

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

Vol. LII

WASHINGTON, D. C., NOVEMBER 1, 1904

No. 44



Experiences in Egypt

ALTHOUGH we are experiencing many difficulties, we are not discouraged; for we have many evidences of God's guidance. He has given me good friends, and one of them gave me two very desirable rooms for a clinic in a thickly populated native quarter. He also interprets for me in this clinic, and in the homes, and often when the people are not able to pay for the prescription, he gives them the money. He is very glad to help, and calls me his American son.

Every morning I spend two hours in the clinic, examining, prescribing, treating by massage, and teaching correct habits of living. On my way back, after leaving the large modern streets and entering the dark, narrow native streets, I am greeted by the children, who salute me and say, "Sayeedah! Sayeedah!" meaning, "Good day! Good day!" and hold out their hands to me. Many of them at first were afraid when I spoke to them, and would run away. This made me sad and almost homesick. But now I am happy in their friendship. These little ones are bright and loving, but very dirty, and are often sick and in need of nursing and medical supplies. For performing a slight operation, dressing and bandaging the wound, I receive nothing from many; some pay two and one-half cents, a few ten cents, and occasionally one pays as much as twenty-five cents. A large share of the mothers are widows, who were married when ten or fifteen years old; and many are divorced. Many

fathers earn but from five to ten dollars a month.

Now you must remember that this is not a village. Cairo has a population of nearly eight hundred thousand, and in the modern part it is impossible to get a nice apartment of six rooms and bath and kitchen for less than fifty dollars a month. There are finer residences here than in Chicago; they are built of beautiful stone and marble. There are also large apartment houses such as you see in cities in the States. There are large bank buildings, stores, and government buildings, similar to those in the State capital cities of the same size.

You can perhaps realize that the expenses attendant to my work are great, and that it would be far cheaper to work in a small town. But I prefer Cairo because it contains the schools of Egypt, in which are thousands of young men and boys from all parts of the country, and I hope to meet many of these and teach them the truth, that they in turn may help their people in other cities and villages. Outside of Cairo, perhaps only two or three in a hundred can read or write. The consequent ignorance and superstition is deplorable. For lack of proper care, eighty out of every one hundred babies die. I have a rich old friend who had twenty-four children; one of them still lives.

Last week a friend brought me his sister, to certify to her age and health, that she might enter the school of medicine and learn to be a woman physician (*hakimah*). She has the equivalent of a grammar-school education, and speaks English and Arabic, and is an exceptionally fine girl. She wished that I had a training-school. I hope there will be one some day, in which the young men and women may be taught the beautiful and helpful truths God has given us.

This morning I arose at three, and went to my student friend's house for breakfast, after which we walked through the streets to the burial ground; for this is the month of Ragab, when the Moslems visit their dead relatives' resting-places. This Friday morning was the especial day for the poor and middle-class people. The streets were filled with carts loaded with women and children, men on donkeys, and many private and hired carriages. We passed women carrying on their shoulders children, or large baskets filled with cakes, dates, and other sweetmeats. At five o'clock the native streets were crowded.

On our way we stopped and bought some bouquets for the graves. We reached the cemetery after being nearly suffocated by the dust. Those who are able erect a house, beneath which are built the underground vaults for the dead. The body is lifted from the wooden box, and placed in the vault, which is then covered by



CAIRO VENDERS OF REFRESHMENTS

large stones; above is placed a broad headstone and a slender footstone. Many of these houses are beautiful, and some are elegantly furnished. We reached the one belonging to my Egyptian friend, which contained the tombs of his grandmother, sister, and some cousins. We placed the flowers on the gravestones, and then my friend called for some one to read the Koran. Four young men, students from the religious university, came; they squatted cross-legged, and, rocking their bodies and moving their heads, repeated for about twenty minutes chapters of the Koran. He gave them some small money, and they moved on to "read" at other places.

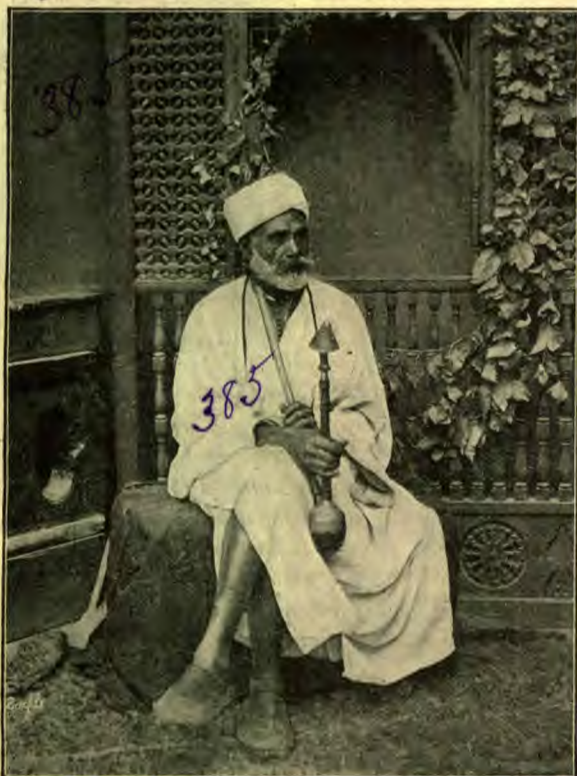
After locking the house, we visited the graves of some of his friends, and examined inscriptions on old tombs which had been built as many as five hundred years. I was pained to see fakirs on the ground, selling trinkets and candy, and showing panoramas. In one part of the cemetery was a temporary *sheesha*, where men could smoke.

The majority of the thousands I saw in the burying-ground (*karafa*) were native Egyptians — a people I love very much, and who have my fullest sympathy. They are simple and gentle, but ignorant and superstitious.

J. M. KEICHLINE.

Word from China

WITH thankful hearts will every worker in the foreign mission field learn of the action taken by the people of Iowa at their last annual camp-meeting — an action to devote one half their tithe and workers to the foreign mission fields. This means that those who sit "in the region



A MOHAMMEDAN SMOKER

and shadow of death," soon shall receive the light; and surely this step was not taken too early. The Lord says, "Enlarge the place of thy tent, . . . lengthen thy cords, and strengthen thy stakes." This step will not only enlarge Iowa's mission field, but it will enlarge the hearts of the people, as through their workers they are brought into contact with the needy souls in other lands.

At this time the one who really believes this message and is a part of it, should have an ear open to the cry that comes from the millions who not only have never heard the third angel's message, but have not so much as heard that there is a Saviour.

As we here are far removed from the happenings which are of daily occurrence in the countries that boast of Western civilization, it is with the deepest feeling that we read of the fast-fulfilling signs taking place in Europe and America. Where crimes and fearful catastrophes are of every-day occurrence, they may lose their significance because of their frequency; but persons, looking on these things in the light of God's Word, must know that the day of the Lord is near at hand. The situation in this land, where there is such a great work yet to be done, and where there is but one messenger to every forty million people, urges us to pray the Lord of the harvest to quickly send forth more laborers. How can any young man or woman who loves this truth, and who loves the soon-coming King, be content to settle down in the face of the present situation, at some mere mercenary occupation? The cry from these neglected fields surely is loud enough for all to hear, and the work great enough and varied enough to engage the talents of all who have an interest in the salvation of their fellow men.

