knew he was called of God. Rom. 1:1; Gal. 1:15, 16; 1 Tim. 2:7.

Taught by the Lord. Gal. 1:12.

Obedied the call of the Lord. Acts 26:15-19.

Constrained by love. 2 Cor. 5:14.

Realized hopelessness of those who knew not God. Eph. 2:11-13.

Had a sense of personal indebtedness for the lost. Rom. 1:13-16.

Sincerity. 2 Cor. 1:12.

Avoidance of all appearance of evil. 1 Thess. 5:22.

Deep humility. 1 Cor. 15:8, 9; Acts 20:19.

Personal work. Acts 20:20.

Prayerful life. Acts 16:25; 20:36; Col. 1:3; Phil. 1:4.

Realized that Christ was his personal Saviour. Gal. 2:20.

Had adaptability and tact. 1 Cor. 9:20-22.

Was free from jealousy. Phil. 1:15-18.

Had concentration of purpose. Phil. 3:13.

Courage. Acts 21:13.

Was gentle. 1 Thess. 2:7.

Cheerful in affliction. 2 Cor. 7:4.

Notes

"The mysterious providences over which we so often lament are designed of God to accomplish a work which otherwise might never have been done."—*Sketches from the Life of Paul.*

"When the servants of Christ move actively through the land to contend against prevailing errors and superstitions, they are doing the work which the Lord has given them, standing in defense of the gospel."—*Id.*

"Patience as well as courage has its victories. Converts may be made by meekness in trial, no less than by boldness in enterprise."—*Id.*

"Never let us excuse ourselves from efforts to win souls to Christ, even in the most unpromising fields."—*Id.*

"The Christian should not array before his imagination all the trials which may occur before the end of the race. He has but to begin to serve God, and each day live and labor for the glory of God that day, and obstacles which appear insurmountable will gradually grow less and less; or, should he encounter all that he has feared, the grace of Christ will be imparted to him according to his need. Strength increases with the difficulties met and overcome."—*Id.*

While the work of Paul began with the lowly, it reached finally the very palace of the emperor. Certain of his call, and feeling a burden for lost souls everywhere, with humility, prayer, and many tears, he persevered through trials. He maintained a personal connection with the Source of power. Note his tact, concentration of purpose, courage, gentleness, and cheerfulness in all the afflictions which befell him. God is no respecter of persons. He can use us as he used Paul to bring souls to the Master. Let us study carefully his methods. G. B. T.

Report from Erie, Pennsylvania

THE Young People's Society of Erie, which was organized a year ago, has been doing a good work. There are twenty members, all under nineteen years of age.

We are working with tracts which come in sets—three or four in a set. These are done up nicely in numbered envelopes. We take number one to the first house in a square, and leave it there for a week. At the end of the week we call for it, and leave number two. We then take number one to the next house, and continue thus until we have five sets in the hands of readers. Then they are gathered, and another square is worked with them.

We have a reading-rack in the union station. Two of the girls keep this filled with *Signs of the Times*. These are read by travelers, and thus good seed is sown. We also visit the sick, and the soldiers' home, and hope we may be instrumental in bringing some souls to Christ.

CARRIE LELAND.

Pittsburg, Pennsylvania

OUR Young People's Society consists of twenty-nine members, and was organized about a year ago. There are some among this little company who are Bible missionary workers, and some who sell periodicals with success. We have been paying dues in our Society, and have a nice little sum collected, but have not decided to what branch of the work it should be given; one plan, however, is to get tract racks for the depots and other public places. This city presents a large field for work, and much can be done to herald the glad tidings of a soon-coming Saviour, and to arouse the people to prepare to meet the blessed event. Some literature has been distributed, and some sold, but as yet small results have been seen. We have our meetings every Sabbath afternoon, and in our study enjoy much of the Spirit of God. We follow the YOUTH'S INSTRUCTOR lessons, and find them a great help. Pray for us as a band of young workers, that we may do the work that God has assigned us, leaving no talent unimproved. W. C. FLEISHER, President.

Young People's Convention

[THE report of the convention held by the Young People's Societies of Southern California makes interesting reading; but far better is it to have had a part in the good work. This report should incite many to redouble their diligence in the Master's service. Fourteen persons converted to God! This alone answers very emphatically the question, "Are the Young People's Societies worth while?"—Ed.]

The Young People's Society of Southern Cali-

fornia held its second annual convention, Sept. 7, 8, 1904, in the camp pavilion.

