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THE YOUTH'S INSTRUCTOR

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REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

Vol. LII

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No. 48

OUR CONTRIBUTORS

Thoughts of Evening

THE cares of day from off my soul are taken
By the quiet peace of even,
As though an angel from his wings had shaken
The pearly dew of heaven.

There comes a sense of gentle peace and healing
In the breezes from the west,
And a living faith is to my soul revealing
The Aiden of the blest.

Though snares, and pain, and death are thickly
lining
The pilgrim's upward way,
Still on my brow I feel the blessed shining
Of a purer, grander day.

O glorious day, long has the prophet's vision
Looked up, through scourge and thorn,
Oft have they told us of the fields elysium
In the glad soon-coming morn.

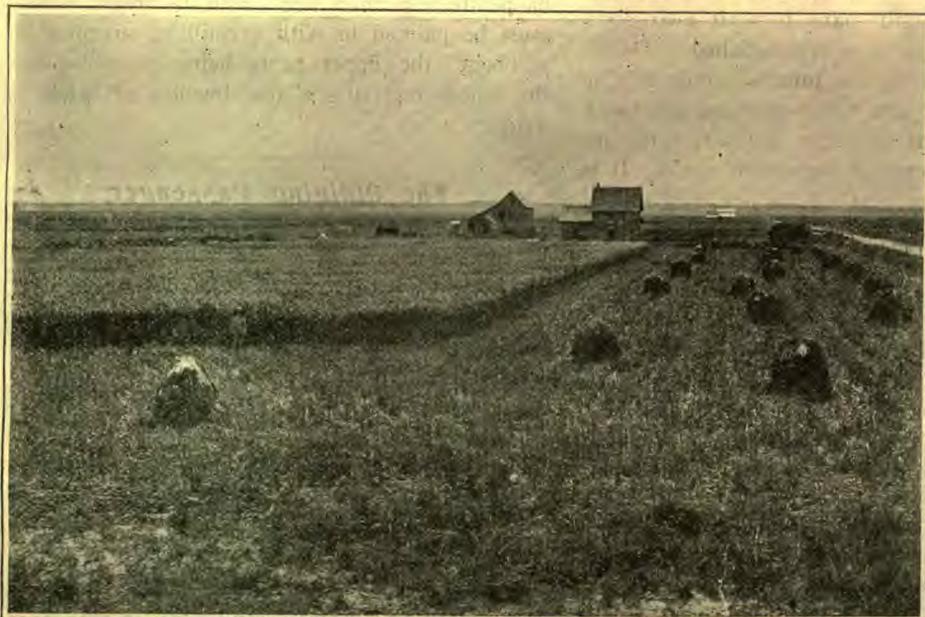
When, like a gem new set, the glad earth lieth
Beneath fair bending skies,
While from her bosom never mourner crieth,
But endless psalms arise.

I'm glad to know 'twill be but little longer
I must tread the pilgrim way,
And my desire is ever growing stronger
For that purer, grander day.

L. D. SANTEE.

In the Rice Fields of Louisiana

TWENTY-EIGHT years ago the railroad system known as the Southern Pacific, or Sunset Route, was completed, and travelers who dreaded the idea of being snow-bound on the more northern roads went to New Orleans, and there began their long journey to the Pacific coast. In passing through Louisiana they became much interested in the rice fields. The railroad company published glowing accounts of what immense and quick returns could be realized from the cultivation of rice, so it was not long until



LOUISIANA RICE FIELD

farmers from the Northern States began to arrive in the level prairies of southwestern Louisiana. They brought their families, and were prepared to make homes. The Acadians were their neighbors, and from them they learned the first lessons of rice culture. But the Acadians had not made the cultivation of rice a business, having planted only a few acres for their own use; so they always trusted the clouds to water their crops. They had not thought of mechanically flooding them.

The Northern farmers seemed to think that if there was profit in raising a few acres, there was more in raising many, so they planted great fields of rice very much as they had sown wheat in the North; then they pushed up the levees around the fields to hold the water on them, and, like the Acadians, they waited for the clouds to flood them, but often the rain did not come, and they saw their fields dry up and wither away, until they almost doubted that they had planted rice. Other summers, however, the clouds brought rain in abundance, and then the farmers all looked cheerful and happy, and in the beautiful autumn the fields gave up their treasure, and all felt repaid for the disappointments of the past.

When they did have a good crop, they reaped such little fortunes that they began to scheme with all their Yankee ingenuity for a way to make their water-supply sure; for they had learned that rice demands an abundance of water. The bayous are generally bordered with timber and swamp-land, so it was impossible, with their limited means, for the farmers to build the necessary canals, and put in the machinery for pumping bayou water, but soon a company of men, with sufficient capital, started a large pumping plant which proved a success. It was not long then until there were many such canals, and the rice industry in Louisiana took its first bound toward a financial basis.

But there were many farmers out on the prairies, away from the canals, and they continued to plant rice and succeeded in getting a

crop about once every three years. They were given the name of "providence" rice farmers by their neighbors on the canals, who were reaping yearly large harvests, and getting rich. They didn't seem to realize that it was through Providence that they were successful, and through Providence that we all "live, and move, and have our being."

In boring wells for the water-supply for their homes, some of these "providence" farmers noticed that at a certain depth they reached a strata of water that was inexhaustible, and that it came very near the surface; in some instances



A WELL FOR IRRIGATION

flowing over the top like a spring. They determined to try a large well for irrigating purposes, and were well repaid; for there was more water than they had ever imagined could come from the ground. Those who first drilled these wells found that with a small engine and boiler and pump they could flood a quarter section or more of rice land. They decided that it was not so bad after all to be "providence" farmers; and they congratulated themselves still more, when, one autumn, the farmers on the canals awoke to the fact that they had flooded their rice with salt water, and had ruined the crop. The summer had been dry, and the canals so numerous that all the fresh water in the bayous had been pumped out on the fields, and salt water from the Gulf had come back to the pumps. It was a new idea to flood rice from the Gulf of Mexico, and a complete failure taught the canal men that it was not a good one; hence some way must be devised to keep the salt water out; for it is worse than none at all. It not only ruins the rice, but for sometime also the land.

During these years of experiment and advancement, persons from the North had been coming in by thousands, and they brought the latest improvements in farming methods from their Northern farms.

Wells became so numerous that the supply of water was almost exhausted under the ground as well as above. It is said by geologists that this strata of water is simply a great underground lake, and that its source of supply is probably the Ozark Mountains. The pumps on the numerous wells lowered this underground lake so that instead of coming nearly to the sur-

face, it was forty feet or more below, and many of the wells failed altogether.

In drilling some of these wells the drill has passed through logs which were well preserved over a hundred feet from the surface, and many other curious specimens were brought to light.

The presence of crude petroleum was discovered near Welsh when one of these wells was being drilled, and it has since developed into quite an oil field, but the oil field, though very interesting, is distinct from the rice field, so we will not speak of it at present.

From a good irrigating well, about twelve or fifteen hundred gallons of water can be pumped in one minute, and this will flood at least ten acres in twenty-four hours. To give some idea of the large number of wells and pumping plants on the prairies, it is enough to say that the engineers of the plant in the illustration could count fifty engines in sight, all pumping at the same time.

There are among these engineers, young men who have been reading the INSTRUCTOR since they were small boys, and now they are paying their way through school by working during the summer on the rice farms. There were three of these young engineers in the Keene Industrial school last year, one in Union College, and three in the Southern Training School at Graysville.

As soon as the pumping season is over, harvest begins, and the boys enjoy work of a different kind. Rice is harvested with binders, very much as wheat is in the North. There is one difference, however, in the binders of the rice fields. They are made in such a way that they will work in mud and water if necessary; for often the rains begin before harvest is over, and a rain of eight or ten inches in as many hours is not uncommon on the Gulf coast: but the autumns are usually the most pleasant part of the year. The sun shines very clear and bright day after day, and yet it is not too warm for comfort. Every one seems to take new life, and harvest is indeed a merry time.