There may be some persons planning to go to the foreign field in a year or two with the thought that they can at once enter into the work. A year or two after entering the field is necessary to acquire a working knowledge of the language, and to become acquainted with the customs of the people; hence delay not in starting. In order to work successfully, the missionary must come in close touch with the people, and be one among them; and to do this, he must be well acquainted with the language and the life of those among whom he is working.

Others may be looking forward to coming to the foreign field when they have taken some additional school work. There is the greatest need in a field like Central China for workers who have had the instruction that is given in the missionary course in our schools. Such a worker will be well prepared for the work; and when he reaches the field, and begins the study of the language, he will have many opportunities to study the missionary methods as they are outlined in the teaching of the Great Missionary. There is opportunity now to do as Paul desired; that is, to "preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

At present there is opportunity to enter many regions where the gospel has not been preached. But these opportunities may last for only a short time, for there is great activity in missionary circles, and men are being scattered far and wide, and located in vantage places.

Let no one wait to be urged to come. When the Lord has specifically commanded us to carry this gospel to every nation, we should be anxious to respond.

A. C. SELMON, M. D.

"PROMISE little, and do much."

"ONE may lose in an hour the work of a lifetime."

"KEEP YOUR thoughts, and you keep your heart."



Who Changed the Sabbath?

IN previous studies it has been shown that the Sabbath has never been changed. Being entrenched behind the precept of that law of which the great original is in heaven; being a memorial of creative power, and made and kept by the Redeemer of the world, it is impossible to change it. It is therefore misleading to speak of it as being changed, except in the practises of the people.

It is the result of apostasy, and was foreshadowed by the seer in Babylon, who spoke of a power that would arise and "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws ["the law," Douay Bible]: and they shall be given into his hand, until a time and times and the dividing of time." Dan. 7:25. This system is known in Scripture as the "man of sin," and in history as the papacy. It engulfed the world in gloom for centuries, and literally wore out the saints. Every conceivable means of torture was used, and millions of God's people sleep in martyrs' graves. Sitting in the church and blasphemously assuming to be God, he has impiously *thought* himself able to change the precepts of Jehovah, and in the catechisms of the church the second commandment of the decalogue, which forbids the worship of images, has been omitted, and the tenth commandment divided, to make up the required number. The papacy has gone further, and torn from the bosom of the law God's memorial of creation, the seventh-day Sabbath, and placed instead a human substitution, the first day of the week, Sunday.

This iniquitous system was working even in the days of the apostles. Paul says, "The mystery of iniquity doth already work" (2 Thess. 2:7), and warned the church at Ephesus against those who from among themselves would arise, "speaking perverse things, to draw away disciples after them." Acts 20:28-30. Peter warned the church against those who would bring in "damnable heresies" (2 Peter 2:1-3), and one of these "heresies" is mentioned in 2 Tim. 2:16-18. Others crept in, and following the death of the apostles the church, little by little, yielded to the prevailing power of paganism by which it was surrounded, until, as Dr. Killen says in his "Ancient Church:" "In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. *Rites and ceremonies, of which Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions.*"

During this time many "pious frauds" crept in, such as sprinkling for baptism, purgatory, prayers for the dead, observance of heathen festival days, etc. That showy fabric, the papacy, grew rapidly, every thread of which is ancient heathenism. In his efforts to reconcile the pagan and Christian factions, Constantine, emperor of Rome, heralded to the world, in A. D. 321, an imperial edict, the first Sunday law. Sunday for ages had been the outward token of sun worship—the "wild solar holiday of all pagan times." Being clothed with the armor of an imperial edict, it was exalted as never before, and destined, for a time, to overshadow the true Sabbath of the Lord.

It is not possible to give the exact date when the change in Sabbath-keeping came in; for it was a gradual work. The eminent commentator, Dr. Scott, in his comment on Acts 20:7, truly says: "The change from the seventh to the first, appears to have been gradual and *silently* introduced, by example rather than by express precept."

The papacy being, as one writer says, simply "baptized heathenism," it is not strange that the heathen festival, Sunday, should be received into her bosom. Other laws followed the edict of Constantine; and during all the years leading up to the world's midnight, the Dark Ages, and during the darkness of that time, everything possible was done to hide the true Sabbath, and exalt Sunday. Catholic writers freely admit that the church changed the Sabbath, and openly set it forth as a sign of her power. Pages of testimony in proof of this could be quoted, but a few citations must suffice as a sample of many:—

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."—*Catholic Mirror*, Sept. 23, 1893.

"Ques.—By whom was it changed?"

"Ans.—By the governors of the church."

"Ques.—How prove you that the church hath power to command feasts and holy days?"

"Ans.—By the very act of changing the Sabbath into Sunday which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."—*Abridgement of Christian Doctrine*, page 57.

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have *substituted* the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism*."

Further evidence seems hardly necessary. Suppose a man was arrested for stealing. Circumstantial evidence unmistakably points to him as the culprit, witnesses unanimously testify that they saw him commit his depredations, and, lastly, he comes on the witness stand and confesses that he did all he is charged with. No judge or jury would hesitate to convict him at once. So here: the Bible points out a power which would arise and seek to change the *times* and law, authentic historians come forward and unitedly testify that the papacy did change the Sabbath, and, as a final climax, the Catholic Church steps forward and confesses that she is guilty, and boasts of the fact. No further evidence is needed to show that the innovation has the impress of the human, and should be rejected by all true Protestants who adhere to the Bible, and the Bible only, as their rule of faith and practise.

Jesus says, "Every plant which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13. Instability is written upon all things earthly. "O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; *their memorial is perished* with them." Ps. 9:6. But the things established by the Most High endure through eternal ages. "Thy name, O Lord, endureth forever; and *thy memorial, O Lord, throughout all generations.*" Ps. 135:13.

"What says the Bible, the blessed Bible?"

This should my only question be; Teachings of men so often mislead us, What says the Book of God to me?"

G. B. THOMPSON.

Science Stories

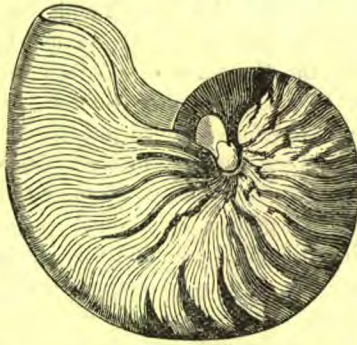
A Life in the Ocean

O WONDERFUL, mighty Ocean! How many secrets are borne in thy bosom! Thy wild waves dash and foam, but, safely hidden in thy depths, are myriads of lives, each kept by a loving Father.

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear."

