

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

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Henry Clay

THERE was born April 12, 1777, in a low, swampy district in Hanover County, Virginia, a baby boy, the fifth child of a poor Baptist preacher.

In 1900, one hundred twenty-three years after his birth, there assembled in New York a committee of one hundred representative men to choose fifty men worthy of a place in America's Hall of Fame. Only twenty-nine of the famous sons of America received the required number of votes to secure the place.

Henry Clay, the son of the poor Baptist preacher, was one of the chosen twenty-nine, receiving seventy-four votes for his name to be inscribed on one of the monumental tablets.

When he was four years old his father died, leaving his mother a widow with seven children, and scarcely any means for their support. The children were taught early to be self-supporting, and Henry was kept busy doing the chores around the farm. One of his duties was to carry the grain to the mill. The low, marshy country in which his home was situated was called the "slashes." Mr. Colton, one of his biographers, says: "Henry Clay, after he was old enough, was seen whenever the meal barrel was low, going to and fro on the road between his mother's house and Mrs. Darricott's mill on the Pamunkey River, mounted on a bag thrown across a pony that was guided by a rope bridle. Thus he became familiarly known by the people living on the line of his travel as the 'mill boy of the slashes.'" Years after, when Henry Clay was a candidate for the presidency, this title, earned when a boy, was the sentimental watchword used in three political campaigns.

In his boyhood, Henry Clay made up his mind that he would become an orator. In this he was discouraged by his parents and those who worked with him on the old plantation, but his ideal was so strongly impressed upon him that nothing could shake it. Some one gave him a reader, and his first effort was to memorize a number of selections. He asked his friends to hear him recite them, but they laughed at the idea of a barefooted boy's being an orator.

Young Clay, undaunted, went into the barn almost every day, and, with the horses and cows for an audience, recited and practised oratory. These were his first audiences; and, as a great statesman, he remarked, in later years, that they were his most patient, earnest listeners. The experience, which now seems ridiculous, was, in fact, a very helpful one for the brilliant young Virginian, who later became one of America's greatest orators.

He began his education in a rude log cabin schoolhouse, where only the simplest studies were taught. When he was fourteen, his mother married a worthy gentleman, Mr. Watkins, and moved with her husband to Kentucky, first obtaining a situation for Henry in a retail store in Richmond.

The next year, through the influence of his stepfather, who appears to have appreciated the lad's native talent, he was engaged in the office of Mr. Peter Tinsley, clerk of the high court of chancery.

Henry's industrious and studious habits, when working for Mr. Tinsley, attracted the attention of the venerable Chancellor Wythe, and so pleased him that he asked him to become his private secretary.

When this awkward country lad first entered the law office, the other boys in the office made fun of him. They soon found out that he was able to take his own part, and that it was better to have him for a friend than an enemy.

His association with Chancellor Wythe was an advantage to him in many ways. It placed him under the influence of one of the most refined and cultivated minds in Virginia. The chancellor was a good linguist, and eminently skilled in composition. He was fond of Henry, and taught him a great deal. Although the work was only copying, Henry managed to gather much knowledge of law from it. In a little while, he began to read law. From this office he went to reside with Mr. Robert Brooke, at that time attorney-general of the State.

Under him he advanced sufficiently in law to secure a license from the court of appeals to practise. With nothing but this license, he went to Kentucky, and located in Lexington, then a small village. He lost no opportunity to associate with good men and women from whom he could gain both wisdom and knowledge. One of his rules was *to do well whatever he undertook*, and in a few years he was widely known, and had plenty of business.

On April 11, 1799, he married in Lexington, Miss Lucretia Hart. She was born in Hagers-

town, Md., and was not quite eighteen years of age. She was a woman of strength of character, and made an excellent wife. "A marvel of good and thrifty housewifery, who, while her distinguished husband was battling in the council of the nation, remained at home 'selling her butter and eggs, milk and vegetables' from the famed Ashland farm, where she reared eleven children, and died, respected and mourned, April 8, 1864."

His political career began in 1799, in the canvass for members of a convention to revise the State constitution. He advised the gradual emancipation of the slaves. In 1803 he was elected to the Legislature, and so popular was he that before he



HENRY CLAY

reached the required age he was elected to the United States Senate, where he took a leading part in all debates on important questions. In 1807 he was again elected to the Kentucky Legislature and made speaker of the House.

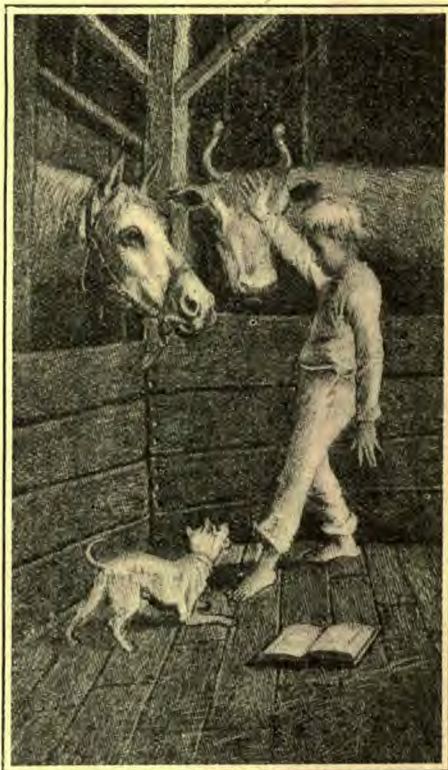
In 1809 he was sent to the United States Senate to fill the unexpired term of another member. Three years later he was sent to the House of Representatives. So high a reputation had he won in the Senate that, on taking his seat, he was at once chosen speaker, and became the leader of his party. He was re-elected speaker in 1813, but resigned that he might go to Europe with John Quincy Adams and other peace commissioners. After the treaty of peace was signed he returned home, and declined the mission to Russia.

For thirteen years he was successively elected to Congress, and each time filled the speaker's chair, and during all that time not one of his decisions was reversed. One of the most brilliant speeches ever made in Congress was the one he delivered in favor of recognizing the Republic of South America. He was chief supporter of the famous Missouri Compromise, and was Secretary of State under John Quincy Adams.

From the time he ran against Jackson his party was always wanting to make him president, and nominated him in convention at Baltimore. He was defeated by Polk. So near did he come to the presidency that his friends rallied about him in 1848, but General Taylor received the nomination over him, and was elected to the presidency.

The last great effort of his life is known in history as the Compromise Act of 1850, which postponed the conflict between freedom and slavery for another ten years.

Clay was now an old man, but his courteous manner, affable disposition, personal magnetism, and sterling integrity still won new friends as they kept the old ones. His matchless voice, sweeping gestures, and majestic presence still held foremost place among the splendid talents



CLAY'S EARLY ATTEMPTS AT ORATORY

of the younger men of the House and Senate.

He was as striking, physically, as Daniel Webster, though in a different way. He wore the same size hat, was six feet one and one-half inches tall, of broad frame, but spare, with long arms and small hands.