The program consisted of two main divisions,—first, reports of work accomplished, second, plans of work for the future. The secretaries of the nine Societies reported three barrels and three sacks of clothes and provisions, besides cash, sent to the Southern field, three hundred copies of the *Watchman* sold, three hundred copies per month of the *Life Boat*, a countless number of other papers and tracts given away, scores of Bible readings given, the education of a Fijian missionary by profits from the sale of the *Life Boat*, a Society library of seventy volumes, and, best of all, *fourteen of our members converted to the faith.*

Some of our mottoes are: "Clinging Close to Christ," "Prepare and Be Trained for Service," "Work," and "The Third Angel's Message to the World in This Generation." Every report thrilled the audience with its story of sacrifice and service of love.

A very interesting description of the life of a foreign missionary was given by one sister. We were glad to learn of ways in which we may brighten the solitary way of this foreign missionary.

Many important truths were emphasized in the discussion of topics presented. Some of these are given here: The Society is to the church what wings are to the eagle; the organization rests upon the highest possible authority; if we succeed, it must be by proving the Spirit armor now; ways of doing this are provided in no better channel than in the Young People's Society; cheerful missionary work in the *home* is of prime importance; sociability may be made a great factor in the work of saving souls.

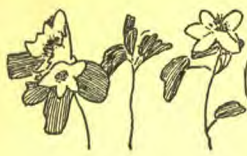
Just before the adjournment of our first session, Elder Santee requested a few moments in which to present a plea from the Southern field. The call was for \$16.50 for the furnishing of a room in the Oakwood Industrial School at Huntsville, Alabama. The room was to be dedicated to the Young People's Society of Southern California. Brother Silsbee moved that we furnish two rooms. Elder Ballenger seconded the motion, depositing at the same time one dollar; whereupon Brother Silsbee stated that he wished to make the motion in the same way, and then gave his dollar. While the collection was being taken, Elder Ballenger, Brother Mitchell, and others spoke of the privation and suffering of the Southern laborers, and of their great sacrifices. Enthusiasm ran high. Every one was intensely interested, and very eager to help in the good work. The collection amounted to seventy dollars. On with the work!

At the close of our second session, Brother Silsbee submitted a resolution providing for the election of a field secretary, whose duties shall be to keep each Society informed in regard to the progress of the others, and, upon special calls, to visit any Society. The resolution was adopted, and Brother Silsbee, president of the Los Angeles Society, was elected to this office.

WILLIAM YARNELL.

Neglect

1. Do not neglect to save your soul, unless you are willing to lose it.
2. Do not neglect to study your Bible if you want to find out how much God loves you.
3. Do not neglect to do good every chance you get if you want to please your Heavenly Father.
4. Do not neglect to walk in the light that God gives you, and you will never be overtaken by darkness.
5. Do not neglect to follow the counsel that mother gave you.
6. Do not neglect to keep the promises you made the loved ones who have passed away.—*Selected.*



CHILDREN'S PAGE



Table Manners

IN silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait,
Till I am asked to hand my plate.
I must not scold, nor whine, nor pout,
Nor move my chair or plate about.
With knife or fork or napkin ring
I must not play, nor must I sing;
I must not speak a useless word,
For children must be seen, not heard.
I must not talk about my food,
Nor fret if I don't think it good.
My mouth with food I must not crowd,
Nor while I'm eating speak aloud.
Must turn my head to cough or sneeze,
And when I ask, say, "If you please."
The table-cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run.
When told to rise, then I must put
My chair away with quiet foot,
And lift my heart to God above
In praise for all his wondrous love.

— Selected.

A True Story of a Young Indian Boy

ON an Indian reservation in Ontario is the home of the Indian boy of whom I shall tell you. At the time of the incident related, he was about eighteen or twenty years of age. His father died when he was a small boy, and his mother married again. His stepfather, being a drinking man, at times was very unkind to the boy's mother and sister, and especially to the boy himself.

Although it is against the law of the province to sell an intoxicating drink to an Indian, there are those who will do so, when the Indian wants it, if it can be done secretly. The Indians themselves will not tell who sold it to them, for this would make it all the harder for them to obtain it, and they all seem very fond of it.

Here, the white people, or many of them at least, take advantage, if possible, of the Indians in all business dealings. This causes the Indians to distrust the white people, even those who are trying to help them. They seem naturally inclined to idle away their time, yet generally work well when employed by white men.