The waves wash ashore many empty houses, or shells, and, in the delicately tinted walls, are seen evidences of the abounding goodness of Him who has filled even the sea with beauty. Had the little workers that secreted these beautiful homes which are now empty no secrets that we may learn?

The story of one of the ocean's treasures, the pearly nautilus, is especially interesting. It is a relative of the familiar oyster, both being mollusks. The nautilus lives



SECTION OF NAUTILUS SHELL

mostly in the Indian Ocean. Parts of the shell, and sometimes whole shells, have been found on the shores of the East Indies, Australia, and the South Sea Islands. The shell, being thick and strong, is used in many ways by the natives, and is also made into various ornaments in China and elsewhere. Living specimens of the animal are rarely seen. The first one known to scientists was discovered by Dr. Bennett, in 1829, near New Hebrides.

A tiny baby mollusk was not as tenderly cared for as you and I. Its mother lived by herself in a shell, both curious and beautiful. It was shaped like a flat coil, and although only about four by five inches in size, it had many rooms. The largest and outer one was the dwelling-place. She could put her head and arms out of the open front door when it was necessary for her to swim about, or to catch her food which consisted mostly of crabs. With a pair of large, staring eyes, a powerful mouth, and about forty arms, she would seem well able to care for the little one. But dangers were many. It was a struggle to live; so baby nautilus at the very first started out for himself.

It then had a plain little house of one room, just large enough for its small body. But the baby ate and ate, and soon it outgrew the room. Then it built another room, larger than the first, and fastened it to the old one; and as the new room formed, he gradually moved into it. Time passed; another still larger room was added and occupied. It was impossible to ever get back to the small rooms, but the animal kept in touch with all of them by means of a slender tube that passed through each partition and ended in its first tiny home. Dr. Holmes beautifully describes this habit of the nautilus:—

"Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more."

Thus the shell of the pearly nautilus is "chambered." The empty rooms are filled with nitrogen gas. By cutting open the shell these rooms are seen to be arranged in the form of a spiral. They grow smaller and smaller toward the center, and have curved partitions. Scarcely could a king's

palace be more glorious, the inner walls having the luster of the most exquisite pearl. Outside there is another layer—porcelain white, streaked with reddish chestnut.

The pearly nautilus bears the family title of Cephalopoda, a long name both for the little creature and for us.

This pearl of the ocean by its life has taught man many lessons of value.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple
truly be "nobler than the last," till there is built a character, fit for eternity.

MARY RICE.

Something More about Weaving

WITH what tireless patience the weavers of Israel must have wrought the golden thread through the purple and crimson curtains that draped the holy place, only we can imagine who have watched some primitive people bending over their threads to-day—not that Israel was a primitive people, but that the machinery with which they worked was exceedingly so. Of course every one knows that weaving has been, and is, nearly as universal among all peoples as language itself. We may go into the farthest north, and there the Esquimau weaves his nets of sinews and hides, or in some lone island of the southern seas we buy the palm fibers plaited into a hundred forms of usefulness and beauty.

But it is in our own time and country that weaving has reached its highest perfection. Those same curtains, so wonderfully and beautifully wrought with angel forms by the artisans of the children of God, could doubtless be woven to-day without the touch of a hand, and with much of their pictured beauty.



LIVING NAUTILUS (ARGONAUT)

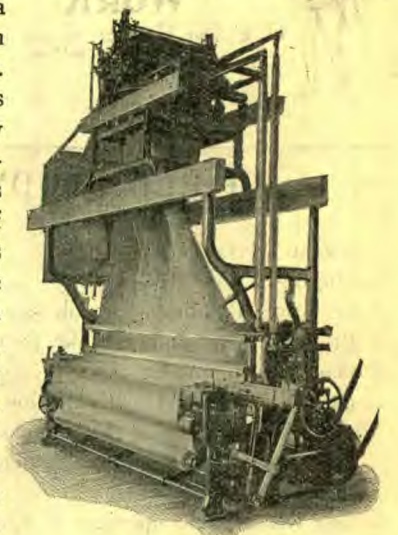
The great Jacquard loom that would do it, once seen at work, is a sight never to be forgotten. It is almost incredible that an artist can set a mere machine on the portrait of a man like Lincoln or Washington or Columbus, and go away and leave it to itself to multiply in woven threads those portraits by the hundred; and yet I have seen it done.

The Jacquard loom is really not a new form of weaving machine, but rather an attachment applicable to any loom. It consists of a great series of cards, or combs, so arranged and moved by a chain belt that they control each individual thread of the warp, holding it under or over any desired length of time, thus hiding or displaying the colored woof as the need may be. With some patterns of elaborate brocades, as many as twenty-five thousand separate comb-cards or plates must be employed.

The old hand loom was slow, but, one by one, labor-saving devices have been added, till in many cases human care is scarcely needed now, save to supply new material when the old is exhausted. For instance, instead of slowly passing the shuttle between the sets of warp by hand, it is actually thrown back and forth by machinery at the rate of two hundred fifty times a minute. This speed, of course, quickly exhausts the shuttle's thread, but an automatic arrangement in a recent loom hands a new bobbin to the shuttle without the loss of an instant's time, or the skipping of a single thread. Of old the warp threads were slowly and expensively threaded through the combs, or "heddles," by hand; now

this, too, is done with almost lightning rapidity by a modern invention; and the different colors of gingham and checkered goods are fed automatically, just the right number of each thread, without a thought from the operator.

And this wonderfully complex machine, with its thousands of intricate parts and its shuttle moving half a mile a minute, is so delicately and ingeniously arranged that on the breaking of a single tiny thread the whole mechanism instantly stops to await the renewing hand of its master.



JACQUARD LOOM

EDISON DRIVER.

Autumn Song



WERE a poet born to sing
All that autumn's glories bring,
He, with pen of beryl spun,
E'en must pierce the ruddy sun,
And his burning thoughts enroll
On the shining golden scroll
Of a stretch of evening sky
Bound with low-hung clouds, that lie

Curled in opalescent strands,
Wound by sunset's skilful hands,
And, by wind's deft fingers caught,
Tied in perfect lover's knot;
While the glowing evening star,
With the new moon's silver bar,
Fit concluding touch reveal,
Royal star and crescent seal.

O, elusive autumn time!
Praised so oft in note and line!
What, in my faint warble, lies
Of thy wondrous harmonies?
How can I hope to portray
What the wise have failed to say?
As thy crimson sun is led
To his purple, mist-hung bed;
And the pine woods' faint perfume
Blends with scent of dying bloom;
While the chirp of lonely bird
Through the solitude is heard,
And each sense is ravished by
Beauty waiting but to die,
God, alone, could e'er express,
Sing, or speak thy loveliness.

MINNIE ROSILLA STEVENS.

THE shell of the argonaut, or paper nautilus, is a marvel for delicacy and beauty. The most careful handling is required, else it will be shattered to pieces.



SHELL OF CHAMBERED NAUTILUS



FIELD STUDY

(November 12)

OPENING EXERCISES:—

Singing.

Scripture Reading—Isaiah 52.