This amiable, high-minded old man longed for rest, but again the Senate claimed him. He had grown too feeble to longer rule Senates, and the touching eloquence of his voice must cease. June 29, 1852, he died at the age of seventy-five, in the National Hotel at Washington.—*Elizabeth Meriwether.*

One of Russia's Young People

[At our General European Conference in Friedensau, Germany, last summer, I met a sister from Russia, a young woman who is taking the nurses' course at the Friedensau Sanitarium. She hopes to go back to Russia soon as a nurse, and so be able to spread a knowledge of the Sabbath truth. I asked her to tell me how the truth came to her. Her story is given below.—W. A. SPICER.]

IN the years 1900 and 1901, mother and I were introduced to the truth through a Lettish sister, who, at that time, lived in the same house with us, as housekeeper. We became acquainted, and in that way received a knowledge of the truth.

Having been at one time in Germany, and having had opportunity to read the German Bible, mother and I readily became interested in its study. We also procured a Russian Bible, which was very difficult to get in Russia; but the Lord knows his children, and provides for those who are honest. One day a man came to our door, and wanted to sell us some tracts and papers. My mother improved the opportunity, and asked him if he did not have a Russian Bible. "Yes," he replied, "I have just one left." Mother did not then have the money to buy the Bible, and was about to send the man away. Just then, however, a woman came, and kindly loaned mother the money to procure the book. At that time there was no canvassing done in Russia with Bibles. This was the first agent of the Bible society in that country. In this way the Lord provided us a book in our mother tongue. Even our neighbors were glad to hear of this, and regularly came to hear my mother read the Bible.

We later heard of the religious sect which claimed that Sabbath, and not Sunday, was the correct day for worship. We became acquainted with the truth; for the people came to us and asked my mother whether the Sabbath was really the right day to keep. They thought she must know because she read the Bible. This caused mother to spend several days and nights in looking for Sunday in the Bible. One morning she said, "Olga, I am now going to keep the Sabbath, because I see that that is the day that the Lord sanctified. We can, however, also keep Sunday, because the Lord rose on that day, that is, we can do this if we desire; but, concerning the Sabbath day, the Lord definitely says, 'Remember the Sabbath day to keep it holy.'"

When the sister who was housekeeper in our house heard this, she brought us a *Herold der Wahrheit*. This we read with great interest. Afterward she asked us to come to see her. She said her brother was visiting her, and could tell us of the truth a great deal better than she could. This was Brother Wildgrube. He soon explained the situation to us, and gave us a number of tracts. We partially kept the Sabbath, but it was not clear in some ways. I worked five years in a telegraph station, and was given two Sabbaths in the month free; on the other two, I had to work. I did this only as long as I was not perfectly clear on the subject, which was about a year and a half. We

kept on praying and struggling, and we became more and more acquainted with Brother Wildgrube, who visited and held Bible studies with us on Sundays.

Then my mother had an operation performed, and she prayed, "Lord, if this is an error, let me die during the operation." She stood the operation much better than we or the doctors expected, and the Lord completely convinced us.

We had still many difficulties to meet. My aunt, who is a nun in a Greek cloister, persuaded us to consult a priest. As the priest had a right even to punish us, we went to him with trembling hearts. But to everything that my mother said, he answered, "Go in peace; for your faith makes you saved." We were sued in Petersburg by the senate, and the detectives followed us wherever we went, even coming into our house and asking us a great many questions, but they never touched the subject of the Sabbath. The police always followed us to the meetings, but the Lord kept us.

In September, 1902, Brother Conradi visited Petersburg, and held several lectures, treating also the Sabbath question, and then it became perfectly clear to me that I had been a Sabbath-breaker so far; but when he delivered the sermon on the Sabbath, I could not be present.

Sunday I spoke to my director about the matter. He told me that as a private man he had great respect for my faith, but as a business man he could not give me the Sabbath free; so I was obliged to look for other work. This was very difficult for me; for my mother was in debt, and I could not earn anything. We believed in the Lord. About that time I received a copy of the *Herold* with the picture of the Friedensau Sanitarium, and as Brother Conradi then happened to be with us, I was led to make an offer to him and the mission concerning myself. It was very hard for mother to consent for me to go so far away, as I was the only daughter. She said she would give me as a part of the tithes. In November I was received as a student in Friedensau, for which I thank my Lord most gratefully. OLGA PANCHEN.



Training for the Field*

I COUNT it a privilege to talk over the work before us with those who are preparing for the work, and again I thank God for the privileges that you have. I thank God for the inspirations that are set before you in your school work to-day. I can remember the time when I went to school when it seemed to me there was very little said about the work. About the only thing before the young people was preaching or teaching in the public schools. What a change to-day, when from every part of the earth, the calls come for helpers. And so I thank God this morning in your behalf, and in behalf of his work, for the time in which we live, and for the privileges that are yours. You are rich indeed. I have just been across the water, and I know how the eyes of our French young people sparkle as we talk of a school. Ever since they were little children they have heard that sometime there would be a school. This year we laid plans for it, and the work is begun, and seventeen young people came forward to give themselves to the school work to train and to receive a training for service. And now they have secured a beautiful place on the shores of Lake Geneva, and the house which

* Extracts from a chapel talk given Sept. 26, 1904, to the students of Union College.

I suppose the school will start out in is Voltaire's old house. So that the house of that infidel will be a Seventh-day Adventist school, turning out workers into the French-Latin field, that has been so long cursed by Romanism and infidelity.

At Friedensau I saw a band of young people gathered in their schoolroom. *Their eyes are on the fields*, and they are thanking God that in Germany we have a school where they may receive a training for the work.

Eighteen years ago I went to England. I worked about ten years in London, and we used to dream of a school in Great Britain. Now they have it. Now they have there a band of seventy-three young persons who have entered that school to secure a preparation for the work, and while they are studying, they are working. In fact, in that land, and it is a blessing to them, most of those young people must work to pay their way through school, and they pay their way by canvassing. I want to tell you that those who stood highest in their classes during the last year—the four who came out with honors—were the four who had the least help from outside during their school term; they had worked their way through. They go to school through the morning hours. As soon as school closes they are off canvassing till evening. Then they come back and study during the evening to get ready for the next morning's school work. They are comrades of ours in this work.

I thank God for Union College, and for the work it has done, for the work it is doing to-day, and I want to say this, that we count these teachers who shall stand before you morning by morning and day by day in the class rooms—we count them in the front ranks of our missionary army. They are the ones who are preparing the recruits who must go forward into the fields, and I know that their hearts are in this work. It was only a few months ago that I felt that personally I gave, in my heart, Professor Lewis for this work; for we had him for Africa, and then this call came, and although interested in Africa, my heart said he ought to stop here, and help you get ready to go, and so just remember that you have not to wait until you go off a long way before you get in touch with the missionary inspiration and the missionary work. You are to be missionaries here, and these teachers of yours are to train you under God to help you to become fitted to bear the part of men and women in the great fields beyond.

The other day one of the young ladies told me she had just begun to feel the first touch of homesickness. Sometimes the workers go into distant fields and they become homesick and unqualify themselves for real thorough work. Here is the place to overcome that little weakness. It is like seasickness, it never kills anybody, and you are really better for it after you get over it. That is a lesson I have to charge myself with; for there is nothing in the world so desperate as homesickness. Let us overcome right here on that. When workers go out into the fields they can not have their hearts at home. We are facing the home to come in just a little from now. For that home we turn our backs upon the loved ones for a little time that soon we may gather round Jesus' feet in his kingdom.