While quite young, this boy, whose name was Basil, left his home, and went to work for some of the white people living near the reservation. All his small earnings he took home to his mother to help clothe her and his sister. After once leaving home, he could not go back because his stepfather would not allow him to. Basil soon learned the way of the white men, and wherever he went to work, he was well liked, because he was kind, quiet, and polite.

About one year ago he came to work for one of my uncles who lives near the reservation. After Basil had been there for some time, my uncle went on a visit to some friends in Michigan, and left him to look after the farm. Uncle knew him to be trustworthy. Basil seemed to appreciate the responsibility resting on him, and he worked

very hard to do everything the best he could.

On this reservation there is a school, and a white lady or gentleman teaches there. There is also a church, with an Indian pastor. Basil would often go to church, and was very fond of music. As all the Indians seemed to be good singers, I wondered whether Basil could sing, so asked my aunt about it. She said he was very often heard singing hymns while at work, but could not be persuaded to sing in the home.

One evening my aunt and I went to see an old lady who was ill. There was nothing we could do for her, so we came home much earlier than our Indian friend expected. As we came up on the porch, we heard him softly singing:—

"Have I long in sin been sleeping?
Long been slighting, grieving Thee?
Has the world my soul been keeping?
O forgive and rescue me!
Even me, even me," etc.

After a few moments he began another hymn:—

"Pass me not, O gentle Saviour,
Hear my humble cry.
While on others thou art calling,
Do not pass me by."

So he sang on all through the hymn, and then, feeling that he was alone with God, with no

of the youth of to-day who have had far greater advantages. God is no respecter of persons; he loves the contrite heart, whatever be the blood or nationality.

A FRIEND.

Klingats Who Give Rather than Receive

FAR to the north and west of the United States, where Mount St. Elias raises its snow-capped head to the clouds, there is a tribe of Alaskan Indians whose boys and girls are taught from babyhood up that "it is more blessed to give than to receive." These children belong to the Eskimo tribe known as Klingats, and this tribe has in its language no such phrase as "Thank you."

This is not because the tribe is rude or sullen. On the contrary, it is one of the most gentle northern tribes men know. The Klingat boy or girl says that he need not say "Thank you" for any gift or favor, because the honor of doing the good act is upon the giver, and not the receiver. It is the donor who profits by the gift, the recipient being under no obligation. It is the latter who confers the favor, by accepting the present or service. The "potlach" is an outcome of this

teaching; a giving by wholesale, an auction where there is neither bidding nor buying, where the rich become poor and the poor rich. Here is displayed devotion to a simple idea to an extent seldom found elsewhere. The Klingat man of wealth has no desire to die rich; and, as the easiest means of preventing this, for which so many strive, he gives away his accumulations. A great feast is prepared to tickle the palates of relatives and friends, who are bidden from far and near. Day and night the eating and drinking continue, until even the ever-hungry dogs are gorged to repletion.

Then the host rises and delivers a speech, in which he recites the glory and valor of his ancestors, compliments, in the order of their rank, each guest present, and refers to their deeds of honor, not forgetting the

least or most humble. When the speech and those made in reply are at an end, the giver of the "potlach" turns to the place where are piled the money, furs, blankets, weapons, ornaments, and other property representing his worldly possessions. In one case, a few years ago, these represented a value, approximately, of ten thousand dollars.

The fastenings of the nearest bale or package are cut, and, first to one guest and then to another, and so on down the line, the man hands the contents. When one pile is gone, another is broached, and the giving continued until each one has had his share, and the host, but a short time before the richest, is the poorest man present, possessed only of the clothes he stands in, and possibly a gun or fishing outfit with which to keep himself and family alive. Having made this gift of his wealth, the Klingat man, his wife and children, do not start out to accum-



Perry Pictures Co

A SCOTTISH SHEPHERD'S HOME

human ear to hear, he began to pray. Although he spoke English quite well, we could hear only a few words of the prayer. After the prayer we went in. Basil sat by the table in the dining-room reading his Bible; his hymn-book lay on the table, but when we entered the room, he put away his books at once in a satchel, and went to his room for the night, with a smile on his face which showed he was happy.

I felt sad to think that in a home where each was a professed Christian, this boy never heard the name of God mentioned, unless on Sundays after church, and that he was not free to read his Bible and sing Christian hymns, but must go away alone to enjoy such privileges.