Prayer (let a number take part).

FIELD STUDY:—

(a) Our East African Mission. *Review and Herald*, September 22 and 29.

(b) Travel in Honan. *Review and Herald*, October 6 and 13.

(c) Remarkable opening in Korea.

GENERAL EXERCISE: Let each one take part in answering the following questions:—

1. Where is Norfolk Island? Give the number of Sabbath-keepers. How many attend Sabbath-school?
2. What city of Egypt has recently been entered? Name the workers located in that country.
3. How has the work in Fiji recently been strengthened?
4. How many new Sabbath-keepers are reported from Arima, Trinidad? Locate the island of Trinidad.
5. Relate how our work in Honan, China, has been enlarged.
6. Tell something of the work in Simultala, India.
7. How many Chinamen have asked for baptism in Sumatra?
8. What is the area of Brazil? The population? In how many of the twenty States do we have Sabbath-keepers? How many organized churches are there? Tell where the laborers are located. Relate some of the difficulties our workers meet. What appeal comes from this field?

CLOSING EXERCISES.

Note

The answers to the questions will all be found in the issues of the *Review* of September 22 and 29 and October 6 and 13. Before the hour of meeting, the questions should be handed to the individuals who will answer them, so that all may be ready to make prompt responses. A map would add to the interest of the meeting.

E. H.

What Two Books Did

THE readers of the *Gleaner* will not take it as family praise if the writer relates the following incidents which have just come to his notice. Seeds of truth are sown here and there, in this way and that, by young and old, not knowing what the results will be.

A few days ago the State agent of the Virginia Conference was passing through Washington, and during a conversation in the *Review and Herald* Office, asked, "Was the Walters that sold books in Pittsburg years ago, your father?" "Yes," was the reply. "Well," he continued, "it was he who sold me the first Seventh-day Adventist book I had. He asked me to have Bible readings, to which I consented, with the result that I accepted the truth."

In a letter dated September 26, from the State agent of the Western Pennsylvania Conference, is the following paragraph:—

"Say, Brother Walters, I have just discovered that it was your father that sold me my first Adventist book, about thirteen years ago. I want to say I am more grateful now than I was when

I received it, as this was one of the causes of my being an Adventist to-day."

So here were two books, sold thirteen years ago by a humble canvasser. As a result we have two active workers—State agents—in the field, engaged in enlisting others to join this noble work. How little we realize what will result from placing our publications in the hands of the people. May these incidents be an encouragement to those who are engaged in the good work of distributing our literature.—*W. B. Walters, in Atlantic Union Gleaner.*

Sydney, Australia

WE now have twelve Young People's Societies in this field, and all seem to be doing a good work. In our work of organizing we are anxious to take no steps that will need to be retraced, and therefore the work seemingly progresses slowly.

One thing that has encouraged me very much is that our island secretaries are getting a burden along this line, and are anxious to organize their young people into bands. What an army of workers we shall have when our young people get the armor on! Many of the members of the Societies here are little more than children; indeed, many of our most active workers are quite young. I feel that no more important work has been undertaken heretofore, and that there are great possibilities before us.

The supply of Manuals has reached us, but the demand for them is so great that the number received seems scarcely sufficient to supply this field, and we would be glad for more. I am well pleased with this little pamphlet, and think it sets forth the whole subject very clearly and forcibly. I want to put a copy in the hands of every worker in the conferences, that all may be studying along these lines. We need their support and co-operation.

MRS. ANNA L. HINDSON.

SPECIAL

The Triumph of the Third Angel's Message

ONE of the most certain and assuring evidences that the end of the world is near is the proclamation and triumph of the third angel's message in all the world.

The Bible teaches with great positiveness that Christ will come the second time, that his advent will put an end to the reign of sin, and that his coming will be made known to the whole world by the great threefold message of Rev. 14: 6-14.

Speaking of this to his disciples, Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

The end can not come until the warning message is proclaimed to every nation, kindred, tongue, and people in all the world. When this is done, the Saviour will come and end the sufferings of this groaning creation. This is the reason we may say that the triumph of the third angel's message in all the world is the surest evidence we have of the nearness of the end.

The prophecies of the Bible clearly outline the last warning message to be proclaimed to the world. They fix the time when that message should begin to be preached, and they set forth very clearly the manner in which it should go to the world.

With the absolute certainty and precision that mark the movements of the planets, every feature of these prophecies has been fulfilled up to the present time. There now remain only the closing features to be fulfilled, and then the end will be here.

The work of this last message was to begin in 1844. At its beginning it was to be small and feeble, like the first faint rays of the rising sun. It was to expand until it encircled the world, and the earth was lightened with its glory.

Without the slightest delay or failure in any particular, this message came to the front, and has developed as the prophecies declared it would. In 1844 it was revealed to a few poor, humble men and women who loved and feared God. Without worldly influence, means, or facilities, these believers began the work that was to encompass the world. Gradually the light they first saw but dimly, unfolded to them, and silently it penetrated the darkness in all directions.

The third angel's message is now being preached in every one of the forty-seven States in the United States. It has gone to every province in Canada, from Newfoundland on the Atlantic to British Columbia on the Pacific. It is being proclaimed in Mexico, Central America, and the West Indies. It is permanently planted in the most important countries of South America, and is being extended to all.

In 1874 our first foreign missionary left North America for Europe. Now we have conferences and organized missions in Great Britain, Scandinavia, Germany, Russia, Austria, Hungary, and the Balkan States; also in the French-Latin fields, Turkey, Asia Minor, Palestine, and Egypt. Our messengers are located in the north, south, east, west, and center of Africa, the "dark continent." Missions are permanently established in India, Ceylon, China, Japan, the East Indies, and the many groups of the South Pacific Islands. Conferences are organized in all the States of Australasia.

Scattered over the world in all these conferences and missions are located 77,000 believers, 2,000 churches, 612 ordained ministers, 324 licensed preachers, 662 licensed missionaries, and 1,000 canvassers, making a total of nearly 2,600 men and women devoting all their time to the advancement of this cause.

During 1903 the believers paid \$684,000 tithes, gave \$216,000 in offerings to missions, and sold \$447,000 worth of books which set forth the various features of this message.

The progress this cause is making may be better understood by a few comparisons. During the ten years from 1893 to 1903 the believers in this message increased from 37,000 to 77,000. The churches increased from 1,000 to 2,000, and the organized conferences from thirty-four to seventy-eight. The ordained ministers increased from 267 to 612, and the licensed preachers from 193 to 324. The tithes increased from \$350,690.50 to \$684,030.54, and the offerings to missions from \$108,572.11 to \$216,342.98.

From these figures it will be seen that during the last ten years this cause has really doubled its membership, working force, and funds. And it has done far more in opening and establishing permanent missions in all lands.

Besides the growth mentioned above, facilities of all kinds have been provided and established in these lands for aiding in the proclamation of the message. Surely the Lord has ordered the battle for the closing conflict in the great controversy.