The rice looks very pretty as it stands in the shock ready to be thrashed, but it is never permitted to stand long, for fear of storms. The thrashers follow close in the wake of the binders, and then the great bags of rough rice are ready to be taken to the mills, where the rice is hulled and prepared for market.

In the mills the hulls are cracked between two large millstones something like the stones in the old-fashioned flour-mills; then after being well fanned and cleaned of waste, the rice goes to the polisher, where it is rubbed and polished with sheepskin until it is perfectly smooth and white, and now it is almost ready for market. Still, first, it must be waxed carefully with paraffin, powdered lightly with talcum powder, and then graded according to the size of the kernels. It is sewed up in strong bags containing just one hundred pounds, and is shipped in this form all over the world.

As one buys rice from the little corner grocery, he probably never thinks of how it was polished, waxed, and powdered to make it look attractive; but it all passes through these processes, and is becoming every year more popular as a staple food. Japan is buying much rice at the present time, but the market for this cereal is not increasing as fast as the production, and on this account the farmers do not receive as much for it as they did a few years ago. Taken all together, however, the life of the Louisiana rice farmer is interesting, and generally a happy one.

J. W. PEABODY.

"ATTENTION is the corner-stone of memory."

"If the end and aim of life is to please, it must be at the expense of truth."



Holidays of Students

A MOVEMENT is on foot in Russia to diminish the number of holidays granted to students. During a four years' course in a Russian university the work done covers only one year and 295 days of actual time spent in study and lectures. In France the time covered is two years and 74 days; in England, two years and 158 days; in the United States, two years and 210 days; in Germany, two years and 290 days. In Denmark the hardest work is done, as the students there toil for two years and 364 days.—*Selected.*

New Railway Signals at Crossings

A NEW system of railway alarm signals at grade crossings has recently been tested with success in Germany. Each signal-box contains a small electric motor actuating a hammer, which strikes a bell. In addition to the audible warning thus given, a 16-candle power light is simultaneously turned on, which makes visible in plain letters the words, *Zug kommt*, "Train coming." The entire apparatus is automatically worked by a series of electric track contacts made by the train. The first contact, as the train approaches, turns on the double alarm; the second stops the alarm when the train passes the point of danger; and the third resets the apparatus in readiness for the next train.—*Youth's Companion.*

The Yearly Commerce of the World

THE annual report of the Chief of the Bureau of Statistics, just issued, contains some interesting figures relative to the world's commerce. Taking the latest years for which statistics are available, the experts find that eleven billion dollars, represents the annual value of the articles entering into international commerce.

It is impossible to conceive of the meaning of this vast sum except by comparisons that may assist the imagination in grasping the figures. Reducing it to dollar bills, and joining their ends, we should have a financial ribbon that would encircle the globe over fifty-four times. If we could stand at one side of the globe in space, and feed this ribbon to the earth as a great reel, it would take nearly two lunar months to wrap the whole sum on its immense bobbin. Or if we might have set the first Pilgrim Father who landed on Plymouth Rock to counting these dollar bills at the rate of one a second, and kept him and a successor of his descendants at it day and night, we should still have to wait over sixty years before the task was accomplished.

When we turn to the internal trade of the United States, we are confronted annually with twenty-two billions to count, just twice the international commerce of the entire world. It is interesting to note that of the six and a half billions of exports from Europe, the United States absorbs over six and a quarter per cent, and of the eight and a third billions of European imports, the United States sells nearly fourteen and a half per cent of this large total amount.

On this side of the water the matter also stands in our favor. The United States buys from other North American countries 50.25 per cent of their exports, and sells them 54.38 per cent of their imports. Taking all other countries of the world, we buy 9.59 per cent of their exports, and sell 14.7 per cent of their imports, so that we should be satisfied, on the whole, with the balance in our favor.—*Week's Progress.*

How to Paint in Water Colors

FIRST of all you must see that your colors are clean, and that your brushes are perfectly unsullied. Then you must carefully outline your picture with a sharp-pointed pencil, and after getting a small glass of pure water, you may begin operations.

First, paint in the sky, supposing your sketch should be a landscape, with a pale wash of indigo or ultra-marine blue, leaving the clouds, which, after the sky has completely dried, should be painted over pure water. For a sunset, vermilion and Indian red should be used, with a few gamboge and purple lines across the whole.

After the sky has dried, paint in the ground with pale washes of gamboge, and when this has nearly dried, rub over in some place with a few lines of burnt sienna and pale sepia. Should the foreground happen to be a grass plot or meadow, emerald green should be applied, touching up here and there with a bright full green (produced by mixing a little indigo with gamboge), to give variation.

Should any trees be scattered over the landscape, they should be painted in with darker green, the stumps and trunks being washed over with a pale wash of sepia, and upon this a second and darker shade for the shadings, and finally a few touches of dark sepia, to represent the roughness and burrs usually seen on tree trunks.

But some persons like to paint figures; for instance, a boy playing with a ball. Of course the dress should be painted to the liking of the artist, though indigo or Vandyke brown always looks well. For the flesh tint, a little burnt sienna (very pale), with a little crimson lake, should be applied with great pains and delicacy, the lips being touched with vermilion. The eyes should be done with great care, the color used being very pale indigo for blue eyes, and Vandyke brown for brown ones. The hair must be tinted with Vandyke, pale sepia, or gamboge, with a little burnt sienna.

Suppose our sketch should be a horse's head, in color, say dark bay. First, wash all over the head with a wash of yellow ochre, leaving the white on the nose, face, and eye. Then paint the nostrils with a wash of pale sepia, shading with a rather darker shade, and finally a spot of Indian red, which gives a fierce aspect to the animal. The eye must then be put in with brown madder, leaving the high light to make it appear more natural, and dotting the pupil with lamp-black. Then a second wash, this time of sienna and Vandyke, must be applied to the head; and when this is dry, the whole must be shaded with sepia and Vandyke. The mane must finally be painted in with sienna and ultramarine blue.

To paint birds, a steady hand is required. The bird should be very delicately colored, and a wash of indigo for the sky should form a background. First outline your bird, and suppose it should happen to be a robin, begin with the breast, which must be painted in with vermilion mixed with gamboge, the upper parts being olive brown, the whole receiving a few touches of black.—*Selected.*

The Obliging Passenger

AN American traveler, who tells the story in a letter, was traveling, not long ago, in Norway. He bought a ticket for Drontheim, and engaged and paid for what the company called a first-class berth. But when he came to take the train, he found himself put into a second-class compartment, with three other men, one of them a consumptive. The berth assigned to him was an upper one; and altogether he felt injured and angry. Losing his temper, he began to complain loudly.

The conductor, a big Swede, listened patiently, but said he could do nothing. The American became more and more angry. One of the other

three men, who had listened without saying a word, now came forward. He had a lower berth, he said, but he was quite willing to exchange. Would the gentleman take his berth, and give him the upper one? The American jumped at the chance. The obliging passenger was a quiet, pleasant fellow, and they fell into conversation.

Next morning, the obliging passenger left the train at a way station. He held out his hand, as he said good-bye to the American. "I hope," he said, "that some time you will think of Prince Bernadotte." Then came the American's turn to feel small, when the other passengers told him, as the train went on, that it was, indeed, the second son of the king of Sweden who had changed berths with him. Prince Bernadotte, they told him, further, had renounced the succession in order to marry the woman of his choice, and had taken up missionary work. He was on his way, at this time, to preach among the Laplanders.