My aunt said she often wondered why it was she heard him up in his room hours after he left the rest, but now she knew. He had no doubt been reading his Bible, learning of God. What an example this young Indian man is for many

ulate another fortune. From the time of the gift-distribution on, they devote themselves only to securing their daily supply of food and to keeping a comfortable shelter over their heads. When the boys come into young manhood, then they may strive for a fortune, but only with the same object in view that, when they have secured it, it must be given away. In this giving they believe they ensure for themselves greater happiness here and peace in heaven.—*Boy's World*.

A Thought Hoed out of the Garden

THE garden had been divided among the members of the household, each one having the responsibility of keeping the rows allotted to him free from weeds. The mother was hoeing in a distant part of the garden, but on a row running by the side of the place where her little boy was triumphing over grass and pigweed. Looking over the row, Carroll called out, "You have a good many weeds up here, mother." Quickly, and perhaps a little harshly, the answer came, "Well, don't tell me about them, I have enough here."

Then I thought of a parallel. How often as we hoe along our row of character, we are irritated when some one suggests that there are a few weeds among our good-habit plants! (There are many reasons why others can see the weeds easier than we can.) It is human nature to resent these suggestions; yet he who is determined to have the "image of God" restored in his soul will welcome them; for the knowledge of any sin gives us the opportunity to at once confess and forsake it, accepting Christ's righteousness for the present and his strength for the future. Our character row may be cleansed immediately.

In the work in the garden, the weeds spoken of could not well be hoed out till that point in the row was reached, though they were seen long before. Knowledge of work that we ought to do and have not done, makes life's work drag. But we need not struggle along under a burden of work to be done on our character row; for the Master Gardener, under whose direction we are working, will not point out (though he use a human pointer) a bad-habit weed or a sinful thistle until we are provided with the tools and power from on high to remove it from the garden of the heart.

FRANK A. PAGE.

An Early Umbrella

A CURIOUS relic of the century before last is still to be seen in Sheffield. This is nothing less than the first umbrella that ever created a sensation in the streets of the city of cutlers. It belonged originally to John Greaves, of Fargate, who faced the ridicule of the townsmen under its shelter. A marvel of ingenuity is this old Sheffield umbrella. Nothing could be less like its slim and genteel modern representative. Instead of being folded in present-day fashion, the handle unscrewed, and the ribs were hinged in the middle, so that the cover could be doubled back. The whole rolled up like a constable's cape, and, packed in a cover, it was little over a foot long. It could probably go easily into the capacious pockets of 1770. An old-time master cutler, William Trickett, soon followed the example of Greaves, but the first time he appeared in the streets with his umbrella, he was mobbed by the crowd. His own brother led the mob, shouting, 'Hey laads, ahr Bill's getten' a waukin' stick wi' petticutts on.'—*London Tatler*.

AROUND THE WORK-TABLE

How to Make a Simple Weaving Machine

It is not at all a difficult matter for an ingenious boy to construct a real loom for his little sister, with which she will be able to weave both plain and variegated fabrics. A nicely made machine, together with a few balls of colored druggist's twine, make a very acceptable present for any little lady.

The Things Needed

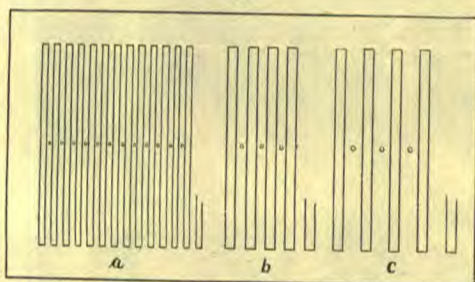
These will cost nothing, because you can find them around home. A few pieces of wood, such as may be had from an old box, a broomstick, some nails, and a piece of very hard, tough cardboard, form all the needed materials.

As for tools, a knife and a hammer are necessary; a plane, saw, and brace with bit are useful.

Putting Together

Fig. 1 shows the construction, and pieces of wood necessary; *a* is the baseboard; and in the model from which this description is taken, it is about 26 inches long by 10 inches wide. It can be made longer and wider if the materials are at hand. If you have a plane, be sure to dress the edges down nice and square, and make the surface smooth. Then go over it with a piece of sandpaper, giving it a good finish. There are four upright pieces, quite thick (from one-half to an inch in thickness), 2 or 3 inches wide and 10 or 12 high. These are nailed or screwed securely in place, and braced by

Fig. 2



some other pieces of the same wood, as shown at *f*. This makes a strong, light frame.