Down in the East Indies there is a great rubber business. A man engaged in the rubber commerce was telling about the country up the river. Some one said, "But isn't it lonely?" "Yes," he said, "but that is the place for rubber." Let us be just as energetic about God's work as men in the world are about commercial work. Out in these distant fields there may be a chance for loneliness, but there is the place to find souls, to win victories for God, so let us learn this lesson, and in all this work let us learn precision, let us learn promptness that we may move together. That is the secret of the success of the Japanese

in the present war. The whole world is admiring the precision of movement of the little Japs. They have learned it and they are drilled. Here is the drilling ground. These teachers are drill masters, and we are to learn to move with decision, and promptness, and order, and discipline, and then when we get out into fields we shall know how to organize the work in our hands, and to move in harmony with the whole battle plan. This thing about Japan has not come up in a moment. In 1854 it was that the ships of Commodore Perry entered a harbor of Japan and made a treaty that opened Japan for the first time to the western world.

When he was about to sail two young Japanese boys swam out to the ship and said they wanted to go to the New World to learn their ways. They were young men of high birth. He dared not take them, and he said so. They begged of him to let them go. At last they said, "If you turn us back it will be to death, they will execute us." But he sent them back. They were condemned to death, and turned over to the lord of their clan to be held. For five years they were allowed to live, and during that five years the leader of the two was allowed to live in a little cottage under a pine tree, and there, as he was given some liberty, he gathered the young men of the clan about him, and conducted a little school in the cottage under the pine tree. The young men who received their education in the little rude hut with that young man giving to them the inspiration of his own heart—the men who received their training there have been on the front stage in our day. They are the men who have led that nation. One of his old scholars said, "He did not so much teach us as he gave himself to us." That is the work for these teachers—to minister themselves, their own lives. O, be you only faithful, loyal receivers of the help given, and your attitude shall be an inspiration to these teachers; for it takes more than a faculty to make a school. It takes *loyal-hearted students*. Then teachers and students work together to receive a training and equipment for God's work. What may not our schools give to the world in just a few years? We thank God for those who have gone out from this place into the far corners of the earth. I have met them in other lands—true, loyal souls, God's heroes and heroines.—*W. A. Spicer.*

GOOD MANNERS

Dress

"KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" He who realizes that his body is the temple of God, will readily see the fitness of having the outward appearance in harmony with the Holy Spirit that abides in the heart of every true follower of Christ. Good manners in appearance can not be overlooked by him who would have his life in harmony with the divine admonition, "Whatsoever ye do, do all to the glory of God."

Ps. 51:10 says, "Create in me a clean heart." And a clean heart demands that the exterior of the body also shall be clean. One must be clean if he would present his body "a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. "In the tabernacle service God specified every detail concerning the garments of those who ministered before him. Thus we are taught that he has a preference in regard to the dress of those who serve him." In addition to cleanliness, proper dress reveals the harmonious combination of modesty and a becoming fit. "In like manner also that women adorn themselves in modest apparel, with shame-

facedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10.

"The truly refined always have brains and hearts, always have consideration for others. True refinement does not find satisfaction in the adornment and display of the body. True refinement and nobility of soul will be seen in efforts to bless and elevate others." We are further instructed that "there should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance." In harmony with cleanliness in dress, the surface of the body should be kept clean. The hands and face, and especially the neck and ears, will require extra efforts to keep them in proper condition. The scalp and hair should be kept free from dandruff, and the hair always should be neatly combed in a becoming manner. The finger-nails, and by all means the teeth, should not be neglected. Every child who is old enough to brush his teeth ought to own a tooth-brush, and use it at least once a day whether his parents set the example or not. Much ill health is due to neglect in this respect, to say nothing of the repulsive appearance and the suffering which must be endured on account of decayed teeth. Never lose a tooth if you can avoid it; no matter if it is somewhat ill shaped, it is better than anything you can ever get to fill its place. False teeth are better than no teeth at all; but the natural teeth are to be prized, and their proper care adds much to one's appearance, and is a most economical measure in saving dental bills.

Care should be taken to keep the clothing clean and free from rents. The sleeve should never be used as a handkerchief, nor the dress skirt as a towel. The hand should not be employed as an eraser, nor the fingers as a pen-wiper. Such practises are exceedingly ill-mannered. Carry a handkerchief, if nothing more than a clean bit of old muslin; and a scrap of cloth from the rag-bag, if you have nothing better, will serve as a chalk-eraser or a pen wiper.

Personal neatness is made up of little details, each of which may seem to be of minor importance. But the degree of influence for good which one exerts in the world, is largely determined by the degree of thoroughness with which he attends to the little details which constitute the sum of good manners in appearance. On rising in the morning, learn to dress quickly. Time needlessly spent is wasted. School dresses should not be put on until after the morning work is completed.

The best clothing should not be worn every day, but should be reserved for the Sabbath, and for special occasions. Many persons always look shabby simply because they wear the best they have every day, or have never learned the secret of taking proper care of their clothes. The boy who habitually throws his hat and coat on the floor, need not be surprised that he never receives the commendable mark of "very neat" on his report card at school. "Straws tell which way the wind blows;" and the child who throws his clothing on the floor is not likely to worry very much over the wrinkles and dust which are visible in consequence. Wrinkles in garments are very unsightly, and with a little care they may be avoided. Hair ribbons kept folded neatly when not in use, will be strikingly free from wrinkles until they are worn out. The careful little girl remembers to remove and fold her ribbons on retiring. Collars, cuffs, neckties, gloves, handkerchiefs, as well as all garments, should be put away in an orderly manner when not in use. Hats, coats, cloaks, dresses, etc., should be handled with care, that they may not become prematurely shabby. Remove the traces of dust from them as soon as they are taken off.

By taking proper care of the clothing which you now possess, you may be surprised how long it will be before you will require any more. When the task to be performed is such as will soil the clothing, something should be worn that is in keeping with the occasion. Sleeve aprons for young and old are a most economical investment, reducing the laundry to an amazing degree, and thereby causing the garments to last longer. Remember it is just as important to know how to save your clothes as it is to know how to earn them.

Every garment should be kept in repair. Boys and girls can learn to do common mending, and such knowledge never comes amiss. The exertion is comparatively little if the wardrobe is looked after every week. A torn garment, a ripped glove, a missing button, an unpolished shoe are evidences of slackness which one can ill-afford to display. Never practise wearing un-mended hosiery or underwear. It detracts from one's own self-respect, and lessens the personal dignity which should be cultivated.

Children should be taught to have pity for the poor; to take pains to show them deference; to respect Mary in her clean but faded calico dress, just as much as Susie in her more expensive gown. The true standard of excellence is measured by character, not by fine clothes. "Man looketh on the outward appearance, but the Lord looketh on the heart." Encourage poor people to go to Sabbath-school, and see to it that they receive a welcome at your church. Believe down deep in your heart that Jesus loves them in their tatters, just as much as he loves you; that he expects you to kindly and cautiously instruct them in cleanliness and neatness, and to assist them in a practical way to improve. This may require some self-denial on your part, some sacrifice of time and money; but it may mean the salvation of souls.