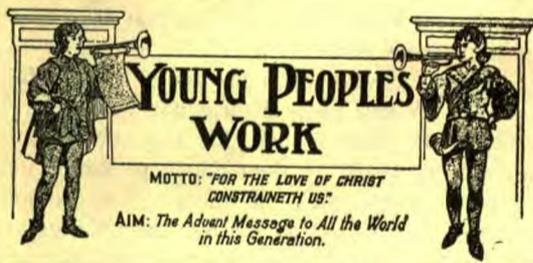
The American went on his way with new ideas of true royalty. It is safe to say that the next time he did not complain so loudly of discomfort. Some sermons are preached without words, and the princely missionary reached others besides the Laplanders that time.—*William Rittenhouse.*

Sound Business

IN addressing the State convention of the Young Men's Christian Association, Governor Mickey, of Nebraska, declared that young men should give ten per cent of their possessions to Christianity, increasing the immediate proportion to what they were able to add to their wealth.

The governor spoke on "Practical Business Methods." In the course of his address he said: "If you have a dollar, boys, give ten cents of it to the Lord. I would rather my son would earn one dollar honestly by working eight or ten hours a day than make a million on the board of trade in one day. It is the millions that send men to destruction; without their possession many men would be saved to the Lord."—*The Worker's Educator.*

"CLIMB thou above the tempests," the voice sang; "Patience! 'On every height there lies repose."



"TIME is short,—
If thou would'st work for God, it must be now;
If thou would'st win the garland for thy brow,
Redeem the time."

DECEMBER FIELD STUDY

A Call to Service

(December 10)

OPENING EXERCISES:—

Singing.

Prayer.

Scripture Reading—Rom. 10: 1-17.

FIELD STUDY:—

(a) The Message Spreading in Korea.

(b) Appeals from Our Missionaries.

A LETTER from India to our Young People.

CONSECRATION SERVICE:—

Prayer and Testimonies.

CLOSING EXERCISES.

Notes

Since the day for our missionary study is the first Sabbath of the week of prayer, plan to make the service a special one. We have sug-

gested but a few topics, that the larger part of the hour may be devoted to the prayer and social service.

The progress of the message in Korea will be found in a leaflet which has been sent to the church elder. It is a marvelous story, showing how people are accepting the message before we are able to send the worker. It will bring inspiration into your meeting. Appoint some one to give a brief outline of this work.

Another one may be appointed to bring in a few of the many appeals from our workers, which have appeared in the recent numbers of the REVIEW. Some urgent appeals will be found in the week-of-prayer number. A map should be used with this exercise.

The letter from India was written to our young people. It will touch a responsive chord in many hearts. Although not yet prepared for active service in the fields abroad, all may share in this work by their gifts, their sympathies, and their prayers. The reading of this letter can well be followed by a consecration service.

A Letter to the Young People in Our Schools, Colleges, and Young People's Societies

DEAR YOUNG FRIENDS: Since coming to India, I have received a number of letters from teachers in our schools, and from young people and those interested in young people's work, making inquiries about India, and desiring to know about our work here. To answer some of these inquiries, and with a desire to quicken and, if possible, arouse the wider interest of our young people in these far-off heathen lands, I write this letter.

My mind goes back to the time when, with others, I was a student at Battle Creek College, and to the pleasant associations I had with young men and women who were preparing themselves for the Lord's work. There were, during those years, a goodly number of young men and women attending this school who were much interested in foreign mission work. Again and again in our "Foreign Mission Band," as it was called, were the benighted countries of Africa, India, and China brought to our attention, and many prayers were offered for these millions outside of Christ. It is with gratitude to God that we look back to those little meetings, and to the zeal and inspiration which they kindled concerning foreign lands. As a result of those gatherings, combined with the influence and training of God-fearing teachers, there are representatives to be found in many parts of the world, giving the message for this time. Since then our schools have greatly multiplied, for which workers in distant lands are deeply grateful to God, and there now is a large company of young people in different parts of America and other lands who have given themselves to the Lord for his work in this generation. We are thankful for these schools, for the number of devoted teachers, and the large company of zealous young people who are seeking an education.

The fact that there are so many of these schools being brought into existence, with so large a number of able instructors and intelligent young people, is an evidence that the Lord has a worldwide work to accomplish in this generation; and to do it he is multiplying his facilities and sharpening his agencies for finishing the work. We who are at the ends of the earth are looking to these schools, hoping and believing that God will mightily stir the hearts of teachers and young people at this time to give their strength and their intellect to warn the Christless millions in these heathen lands.

You are mostly the sons and daughters of Christian parents, and have, for the most part,

been raised in English and American homes, and have ever enjoyed the blessings of Western civilization, so free from superstition and caste. What a contrast when compared with this great sea of people, the majority of whom know not God, and have never learned of his love. Could you but see these people and the degradation into which the iron fetters of superstition and caste has brought them, your hearts would be touched.

It is a momentous fact that nine hundred million of the people of this world are still groping in gross idolatry, unwarned. The company in India alone is so great that if joined hand to hand, they would reach three times around the earth. These three hundred million in India must hear the gospel call before our Lord shall come. Should we not make haste in entering these heathen lands? At every tick of the watch, a soul for whom Christ died is brought by the hand of death to a heathen burial. If Mohammedans, they are buried; if Hindus, cremated; and if Parsees, their bodies are given to the birds of the air. Should not the fact that so many people die every day without Christ and a knowledge of his love, stir our hearts? O dear young friends, in the name of Jesus, and for the sake of these multitudes who know not their Master's love, I beseech you prayerfully to consider these unentered fields.

You are young men and women of the last generation; and are called to undertake and anticipate a work in these darkened lands, which you have not yet appreciated. In no age, by no people, has there been so great a work to be accomplished in so short a time. Only an advance guard has gone to a few of these distant centers of heathen influence to spy out, as it were, the enemy to be met. They have skirted the coasts of some of these confines of darkness, and discovered a few of the bays and inlets; but our work is before us. There are in India a hundred languages and dialects in use. Who are better able than our young people to grapple with these different tongues? While body and mind and memory are strong, rapid work can be made in these languages. A strong, consecrated young man or woman can soon be talking to these people in their own tongue. We have been terribly hampered in India because nearly all our workers have been drawn into the English-speaking work, so that we have had scarcely any competent to speak the language. Most of the languages of India come from the ancient Sanscrit, and a knowledge of it is invaluable to a student of almost any language of this country. We are looking forward to the time when a company of young people shall lay siege to these languages and master them.

India has been opened up for evangelistic work in a marvelous way during the past few years. Peace and quiet reign everywhere. From the Himalayas in the north to Tuticorin in the south, and from the Arabian Sea in the west to the frontier of China in the east, the Indian empire lies in peace and quiet. A woman can travel safely alone anywhere, and be kindly treated. Two of our young sisters have been traveling through southern India and Ceylon the past two years entirely alone. They have traveled many hundred miles from city to city, soliciting orders for the *Oriental Watchman* and other literature; and while being courteously received have had excellent success. Railways have been built by the government with astonishing rapidity to leading centers all over the country. Up to the present there has been twenty-six thousand miles of railway built in India, and most of it is under careful management with good service. The amount of traffic both of passengers and of freight is something enormous. A single junction station by the name of Asansol (a short distance from Karmatar, where one of our schools is located) has one hundred and fifty trains a day

passing through it; and in its sheds two hundred engines are kept and cleaned for daily use. This will give you some idea of how the Lord has gone before us to prepare the way and to provide the facilities for going to all parts of this land with the warning message of this time. Railway fares are cheap. People are able to go long distances for a comparatively small sum. An intermediate ticket from Bombay to Calcutta, which by rail is 1,227 miles, is only \$6.90, or a little more than one half cent a mile. Surely the means of running to and fro quickly, are being prepared to speed on the message, and God is doing his part to rapidly end this work.

The means of education in this country are also very remarkable. There are one hundred sixty colleges in India, with over eighteen thousand students. In Calcutta University alone there are three thousand on an average that enter the university class for degree every year. The opportunity of meeting this class is comparatively easy, and among them are scholars of high rank of intellectual attainment. Their powers of application are great, and in memorizing they surpass English and American students. Last year, through a little effort in the leading medical college of this city, two young students took their stand for the truth. One of these is proving an active worker among his companions.