Now the two rollers, which should be as long as the baseboard is wide, are either pieces of a curtain pole, broom handle, or a rounded stick, 2x2; they are better if they are quite large, though this is not at all necessary. Two of the axle pieces for the rollers are nails driven into them. The other two, as shown at *d*, may also be very long nails bent to form a kind of crank. If the nails of sufficient length are not to be had, some steel wire driven in straight will do. The holes marked *e* in the diagram are placed there to hold a nail which keeps the cranks from turning backward while the weaving is progressing.

The comb is made of cardboard, which should be thick and hard (a piece of stiff binder's board will do), cut with slits and holes as shown in Fig. 2. These slits should be 5 to 7 inches long, and wide enough to give the string or thread an easy movement lengthwise in them. The holes should also be slightly larger than the diameter

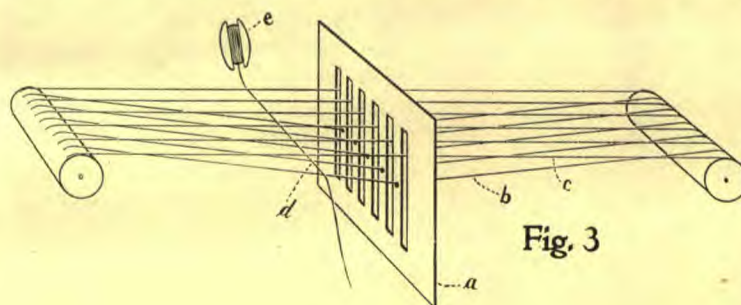


Fig. 3

of the string. The distance between these slits and holes will depend on the nature of the cardboard you are working with. If that is soft and brittle, the openings will of necessity be farther apart than with tough, hard board. The distance will also depend on the closeness of weave the machine is to make. Two or more "combs" or different styles will enable the weaver to do more than one class of work.

Fig. 4 shows the cardboard shuttle, which is to carry the "woof" between the strands of "warp." Make several of these, so that the little girl who uses the machine will not be obliged to so often rewind the shuttles. They should be of the same tough, heavy card as the comb.

Operating the Loom

To one of the rollers make fast the end of a string for every hole and slit in the comb. Pass these "warp" strings through the comb, and now wind a long length of each string up on the roller to which you have fastened its end. Cut the strings off, and tack or tie them to the other roll. Fig. 3 shows the relation of part to part thus far.

In the same figure you will see that by pushing the comb downward one set of strings is separated from the other, forming a V-shaped opening between two flats of "warp." Through this V a shuttle of twine is passed, and the comb drawn against it to force it tight up to the roller. Returned to its position, the comb is next raised instead of lowered, and the shuttle passed back through the V. The comb presses this tight up to the former woof thread, and the operation is repeated till sufficient cloth is woven, or the little weaver is tired. Of course, from time to time it will be necessary to wind up the fabric that has been made, and bring new warp into position. The cranks and nails will serve the good purpose of stretching the strings.

Colored Cloth

So far there has been woven a plain material, all of one color. Now if we had put five warp threads pink, five white, and five blue, entirely across the roller, and from different shuttles passed five white, pink, and blue threads alternately through the V's, we should have a checkered cloth. In this way we can make any possible design in checks or stripes. Some of the color weaving done by mere children has a very rich and pleasing effect.

A Word More About the String

String is cheap—don't pay too much for it. If you can get only white, you can dye it any color you like in the package dyes sold at the drug store. Of course, white and colored threads may be used to make a finer cloth, but the weaving of it is very slow and wearisome. Cloth of thin texture and any color, torn into long strips or sewed together, may be used on the shuttles to make very pretty little rag carpets and rugs for the children.

EDISON DRIVER.

Fig. 4
Cardboard Shuttle



Be Kind, Boys

HORACE MANN gave a bit of advice to boys: "You are made to be kind, boys. If there is a boy in school who has a clubfoot, don't let him know you ever saw it; if there is a lame boy, assign him to some part in the game that does not require running; if there is a hungry boy, give him a part of your lunch; if there is a dull one, help him with his lessons; if a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss; and remember who said, 'Love your enemies,' and 'Bless them that curse you.'"—*Children's Friend*.