Never look down upon any one simply because his clothing is inferior to your own. "If there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts? Harken, my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him?" James 2:2-5. It is an evidence of lack of culture and true politeness when one seeks through "costly array" to arouse the envy of others. Such a person lacks the inward adorning, which is always revealed in outward modesty and simplicity. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves." 1 Peter 3:3-5.

There is an art in knowing how to dress so as not to attract attention. The cause of God is dishonored by both extravagance and slackness in appearance. "That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others." That aperture between your dress skirt and waist is unnecessary, and tends to degrade the blessed gospel in the estimation of those around you. Satan cares not by what means perishing souls are prevented from accepting salvation. It serves his purpose whether they refuse to believe because of the extravagance in dress of those who profess to be looking for the soon coming of

Christ, or whether they become disgusted because of the slackness of appearance manifested. Truly, "we are made a spectacle unto the world, and to angels, and to men." MRS. M. A. LOPER.

(To be concluded)



SOWER of the immortal seed,
Faint not in thy sacred toil,
Leave results to Him who knows
Both the sower and the soil.

In that day, God's harvest-home,
Thou shalt at the Master's feet
Lay thy sheaf of gold, and hear
His "well done" thy labor greet.
—Selected.

THE WEEKLY STUDY

Paul Begins His Second Missionary Journey

OPENING EXERCISES.

SCRIPTURE LESSON: ACTS 15: 36-41; 16: 1-10.

REFERENCE STUDY: "Sketches from the Life of Paul, pages 72, 73; Conybeare and Howson; or other good reference works.

REVIEW: Devote some time to a review of Paul's first missionary journey, giving the places visited, and some of the leading events recorded. Why was a council called at Jerusalem? State the decision reached. Have a number take part in this exercise.

OUTLINE OF TOPICS:—

- Journey suggested by Paul.
- City from which they started.
- Contention between Paul and Barnabas.
- Result.
- Destination of Barnabas.
- Companions chosen by Paul.
- Visit churches in Syria and Cilicia.
- Arrive at Derbe and Lystra.
- Meet Timothy.
- Visit other cities.
- Go through Phrygia and Galatia.
- Directed by the Spirit.
- Directed to Macedonia by vision.
- Reach Troas.

Notes

Paul's second missionary journey is given in Acts, chapters fifteen to eighteen. The record begins with an account of the dissension between himself and Barnabas, concerning Mark. Paul chose Silas, and at Lystra he met Timothy and took him with him on the journey.

"Paul found that Timothy was closely bound to him by the ties of Christian union. This man had been instructed in the Holy Scriptures from his childhood, and educated for a strictly religious life. Paul accordingly thought best to take Timothy with him to assist in his labors. . . . He had refused the companionship of Mark, because he dared not trust him in an emergency. . . . Yet he did not venture to accept Timothy, an untried youth, without diligent inquiry with regard to his life and character."—*Sketches from the Life of Paul.*

This outbreak of human frailty between Paul and Barnabas, only proves them to be what they had told the Lystrans, "men of like passions" with them. It should encourage us to see how the Lord can mightily work with instruments, though they be compassed with human weakness. It resulted, however, in these two laborers of experience being separated, and each was thus enabled to take with him for training a younger

and less experienced laborer. Barnabas took Mark, and went to Cyprus. Paul chose Silas and Timothy. Two streams of missionary operations were thus started instead of one. The fact that Paul, in departing, was "recommended by the brethren unto the grace of God" seems to indicate that the sympathy of the church was with him. We have no further account in the book of Acts concerning the work of Barnabas.

Paul was afterward reconciled to Mark, and said he was "profitable to me for the ministry." 2 Tim. 4: 11. See also Philemon 24; Col. 4: 10. Silas was a Hebrew, a Roman citizen, and a prophet of the Lord. Acts 15: 22, 32; 16: 37. This is the only missionary journey we read that Silas made.

Among the believers Paul delivered the resolutions adopted by the council at Jerusalem. They were received with joy, and the churches were strengthened.

Note the direction of the Holy Spirit which attended Paul and his companions in their work. They seemed to have been planning to labor in the Roman province of Asia, of which Ephesus was the capital, but the mind of the Spirit was otherwise. They were "forbidden" to do this. When they essayed to go into Bithynia the "Spirit suffered them not." They, however, traveled through a portion of Phrygia and Galatia, arriving finally at Troas. Here in the vision of the night, Paul was instructed to cross the Egean Sea, into Macedonia. That this was a movement pregnant with important results in the labors of Paul is evinced from the brief narration given of events from the time he left Antioch up to this time. It is the privilege of God's servants now to be as truly guided in the work as was Paul, and to be sent to fields especially ripe for the message, where souls are waiting to hear the gospel.

Acts 16: 6 in the American Revised Version reads, "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia." The narrative is shrouded somewhat in geographical obscurity. The exact route traveled by Paul and his companions in their journey to Troas can not be accurately determined. Particulars are not given, owing, perhaps, in part, to the fact that the writer of the Acts, Luke, was not with them during this part of the journey. It seems likely, however, that Paul went through Galatia, and that he was detained there by sickness. Gal. 4: 13. Paul had the experience of being sick in a foreign field. But while detained through illness he did not fail to labor "out of season." He made known to them the gospel with which he was entrusted, and in this way the work was started in Galatia. This conveys to us a lesson of much importance. His delay through illness was a blessing in disguise.

Paul seemed to have no burden to settle down as many do to the quiet life of that of pastor of a church like Antioch. Campaigning among the heathen, with all the trials and vicissitudes of such a life, was the work to which he dedicated his life. If, like Paul, we have seen Christ crucified, this will be our joy also. He thought, too, of his converts exposed to the wiles of the enemy, and for these he was burdened. 2 Cor. 2: 11; 1 Thess. 3: 5; Gal. 4: 20.

"It was at Troas that Luke met St. Paul, and joined his company. (Ramsey conjectures Luke himself to have been the 'Macedonian man' of Acts 16: 9)."—*Bible Dictionary.*

"Troas is the name either of a district or a town. As a district it has a history of its own. Though geographically a part of Mysia, and politically a part of the province of Asia, it was yet usually spoken of as distinguished from both.

This region extending from Mount Ida to the plain watered by the Simois and Scamander, was the scene of the Trojan war. . . . Xerxes passed this way when he undertook to conquer Greece. Julius Cæsar was here after the battle of Pharsalia. But, above all, we associate the spot with a European conqueror of Asia and an Asiatic conqueror of Europe—with Alexander of Macedonia and Paul of Tarsus. For here it was that the enthusiasm of Alexander was kindled at the tomb of Achilles, by the memory of his heroic ancestors; here he girded on their armor; and from this goal he started to overthrow the august dynasties of the East. And now the great apostle rests in his triumphal progress upon the same poetic shore; here he is armed by heavenly visitants with the weapons of a warfare that is not carnal."—*Conybeare and Howson.*

G. B. T.

Report from Arcadia, Nebraska

BECAUSE of the busy season our Young People's Society has not a large report to make, but we hope to do better this quarter. We are again having weekly meetings. We study the lessons outlined in the INSTRUCTOR. The Lord has blessed us in the past, and, if we do our part, he will continue to bless and help us.