And now with the field well entered, the forces doubled, and the facilities multiplied, our great General commands us to come into line, and summons his people to universal action.

What service will the readers of the *INSTRUCTOR* render in this closing work?

A. G. DANIELLS.

AND other sheep have I, where fringed palms
Wave over islands in a sunny sea.
I am their Shepherd too; these outstretched arms
Bid them a loving welcome unto me.
Tell them my name of Love, and call them home
From sin's dark distance where they blindly roam.



Clovers

THE clovers have not time to play;
They feed the cows, and make the hay,

And trim the lawns, and help the bees,
Until the sun sinks through the trees.

And then they lay aside their cares,
And fold their hands to say their prayers,

And drop their tired little heads,
And go to sleep in clover beds.

Then when the day dawns clear and blue,
They wake, and wash their hands in dew;

And as the sun climbs up the sky,
They hold them up and let them dry;

And then to work the whole long day;
For clovers have no time to play.

— *The Outlook.*

In Jack's Workshop

"CR-EA-EA-K! cr-ea-ka-k!" complained the old grindstone noisily, and after the fourth or fifth turn Lucile looked up at the boy whose nose was very close to the hatchet he was grinding.

"Why don't you oil it, Jack?" she asked.

"Going to as soon as I find time," he answered, briskly; "too busy just now."

There was a small oil-can on the deep window shelf within reach, and still turning the crank with one hand, Lucile reached out the other and attempted to oil the dry sockets, but the can was empty.

"Haven't you any oil?" she asked.

"Yes, in the jug on the bench there; but I'm in a hurry now; I'll try to find time for it to-morrow."

Lucile let go the handle and walked resolutely to the jug. Not more than two minutes were required to fill the can and put a few drops in the complaining crank sockets, but Jack waited, with his hatchet still pressed to the stone, and his face wrinkled with impatience.

"I'm in a great hurry, Lucile," he exclaimed, impatiently.

"All right; that's what I did it for, and to save the crank. Father says when our carriage wheels creak, they are wearing out for want of oil, and the carriage has to go slower. Now see," and grasping the crank, she turned it more rapidly than before. After the first revolution the creaking ceased. "It turns much easier," she exclaimed, brightly. Jack smiled a rueful acquiescence. "I suppose you're right," he acknowledged, "but it really did seem like wasting time. There! that's done. Now I'll get out some boards, and start on a new boat."

"Is the edge all right?" asked Lucile, doubtfully; "you've only been sharpening it a few minutes, and you said the edge was very dull."

"Oh, I think it will do; and anyway, I can give it a few more touches in the morning. But what do you know about edges?" looking at her curiously.

"That's what a hatchet's for, isn't it—the edge?" she asked, seating herself upon a basket of shavings. "Father says nothing can do the best work unless it's at its very best, and that means tools and everything. But wasn't it too bad your boat wouldn't go yesterday? What was the matter?"

"Oh, the old thing leaked, though I made it according to the directions given in the book. I'll build one more, and if it doesn't sail right I will know the man who wrote the book didn't understand what he was writing about. And I worked all day yesterday on the old thing, too." He dropped upon a box, and began to lace one of his shoes, looking ruefully at Lucile as he did so.

"Did you use that hatchet in making it?" asked Lucile.

"Of course; that and the drawing-knife and the planes and saw on the bench beside you, and hammer and nails and such things."

"The hatchet was very dull," said Lucile, pointedly. She reached around and took the



planes from the bench and examined their knife edges critically; then she took down the saw, and touched her fingers cautiously to the teeth. "What made your boat leak, Jack? Was it the shape of the boat, or cracks?"

"Why, I shouldn't wonder if it were cracks," he confessed frankly, smiling a little lugubriously at her questions. "The water came in where the pieces were put together. I couldn't seem to fit the joints very tightly."

"You couldn't very well I suppose, with dull tools," conceded Lucile, sympathetically. She handed him the saw, and he took it with a protesting grimace.

"I know it's abominably dull," he said; "in worse condition even than the grindstone. No, you needn't show me the planes," as she made a motion with them toward him. "I know just how they are, for I've been using them. But you see I've been so busy I really couldn't find time to sharpen them. I shall have to take to-morrow to clean house and fix things—that is, after the new boat is finished."

The shoe was laced now, but he made no attempt to rise. Indeed, he seemed to have forgotten his haste of a few minutes before.

"Perhaps it might be a good idea to sharpen the tools first," suggested Lucile. "It took you all day yesterday to make the boat, you know, and two hours would have sharpened the tools nicely. The two hours would have been well spent. And—"

"If the tools had been well sharpened, the edges that made the joints of the boat that Jack built would have been all right, and a whole day saved, whereas," springing suddenly to his feet, "if experience is to be made of use, the said Jack must proceed this forenoon to sharpen tools instead of beginning another boat. Thank you, Lucile; are you open to another engagement at turning grindstone?"

"Indeed I am," springing merrily from the basket of shavings; "and I'm going down to the dock to see the new boat launched. I hardly think it will leak."

Nor did it. As soon as the tools were sharpened, Jack went to work on the boat, and Lucile, instead of going off to her books and playthings as usual, remained with him in the little workshop, holding the pieces of board while he planed and nailed them, and after it was built, painting most of the boat herself, and then, at his peremptory command, lettering her own name, "Lucile," on the stern.

Then they took the new boat down to the dock, and sailed it for an hour, where, as Jack said, it proved itself "as nice a little craft as ever cut the waves." When they took it out, the boat was as dry inside as when launched.

But that was not all. Before Lucile's visit ended a month later, Jack's workshop looked like a new place. All the tools were sharp, the oil-can was kept filled, and the grindstone didn't squeak, and, as Jack himself confessed, he was able to get many more things done, and still had time to spare. — *Frank H. Sweet, in Boys and Girls.*

How a Missionary Was Made

BISHOP FRANK W. WARNE, of India, gives the following account of his early missionary experience:—

"I was but a boy in Canada, and when the annual missionary meeting was held and the collection was about to be taken, the preacher said: 'I want every person in the house, including boys and girls, to subscribe something, no matter how small, and two months will be given in which to pay the subscriptions.' The collector came down the aisle with a slip of paper, and the people wrote their names on the paper. I had never subscribed to anything, but I decided I would subscribe one dollar; and when it came to me, I took the paper and wrote my name, promising to give that amount. I was very much excited, and began at once to plan how I should earn the money. I saved pocket-money, ran errands, found eggs, and, as it seemed to me, long before the time I had my dollar ready, and wished either that the collector would hurry up or that I had subscribed more. I got so much pleasure and profit out of that subscription that I have been giving ever since, and at last I gave myself."

"I'd Rather"

PASSING along a busy street the other day, I saw a little boy carrying a basket which seemed to tax his strength to the utmost capacity. Indeed, at times it looked by his jerks and extra efforts as if its weight would bear him down beneath it. I observed to him:—

"My boy, that basket is rather heavy for you to carry, is it not?"

"Yes sir," he replied. "But I'd rather carry it than allow my mother to do it."