Bible Gates
A Guess Poem

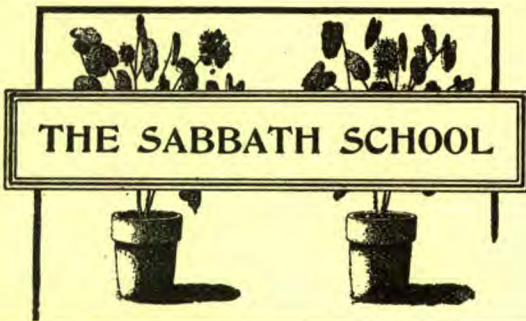
Two strangers at this city's gate
In haste appeared; the hour was late.
There sat a patriarch, aged and gray,
Who took them home till break of day.
Then o'er the hills they bade him fly,
And 'scape the dire destruction nigh.
And e'er the evening fell again,
A smoking ruin lay the plain.

Among his foes the giant lay;
They waited till the break of day,
Intending then to capture him.
But he arose at midnight dim,
And on his shoulders took the gate,
The post, and bar, a mighty weight,
And to the top of Hebron's hill
He bore them, while his foes slept still.

At morn beside the gateway stood
The king, a man of wars and blood;
As forth he sent his captains three,
"Deal gently with my son," said he.
At even, when the host returned,
With grief they heard him as he mourned.
"O Absalom, my son," cried he,
"Would God that I had died for thee!"

There is a gate with portal broad;
Beyond it lies a flowery road;
But though its pleasures thousands tell,
Its steps lead down to death and hell.
There is a gate,—a narrow gate,—
If thou pass through that portal strait,
A rugged road before thee lies,
That ends at last in paradise.

MRS. ELIZABETH ROSSER.



INTERMEDIATE LESSON

V—Nebuchadnezzar's Dream—II

(October 29)

LESSON SCRIPTURE: Dan. 2: 25-49.

MEMORY VERSE: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Verse 44.

When Daniel was taken before the king, Nebuchadnezzar asked: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" But though the dream had been revealed to Daniel, he did not want the king to think it was because of any wisdom that he possessed. "There is a God in heaven," he said, "that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Then Daniel told the king his dream:—

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof

was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Then Daniel told the king what this strange dream meant. "Thou, O king," he said, "art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . . And the dream is certain, and the interpretation thereof sure."

When King Nebuchadnezzar heard these words, he fell upon his face, and said: "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."

Then the king gave Daniel many gifts, and made him ruler of the province of Babylon. He also gave positions of honor to Shadrach, Meshach, and Abednego.

Questions

1. What question did King Nebuchadnezzar ask Daniel as soon as he was brought before him? To whom did Daniel give honor as the one who has power to reveal secret things? What did he say the God of heaven would make known to Nebuchadnezzar?
2. What did he say the king saw in his dream? Describe its appearance. Of what was the head of this image made? Describe the rest of its body.
3. What else did the king see? What did this stone do? Tell what finally became of the image. What did the stone become?
4. What did Daniel say that Nebuchadnezzar himself was? Who had given him his kingdom and power? What kind of kingdom would arise after Babylon? Over what would the third kingdom rule?
5. How strong would the fourth kingdom be? What would it do? Of what were the feet and toes of the image made? What kind of kingdom did they represent?
6. In the days of these kings, who will set up a kingdom? How long will this kingdom stand?
7. What did Daniel add when he had given the dream and its meaning? What did Nebuchadnezzar do and say when he had heard these words?
8. What did the king do for Daniel? What did he give to his three friends?



V—Signs on the Earth

(October 29)

MEMORY VERSE: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

Questions

1. Where, besides in the heavens, will there be signs? Acts 2: 19; note 1.
2. Whose prophecy was Peter quoting? Joel 2: 30.
3. What did Jesus say of the signs in the earth? Luke 21: 25.
4. What will be the condition of the nations? *Id.*
5. How will these things affect the people? Verse 26.
6. Mention some of the signs in the earth, and tell how they are being fulfilled. Verse 11; note 2.
7. Describe the social conditions in the earth at this time. Matt. 24: 37-39.
8. What is said of the accumulation of wealth? James 5: 1-4.
9. What shows that this exists just before the coming of the Lord? Verses 7, 8.
10. Will the definite day of the coming of the Lord be revealed? Matt. 24: 36.
11. What is clearly revealed? Mark 13: 29, 30.
12. When we see these things begin to come to pass, what may we know? Luke 21: 28.
13. When all the signs are fulfilled, of what may we be assured? Verse 31.
14. How sure is this promise? Verses 32, 33.
15. What warning did the Saviour give in this connection? Verse 34.