For quarter ending September 30, 1904, we report 598 pages of tracts given away; 51 papers distributed; 6 missionary letters written; 2 missionary talks given; 2 books sold; 2 mottoes sold to help the blind; 3 days of charity work done; and 6 pieces of clothing given away.

MILLIE HAHN, *Secretary.*

Report from Bellingham, Washington

WITH pleasure I report the Young People's work in Bellingham. The Society here has been organized only about four months. We have a membership of ten, and each one seems to be filled with a desire to work for the Master. The aim of our Society is to spread the third angel's message in our city.

We have ordered racks to place in public places, and keep supplied with our literature.

A club of *Life Boats* is being taken; an order is also in for one hundred of the November *Signs*, which we intend to sell. Brother and Sister Emerson who have been engaged in medical missionary work here for the past year, and who labored faithfully in behalf of the young people, have just left us for a much-needed rest. We trust this labor of love may result in the saving of many souls.

L. E. BLIVEN, *President,*
DORA E. BROWN, *Secretary.*

God Still Lives

ONE day when Luther reached his home,
Discouraged, worn, and sad,
He found his home was draped in black,
His wife in mourning clad.
"What is the matter, darling wife?
What can this mean?" he said.
"Why, don't you know?" she made reply,
"Why, Martin, God is dead!"

"What? God dead! No, he can not die!
What do you mean, dear wife?"
"Why, Martin, you have told me, dear,
That never in this life
Would you become discouraged here
While God did live," she said.
"So when I saw you were cast down,
I thought, God must be dead."

Dear reader, learn the lesson well
That Luther found that day:
God is the same forevermore,
He changeth not his way,
And as he lives and rules above,
Just trust his guiding hand;
Press on in faith, nor be dismayed—
"Some day you'll understand."

—N. P. Neilson, in *Wisconsin Reporter.*



The Elephant and the Tiger

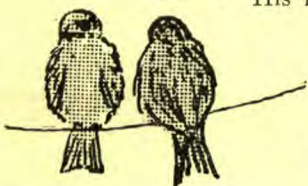
AN elephant and a tiger met
 Within a jungle cool;
 The tiger saw his own neat dress
 Reflected in a pool,
 And, being vain and frivolous,
 Remarked, with caustic smile:
 "My dear old country Reub, your clothes
 Are sadly out of style.
 Your trousers bag about the knee,
 Your coat is quite too loose;
 Such lack of style
 Is simply vile—
 And merits no excuse."

The elephant good-naturedly
 Replied: "My city dude,
 I must admit my garments are
 Old fashioned quite, and rude;
 But still I would not swap with you,
 Though you should offer boot;
 I do not care to own or wear
 A striped prison suit!
 However, you would better leave;
 I might—in sudden spunk—
 Denude your back
 And deftly pack
 Your clothing in my trunk!"
 —James Ball Naylor, in *St. Nicholas*.

Jimmie



IN a dark, dirty tenement house in an alley, in darkest Chicago, lives a little boy known as Jimmie. His home consists of two small, dirty rooms in this old rickety house. Here he lives with his drunken father and mother and several brothers



and sisters.

Jimmie is twelve years of age, though quite small. He is a bright little fellow, but does not speak much English.

One day two mission workers were in this district, gathering in the street waifs for Sunday-school. Jimmie chanced to be in the crowd of boys the teachers met on the "corners." He went with the others, not caring in particular for the Sunday-school, but thinking to raise a disturbance. But something seemed to touch his heart that day. He listened attentively to all that was said, only occasionally forgetting and causing some annoyance. A look from the teacher, however, quieted him. At the close of the lesson he promised to come again, and to bring some other boys with him.

After this Jimmie always watched from the window of a saloon near the corner until his teacher went up the street toward the bridge, then he would run out and wait at the corner until she came back.

One day when the teacher asked him if he knew where other children lived, he nodded his head and ran around the corner to where some children were playing in what looked to be an old barn, which was, however, the only home of several families. Here they found quite a number who were willing to go. Some of these have been regular attendants ever since. Thus Jimmie did his first missionary work.

But one Sunday Jimmie was absent from his accustomed place on the corner, nor did he go to school that day. He could not be found.

Some of the children said he did not care to come, but they did not know why he had changed.

For several weeks Jimmie avoided his teacher. If he chanced to be in sight when she came, he immediately disappeared in some stairway, and all efforts to reach him or talk with him were vain. For some unknown reason, he would not go back to the mission school. His brother said, "Jimmie say he no come," but he could not tell why.

During all this time since his teacher first met him, she had utterly failed to persuade Jimmie to wash his hands. He would promise faithfully to come with clean hands next time, but they invariably were worse than before.

Several weeks later, as this same mission worker turned the corner near Jimmie's home, she saw him fighting with another boy about his size; both were angry, and several other street boys had gathered around them. He did not see his teacher until she was quite close to them. He at once hung his head and tried to get away, but it was too late. He had paid no heed to the throng of men and women continually passing, for they belonged to this district; but Jimmie knew his teacher would feel sorry to see him fighting, and he wanted to get away.

She tried to talk to him, and asked him to go to Sunday-school. He first said, "No, I won't go;" but after some persuading, he began to yield. But the other boys laughed and called him names, so he turned away and went into a stairway. It seemed all in vain to try to work for this boy.

After gathering up some of the other children along this alley, the teacher started back to the mission; but when she reached the next corner, much to her surprise there was Jimmie waiting for her. He listened attentively to all that was said that day, and promised he would attend regularly.

The next time his hands plainly showed that he had tried to keep his early promise to his teacher. We hope that Jimmie has learned many other lessons besides the lesson of cleanliness. He has long been a regular attendant at the mission school.

LURLINE LAWRENCE.

Young People of the Bible

THE Sacred Record has preserved to us the lives of the most illustrious characters of the world. By a careful study of these characters, one is forcibly impressed with the truth that the strongest points of character are not mere legacies bequeathed at maturity of life, nor are they developed in a day. A long-continued practise becomes a habit, and a habit clings to an individual as a vine to the stone wall. How important then the early development of the highest faculties of the mind!

The first children ever reared upon the face of this lost world were Cain and Abel. They

both received the same instruction, and both were brought before the cherubim-guarded gate of paradise, there to worship their Creator. But Cain, the elder, cherished doubts and questions in regard to why God permitted the tempter to enter the precincts of the garden; while Abel maintained faith in God, and left a strong example of strict obedience to all his commands.

One of the most beautiful child characters, illustrating submission to parental instruction, even to the laying down of life, was that of

Isaac. Abraham had been told by an angel of God to offer up Isaac, his only son, a child of promise, the light and solace of his home, on an altar of burnt-offering. Though a youth of twenty years, just entering the bloom of young manhood, Isaac did not consider it beneath his dignity to assist his aged father in carrying the wood and fire for the sacrifice. Not until the altar was erected, did he realize that the sacrifice called for his own life. He was young and vigorous, and could have offered resistance beyond the strength of his grief-stricken father, but he recognized the command as of heaven, and

not only placed himself upon the altar of sacrifice, but encouraged the trembling hand of his father in binding the cords that bound him to the altar.