Very much might be said about our work in India; but space will not permit. There is, however, one feature which to us seems especially important. It is the printing of our literature in the different languages of this country. About two years ago, through funds which had been given, a small printing plant was purchased; and since that time, besides printing the *Oriental Watchman*, we have been doing what we could in printing tracts in the vernacular. We are now just finishing printing "Steps to Christ" in the Bengali language.

Aside from this, we have several tracts that are printed in Bengali; we now want to publish tracts in the Hindi, Burmese, and Santal languages. Continually we are being met with urgent calls for our literature in these languages, and our plans now are to get out, as soon as possible, leaflets that will give in a concise way different points of present truth. A vast amount of good can be accomplished in this way; for the better classes of this country are very inquiring and studious. In Burma, it is said that all the men and women can read and write their own language. This being true, you will see how important it is that we make use of the press in reaching the people. It is to the advantage of the work that printing here is cheap. For one dollar, a thousand four-page tracts can be printed, and for two dollars, one thousand eight-page tracts. Do you not believe that, having been given a printing-press and an outfit, we should keep it continually busy in publishing present truth?

If one thousand young people should each give a dollar, what an amount of present truth could be placed in the hands of the people of this land! One thousand dollars would print a thousand thousand, or one million, tracts. What a tide of truth a million tracts would give to these many millions! Would you not like some part in such a work? and would you not like to make some sacrifice toward a mission which has in view such far-reaching results. The Mission Board at Washington will be glad to pass on to this field any money contributed to this purpose. If in this way you can give to other souls, and, perchance, lead one to the light of present truth while preparing for service yourself, so much faster will go the gospel call to the unwarned. Now is the time to work in India. There is an open door in this land just now. The condition of the people, the opening providence of God, and the demands of the last generation cry in no uncertain tones.

Will you not, dear friends, more carefully consider these unevangelized millions? We need young men and women, strong in body and firm in principle, to hold aloft the banner of truth in these unentered fields. Will you not, therefore, more definitely consider the regions beyond, and prepare to join the army of trained workers who are yet to lift the cross of Christ beyond the seas?

Yours in the Master's service,
J. L. SHAW.

The Week of Prayer

I HAVE been wondering whether all our youth read that touching editorial in the REVIEW of Nov. 10, 1904, by Elder Spicer, Secretary of the Mission Board, entitled, "A Cruel Necessity." It tells in a word how from the millions of earth's dark lands who know not God, there comes an urgent call for some one to come and teach them the gospel, and that our financial response to their piteous appeal averages less each week than the price of a single loaf of bread. Inexpressibly sad does this seem, knowing, as we do, that the Lord is soon coming, and the probation of the world is almost past.

Perhaps you have been wondering what you can do to help in this work. The week of prayer is appointed for the special purpose of unitedly seeking the Lord, and making an offering for needy fields as a token of our gratitude to God for his manifold blessings. December 10-17 is the time fixed by the General Conference. All the young people within the denomination should be preparing to enter heartily into the spirit and work of this special season. You can do much to help, and be greatly strengthened and refreshed yourself. Says the apostle, "I have written unto you, young men, because ye are strong."

In a searching appeal to the youth in "Testimonies for the Church," Vol. III, we read: "Young men and women, you are accountable to God for the light that he has given you. This light and these warnings, if not heeded, will rise up in the judgment against you." "God has appointed you a work to do for him which will make you co-laborers with him. All around you there are souls to save." "The youth in our day may be workers with Christ if they will; and in working, their faith will strengthen and their knowledge of the divine will increase." "If the youth could only awake to deeply feel their need of strength from God to resist the temptations of Satan, precious victories would be theirs, and they would obtain a valuable experience in the Christian warfare." "The only safety for the young is in increasing watchfulness and humble prayer. They need not flatter themselves that they can be Christians without these."

When the week of prayer begins, put aside your usual work, and attend the meetings appointed. Even now enter into an examination of your own heart. Begin labor for others. Perhaps you know of some of your companions who have become indifferent to spiritual things, whose feet are sliding toward the precipice of ruin. Go and visit such ones, and pray with them, and labor to have them renew their hold upon the imperishable things of the world to come. Doubtless you have heard of the man overtaken in a Western blizzard far from home, who refused to leave his companion who was growing numb with cold. He stayed with him, and dragged and carried him through the blinding storm to a place of safety. Then he realized that his efforts to save his companion had been his own salvation from the freezing cold. Labor for each other. Gather together in companies for prayer. Seek the Lord alone in the closet, and there dedicate your life unreservedly to his service to be used wherever he may choose in his vineyard.

Then, too, plan concerning the annual offering, to be taken Sabbath, December 17. The holiday

season is approaching, and you may have been planning to give to some dear friend a present, or make a special outlay of money for some need, either real or imaginary. Stop and think prayerfully before you do this, and see if you can not make a real sacrifice to carry the truth to the "regions beyond." Plan how you can save and earn something to give. With thought and a spirit of sacrifice you can give the price of many loaves of bread to feed the famishing souls of those lost in the dark places of the earth. There is much greater joy in giving to God's cause than in consuming on ourselves. Both parents and children should plan to turn the sum annually devoted to needless presents during holidays, and much more besides, into the Lord's treasury, that the news of the coming Saviour to those who have not heard it may be greatly hastened.

G. B. THOMPSON.

The Week of Prayer for Our Young People

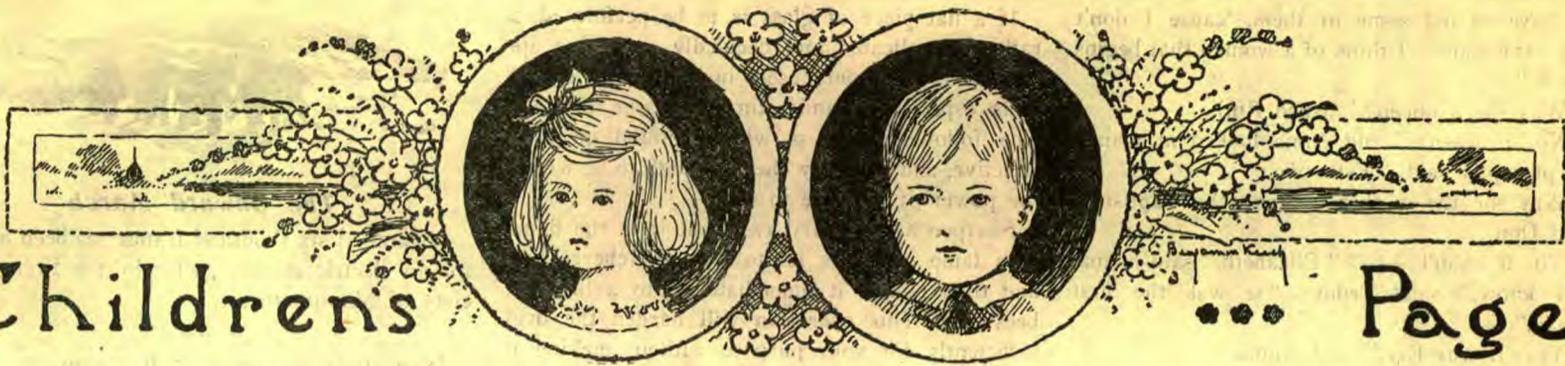
It is a privilege, which none of our young people should overlook, to make the coming week of prayer a season of blessing and spiritual growth such as has not been ours to enjoy at any previous time. Indeed, it ought to be so; for we are one year nearer our "ain countrie" than ever before; and we are stronger and better able to fight the battles of the Lord.