Notes

1. The Lord has placed signs in the heavens, on the earth, in the sea, in society, among the nations, and in the hearts of men,—in every place possible,—and tells us that when we see the things fulfilled which he has foretold, he is near, even at the very door; that the last generation of men is on the earth. Then he bids us watch and pray.
2. Space will not permit us to give an array of facts showing how all these predictions of the Word are being fulfilled. Their fulfilment is written everywhere. The accumulated evidence all around us would fill volumes. See in the increasing armies and navies, and war spirit of the nations; the destructive conflagrations; devastations wrought by floods, and ruin wrought by tempest and cyclone; ruin by earthquake and volcanic eruptions; pestilence and famine; in the unparalleled accumulation of wealth in the hands of a few, and the corresponding oppression of the poor, a fulfilment of the Word. Violence as in the days of Noah fills the earth; and the victims of intemperance, of mobs, strikes, murder, and suicide, move on in mournful procession by the tens of thousands to the tomb, as a reminder that the end is coming. The increase is appalling. All around us, in a thousand forms, we see the startling fulfilment of what the Lord has said. Meditate upon it. Study what you see, and let the voice of God, announcing through all these things the ruin of the world and the everlasting end of sin and sorrow, speak to your soul.
3. Although no one save the Father only will know the definite day of the Lord's coming, the generation that is to witness the event will be definitely pointed out. We may know that he is near, even at the door, and that this generation will not pass till all these things are fulfilled.

"I WILL pay my vows unto the Lord."



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EX-SPEAKER HENDERSON, of the House of Representatives, has retired from public life, ill health compelling complete retirement. Failing memory has made him unable to recognize his old friends and to recall events of public life long familiar.

THE editor of the *Washington Post* suggests that the twenty-fifth day of September of the present year should have been celebrated by the American people, as it marked the centennial of the last normally adopted amendment of the Constitution of the United States. So strong is the editor's belief in the wisdom and foresight of the framers of the Constitution, and so great is his confidence in the combined good sense of their descendants, that he regards the "immortal document" as incapable of change. He makes the observation that those who contemplate securing changes should have learned the futility of their efforts by the failures of men of the past century. The Constitution has proved itself an able friend and protector to the American people under such varying conditions of life that it would seem the most confident would hesitate to suggest an improvement.

A MOVEMENT has been inaugurated to establish libraries in the smaller towns of the Southern States. It is said that there are 577 libraries in Massachusetts, while in all the South there are but 517. The latter average about one thousand volumes, and the libraries of Massachusetts have nearly twice as many books. Of the thirty States which provide money for libraries, only three are Southern States. There promises now, however, to be a general awakening of the Southern people to this work.

In the Government Building at the World's Fair, there is displayed a large map of the United States, on which have been pasted small, colored circles to indicate all libraries containing a given number of volumes. The concentration of bright spots in the eastern part of the Bay State, which boasts an annual circulation of *three volumes to every inhabitant*, is very conspicuous. Equally so was the absence of the bits of color throughout the great West and South; not that there is a complete dearth in all these States, but where libraries do exist, they are newer, and do not contain the large number of volumes found in the older libraries of the East.

The great, generous conception of providing free literature to those who can not procure it for themselves is wisely magnanimous; yet the library is not altogether a beneficent provision. The abundance of fiction found in nearly all of them detracts in great measure from their usefulness. Could all the youthful readers be wisely ad-

vised and directed in their choice of books, the library would stand for one of the chief public benefactions.

Color Blindness

Not long ago the motor-men on an elevated railroad were on the verge of a strike because the officers of the company insisted upon an examination of the men's eyes to determine whether or not any of the men were color-blind. Fortunately the men were made to see the foolishness of their position. They did not strike.

The necessity of such examination is plain in the case of railway men and sailors, upon whose ability to distinguish night signals, and especially to distinguish green and red, the safety of hundreds, or even of thousands, of persons often depends.

Every one is color-blind in a certain sense; that is to say, no human eye is so perfect as to appreciate every shade of color in the solar spectrum, every difference in the number of ethereal vibrations which constitute color impressions; and between the marvelous color discrimination of Chevreul, who was once the director at the Gobelins works, and the chromatic dulness of another chemist, Dalton, who was the first to describe accurately this defect, from which he himself suffered, the gradations of color sense are infinite. An arbitrary line has therefore been established, separating those of so-called normal color perception from the color-blind. This limit is the ability to distinguish the seven primary colors of the spectrum—violet, indigo, blue, green, yellow, orange, and red.