The life of Joseph stands out as a bold type of virtue and fidelity. He was greatly beloved of his father Jacob, and had been early taught confidence and trust in God, whose worship was his delight. At the tender age of seventeen years his father sent him on a journey of sixty-five miles to visit his brethren. They were filled with envy because of Jacob's manifest preference for Joseph, in presenting him a coat of many colors,—a mark of distinction. God had also favored him with dreams, which excited their jealousy. They determined to put him out of their way, first planning to kill him, but afterward to sell him as a slave. That long, weary journey into Egypt, the land of his bondage, was fraught with many struggles in his youthful heart; and before he reached "the land of darkness," he had learned the lesson of submission to the providences of God, believing that "all things work together for good to them that love God." Joseph, though surrounded with idolatrous practises, never forgot his allegiance to the Lord; nor did he falter when tempted, at the command of his master's wife, to sacrifice virtue. He lived to see God's great purpose in permitting such apparently adverse circumstances to mar the happiness of his early life. His honesty and fidelity, which had their foundation in childhood, carried him next to the throne of Egypt.

When the posterity of Joseph and his father Jacob had sojourned in Egypt nearly four hundred years, a "goodly child" was born to a God-fearing "mother in Israel." The king had commanded that all Hebrew male children should be cast into the Nile River. This mother knew that it was nearly time that her people should



THIS IS THE LAD

be delivered from bondage, and as hers was a "proper child" she determined to preserve him. She placed him in an ark of bulrushes, and consigned him to the waters of the great river. Angels of heaven were watching over this precious charge, and when Pharaoh's daughter came down to the river to bathe, they guided her to the spot where the infant Moses lay. Another watcher was standing not far away, with keen, yet affectionate eye, awaiting an opportunity to solicit a nurse for the helpless one. It was Miriam, a young, care-taking, loving sister of the deliverer of Israel. For twelve years Moses was instructed at his mother's knee, and it was then that he learned obedience, and to worship the God of Israel. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."

A striking example of willing humiliation is given us in Jephthah's daughter. Her father had made a vow which caused her the sacrifice of all the glory of womanhood that every Hebrew maiden looked forward to; yet her loyalty to the right caused her to say, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth."

The life of Samuel stands out before us as the most forcible example of early service to God. Being a child of promise, his mother, Hannah, took him to the temple and presented him to the Lord. Though but a small child, he "ministered unto the Lord before Eli." His duties were sometimes not pleasant, but they were executed to the best of his ability. In the silent hours of the night he heard a voice, calling him by name. Supposing it to be the voice of Eli, the priest, he promptly answered by going to his bedside. Thrice he heard the voice, and responded each time in the same way. Finally when he knew it was the voice of the Lord, he answered, "Speak, Lord, for thy servant heareth;"—an example worthy to be followed alike by childhood, youth, and age.

A little maiden was once taken captive from among the Hebrews, and carried to Syria to the home of Naaman, the captain of the king's host. "And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." Thus the little missionary brought the knowledge of the true God to a heathen land and the captain was healed.

The story of the life of David should be an inspiration to every aspiring young man. From the humble life of a shepherd boy, he was exalted to the throne of Israel. The hardships endured while protecting his father's sheep developed in him the valor and fortitude necessary to make him a fearless ruler. His sure and ready aim with the sling enabled him to deliver the army of Israel from Goliath, the haughty, boasting giant of the Philistine army. His firm trust in God gave him confidence in the face of danger and peril. In the quiet retreats of the hills and mountains, his youthful heart sent up tuneful praises to nature's God, while his fingers swept over the harp-strings with skill known only to the "sweet psalmist of Israel." His childish modesty, preserved even in the court of the king, won for him the favor of both God and man. Though anointed while yet a mere boy, his prospects of fame and exaltation did not move him from the simplicity of his shepherd life.

Later in the royal line the kingdom of Israel fell into the hands of King Joash, when he was but seven years of age. Though a boy of tender age, yet "he did that which was right in the

sight of the Lord." More than two hundred years later the kingdom of Israel fell into the hands of Josiah at the early age of eight years, "And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left. For in the eighth year of his reign, while he was yet young [about fifteen years old] he began to seek after the God of David his father," and, as a result, he put down the images and groves and idolatrous practises that had been established by previous kings.

LYDIA E. PARMELE, M. D.
(To be concluded)

Hints for the Guest

To have a "nice time" when one is visiting is delightful, but to leave behind a pleasant impression is worth a great deal more. An agreeable guest is a title which any one may covet. Many different qualities and habits go to make up the character of one whom persons are always glad to see. A lady who is charming as a guest and as a hostess once said to me: "I never take a nap in the afternoon when I am at home, but I do when I am visiting, because I know what a relief it has sometimes been to me to have company lie down for a little while after dinner."

Try, without being too familiar, to make yourself so much like one of the family that no one will feel you to be in the way; and, at the same time, be observant of the small courtesies and kindnesses, which all together, make up what the world agrees to call good manners.

Be entertained with what is designed to entertain you. No visitors are so wearisome as those who do not meet halfway whatever proposals are made for their pleasure.—*Selected.*

The Boy Who Specialized

WHEN, several years ago, there appeared in one of the Boston newspapers an advertisement calling for a grammar-school graduate who was "master of some branch,—arithmetic, geography, history, or grammar," half a dozen boys whose ages ranged from fourteen to seventeen years, presented themselves at the appointed hour. They all appeared to be bright boys, and it would have seemed difficult to choose the most promising one. The head of the firm, however, had solved that problem before the advertisement appeared. Assisted by a schoolmaster whose services he had secured, he was confident that there would be little trouble along that line.

All the applicants for the position, save one, were sure that they could make a satisfactory showing in any of the branches named, intimating their willingness to pass an immediate examination.

"There is only one study that I feel sure of," said the sixth boy, looking fearlessly into the merchant's eyes; "I made arithmetic a special study, and led my class in it."

The merchant's eyes brightened as the lad spoke; if the boy were successful in passing the searching examination that had been prepared, he knew that before him was the one for whom he had advertised. A positive master of something—that was the boy for whom he was looking.

The examinations were attempted, but in less than an hour most of those who had spoken so hopefully looked worried. The questions were worded differently than had been expected, and it was evident that all was not going as smoothly as they had expected. There was one exception to this, however, for the boy who was sure of only one study wrote rapidly and decisively, as though he knew just what he was doing, and had not been disconcerted by the peculiar wording of the problems. Long before his companions were half through with their papers, his was handed in. As he returned to the office of the business man,

he was asked to call the following morning and learn the decision of the firm.

"We have decided to give you a trial, young man," said the head of the firm, greeting warmly the next morning the boy who had handed in his paper first.

"The pay will be small at the start,—four dollars a week,—but if you fulfil our expectations, you will be advanced from time to time."

This was ten years ago; to-day that young man is a confidential clerk, drawing a salary of two thousand dollars, with every prospect of becoming one of the firm.

Am I master of something? That is a question that no boy or girl can afford to ignore. If not, and you aim to succeed in life, set about the mastering of some study, some vocation, some profession.—*Frederick E. Burnham.*

Reading for the Bible-Text Band Obedience—Lesson III

1. What is said of the child life of Jesus?

"And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." Luke 2:51.