We have not always in the past received the most good possible from the appointed week of prayer and the good readings that have been sent out, and this has been so for several reasons. Unconsciously we have allowed our parents, the elder of the church, or the visiting minister to reap the benefits that we should have shared. Spiritual food has been abundant and nutritious, but food without exercise is sure to make a weak if not a sickly child. There is many a Christian among us whose whole development has been stunted because he has not given expression to his feeling, desires and determinations in public prayer-meetings, and there are many boys and girls who have been saved from the evils and temptations of youth because they have early given themselves to Christ and have frequently confessed his name.

Is some blessing really desired from our Father?—"Every one that asketh receiveth," not he that tells the Lord of great things that have happened in some remote part of the world, or in set phrases delivers, upon his knees, a beautiful oration. "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them." Let us not form the habit of asking for too many things at one time, but pray for only what we really want. "There am I in the midst," says Christ, and if the prayer-meeting has not resulted in drawing us nearer to Christ, we have lost what that meeting should have done for us.

Let us enter upon this special season of prayer with hearts open to receive with thanksgiving whatever the Lord has for us. If he reminds us of our unworthiness, or reveals to us our pride and unbelief, we have cause for rejoicing if we find it in our hearts to agree with the Lord; for it is certainly nothing less than the grace of Christ shed abroad in the heart that will produce such a result. It is human nature to justify ourselves, and to rejoice that "I am not as other men are," but we must not forget to agree with God also when he says, "The Lord hath laid on Him the iniquity of us all," and we must accept as absolutely true his promise, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee," and then obey this command, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

FLORA L. BLAND.



Childrens

Page.

Who William Is

WHEN William clears the table,
And carries out each plate,
And piles the cups and saucers,
He says his name is Kate!

And when he dons his overcoat
And mitts and leggings trim,
And sallies forth to carry wood,
Why, then his name is Jim!

But when he dresses in his best,
With collar stiff and white,
To promenade upon the street,
He's William Horace Dwight!

— Little Men and Women.

Lester's Upside Down Pocket

NOW, Lester, don't forget that you are to take the rhubarb to Mrs. Smith," said mama, "and then go to the post-office with the letters. After that you may go to Bert's, and play until five o'clock."

"All right," answered Lester, and off he went, whistling

merrily.

Lester never meant to be disobedient, but he was continually thinking that some other way was just as well, or would make no difference; and now, as he reached the corner of the street, he decided that he would go to the post-office first, then past Tommie's, and get him to walk over to Mrs. Smith's with him, and go to Bert's, where they three would have a game of duck-on-the-rock.

He mailed the letters, but found that Tommie could not go away, and as Tommie teased him to stay there, he concluded it wouldn't make any difference to mama whether he played at Tommie's or Bert's, and he could leave the rhubarb with Mrs. Smith on his way home.

So he stayed, and he and Tommie had so much fun that the first thing he knew it was half-past five. How he did run then! He thought that Mrs. Smith looked rather annoyed when he gave her the rhubarb, but he hurried off again as fast as he could go.

That evening Lester brought his coat to mama.

"I do wish I could have an inside pocket put in it," he said, "to carry the little note-book that papa gave me."

Mama knew how much Lester prized his note-book, and how well he enjoyed making a note of this and that in it, as he had seen papa do in his. So she took his coat, and said, thoughtfully, "Yes, I will put a pocket in it for you."

Lester went off to bed feeling very happy over his note-book pocket, but wondering that mama had said nothing to him about coming home so late.

In the morning Lester was busy with the small tasks which he was expected to perform each day before starting for school, and at the last moment he slipped on his coat, threw it open, and discovered the pocket neatly in place, then picked up his cherished note-book, and ran out of the house. As he ran, he tried to slip the note-book into the pocket, but could not get it in. After several unsuccessful attempts he stopped, opened his coat, and, taking both hands, started to put the book in, when he made a queer discovery,—the pocket was on upside down, with

the opening at the bottom. At first he was vexed. "Dear me!" he said to himself, "now I can't use it, after all." Then in another moment he burst out laughing. "I've got a good joke on mama. Won't I tease her when I get home!" And he ran on to school.

At noon he came to mama the first thing with a very quizzical look upon his face. "Mama," he said, "you sewed my pocket on wrong side up."

Mrs. Johnson did not look at all surprised. She merely said, "Yes, I know. I sewed it that way purposely."

It was Lester's turn to look surprised.

"Isn't it 'just as well' that way?" she added.

"Just as well!" he exclaimed, too much astonished to be polite. "You don't think I can keep a book in it that way, do you?"

"Well," replied his mother, "it's a pocket, and I sewed it on three sides. What difference does it make which three?"

Lester's face was a study. He really seemed to think that his mother had in some way lost her reason.

"I did it, Lester," she went on, "just as you do things for me. I tell you what I want you to do for me, and the way I want it done. You do it, but you do it in just the opposite way from what I tell you; in other words, you turn it upside down."

Lester still looked surprised, but he began to be interested too.

"Yesterday," his mama went on, "I told you to go to Mrs. Smith's first, then to the post-office, then to Bert's to play till five o'clock. Instead of that you went to the post-office first, then to Tommie's to play, and last of all to Mrs. Smith's. Now you did not see, probably, what difference it would make, but Mrs. Smith was in a special hurry for the rhubarb, as she wanted to get her sauce made in time to take a dishful to Mrs. Foster, who is ill, and who wanted some very badly. You got there so late that the sauce could not be made that day. Tommie could not leave home because his sister has measles, but he did not tell you that, and now you are likely to have them."

Lester began to look sober enough as his mama went on.

"Last Saturday I sent you with two pails of milk, but you did not think it important to notice what I told you, and you took the sour milk to Mrs. Foster, who wanted milk for her baby, and sweet milk to Aunt Laura, who wanted to make johnnie-cake, and needed the sour milk."

Lester kept his eyes on the floor. He was beginning to feel quite ashamed of what he had before called simply "mistakes."

"Now," said mama, "all these things are just as annoying to me as it was to you to find your pocket was put on upside down; besides, they are actually wrong, and are causing you to form a wrong habit."

"I'm really sorry, mama," Lester exclaimed.

"Then as soon as you are ready to agree to try to do all that I tell you in just the way that I tell you, and not in some other way that you think will do just as well, I will agree to rip off the pocket and put it on right side up."

"I will, mama, I'll promise now," said Lester, soberly and earnestly.

When he went to school in the afternoon, his pocket held the little note-book safely, and underneath the pocket was hidden away a lasting resolve to do things as mama told him to, and not to think some other way was just as well, and so turn them upside down.—*Julia Darrow Cowles.*

Guessing Names

"I THINK of a man," said papa, as the children sat about him in the twilight of the Sabbath eve, "I think of a man whose name begins with J."

"Did he lead the children of Israel into Canaan?" asked Ruth.

"No; it was not Joshua."

"Did he have visions on the Isle of Patmos?" asked Don.

"No; it was not John the Beloved."

"Did he baptize in the River Jordan?" asked Teddy.

"No; it was not John the Baptist."

"Did his comrades place their garments under him at the head of the stairs, and proclaim him king?" asked mama.

"No; it was not Jehu."

"Was he made king at seven years of age?" asked Anna.

"No, it was not Joash."

"Was he father-in-law to Moses?" asked Ruth.

"No; it was not Jethro."

"Was he put in a pit, in which there was mire, but no water?" asked Don.

"Yes; it was Jeremiah," said papa. "Now, Don, it is your turn to think."

"I think of a man," said Don, slowly, "whose name begins with A."

"The brother of Simon Peter?" asked Teddy.

"No; it was not Andrew."

"Was it the Friend of God?" asked mama.

"Who was the Friend of God, mama?" asked Don.

"Abraham was called the Friend of God, because he believed his word."

"No; it was not Abraham."

"Was it the first man?" asked Anna.

"No; it was not Adam."

"Did he die for telling an untruth?" asked papa.

"No; it was not Ananias."

"Did he take a wedge of gold and a goodly Babylonish garment from Jericho, and hide them under his tent?" asked Ruth.