Brave boy! He had the right idea of life, although his clothes and general appearance would not lead any one to suspect it. How many so-called accomplished young ladies, playing the piano, or doing fancy work, while the mother is busy with the cares of the household, might learn a lesson from such a boy! — *Selected.*



The Floral Marriage

GREENHOUSE, MIDSUMMER.

MY DEAR JOHN QUILL: Serious news! Ring the Blue Bells! Sound the Trumpet Flowers. Sweet Williams and Polly Anthus were married yesterday afternoon at Four O'Clock. And oh! such a host as came to the wedding. Old Lander and Mother Wort borrowed Venus Car, and set out together; but as they were passing through Dogwood, they upset, and the Colt's Foot, being lamed, they tried to borrow Sorrel, of the Wood family. Not succeeding in this, they Cam-o-mile on foot, and looked very much wilted when they arrived. Dan DeLion made his appearance with sweet Lady Mary, and soon after came Creeping Jenny, clinging to a Ragged Sailor. Old Mistletoe, complaining of his corns, was kindly assisted by Bouncing Betty, who makes herself at home everywhere.

And little Jessie Mine, with Running Rose, those inseparable companions, came hand in hand, followed by Robin Runaway, who was too bashful to speak to them; then a whole troop of Old Maid Pinks and Bachelor's Buttons, who, to say the least, looked very blooming, considering their age. And last of all, with very modest looks, came Johnny Jump-up and his blue-eyed sister Violet.

Old Monk's Hood performed the ceremony, and afterward we had a great supper. There were sweet Peas and Sugar Leaves, and Honey Dew in King's Cups set all around the table, and great dishes of pollen, where every one could eat to his heart's content. Dan DeLion, who is so very fond of pollen, ate so fast that he got more on his face than he did in his mouth, and when he was judged to kiss Lady Mary as a forfeit, he got it all over her new green dress. She, being very indignant, turned to Johnny Jump-up, who it is well known is the Lady's Delight, and begged him to chastise Dan DeLion, which he did with the greatest of pleasure.

Finally we had a great dance to the music of the Canterbury Belle singers, who are said to equal the Swiss. Old Lander and Mother Wort, who had gotten very much excited drinking the juice of the Madeira Vine, went down the middle all in a breeze, when they both fell upon Mistletoe, who cried out with pain. At this the company seized upon some Golden Rods and drove them out at once, together with a Miss Thistle, who had been very pointed in her remarks. Harmony being restored, they danced till the Ladies' Slippers were worn out, when they took leaf. Heigh ho! how we flowers did enjoy ourselves! How I wish you could have been there, dear John. I hope you will come back soon. Meanwhile Forget Me Not.

Ever thine,

MARY GOLD.

"Onward, Christian Soldiers"

THIS stirring poem is the chief marching hymn in the English language. It was written very hastily one evening by a remarkable man, Mr. Sabine Baring-Gould, then curate of an Epis-

copal church at Horbury, Yorkshire, England. It was the day before the Whit-Monday holiday, in 1865. The children of his village school were to march to the next village, and meet there the children of another school. No good song could be found for them to sing while marching, and it was to meet this emergency that the hymn was written.

It had originally six stanzas:—

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before:
Christ the royal Master
Leads against the foe;
Forward into battle,
See, his banners go.

CHORUS:

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.

"At the sign of triumph
Satan's host doth flee;
On, then, Christian soldiers,
On to victory:
Hell's foundations quiver
At the shout of praise;
Brothers, lift your voices,
Loud your anthems raise.

"Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that church prevail;
We have Christ's own promise,
And that can not fail.

"Onward, then, ye people,
Join our happy throng,
Blend with ours your voices
In the triumph-song;
Glory, laud, and honor
Unto Christ the King;
This through countless ages
Men and angels sing."

Very soon the hymn appeared in our country, and the martial spirit engendered by our Civil War was, as Dr. Benson thinks, the cause of its immediate and great popularity. This popularity was augmented by the excellent tune written for the hymn in 1871 by Arthur S. Sullivan, the tune to which it is universally sung.

Mr. Baring-Gould was born in 1834, and is still living, being rector of Lew Trenchard, Devonshire.

Mr. Baring-Gould is one of the most versatile and industrious of men. His "Lives of the Saints" is in fifteen volumes. His "Curious Myths of the Middle Ages" is a famous work, so is his "Legends of the Old Testament." He has written a large number of learned books, besides many devotional writings and volumes of sermons. An incomplete list of his works that lies before me includes seventy-three titles. All this work has been done with the pen, without the aid of a secretary, and Mr. Baring-Gould gives as the sufficient secret of his accomplishments the fact that when he has begun a task, he sticks to it till it is finished. He often does his best work, he says, when he feels least like working, and he never waits for "inspiration," but plunges determinedly at his work.

"Onward, Christian soldiers" is not by any means the only famous hymn Mr. Baring-Gould has written. Others from his graceful and vigorous pen are "Now the day is over," and "Through the night of doubt and shadow."—*Amos R. Wells, in Christian Endeavor World.*

Complainers, Read This!

A CLAPPER in an old church tower professed to be greatly grieved because the bell it hung in was cracked. It was ever and anon telling of its grief in most dolorous tones, and excited the sympathy of many unsophisticated people. But the ghost of Diogenes, coming along, said, "Cease your whining, Master Clapper; remember in the first place that you cracked the bell, and in the second place nobody would know it was cracked if you didn't tell him." When you meet a man who is always complaining of the coldness of the church and the want of harmony among its members, tell him this fable. Those who make the most complaint, are often those who are the most to blame. Is there a cracked bell in your church, and are you the clapper? — *Selected.*

Importance of Bible Study

[THE sweet singer of Israel said in one of his psalms: "Thy word have I hid in mine heart, that I might not sin against thee." This hiding the Word of God in the mind and heart is the only thing that will keep one from yielding to the temptations of Satan. Boys and girls in the Sabbath-school enjoy learning verses to repeat; they enjoy seeing who can commit to memory the greatest number of texts. There is no time better than childhood and youth for storing the words of truth in the mind.

Are there not scores of boys and girls who will join hand and heart in the good work of memorizing two or three texts each week, or at least as often as the Bible reading occurs in the INSTRUCTOR? The readings will be short, so study all the texts, but fix in the mind especially those that are printed in *heavy type*. Who will join the YOUTH'S INSTRUCTOR Bible Text Band? — Ed.]

Lesson I

1. *What special command does God give to the youth?*

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." **Eccl. 12: 1.**

2. *What command does he give to parents?*

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." **Deut. 6: 6, 7.**

3. *For what does Paul commend Timothy?*

"And that from a child thou hast known the Holy Scriptures." **2 Tim. 3: 15** (first part).

4. *What are the Scriptures able to do?*

"Which are able to make thee wise unto salvation through faith which is in Christ Jesus." **2 Tim. 3: 15** (latter part).