2. What are children commanded to do?

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise." Eph. 6:1, 2.

3. What promise is given to the obedient child?

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

4. How does the Lord regard obedience in his children?

"Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:22, 23.

5. How did Christ become perfect in obedience, and with what result?

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:8, 9.

6. What promise is made to the obedient?

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10.

7. Why has God a right to demand our obedience?

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Ps. 100:3.

EMMA S. NEWCOMER.



INTERMEDIATE LESSON

IX—Belshazzar's Feast

(November 26)

SCRIPTURE LESSON: Daniel 5.

MEMORY VERSE: "Thou art weighed in the balances, and art found wanting." Verse 27.

In the fifth chapter of Daniel we have a record of the things that happened the night before Babylon was taken by the Medes. Belshazzar, the grandson of Nebuchadnezzar, was king; and though he knew that the army of Darius was drawn up around the city, he made a great feast for a thousand of his lords, and drank wine with them.

When "he had tasted the wine," he sent for the holy vessels that Nebuchadnezzar had taken from the temple at Jerusalem; and the king and his princes and his wives drank wine from them, and praised their gods of gold and silver, of brass, of iron, of wood, and of stone.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

Belshazzar sent in haste for the wise men; but when they had come, they could neither read the strange words written on the wall nor tell their meaning. Then the queen reminded Belshazzar that there was a man in the kingdom, in whom were found "an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences." "Now let Daniel be called," she said, "and he will show the interpretation."

So Daniel was sent for; and Belshazzar offered him rich rewards if he would read the writing. But Daniel answered: "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation."

Then Daniel reminded the king how the Lord had given to Nebuchadnezzar "majesty, and glory, and honor;" and how when Nebuchadnezzar's heart was lifted up, the Lord had brought him low, "till he knew that the Most High God ruled in the kingdom of men." "And thou," said Daniel, "hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Then Daniel read the writing to the king, and gave its meaning:—

"Mene; God hath numbered thy kingdom, and finished it.

"Tekel; Thou art weighed in the balances, and art found wanting.

"Peres; Thy kingdom is divided, and given to the Medes and Persians."

Though Daniel did not care for the honors that could be given him by a king against whom God had sent such a dreadful warning, yet Belshazzar gave the command that Daniel should be clothed in scarlet, and have a gold chain about his neck, and be proclaimed third ruler in the kingdom.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom."

Thus Babylon, the kingdom that was represented by the head of gold in the image that Nebuchadnezzar saw in his dream, came to its end; and the kingdom represented by the breast and arms of silver took its place.

Questions

1. What is related in the fifth chapter of Daniel? Who was Belshazzar? Who was besieging the city of Babylon at this time?
2. For how many of his lords did Belshazzar make a feast? What did they drink? Tell how they used the vessels of gold and silver that had been taken from the Lord's house. What did they praise?
3. What happened in that same hour? How did the sight of the hand affect the king? For whom did he send?
4. When the wise men of Babylon could not read the writing, what did the queen say to Belshazzar? What did Belshazzar offer to Daniel if he would read the writing, and give its meaning? Tell how Daniel answered the king.
5. Of what did Daniel remind Belshazzar?

Though Belshazzar knew all these things, yet what had he failed to do?

6. What was the meaning of the first word written on the wall? Of the second? Of the third?

7. What did the king command should be done, when Daniel had finished?

8. What happened to Belshazzar that same night? Who then took the kingdom? To what nation did he belong?—To Media. Find Babylon and Media on your map.

9. By what had Babylon been represented in Nebuchadnezzar's dream of the great image? What kind of kingdom would arise after it? By what was this kingdom represented? See Daniel 2:32 and 39.

10. Repeat the Memory Verse. Against whom was this awful sentence pronounced? Is there any danger that this sentence will be written against the name of any one now living on the earth?

A Hero

WITHIN a kingly palace,
Behold him in his grace!
A youth, without a blemish,
Of beauteous form and face.

But more than outward beauty
Is his, for from within
Shines out a manly spirit,
That can't be quenched by sin.

The king himself appoints him
His own rich daily food,
With wine so red and sparkling,
And all that he thinks good.

But though he's young, and fearful
That he may grieve his lord,
He serves a greater Master,
And must obey his Word.

He hears him gently pleading:
"Look not upon the wine,
It biteth like a serpent;
You're not your own, but mine;

"And if you'd glorify me,
Then to me now be true,
In eating and in drinking,
And whatsoever you do."

Enough, for he has purposed
That he will not defile
His body with rich dainties
That make him weak and vile.

He'll eat the pulse that strengthens,
And drink the water pure,
And trust his God to keep him,
And help him to endure.

And God does add his blessing,
And does not let him fall,
For soon he's ten times fairer
And wiser than them all!

Then "dare to be a Daniel"
Wherever you may be,
For you will find a blessing,
As surely as did he.

JESSIE F. WAGGONER.

Questions

1. Where was the Sabbath instituted? Gen. 2:2, 3; note 1.
2. By whom was it made? John 1:1-3; Col. 1:16; note 2.
3. How was the Sabbath made? Gen. 2:2, 3.
4. For whom was it made? Mark 2:27, 28.
5. What example did Jesus set when he created the Sabbath? Gen. 2:2; note 3.
6. Which day of the week is the Sabbath? Ex. 20:9; Gen. 2:3.
7. Of what is this day a memorial? Ps. 111:4; note 4.
8. What commandment enjoining the observance of the Sabbath was spoken from Sinai? Ex. 20:8-11.
9. Had the children of Israel attempted to observe it in Egypt? Ex. 5:4, 5; note 5.
10. Why were they delivered from Egyptian bondage? Ps. 105:43-45.
11. Do we have any record of their observing the Sabbath previous to the giving of the law from Sinai? Ex. 16:4, 5, 23-30.
12. Of what is the Sabbath a sign? Eze. 20:12, 20.
13. How long will it continue to be a sign? Ex. 31:16, 17.
14. How will the Sabbath be observed in the new earth? Isa. 66:22, 23.

Notes

1. "The Sabbath institution, which originated in Eden, is as old as the world itself. It was observed by all the patriarchs, from creation down."—*"Patriarchs and Prophets," page 336.*
2. Christ being the Creator, he, of course, made the Sabbath, and gave it to man as a sign of his power. He is truly its Lord. Note that he blessed and sanctified the seventh day *after* he had rested. The first seventh day had then passed into eternity, so it could not have been this that the Lord commanded us to observe, but it was the seventh day *for all time to come* that he placed his blessing upon, and bids us keep holy in memory of him.
3. "After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation."—*"Patriarchs and Prophets," page 47.*
4. "In Eden, God set up the memorial of his work of creation in placing his blessing upon the seventh day. . . . Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful sovereign; that they were the works of his hands, and the subjects of his authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people."

"The Sabbath, as a memorial of God's creative power, points to him as the Maker of the heavens and the earth. . . . Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater. . . . In order to obliterate God from the minds of men, Satan aimed to tear down this great memorial."—*"Patriarchs and Prophets," page 336.*

5. "In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors."—*"Patriarchs and Prophets," page 260.* In Ex. 5:5 we learn that Moses and Aaron made the people *rest* from their burdens.