"Yes; it was Achan," said Don.

"I think of a man whose name begins with M," said Ruth, with a warning glance at the older ones of the circle. Baby Anna looked expectant.

"Was he a tax collector who became an apostle?" asked Don.

"No; it was not Matthew."

"Did he write the last book of the Old Testament?" asked Teddy.

"No; it was not Malachi."

"Was it the oldest man?" asked mama.

"No; it was not Methuselah."

"Was it the baby in the basket?" asked Anna, eagerly.

"Yes; it was Moses," said Ruth. "Now you think of some one, pet."

"I'm going to think of a woman; but mama

will have to tell some of them, 'cause I don't know very many. I think of a woman that begins with E."

"Was she a queen?" asked Ruth.

"No; it wasn't," and Anna looked at mama, who promptly said, "Esther."

"Was she the mother of John the Baptist?" asked Don.

"No; it wasn't —" "Elizabeth," said mama.

"I know," said Teddy; "it was the first woman."

"Yes; it was Eve," said Anna.

"I think of a man whose name begins with L," said Teddy.

"Did Jacob serve him fourteen years for his two daughters?" asked mama.

"No; it was not Laban."

"Did he write a book in the Bible?" asked Anna.

"No; it was not Luke."

"Was he restored to life after having been dead four days?" asked papa.

"No; it was not Lazarus."

"Did he flee from Sodom?" asked Ruth.

"Yes; it was Lot," said Teddy.

"And we can have the Guessing Game dozens of times before we have used all the names in the Bible," said mama as she went to light the lamp.

ELIZABETH ROSSER.



How to Use Common Tools

PROBABLY almost every one at times has had need to know how to cut glass when a glazier or a glazier's diamond-pointed glass-cutting instrument was not to be had.

Even if the instrument referred to is at hand, a novice in its use would better not attempt to employ it, for it requires skill and experience to handle it properly. There is always considerable danger of ruining it, and it is a very expensive tool.

Fortunately, it can be dispensed with, and glass can be cut almost as easily without it as with it, if a little more time is given to the operation.

Suppose, for instance, it is required to cut a circular piece from a pane of glass.

Cut out of rather thick paper a circle of the size required. Paste it on the glass.

Take a piece of pointed wire or a knitting needle, one end of which is inserted in a large cork, or use a long pipe stem, as slender a one as you can get. Those on what are called church warden's pipes are the best for the purpose.

Heat the wire or knitting-needle red hot. Also heat the glass, but be sure not to do it so suddenly as to break it.

Wet the sharpened end of a lead pencil and touch the glass at some point on the circle. If the glass has been sufficiently heated, a tiny crack will start.

Let the glass cool, and then hold your wire, your knitting-needle, or your pipe stem against the glass, near where the crack begins, but not directly on it.

The glass will immediately crack more, making the original crack extend from the point where it has started until it reaches your cutter.

Move the cutter around the edge of the paper until you have completed the circle.

A glass tube or a bottle can be cut in the same way.

A hole can be filed in the shoulder or in any other part of a bottle with a three-cornered file wetted with turpentine and camphor. If the aperture is required to be circular, it can be shaped afterward by a round file.

If a flat piece of glass is to be perforated, a rather complicated and decidedly expensive apparatus is commonly used, involving the use of tools especially manufactured for the purpose. The following process will be found quite as effective, and certainly cheap enough to be within the power of any one to use:—

Sharpen an ordinary awl, heat it in the flame of a lamp or a gas jet to a bright cherry red, and then plunge it immediately into a lump of beeswax. This operation will harden the drill sufficiently for your purpose without making it too brittle.

Fold up a newspaper, and place it on your work-table upon a flat piece of wood somewhat larger than the glass you propose to perforate. Lay the glass upon the paper. Put over this a bridge consisting of a piece of wood about an inch thick. To each end of this is fastened a small block of sufficient thickness to raise the piece of wood to which they are attached a bit above the glass. The bridge must be fastened securely to the piece of wood upon which it and the glass rest.

Bore a hole in the bridge directly over the spot where you wish to perforate the glass. This hole is to guide the drill. Keep the drill wet with turpentine or with turpentine and camphor, and pour on this a little No. 4 emery. You can buy enough for five or ten cents to last you a lifetime for such purposes.

Before beginning to drill, however, be careful to drive wedges between the glass and the bridge, so that the glass is immovably fastened in place.

It is much better, unless the glass is quite thin, to turn it over and drill from opposite sides. Now put your drill into the hole in the bridge, turn it first partly around to the left and then to the right, and you will soon have your glass perforated.

Be careful to keep your drill well supplied with turpentine and with emery, and do not press down upon it so heavily as to crack the glass. Afterward, by the use of a file, the hole can be enlarged and shaped as required.

The edges of glass thus cut can be smoothed off by the use of the same instrument.—*J. C. Beard.*

A Prescription

IF your nerves are all unstrung,
Words of fire upon your tongue,
Keep your mouth shut while you fly
To the pile of wood near by;
Take some wood and build your fire.
While the flame mounts high and higher,
Quickly bring a pail of water,
Put on, and make your fire still hotter.
Procure a tub and water cold;
Take water hot, of which I've told.
The bath need not be very hot,
The quantity—well, quite a lot.
When you have bathed, rub with a towel;
You'll find your face has lost its scowl;
You'll feel your life is almost new,
And that the world has smiles for you;
And so your friends you'll recommend
To bathe each day till life shall end.

MINNIE E. PARKER.

Jefferson's Ten Rules

NEVER put off until to-morrow what you can do to-day.

Never trouble another for what you can do yourself.

Never spend money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst, and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that never happened.

Take things always by the smooth handle.

When angry, count ten before you speak; if very angry, count a hundred.—*Young American.*



The Onward March

A PRIZE of six thousand francs has been offered for an electric current meter by the French Society of Manufacturers.

IN a study of cancer at Fontainebleau, where 759 out of 11,048 deaths were due to this disease, Foncault has shown that the cancer houses were always damp, badly ventilated, and little exposed to the sun.

A SYNDICATE has just obtained a concession from the Peruvian government to dredge or drain the lake of Titicaca, to find, if possible, the gold and silver vessels, cast overboard centuries ago, which are believed to lie in heaps on the bottom.

THE oldest workshop in Europe, it is believed, has been unearthed at Winznau, Switzerland. It is in the cave of Koesloch, which seems to have been inhabited before the Neolithic epoch, and to have been constantly tenanted from 3,000 to 1,000 B. C. The remains include not only stone instruments and pieces of decorated vases and oyster shells, but many bones of men, ruminants, and wild animals.

WOOD-ALCOHOL is much more dangerous than was formerly supposed. A recent laborious investigation through American physicians and health officers has traced one hundred forty-two cases of blindness and sixty-two deaths directly to this substance, either pure or in adulterated essences, extracts, and other preparations. Even the vapor from liniment may cause partial or total loss of sight.

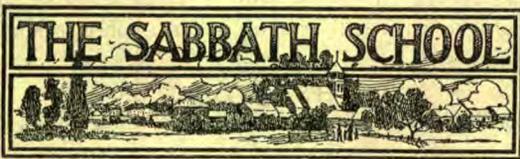
A NEW vegetable for table use is the *Crambe tataria*, an umbelliferous plant resembling sea-kale. The sweet roots, raw and cooked, are eaten by Tartars and Cossacks, and for these and the sprouts also it is recommended for cultivation by a prominent member of the Academie de Cuisine of Paris, who declares that it is finer in flavor than asparagus and cauliflower, which it suggests. The roots are boiled in salt water and seasoned with butter, a salad of young leaves and slices of root being another dainty luxury.