5. *Did Jesus know the Scriptures?*

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." **Matt. 4: 4, 7, 10.**

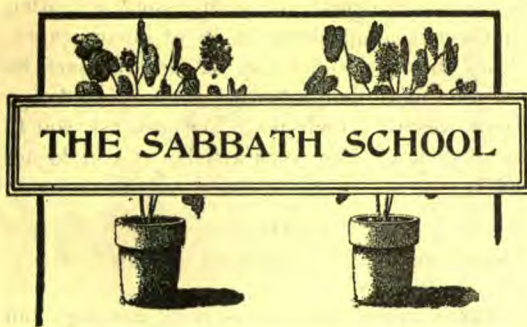
6. *What did Jesus command us to do?*

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." **John 5: 39.**

7. *Why should we study?*

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." **2 Tim. 2: 15.**

EMMA S. NEWCOMER.



INTERMEDIATE LESSON

VII—Nebuchadnezzar's Second Dream

(November 12)

LESSON SCRIPTURE: Dan. 4: 1-18.

MEMORY VERSE: "I thought it good to show the signs and wonders that the high God hath wrought toward me." Dan. 4: 2.

In the fourth chapter of Daniel, King Nebuchadnezzar relates a wonderful dream that he had had, and its meaning and fulfilment. The whole circumstances made a deep impression on the king's mind, and caused him to wish to praise the Lord, and to magnify his name before all peoples. So he wrote out the story in the form of a letter, which he addressed to "all people, nations, and languages, that dwell in all the earth." He begins by saying: "Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

Then the king tells his dream. "I Nebuchadnezzar was at rest in mine house," he says, "and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream."

"Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, . . . and before him I told the dream, saying, O Belteshazzar, . . . tell me the visions of my dream that I have seen, and the interpretation thereof. . . ."

"I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it."

"And, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches; nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him."

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Questions

1. What does king Nebuchadnezzar relate in the fourth chapter of Daniel? To whom did he address the letter that he wrote telling about the things that had occurred?
2. What did he say he thought it good to show? Tell one reason why God is pleased when men praise him for his wonderful works. See Ps. 50: 23.
3. To whom did the king first tell his dream? Were they able to give its meaning? Then who came before the king?
4. What did the king see in his dream? Describe this tree,—its height, and its beauty, and its usefulness.
5. Whom did the king see come down from heaven? What did the holy one command? How much of the tree remained?
6. Where was the person represented by this tree to have his portion? What kind of heart was to be given him? For how long?
7. By whom was this decree given? What lesson was to be taught to the king by this experience? How will it help us if we remember that the Most High rules in the affairs of men, and watches over even our lives?

Nebuchadnezzar's Second Dream

BECAUSE Nebuchadnezzar did not continue to walk in the light he had received from heaven, he lost the holy impressions that had been made upon his mind. But God, in his mercy, gave the king another dream, to save him, if possible, from appropriating to himself the glory that belonged to the Supreme Ruler.

The dream given at this time to the king of Babylon was a very striking one. In a vision of the night he saw a great tree growing in the midst of the earth, towering to the heavens, and its branches stretching to the ends of the earth. "The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it."

As the king gazed upon that lofty tree, he beheld "a Watcher," even "an Holy One,"—a divine Messenger, similar in appearance to the One who walked with the Hebrews in the fiery furnace. This heavenly Being approached the tree, and in a loud voice cried:—

"Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches: nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

The king was greatly troubled by this dream. It was evidently a prediction of adversity. He repeated it to the magicians, the Chaldeans, and the soothsayers; but although the dream was very explicit, none of the wise men would attempt to interpret it. Those who neither loved nor feared God could not understand the mysteries of the kingdom of heaven. They could not approach unto the throne of him who dwelleth in light unapproachable. To them the things of God must remain mysteries.

In this idolatrous nation testimony was again borne to the fact that only the servants of God can understand the mysteries of God. In the early days of the king's acquaintance with Dan-

iel, he had found that this man was the only one who could relieve him from perplexity; and now, in this later period of his reign, the king remembers his faithful servant of old,—a servant esteemed because of his unswerving integrity and constant faithfulness. Nebuchadnezzar knew that Daniel's wisdom was unexcelled, and that neither he nor his three fellow captives ever compromised principle in order to secure position in the court, or even to preserve life itself. The skill of his wise men proving ineffectual, the king sent for Daniel to interpret the dream.

MRS. E. G. WHITE.



VII—The Home of the Saved

(November 12)

MEMORY VERSE: "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

Questions

1. For what purpose was the earth created? Isa. 45: 18.
2. To whom was it given? Ps. 115: 16.
3. When was this done? Gen. 1: 26-28.
4. What experience in the life of Christ shows that man did not retain his dominion over the earth? Luke 4: 6, 7; note 1.
5. What was one object of Christ's first advent? Luke 19: 10.
6. To whom was the earth promised after Adam's fall? Gen. 13: 14-16.
7. How much was included in this promise? Rom. 4: 13.
8. Did Abraham expect that it would be fulfilled during his lifetime? Heb. 11: 8-10.
9. When did he look for its fulfilment? Verses 13, 39, 40.
10. How many are included in this promise to Abraham? Gal. 3: 29.
11. For what are the righteous still to look? 2 Peter 3: 13.
12. Where is this promise recorded? Isa. 65: 17.
13. Describe the new earth. Rev. 21: 1-5.
14. What manner of people ought we to be who look for these things? 2 Peter 3: 14.

Notes

1. Satan was bidding for the soul of the world's Redeemer, and when other efforts to overcome him had failed, he offered him as a bribe the greatest thing he had to give; namely, the dominion of the earth usurped from man. It was this Jesus came to restore to man, not by bowing to Satan, but by conquering him through death.

Autumn

THE autumn days have come again,
And forth on the mellow air
Gay yellow pennons sway and swing,
And scarlet banners flare.

The sluggish pools of the meadow brook
Reflect the aster's grace,
And to the play of the lazy breeze
Nods Queen Anne's necklace.

From the hills, dull sounds wake now and then
The dreamer's listless mood,
Or the splash of a wild duck in the marsh
Invades the solitude.

And a wee bird tilts with airy grace
On a shoot of goldenrod;
The wild, sweet song will be silent ere long,
Ice-wrapped the pulsing sod;

And the earth will sleep and sleep and sleep,
Frosty in every vein,
And then with a bound and a burst of sound,
Leap to beauty and life again.

ELVIRA A. WEBBER.

"ANYTHING is better than being a debtor."



ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

222 NORTH CAPITOL STREET, WASHINGTON, D. C.

FANNIE M. DICKERSON . . . EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	-.75
SIX MONTHS	-.40
THREE MONTHS	-.20
TO FOREIGN COUNTRIES	1.25
CLUB RATES	
5 to 9 copies to one address, each	\$.55
10 to 100 " " " " " "	.50
100 or more " " " " " "	.45

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

ELDER DANIELLS' promised article for the Harvest Ingathering service appears on page four of this number of the INSTRUCTOR.