IX—The Institution of the Sabbath
(November 26)

MEMORY VERSE: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.



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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.

In one of our large training-schools, the time of the chapel exercises each Wednesday morning is used by the missionary society. Much interest is manifested in the study of the different missionary stations, and it is hoped that this interest will result in the consecration of many lives to the foreign mission work.

ONE hundred fifty journals devoted to the "New Thought" idea, or religion, have arisen within a few years in the United States. Two of them openly advocate Hindoo pantheism as the true religion. This leaning of the religious world of to-day toward the old pagan ideas of worship is alarming, and is a sign of the soon coming of the Son of man.

THE alarming increase of railroad accidents is arousing attention throughout the country. Last year's record reveals that the list of killed numbered 9,840, and of those injured 76,553, nearly one thousand more killed than in the previous year. The public is demanding a safer equipment of the railroad service, an equipment that a larger expenditure of money can readily secure.

A YOUNG man not long ago remarked that he had read every one of our denominational books, unless it was a very recently published work, or else one he had not chanced to hear about. He said that he thought he remembered every point of importance in "Thoughts on Daniel and the Revelation." He also reads largely of the best offered by the world.

It seemed unaccountable to him that so many of our young men and women were content to allow the days and weeks,—yes, months and years—to pass without reading even one of our excellent books. More unaccountable still did it seem to hear some express earnest regrets that they could not attend school, yet who apparently wholly failed to appreciate the wealth of knowledge to be secured from the study of our good books. An education and a world of pleasure do these books offer to him who reads.

"INVEST a Stamp To Save An Infidel" is the headline to an article recently observed in an exchange. Could it be known that this result would be obtained by so small an amount, all would hasten to make the investment. While such absolute knowledge is withheld from the sower of the seed of truth, he is nevertheless expected to scatter the truth seeds, leaving them for the Lord to water.

To the November *Life Boat*, Elder G. I. Butler, Mrs. E. G. White, Elder S. N. Haskell, W. S. Sadler, and other leading writers have contributed matter that is designed to make clear to the skeptic and infidel the way of truth. And it is to this number of the *Life Boat* that the headline had reference. The managers of this maga-

zine having promised to send a copy free to any skeptic or infidel whose name is sent to them accompanied by a stamp.

The special *Signs*, *Southern Watchman*, and *The Bible Training School* will be advertised, so that one who is interested further can readily obtain the desired reading-matter.

The Southern Work

[THE following notices in regard to the Southern work were received too late to appear in the number of the INSTRUCTOR preceding the Sabbath of the collection. They are inserted even at this late date, so that if any one has failed to remember the work in that needy field by a generous offering, he may be inspired to do so, for still there's opportunity.—Ed.]

The General Conference Committee recommended that on Sabbath, November 5, a collection be taken in all our churches for the benefit of the colored work in the South. We hope our church officers will call the attention of the church-members to this important collection, presenting to the church the needs of the field, and recommending a liberal donation on that day.

There are a number of interests of considerable importance connected with this work for the colored people.

Mission Schools

The testimonies have indicated that the most successful method of working for the colored people of the South is through mission schools in different parts of the field. For several years this plan has been in operation on a limited scale, and the results prove the truthfulness of the statement made above. We are glad to learn that up to the present time every mission school established has resulted in bringing out a company of believers and organizing a church. The interests of the work demand the establishment of many of these schools just as rapidly as means can be supplied to provide them.

The Huntsville School

This is the only training-school for colored workers among us as a people in all the world. For a number of years it has struggled under adverse circumstances, and consequently has been unable to accomplish the work for which it was established. This school should be well equipped, so that it can rapidly bring into the field school-teachers, Bible workers, colporteurs, and ministers. A strong effort is being made this season to put the buildings into proper shape, and to provide for the school the facilities necessary to make this work successful. Considerable of an outlay must be made at once, and the work is now in progress.

The Nashville Colored Sanitarium

This is the only institution of the kind in the world, and while we have scores of sanitariums for white people, in each of which is invested from ten to one hundred thousand dollars, yet this lone institution for colored people is struggling along in a rented building, handicapped for almost every facility. It certainly needs immediate assistance.

Notwithstanding the difficulties under which it has labored, this sanitarium has accomplished wonders, and is obtaining recognition among the wealthiest and best class of colored people in the South. At present, it is located in the crowded district of the city, but it must have a place in the suburbs or in the country where quiet can be maintained for a class of over-worked prominent colored people throughout the South.

The distribution of this special collection is in the hands of a joint committee, a number of whom are General Conference officers. It is hoped that our brethren and sisters will respond nobly to the appeal for a large donation on the fifth of November.

Aikain Vartija

WE wish to call the attention of our people in America to *Aikain Vartija* (Times Watchman), a monthly publication for the Finnish-speaking people. As there is no periodical in America carrying the third angel's message to this people, we deem it our duty to make known to our brethren that here in Finland there is a paper in the Finnish language. Its subscription list during the past three years has grown from three hundred to more than three thousand, and it is continually increasing. Those of our people who have an opportunity to work for the Finns, should remember this paper. We send it to America for fifty cents a year.

This autumn we have published a special number containing the following general articles: "Watchman, What of the Night?" "The Twenty-three Hundred Days;" "There Shall Be Time No Longer;" "The Law and the Gospel;" "God Made Manifest in Our Flesh." The Health, Home, and Mission Departments have some special articles.

This number should have a wide circulation in America, and those who are taking yearly subscriptions will find it a help in introducing the paper. Will not our brethren living in Finnish communities take hold and do something for their neglected neighbors?

The cost to America of this special number is five cents, postpaid. Send all orders to Aikain Vartija, Jagaregatan 2, Helsingfors, Finland.



SPokane, WASH., March 15, 1904.

DEAR EDITOR: I read the articles in the INSTRUCTOR, and enjoy them very much. I think some good studies on drawing and painting would be liked.

The answer to the question, "Why is there a marble bust of Kosciusco in the Capitol?" is, because he was a patriot, and sought the freedom of his country, Poland.

The answer to the question, "In what respect do the marbles from Tennessee, Maryland, Massachusetts, and Vermont differ?" is, that they differ in color.

Respectfully,
FLORA VESEY.

"Better late than never" is an old adage that the editor appreciates just now as she looks at the date of this letter. She grants, however, that the other thought "Better never late" gives a needed admonition. Much to the editor's regret, in some unaccountable way, this letter was covered over by some papers, and for all these months escaped notice.

It is hoped that Miss Flora's generous spirit will forgive the delay in the acknowledgment of her interesting letter.

JAPTON, ARK., Sept. 10, 1904.

DEAR EDITOR: I look for the YOUTH'S INSTRUCTOR every week. I am twelve years old. I live in the country. We have no Sabbath-school here. I study the Sabbath-school lessons every Sabbath. I do not belong to the church, but think I shall join the first chance I get. I hope my letter isn't so long that it can not be printed.

J. WESLEY OLIVER.

This letter also was delayed in its way to the letter box. If Master Oliver will write again, I assure him that he will receive prompt recognition. I hope he has ere this taken the step he purposed, and is now an active member of the church of Christ.

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