THE loss of life from anthrax, or wool-sorters' disease, has been much reduced among sheep and cattle through the work of Pasteur, but some cases still occur, and the disease is transmitted to persons handling wool. The serum of Professor Sclavo, of Sienna, Italy, is the latest remedy, its action being similar to that of diphtheria antitoxin. In one hundred sixty cases of anthrax reported from different parts of Europe, the serum has reduced the percentage of deaths to six, as compared with twenty-five per cent of fatal cases in Great Britain in the last five years.

IN the electrical treatment for the purification of flour by the lately patented process of J. N. Alsop, the apparatus consists of two arc lamps in parallel, with a coil made to yield an arc as much as eighteen inches long. The arcs are enclosed by tubes, and the air within these is electrified, producing a gaseous mixture containing nitrogen peroxide, and traces of ozone. The gas is drawn off into a revolving hexagonal drum, where it is thoroughly incorporated with the flour. The treatment not only bleaches and purifies the flour, but is claimed to add to its nutritive quality, chemical analysis showing a considerable increase of nitrogen.

Keeping Friends

FRIENDSHIP is worth taking trouble about. It is one of the things about which we should remember the apostle's command, "Hold fast that which is good." Thoreau said, "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships lest they end. A man who loses a friend for want of a letter now and then is like a man who loses his money for lack of a pocket-book. He is losing a very precious thing for lack of a very little expense and trouble. How carefully Jesus selected the close circle of his friends, and how watchfully he guarded their mutual friendship after he had selected them. The friend who sticketh closer than a brother is always one who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—*Sunday School Times.*



INTERMEDIATE LESSON

XI—The Vision of the Four Beasts
(December 10)

SCRIPTURE LESSON: Daniel 7.

MEMORY VERSE: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18.

In the first year that Belshazzar was king in Babylon, Daniel had a vision. In his dream he saw a sea, very rough, as if the four winds were blowing upon it. As he looked, he saw four beasts come up out of the sea, each different from the others.

The first beast was like a lion, and had eagle's wings. As Daniel looked, its wings were plucked up, it was made to stand on its feet like a man, and a man's heart was given to it.

The second beast was like a bear. It raised itself up on one side, and it had three ribs in its mouth. To it was given the command, "Arise, devour much flesh."

The third beast was like a leopard, but it had four wings and four heads. "And dominion was given to it."

But the fourth beast was like nothing the prophet had ever seen. It was "dreadful and terrible," and it had "great iron teeth," with which it "devoured and brake in pieces." This beast had ten horns. As Daniel watched it, there came up among these another little horn, before which three of the first horns were plucked up. In this horn there were eyes like the eyes of a man, and a mouth speaking great things.

An angel told Daniel that these four beasts represented four kings, or kingdoms. You remember that the great image that Nebuchadnezzar saw also represented four kingdoms; these four beasts that Daniel saw, represent the same kingdoms. The lion with the eagle's wings was Babylon; the bear with the three ribs in its mouth was Medo-Persia; and the leopard was Grecia. The kingdom represented by the fourth beast was Rome.

Daniel wished to know more about this fourth beast, and what was meant by the ten horns, and the little horn with eyes like a man, and a mouth speaking great things. The angel explained that the ten horns were ten kingdoms, into which the fourth kingdom would be divided. And the little horn represented a power that should "speak great words against the Most

High," and "wear out the saints of the Most High," and "think to change times and laws." All this has been done by the Church of Rome.

In this vision Daniel also had a view of the judgment. "I beheld," he says, "till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: . . . thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Daniel also saw the terrible fourth beast slain, and its body given to the burning flame. This means that the last earthly kingdom was destroyed. He also saw God the Father give to his Son dominion and glory and a kingdom, that all people should serve him.

We are living in the time of the judgment, when the books are opened in heaven, and those who have lived on the earth are being judged according to what is written therein. Soon the very last part of the vision will be fulfilled—Jesus will come in the clouds of heaven; and "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

Questions

1. In what year of Belshazzar's reign was Daniel's first vision given? What was the appearance of the sea that Daniel beheld in this vision? What came up out of it?

2. What is commonly called the king of beasts? What is called the king of birds? Describe the first beast that Daniel saw come up out of the sea. Then how would a beast that had a lion's body and an eagle's wings compare with other beasts? As Daniel watched this beast, what changes did he see take place in it?

3. What was the second beast? What did it do? What did it have in its mouth? What command was given to it?

4. What was the third beast like? How was it different from a leopard? What was given to it?

5. What does Daniel say about the fourth beast? What did it do? How many horns did it have? What took the place of three of these horns? What strange thing are we told about this little horn?

6. How did Daniel learn what these four beasts meant? What other dream had been given that told about four kingdoms? What was represented by the golden head of the image that Nebuchadnezzar saw in his dream? Then what must be represented by the lion with the eagle's wings?

7. What did the bear represent? the leopard? What was represented by the fourth beast?

8. What did Daniel especially wish to know about? What did the angel tell him about the fourth beast and the little horn?

9. What solemn scene was brought before Daniel at this time? What did he see done with the fourth beast, or kingdom? What was given to Jesus? To what time, then, does this vision bring us?—To the same time that we are brought in the vision of Daniel 2. Read verse 44.

10. In what time are we living? What will be the next great event?



XI—The First Day of the Week
(December 10)

MEMORY VERSE: "Moreover also I gave my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12.

NOTE.—The first day of the week is mentioned eight times in the New Testament. Six of these

refer to the day upon which Jesus arose. In no instance is this day designated by a sacred title. The fact that some claim that because of the resurrection of Christ on that day, Sunday became the Sabbath, makes an investigation of the subject necessary. We will study first the eight texts mentioned.

Questions

1. Under what circumstances is the first day of the week mentioned first in the New Testament? Matt. 28: 1.

2. How is the day designated in Mark 16: 2? What day had preceded it? Verse 1. To whom did Jesus appear first? Verse 9. And later? Verses 12, 14.

3. What fact does Luke add in his narrative that aids in locating the day? Luke 23: 54, 56; 24: 1. What did the women do on the intervening day between the preparation day and the first day of the week?

4. What is said of the first day of the week by John? John 20: 1, 19. Had the disciples assembled to celebrate the resurrection? Verse 20.

5. Under what circumstances had Paul met with the believers, as recorded in Acts 20: 1? See also verse 13; note 1.

6. The first day of the week is mentioned once more in the New Testament. 1 Cor. 16: 1, 2. What were the Corinthian brethren to do upon the first day of the week? Where were they to lay aside their gift? Why? Note 2.

7. What are we to conclude from these texts concerning the first day of the week as mentioned in the New Testament?

8. When is the first day of the week first mentioned in the Bible? Gen. 1: 3-5. What did God do upon this, the first day?

9. How is this day designated in Eze. 46: 1? Note 3.

10. What evidence have we that Jesus expected his followers would observe the Sabbath after his resurrection and ascension? Matt. 24: 20.

11. What ordinance was given in commemoration of his resurrection? Rom. 6: 4.

12. Of what is the Sabbath a memorial? Ex. 20: 11.

13. Then which day is the Sabbath? Verse 10.

Notes

1. As the day begins at the going down of the sun (Lev. 23: 32; Mark 1: 32), this meeting, being on the dark part of the day, must have been on what we now call Saturday night. They had been here for seven days, and doubtless he had met with them on the Sabbath. Nothing is said concerning this being the Sabbath. Conybeare and Howson says, "It was the evening which succeeded the Jewish Sabbath." Special attention is doubtless made of the meeting on account of the fact that it was a farewell meeting of the apostle with the church (verse 38), and to record the miracle of raising Eutychus to life.

Paul started Sunday morning to walk across the country nearly twenty miles to Assos, where he had arranged to meet those who were traveling with him, and who had sailed the ship around the peninsula. "And strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon in spring."—*Conybeare and Howson.*

2. This was not a public gathering, but a work to be done at home, as many translations of the text show. The Syriac reads, "Let every one of you lay aside and preserve at home." Greenfield in his lexicon translates the Greek term, "With one's self, i. e., at home." Two Latin versions—the Vulgate and that of Castellio—render it, "*apud se*"—with one's self; at home.