MILK is now being reduced almost instantaneously to a dry white powder, somewhat resembling flour. The liquid milk is allowed to fall in thin streams upon heated revolving cylinders, which quickly evaporate the water. The solid portion of the milk forms in layers, or sheets, upon the cylinders. These sheets are passed through sieves to reduce them to a powder. One pint of milk will yield two and three-eighths ounces of powder.

THE earnest three years' study of the effects of variously colored lights upon the nervous system, made by Professor Redard, of Geneva, has been rewarded by a discovery that promises to revolutionize the practise of dentistry, and decrease acceptably the "terrors" of the dental chair. By placing the patient in a dark room, and exposing his eyes to a blue light of sixteen candle-power for three minutes, it is found that he becomes insensible to pain, but retains his senses. This simple yet marvelous anesthetic produces none of the after effects of ether and chloroform.

THE almost overwhelmingly needless loss of life and extravagant expenditure of money resulting from the present war between Japan and Russia, is everywhere causing humane and thoughtful men to ask, Can not these gigantic evils be avoided? Then suddenly all hopefully look for the solution of the problem to the demands made by the Universal Peace Congress which recently met at St. Louis. President Roosevelt expresses his interest in the solution by promising to acquiesce in the wishes of the Congress by calling at an early date the second international peace conference, to which all the governments of the world are to be invited to send delegates.

DR. NEEDHAM, president of the George Washington University, when giving recently his address of welcome to the students, said, after specifying several other things to which he welcomed them: "I also welcome you to the discipline of the college. You recoil from that, do you? Why? If your music instructor should tell you that to become an expert in the use of the instrument, you must submit to severe discipline until the hand becomes your perfect agent, you would accept the statement. The soldier submits to discipline; he marches and counter-marches, and accepts of the drill of the sham battle. He recognizes the necessity of this rigid discipline that he may be fitted for the actual battles in time of war. Only the student recoils from discipline, and yet it is the thing that makes the man or woman."

Readers for the Children

THE first two books in the series of Bible Readers are ready for use this fall. Bible Reader No. 1 sells for thirty-five cents; Bible Reader Second Year, forty cents; Part One of the Bible Reader Third Year can be obtained from the Advocate Publishing Co., for twenty cents. This portion of the book is printed in pamphlet form for use this autumn in the church-schools.

These readers deal with the stories of the Bible. The vocabulary is carefully graded. The three books correlate Bible, nature study, geography, history, language, reading, writing, and spelling. Each is complete in itself.

Address your tract society, or the Advocate Publishing Company, Berrien Springs, Mich.

Go Work To-day

THE coming months of November, December, January, and February have been set apart by the General Conference Committee as a time for a general missionary campaign, a time when every one, young and old, who loves the truth of God, may find opportunity to make a special effort to bring the light of truth to the attention of others.

Jonah hesitated about giving the warning message to Nineveh. We recognize that in this hesitation he showed a lack of appreciation of the work committed to him, a lack of confidence in God and of a worthy zeal in his work. Let none of us hesitate or delay, but let all, without one exception, be up and doing, for soon the "night cometh when no man can work."

The outline of the campaign is given in detail in the *Review*; and since the young people will unite with the church officers in planning their work, it is unnecessary to repeat the outline in the *INSTRUCTOR*. It is to be hoped that all the Societies will be thoroughly awake to this opportunity, showing that their professed aim and motto have been burned into the heart of every member by the living, active Spirit of truth.

Self-Denial Boxes

MRS. E. G. WHITE, in speaking to the General Conference Committee at College View, Nebraska, Sept. 20, 1904, said:—

"As I have considered the poverty and needs of the Southern field, I have been greatly distressed. I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night as I was praying for this needy field, a scene was presented to me, which I will describe.

"I saw a company of men working, and asked what they were doing. One of them replied, 'We are making little boxes to be placed in the home of every family that is willing to practise self-denial, and to send of its means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race, and the giving of money that is saved by economy and self-denial will be an excellent education for all members of the family.'

"I have written concerning these boxes and the self-denial they will encourage, and I now ask if you will not respect the light that God has given to his people. These boxes should be used more than they have been. And let no one ever by pen or voice hinder their circulation.

"Let every mother teach her children lessons in self-denial. *O, how much money we waste on useless articles in the house, on ruffles and fancy dress, and on candies and other articles we do not need!* Parents, teach your children that it is wrong to use God's money in self-gratification. Tell them of the poor colored people, and their needs, and encourage them to *save their pennies* wherever possible, to be used in missionary work. They will gain rich experiences through the

practise of self-denial, and such lessons will often keep them from acquiring habits of intemperance.

"Let the work of these self-denial boxes be carried on more than it has yet been. And do not become weary of their use. We also ask you to give of your clothing such articles as you do not need."

"CONSCIENCE is a thousand swords."

"TREASURES of wickedness profit nothing: but righteousness delivereth from death."

"HE that respects himself is safe from others. He wears a coat of mail that none can pierce."

CONFIDENCE in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.—*Solomon.*



URBANA, OHIO, Oct. 4, 1904.

DEAR EDITOR: I enjoy reading the *INSTRUCTOR* very much, and can scarcely wait till it comes. I much enjoy the Children's Page, the Letter Box, and the stories of foreign countries. I will send in my yearly subscription. I am thirteen years old. I hope this letter will not be put in the waste-basket.

AGNES I. RAPP.

Renewals for the *INSTRUCTOR* somehow always bring with them a bit of sunshine. I am so glad you enjoy the paper, Agnes, and I hope many of its best lessons will become a part of yourself.

The editor's waste-basket is not very large, and "I'll whisper a secret, now seeing 'tis you," *not a letter* has ever found its way into that much-to-be-feared basket. So, little people, write fearlessly. But here's another secret: I think the letters should be growing better all the time. By reading well-written letters one learns to write his own more interestingly. When you write, tell of something you have seen, heard, or read; or ask a question about something you would like to know. Thoughtful letters are prized. The waste-basket is for the carelessly written letter.

POOL, LOUISIANA, Sept. 26, 1904.

DEAR EDITOR: Enclosed you will find forty cents, for which please send me the *YOUTH'S INSTRUCTOR* for six months.

I am a boy eleven years old, and have been attending Sabbath-school all the year at Jewella. We have recently moved down on Red River, to a place thirty miles from Shreveport. I have three brothers and one little sister. While here, we are to have Sabbath-school at our home.

My father is a carpenter, but he is going to farm next year. I certainly enjoy farm life. We are going to have a missionary patch. I have been selling papers and books this year.

I want the readers of the *INSTRUCTOR* to pray that I may be a true little Christian.

FLOYD CHANEY.

I like the lad who heartily enjoys farm life. Somehow a manly wrestle with the hard problems and exacting duties of the farm gives to the upright boy strength, purity, simplicity, tenderness of heart, and high aspirations for a useful life.

I shall be interested to hear again from the missionary garden, and also from your home Sabbath-school. Certainly one does need to lay hold of the Christian's strength if he would perform rightly all the duties that come to him, even in his youth, as son, brother, pupil, farmer, canvasser, and missionary gardener.