The degree of color sense is doubtless based primarily on the physical condition of the eye, but it is modified greatly by education. Just as a person with perfect eyes may not be able to read because of never having been taught, so, in a lesser degree, one with normal color vision may lack the power of color discrimination through want of education. To this is to be attributed the striking difference between the sexes as regards color-blindness. One out of every thirty men is more or less color-blind, but the proportion among women is only one in a thousand.

Color-blindness may be acquired as a result of disease or injury, or from the abuse of alcohol or tobacco; hence the need for frequent re-examinations of the eyes of men whose color sense is important, such as sailors, railway employees, and motor-men. The tests are made by matching skeins of wool, by naming the colors of pieces of bunting seen at a distance, and by interpreting lantern signals made under conditions similar to those which surround a railway engineer in his actual work.—*Youth's Companion*.

A Helpful Experiment

PLEASE tell me what chemicals to use for the illustration oftentimes given to children, using a bottle of water, and staining it to represent sin, and then putting something in to make it clear again.

Use a pint bottle of distilled water. The bottle should be of clear glass, and not quite full. Get an ounce of tincture of iodine, and two ounces of saturated solution of hyposulphite of soda. The effect of this illustration is enhanced by using a few drops of the tincture of iodine at a time, indicating how sin gets hold of a person. When the contents of the bottle is black and ugly, a good point can be made by asking the children if the contents of the bottle can be made clean again by washing the outside of the bottle with water. The point taught is that morality does not save. Pour in nearly all of the two ounces of the bleach, and the contents of the bottle will immediately assume the appearance of clear water. Another good point in the illustration can be made here by putting in some

more of the tincture of iodine, which now will not stain the water in the bottle, because of the counteracting influence which is there. The point illustrated is that the Christian can resist temptation in the power of Jesus Christ. All such object-lessons should be used with great care, so that the permanent thought left in the minds of those who witness it will be directed to the truth, and not to the objects.—*Sunday School Times*.

Our Young People

At the General Conference Council, recently held in College View, Nebraska, plans were laid for a "mighty missionary campaign," which, in the words of the recommendation, "shall know no cessation until this gospel of the kingdom is carried to every nation, tongue, and people; and that such varied and effective plans be developed in every conference and church as will assign a specific place in this movement to every man, woman, and child among us."

On Sabbath, October 29, missionary conventions are to be held in all our churches, and among the special topics to be considered are, "Our Young People; Their Privileges and Responsibilities." A paper on this subject, by Prof. M. E. Kern, will be read, also papers by Mrs. E. G. White, Elder A. G. Daniells, and others.

We trust that every member of our Young People's Societies and every reader of the *INSTRUCTOR* will heartily unite in this effort, and will make this the beginning of a vigorous soul-winning endeavor which shall last until the Lord comes. There is work for every one, and no one should delay longer.

More particulars and fuller instruction will appear in future numbers of the *INSTRUCTOR*.



DEAR EDITOR: Is Bertha Loveland-Selmon, M. D., married, twice married, single, or a widow? Can the same be determined by the way the name is written? Was Mary Wood-Allen's name Mrs. Mary Wood or Miss Mary Wood before her marriage to Mr. Allen?

After marriage, it is the custom for a lady to drop her maiden name, thereafter being known only by the name of her husband. This is the preferable thing to do, though it is allowable for one who has gained popularity as a writer, or otherwise, to retain her maiden name for a time, that her friends may have no difficulty in identifying her. When the maiden name is retained, the hyphen is used between the maiden and married names.

KUHN, WASHINGTON, Aug. 16, 1904.

DEAR EDITOR: Enclosed please find seventy-five cents for a renewal of the *YOUTH'S INSTRUCTOR*, as I can not get along without the instruction it contains.

I planted a missionary garden, and will tell you how much it brought me when I have finished selling all the things I raised. I like to do any kind of work that will help spread the gospel, and that will help any one along.

I am fourteen years old; my birthday comes the twenty-third of July. I am very glad we can have a corner in the *INSTRUCTOR*, and I think we should fill it with good things. I hope to meet you in heaven.

MAUDY E. OGDEN.

Bookkeeping, Penmanship, or Shorthand successfully taught by mail. A number of persons have been qualified for greater usefulness by taking work with us. You can do the same. Write for particulars. **Fireside Accounting Institute, Battle Creek, Mich.**