3. There being but six days in the week aside from the holy Sabbath, the first day of the week is here called a "working day" by the Spirit of the Lord.



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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.

LET nothing prevent your reading Elder Spicer's article in the *Review* dated Nov. 10, 1904. It is entitled "A Cruel Necessity."

"THE Bible Reader," Number Two, published by the Advocate Publishing Co., Berrien Springs, Mich., makes of the Old Testament stories an interesting school reader for the second grade. The correlations of Bible truth with the natural is pleasing and instructive.

"PRACTICAL PRIMER" is a new book published by the Southern Missionary Society, Nashville, Tenn. It is, as indicated by the name, to be used in teaching the little folk to read. It is superior for this work to the "Gospel Primer." One attractive feature of the primer is its bold, clear type.

The book retails at twenty-five cents, but is furnished to church-schools at twenty cents a copy, postpaid.

A Host of Good Things to Come

WE are highly gratified to be able to lay before our readers announcement of such an array of good things for the coming months as is presented below. This list does not exhaust what we have in preparation, but it is too early to announce other articles of equal interest which will appear in early issues.

Familiar Talks on Germs—By Mike Robe

This new series will be prepared by one who is thoroughly posted and up to date scientifically, and will show in a most entertaining way the nature and habits of bacteria or germs; how they help us, how they injure us; what we may do to take advantage of their help, how we may prevent injury from them.

These articles will be written in language that even the youthful readers can understand, and they will be practical, the author not only giving many strange facts about germ life, but impressing strongly the truths of sanitary reform.

"Mike Robe" is the nom-de-plume which a well-known physician and writer assumes for these unique articles.

Authors and Artists

What a pleasure it is to read the writings of some one whom we know. How often we wish to know more about men and women who are prominent in the world of art or letters.

It is the purpose of this series on "Authors and Artists" to give interesting sketches of the world's best writers, painters, and sculptors, and at the same time to publish sufficient from their productions to give one a more intimate and pleasing acquaintance with each.

Lessons in Photography

Our readers are already well acquainted with Mr. Edison Driver, through his "Work-Table"

articles and other helpful contributions, and all will be delighted to know that he proposes to furnish some articles on photography. These will give practical instruction to those who wish to do acceptable work in illustrating.

Many of the photographs sent to us for use in the *INSTRUCTOR* and other periodicals are so lacking in some important feature that they are often well-nigh useless. "What is worth doing at all is worth doing well" is the motto for every part of life's work.

We are sure that our readers will look forward expectantly to the lessons in photography.

The Wonderful Yosemite Valley

In the near future Mr. C. M. Snow will present through the *INSTRUCTOR* some articles on the far-famed Yosemite Valley.

Those who have visited this one of the most famous of Nature's wonderlands say that "the half has never been told," but, by the aid of pen and camera, some of the beauties and glories of this wonderful valley and its no less wonderful cataracts will be depicted in this paper.

"The rough and rugged rocks

That rear their hoary heads

High in the air

In wild fantastic forms"

are here found in all their grandeur. At one point one can stand on a projecting shelf of rock overlooking the valley with a sheer fall beneath of five thousand feet to the floor of the valley. But we must not anticipate. Read Mr. Snow's articles.

True Protestantism—By A. J. S. Bourdeau

Back in the days of Martin Luther and the sixteenth century reformers it meant something to be a Protestant. Whence came the title? and is there any special significance to being a true Protestant to-day?

This series will interest the youth, and inspire in them a zeal for God and a loyalty to right principles, such as inspired the reformers whose worthy and valiant deeds will be recounted.

Missionary Travels

Among the other good things to appear in the *INSTRUCTOR* for 1905, will be accounts of interesting places recently visited by our missionaries in Turkey in Asia, Europe, and England.

The experiences of these missionaries in other lands will help to keep alive the true missionary spirit in our own hearts.

Young People's Work

The "Weekly Study" which the *INSTRUCTOR* publishes is made use of by most of our Young People's Societies. The reports of the work done by a number of these Societies are encouraging and inspiring, and prove beyond a doubt that such Societies are worth while.

Reports of local meetings and conventions, suggestive programs and plans of work are published from week to week.

The Children's Page

the "Sabbath School Lessons," the editor's chat with her readers in the "Letter Box"—all these and many other features of interest unite in making the *INSTRUCTOR* "the best paper published for young people."

Recently several letters from prominent ministers and workers have said that "the *INSTRUCTOR* is better than ever." This is what we want it to be, and we expect to continue to improve it during the coming year.

You Can Help

us to make it better, and at the same time enlarge its sphere of usefulness by introducing it to your friends and neighbors. Will you do it?

During November and December, 1903, one thousand five hundred new readers were added to our list. We want to retain all we now have, and secure thousands of new subscribers this fall.

Will not all our readers join us in this effort during the next two months?

A Dollar Book Free

In "How a Little Girl Went to Africa," Miss Leona Bicknell tells, in the straight-forward, conversational style of a child, of her feelings on leaving home, of her experiences and the points of interest she visited in London—the greatest city in the world. She tells how she was impressed by her trip at sea, by the strange sights and people in Africa, by her visit to Zululand, and to the largest diamond mines in the world, and by the terrible sights witnessed at a leper settlement.

The book contains a picture of Miss Bicknell, and more than twenty half-tone illustrations of the strange peoples and scenes which she saw. It is bound in cloth, and will be sent, postpaid, on receipt of one dollar.

How to Get It Free

Send us the names of three persons not now taking the *INSTRUCTOR*, together with \$2.25, and we will send the paper one year to each person, and *will send the book to you free* to pay you for securing the subscriptions.

Sample copies of the paper, subscription blanks, and return envelopes, will be furnished free to any one who will try to secure subscriptions. Address,

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

LETTER BOX

WEST BAY CITY, MICH., Oct. 9, 1904.

DEAR EDITOR: I enjoy reading the *INSTRUCTOR*. I like it very much. I go to Sabbath-school every Sabbath. We have a church-school here in West Bay City, and I go nearly every day. My teacher's name is Miss Louisa D. Krohn.

I am reading the articles on "Good Manners," and I like them very much. I enjoy the articles on the authors of so many of our familiar hymns. I also liked the article of the ten poor boys. I am trying to be a good boy; and I want to meet my Saviour when he comes. I like to read the Bible, and the blessings it has for us, also of the new earth, and its glory. I close with love to the readers of the *INSTRUCTOR*.

AMMI KING.

Master Ammi is fortunate to have both Sabbath-school and church-school privileges. I hope that seeds of truth sown in his heart will in time make him a strong worker for God, perhaps in some dark, heathen country. I like to see a boy enjoy the kind of reading he mentions. The Saviour is coming soon, and we must all be ready to help give the warning message.

SCHOOLFIELD, KY., Oct. 20, 1904.

DEAR EDITOR: I am fourteen years old. I live with my grandma. I went to Sabbath-school last winter. I did live with my mother who now lives in Kankakee, Ill., and that is where I went to Sabbath-school. I was converted, baptized, and joined the church last winter.

I went to a church-school last year and Miss Hibbin was my teacher. I get the *INSTRUCTOR* every week and study my Sabbath-school lesson out of it. I live on a farm. There is no Sabbath-school here, and the nearest church is two and a half miles away. I would be glad if some of the *INSTRUCTOR* readers would write to me. This is my first letter. I hope it will be printed.

RUTH MILLS.

I am sorry that you can not attend Sabbath-school; but it is a priceless privilege to be allowed to have the Bible to study in our own home. Sometime this privilege doubtless will be denied the people of God. I am glad that you have taken your stand for Christ, and I hope you will ever be loyal to this best of friends.

BOOKKEEPING SHORTHAND OR PENMANSHIP by mail. Address Fireside Accounting Institute, Battle Creek, Mich.